

WESTERN RECORDER

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No. 42

How I Was Born of God

I WAS christened as an infant, became a choir boy when quite young, was confirmed by the bishop at fourteen, and by him along with others in the class, was made the subject of prayer to the "ever-living God who hath vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hath given unto them the forgiveness of sin," etc. But all of the while I was unsaved.

Meetings commenced in a farmer's barn, by a preacher who made no pretense at eloquence, wore no surplice, used no manuscript, and feared no man. The first night he preached from the text, "The wicked shall be turned into hell" (Psalms 9:17). I resented it. The heathen might need such texts, but decent church members were entirely different. Yet conscience answered, "Unregenerate churchman, it is true of you."

The nights following a clear testimony was given to the truth that "All have sinned," "There is none righteous (no not one)," "Without faith it is impossible to please God," "To him that worketh not but believeth, his faith is counted for righteousness," "He that believeth on the Son hath everlasting life." Realizing that I had the shadow without the substance, religion without the Redeemer, I sat there a hopeless, helpless sinner, anxious to be saved. The preacher put the matter like this: "If you had been the only person who had ever lived, and Christ had died, since He could not die for His own sins, He must have died for you."

A glimmer of heavenly light shone into my soul. He continued, "As if you had been the only person who ever lived, stand before the cross of Calvary, gaze on the dying Lamb of God, say in your heart, 'The Son of God, who died for me, and gave Himself for me' (Gal. 2:20), and you will be saved." Acting on his advice in desperate earnestness, I closed my eyes, clinched my fists, and from my heart said "Sink or swim, just now I'll trust Him." Then and there, sitting on a wooden plank in a farmer's barn, that cold night, of November, 1874, I realized that

"Soon as my all I ventured
On the atoning Blood,
The Holy Spirit entered
And I was born of God."

—Hy Pickering, in "How and When We
Become Children of God."

Bringing Our Churches to Their Full Financial Strength

J. S. RANSELL, State Board Field Worker, Louisville, Ky.

SEVENTY-FIVE percent of the church members in the Southern Baptist Convention are not enlisted in the church program. Many factors have contributed to bring about this state of affairs. Our Baptist polity does not lend itself readily to concentrated efforts among our widely scattered churches.

In the last few years some effort has been made to correlate methods used by our leading churches and from this present to our churches the plans that have produced the best results in church finance. As a result of this research work Dr. P. E. Burroughs sent out the Booklet, "A Guide in Church Finance." This little book has been used to advantage by many churches in Kentucky and throughout the Southern Baptist Convention. Any church or pastor wishing seriously to study church finances, will find in this little book many valuable suggestions.

Dr. Gaines S. Dobbins says in his Introduction to "A Guide in Church Finance":

"No church today can escape responsibility for gathering and handling money. As the accepted medium of exchange money must constitute a necessary and vital concern of every church."

"Since a church must deal with money matters, it should employ the best possible methods. If a church is run in an unbusinesslike way, if its finances are inadequate, if its accounting system is poor, the usefulness of the church is seriously impaired.

There are five chief reasons why churches fail to attain their possibilities financially:

1. Lack of a definite, workable plan.
2. Satisfaction with things as they are.
3. Dependence upon a comparative few.
4. Failure to make adequate preparation for reaching a worthy every-member goal.
5. Careless methods of handling church accounts.

Remove these five hindrances and any church can be readily placed on a sound financial basis."

If, as has been said, our churches must deal with money matters, it is fitting at this time that our churches know how some of our best churches have approached their financial problems.

In conversation with one of our finest pastors in Kentucky, I gathered some things that seem to be worth handing on to others. The pastor and church are modest and do not claim to have done anything further than make an honest attempt. We gathered from the conversation that this had been a good year in the financial efforts of the church. Their church as we remember it was two fold in its scope.

A meeting of workers was called and for some time the AIMS of the church for 1935 were discussed. In this discussion it was discovered that the aims had a three fold relation. The local church budget must by all means be maintained! To cramp the work here would hinder all the other relations of the church. A budget of all local expenses was carefully prepared and the total budget needs was divided by fifty-two and presented to the church as the weekly local church needs for 1935.

The second item of the three-fold aim was the Co-operative Program. The work being fostered by this fund has been building for near one hundred years and to neglect it now means to lose all our fathers have invested in this work through the years. Our Co-operative Program must be supported as the second most vital interest in the work of our church.

The third item was the question of Baptist debts. Being Baptist debts, they become a part of the debt of each local church, and of the entire denomination. Any debt-paying plan must walk hand in hand with the church budget and the Co-operative Program. In unity there is strength therefore the Kentucky Baptist Hundred Thousand Club points the way to liquidating the debts in the State and in the Southern Baptist Convention.

The aims of the church having been decided on and the purposes clearly fixed in the minds of the leaders they turned to a study of the plans as to how they could best present this three-fold aim of the church to all the members of the church.

A letter was prepared and presented to each member of the church and Sunday-school. This letter stated as clearly as possible the Aims and needs of the church. In presenting the needs the three fold work of the church was held before the membership as a well rounded and unified plan of work. The items of the local church budget could readily be seen by all. The items of the Co-operative Program were tested by the teachings of the Bible and not a single item was found unworthy.

The money for paying debts stood in the same relation to the church as the Co-operative Program. Along with the letters stating the needs of the local church and our co-operative work fifty-two envelopes were sent to each member of the church and Sunday-school. The members were informed that the only income the church had was from its members. Each member was, after prayer for divine guidance requested to place the tithe or such amount as God might direct them in the envelope and return the envelope to the church each week if possible. As the letter and envelopes were delivered to the members

each one was given an opportunity to take the Kentucky Baptist Hundred Thousand Club envelopes if they so desired. The letter explained that an account would be opened with each member to whom the envelopes were delivered and as the envelopes were returned each week proper credit would be given to each person sending in money for any purpose. Quarterly statements were sent to each member of the church showing the quarterly needs, the total collections for the quarter, the amount paid by the individual receiving this statement, the amount received for the Co-operative Program, and the amount received for the Kentucky Baptist Hundred Thousand Club.

In this particular church the funds were divided on the percentage basis, the local budget, and the Co-operative Program participated in the division of funds coming in the single envelope. The Kentucky Baptist Hundred Thousand Club money is collected in the special envelope furnished by the State Office.

A limited number of copies of the Booklet "A Guide in Church Finance," may be secured from the Kentucky Baptist State Board office, 205 East Chestnut Street, Louisville, Ky., or from Church Administration Department, of Baptist Sunday School Board, Nashville, Tenn.

LEXINGTON AVENUE, DANVILLE, ENJOYS GRACIOUS SEASON

Dr. H. T. Stevens, of Asheboro, N. C., recently called to the pastorate of Orcutt Avenue Baptist Church, Newport News, Va., has just concluded a series of revival services with us. For some time we had emphasized that a revival was not a matter of people joining the church but the primary need of those who had already joined. During the week prior to the meeting, ten group prayer meetings were held with the view of having a real membership revival. As a result of our effort and prayers, approximately eighty-six percent of our resident membership were accounted for in an attendance check at the services and most of them gave sincere evidence of renewed interest that was encouraging.

Dr. Stevens won his way quickly into the hearts of our people as he preached "The old, old story" with simplicity and power. His messages were stimulating and strengthening to the Christian as well as heart-searching and convincing to the unsaved. He is a past-master when it comes to using illustrations from his own experience to drive home the great Gospel truths.

We had a glorious revival and the Lord did not fail to add to the church. It was my joyous privilege to baptize twenty last Sunday night and there are others waiting besides several who united by letter.

We shall ever be grateful for Dr. Stevens' ministry with us.

C. C. WARREN.

WESTERN RECORDER

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

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Uncle Joab Erupts Again

"**B**UD, they's a heap o' ways o' lookin' at that fact-findin' detective agency that's bein' dangled before our admirin' eyes, and the more I look the better I like the plain old Gospel of the Cross. The social gospel, towards which it squints, sounds mighty good, but it's got more sound than soundness. Yet it's ticklin' the ears of some mighty good people.

"It puts me in mind of the darkey that come back from a trip to Boston and moved at church meetin' that they set up a mission to promote Spiritual Inertia and Moral Turpitude. Seventeen brethren was on they feet at once to move its adoption and one grizzled veteran, too rheumatic to rise, jest set and rocked in his seat as he hollered over and over, "Glory, Glory, Glory Halleluia, Praise de Lawd."

"Ah, well! It ain't fer such as me to make light of my fact-findin'-promotin' brethren or them that stands with 'em. I'm jest a one-hoss country preacher what don't know nothin' 'cept' Jesus Christ and Him crucified. If I'm wrong I'm ready to be set right. . . .

"What's that you say, Son? * * * Them what's shy on facts is like the five absent-minded virgins? * * * Hold your hosses, boy, for the cases aint on allfours. They was five maidens and these are four men; they was outer oil, and these aint outer oil or gas either. It's facts they are runnin' out of, seems as if. * * * Eh? What's on your mind now? They oughter have their own fact-finders like up-to-date statesmen? Shucks! We ought'nter be selfish. We must bear one another's burdens."

I

UNCLE JOAB wiped his horn-rimmed "specs" with a frayed cotton handkerchief, then resumed the discussion.

"Some folks harps a heap on the 'example of Jesus,' and overlooks the Cross of Jesus and the authority of Jesus. That means a tragic change of emphasis, for them what stands on His example takes it out mostly in standin' instead o' followin' on to know Him and the power of His resurrection.

"They don't bear their cross after Him for they've laid it aside with every other weight, so they can run the race of social service. His example is all right. But, we must just follow it all the way.

"His first message was, 'Repent ye, for the Kingdom of Heaven is at hand.' His last message was that He died, 'that repentance and remission of sins might be preached to all nations.' The Great Commission was made the church's marching orders. He kept the emphasis in the right place. When told of the poor Gallilean victims of Pilate's cruelty, He didn't order an investigashun, but solemnly warned His host of hearers, 'Except ye repent, ye shall all likewise perish.'

"Jesus Christ rendered the greatest social service the world ever seen, but He rendered it on the Cross. He delighted to heal the sick and raise the dead, but His supreme work was in healin' the soul-sick and savin' the spiritually dead. Temporal blessings was mere by-products. **When men tried to shift the emphasis by makin' Him an earthly king, that they might daily feast on free loaves and fishes, He rebuked their sordidness and sloughed off a multitude of social-service-won disciples by proclaiming Himself the Bread**

George R. Pettigrew, Chappells, S. C.

We are bringing Uncle Joab's musings to the front of the platform. All of us like good dialect stories, but we usually feel that we must always place more formal utterances out in front. We forewarn the reader that we have not in a single article read a keener or a more complete exhibition of the radical deficiencies of the so-called social gospel than Pastor George Pettigrew has here presented from the musings of his old country preacher friend, Uncle Joab.—Editorial Note.

of Life that men must partake of or perish. He didn't come to 'win men' but to save them."

"The Church of Christ, bearing His message, has re-made history. It has planted Christian schools, orphanages, hospitals, rescue homes and the like all over the world. Wherever the missionary message is heard such by-products is found; but the main products is regenerate men and women. A new day comes because a new life has come. And the new day will never last unless the new life based on the old Gospel, is at the bottom of it.

"Them what wants to shift the emphasis to-day is magnifyin' the loaves and fishes. They still think men can be saved that way. I reckon they think the Lord got one of His parables mixed: As they see it, Dives must'er been the saint and Lazarus the sinner. They want'er take Israel back to Egypt in bondage to the beggerly elements. Maybe they see what strong, unselfish, self-reliant men the federal relief program is producing—how it builds up the national morale!"

The old man smiled mischievously and there was nothing to do but smile with him, then laugh aloud. One did both.

"It's mighty hard to get away from externals," he finally resumed, "It's the same old white-washin' the Pharisees believed in and practices. They had all the social and material advantages and shorely oughter been saints, but Jesus likened 'em to whited sepulchers and warned men to beware of bein' like 'em.

"It was these socially uplifted men that instigated the crucifixion. They want right on the inside and so they not only lost the Kingdom themselves but they hindered them from enterin' who else would've found the way. Bud, you can't build manhood and womanhood that way and you can't build the Kingdom that way. The Graeco-Roman civilization was called the wonder of the world, but it was rotten at the heart and it perished. Social structure that ain't sound within will crumble as sure as shootin'. Decay at the heart dooms the stateliest tree. You can't build paradise on a purgatorial foundashun.

"The Kingdom of God aint meat and drink but righteousness and peace and joy in the Holy Ghost. Both good and evil start and work from within and it would be a 'mighty poor doctor who would try to cure heart disease by paintin' the patient with iodine or sprinklin' him with eau de cologne."

II

UNCLE JOAB puffed away at his old clay-pipe for some time in silence, then flourished it like a baton as he proceeded:

"Misplaced emphasis is either based on the wrong objective or leads to it. The church is the called-out ones. It is built up by the Gospel evangel. That institutes and carries on the leavening process, through the Spirit's power, and the

leaven always works from within. Thy sprinklin' it on the outside sometime! When we work for a better outward order or better livin' conditions instead of a better race—redeemed from above—that's just about what we're a doin', and what's the upshot of it?

"We got (and make our boast in it) the highest living standard in the world or in all history, and yet we got right along with it the most staggering homicide rate in Christendom. Another dividend it pays is the world's record for divorce. Even pagan Japan can't keep up with us.

"This aint no joke, Son. I say it in sorrow and shame, for I love my country. And I reckon we got about as much social justice and equality of opportunity to make us good as you will find anywhere. Clothes may make the man, but good clothes don't make a good man, and you may risk your reputation on it."

"Speak out, Son, I ain't no oracle; fact is, I've lived long enough to get used to makin' mistakes. Oughtn't Christians work for a better social order? you ask. Of course they ought: why a true up-and-go-in' Christian couldn't help it if he tried. The old-time hermits tried runnin' away from the world and things got so bad on the outside that the church had to get back down to the business of salting the whole business or it would 've plumb sp'ilt.

"But it's chief contribution is Christian citizenship and its chief work spreadin' the gospel. When the Christ of prophecy and history, the Son of God and Son of man, is preached from every pulpit and lived in every Christian life in business and politics and everywhere else, there'll be as little use for social uplifters as for expert shoplifters."

III

THE old gentleman shooed a frying-sized chicken off the porch, riffled the pages of the Convention Annual, and chuckled: "A fact-finding bureau," he quoted with relish. "Why, bless your soul, Bud, they ain't never been so many facts clutterin' up everything and every place as they is now. They're more plentiful than anything else I know except germs and calories, and even them is facts if the doctors knows anything about it.

"IF FACTS WAS RICHES, WE COULD BURN OUR POORHOUSES AND RELIEVE THE GOVERNMENT OF ALL ITS RELIEF WORK. IN THIS DAY OF SCHOOLS AND PAPERS AND RADIOS AND RESEARCHERS OF EVERY KIND, A MAN WOULD HAVE TO TAKE TO THE WOODS TO GET AWAY FROM FACTS AND EVEN THEN HE WOULD CARRY A BIG BATCH ALONG WITH HIM.

"We don't know what to do with the facts we got. We are like the farmer who told the agent he wouldn't take his paper, though it was bristlin' with facts, because he didn't live up to what he already knowed. Peter didn't have one-twentieth the facts on the day of Pentecost that we all got now, but he had the central fact of history and he used it and 3,000 folks was converted.

"He got a lot of help from the other witnesses who testified in their own tongues to the wonderful works of God—not of man. The modern intellectshuls would think Peter an ignoramus to-day, but he knew more truth than all the social-gospelers put together. And revealed truth, properly presented, will cover any state of facts.

"You don't have to know how many husbands is livin' like beasts to preach on the Seventh Commandment. You don't have to know how many swindlers in business, grafters in politics and tricksters in trade they is to preach on personal, social and political righteousness. Sometimes I think there is too much parade of-ugly facts. "Pitiless publicity" is a mighty poor corrective newspaper holler to the contrary. It ain't morally healthy to get too familiar with some facts.

"You know what the wise poet says about the monster vice. We been a printin' the highway wreck figgers year by year and now we got 'em up to 36,000 deaths. I'm afraid we're gettin' shock-proof. What we need aint more crime and casualty statistics, but a more sensitive public conscience. Living gospel truth will do more here than the dry bones of

dead facts. The right sort of Bible-preachin' will cover the multitude of sins."

IV

UNCLE JOAB stroked his beard in silence for a while; then farily exploded the words: "Bud, we got just about as much use for a fact-findin' bureau or board as a pouter-pigeon has for a goiter. Every cause we Baptis' supports is sufferin' and mostly in debt and now we are asked to spend several thousands of our slendor resources to pay an expert to find some more facts for us!

"It reminds me of Mark Twain and his bravery in the desert wilds. He said his party was amblin' along slowly when the cry rung out: 'Bedouins!' He fust thought he would dash forward and destroy 'em. His second idea was to rush to the rear and see if any was comin' from that quarter. He acted on the second thought. And that's what the fact-findin' champions want us to do.

"And such wisdom is justified of her children. They done showed us that folks mostly don't read our present Convention reports on Social Service and from this they argies that everybody would fair smack their lips over one several times longer. Son, such wisdom is too much for me; I'm just a plain man. Still and all, I know how to use a new fact, however surprisin'. When I gits sick agin and gags at one little pill, I'm a-go-in' ter take six if I lose my breakfast. It's the latest thing in medicine."

Who's Who In Kentucky In Preparation

LATE this fall the first Who's Who in Kentucky ever to be published in the State will be issued by the Standard Printing Co., Inc., Louisville, and will include the biographies of men and women of achievement in the fields of education, the arts, professions, business, statesmanship, sports and civic activities.

Every effort is being exerted that no person of leadership or achievement be overlooked, but due to the fact this is the first undertaking of its kind within the State, the task is overwhelming in securing data. It is hoped interested persons will write the publishers for data blanks for themselves or members of their families and will also submit names of those in their own community or elsewhere in the State whom they know are entitled to representation in a volume of this kind.

In 1926 the publishers of this edition issued a similar volume which concerned itself solely to Louisville, this is now being revised and supplemented with biographies of Kentucky men and women and those Kentuckians who have achieved in their vocations outside of the State.

A volume of this type is necessary and important to supplement in a concise, authentic manner the more lengthy histories that appear from time to time and which necessarily can include only those of particular leadership or persons in a certain field of endeavor. Who's Who in Kentucky will perpetuate the biographies of men and women of general achievement and it is hoped will be entirely representative. There is no charge made, of course, for the submitting of biographies of their preparation. The edition will be bound in black leather and promises to be of immeasurable value to libraries and newspapers for authentic information and in many homes for the perpetuating of family and individual biographies.

The churches of Jackson, Tenn., are having a simultaneous city-wide evangelistic campaign from October 13 to 27. Among the visiting evangelists are: First Church, John W. Inzer, of Montgomery, Ala.; at Calvary, J. R. Black, Memphis, Tenn.; at West Jackson, K. D. Turner, of Mangum, Okla.; at North Jackson, B. P. Kinsolving, of Mercer, Tenn.; at East Chester, B. P. Winchester; and at South Royal Church, Leslie Gilbert, of Jackson, Tenn.

Vote "No" On Constitutional Amendment

W. A. FROST, Louisville, Ky.

INQUIRIES coming into our office in regard to the Seventh (Prohibition) Amendment to the Constitution of Kentucky indicate that there is among some of our people confusion of mind in regard to this matter. I therefore desire to set forth facts here which may help all who desire that the Prohibition Amendment shall remain in the Constitution fully to understand the situation.

The main question which disturbs many is this: "If we now have the Constitutional Amendment in force, and yet liquor is sold freely everywhere in Kentucky, what is the use of keeping this Prohibition Amendment?" I shall now try to answer that question. It will require some explanation.

We have in the State—in any democracy—two kinds of laws. One is constitutional law. The other is statutory law. Constitutional law is enacted by the vote of the people, who ratify legislative proposals submitted to them by the legislature. Statutory law is different. Statutory law is enacted by the Legislature in conformity with the Constitution, and to make effective the Constitution that is not self-enforceive. This does not have to be ratified by the people. If a legislature has reasons sufficient unto itself why it wants to make the Constitutional Law null and void, it can do this by refusing to enact enforcement laws or by destroying Statutory Laws already enacted to enforce Constitutional provisions.

This is just what has been done by the 1934 Kentucky Legislature, in regard to the Seventh (Prohibition) Amendment. The Legislature had framed a Statutory Law which was an enforcement code, known as the Rash-Gullion Law. It was enacted to enforce the Prohibition Amendment. But in 1934, the Kentucky Legislature, swept off of its feet by the great wave of national antagonism to Prohibition, which had been worked up by the liquor interests and other wets, and had wiped out the national Eighteenth Amendment, showed its temper by making our Seventh Amendment in Kentucky null and void.

This they did by repealing the Enforcement Code and taking advantage of the medicinal exemption in the constitutional provision, the Constitution prohibiting the manufacture and sale of liquor for beverage purposes only. Under the Enforcement Code liquor could be sold only on a prescription by a physician. The number of prescriptions and also the amount that could be purchased was limited so that it could not be used as a beverage.

In lieu of this enforcement code, the 1934 Legislature enacted another law liberalizing the exemption clause so as to permit the purchaser of liquor himself to diagnose his own case, and prescribe for himself as to the amount and frequency with which he would dose himself with his medicine.

In other words, the law-making body of Kentucky nullified the State Constitution, and made it a joke and a byword.

I hope I have made it clear that the Seventh Amendment is all right, but the wets are alert to take advantage of every opportunity to turn liquor loose upon the public, and our Legislature was a supine tool in their hands. What we need to do is to retain the Amendment, and to gather the dry forces together with a new morale that will see to it that legislators are elected who will not be guilty of such shoddy and shameful monkey-business as was the Legislature of 1934 and re-enact enforcement codes that will make effective the Constitution.

At a regular session of the Legislature of 1934, a proposal in the form of an amendment was submitted to the people for their ratification or rejection, which proposal asks voters to vote on whether or not the Seventh Amendment providing for Prohibition shall be repealed. This proposal

will be voted on in the election on November 5. It will be found set forth on the ballot as Number 1, and will be printed there in the following form:

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

YES

NO

If you desire to retain the Constitutional Amendment you should vote "No," on this ballot which is a vote against Repeal.

Perhaps some are wondering just how conditions became so chaotic in regard to Prohibition in America and in Kentucky. It came about through economic hysteria. The people of the country were in great distress. At the same time, the liquor interests were extremely alert. They spent millions of dollars in propaganda. The propaganda falsely held up National Prohibition as an utter failure. That the legal sale of liquor would pay an immense amount of taxes that were burdening the people. The falseness of this claim has been repeatedly shown. They claimed that unemployment would be largely done away with if only the traffic could be restored.

If one had to judge democracy by the success of these false claims, and the result of their continual acclaim from the housetops through every publicity instrument, he would despair of democracy. But the morale of the people is coming back. They are seeing for themselves how utterly false every claim made by liquor has turned out to be. They are finding out again, something which they never should have forgotten, that liquor corrupts every force in society it ever touches. For the satisfaction of the grasping greed for gain, it wilfully corrupts and destroys homes, perverts politics, and breaks down stable civilization.

In closing I notice that an editorial in one of our larger city papers—rather a series of editorials—is trying to sell to the public the idea that law against liquor cannot be enforced, even if the Prohibition Amendment is retained, and that therefore, the only relief for dry communities now is to repeal the Seventh Amendment and re-enact Section 61 of the Constitution, which section provides for local option election. If a majority of the voters shall vote to retain the Seventh Amendment, and, as this newspaper says, "a minority would keep the law from being enforced," I would ask, Why would not this apply also in counties and other local option territory in the same way? What is sauce for the goose is sauce for the gander.

The liquor people and organizations to boost the liquor traffic, are urging that the Amendment be repealed and local option re-enacted. They know very well that in doing this they are seeking to place the dry people of Kentucky back where they began seventy-five years ago to make their first fight against this destructive traffic in the local community. Anything with these people to destroy Prohibition. If they would get the folks to go back to where they began seventy-five years ago, it is because they hope that they shall have another seventy-five years' lease on life for liquor business.

Pastor Davis Woolley has resigned at Mt. Pleasant and Zion Churches, Henderson County, Ky., to become Student Secretary at Alabama Polytechnic Institute, Auburn, Ala.

A Little Visit With West Kentucky Baptists

THE West Kentucky Baptist Association is the western-most of the eighty-five in Kentucky. Our two churches in Hickman, of both of which Rev. H. W. Hargrove is pastor, are further west than any other of the more than 2,000 in the State. Roughly, the association comprises the territory of Hickman, Fulton and Carlisle Counties.

Fourteen years ago, during his first year as Editor of the Western Recorder, the writer had attended West Kentucky Association, meeting at Poplar Grove, some five or six miles from Hickman. It was an impressive meeting, and that great old soldier of the cross, Dr. A. S. Pettie, was pastor at Hickman, and preached one of the Association sermons. I have ever since wanted to meet the brethren in that fellowship, but only succeeded in doing it on Tuesday of last week, in company with Dr. C. M. Thompson.

Leaving the railway at Mayfield, by the kind help of Pastor W. H. Horton and of his always kind and helpful member, Dr. T. M. Broughton, we reached the fine old village of Milburn sixteen miles to the west in time to mingle with the large throng of Baptists before the association was called to order. We had a most pleasant day and met many valued ministers and other brethren. Each of us was courteously heard on the mission committed to him in the name of our Kentucky fellowship and came on away with pleasant memories of his fellowship with God's people.

Pastor Hargrove has promised to write a proper report of the meeting. It only remains for me to set down informal observations. Rev. E. C. Nall, of Hickman, was re-elected moderator, Brother Will E. Graves, clerk, and Brother W. B. Finch, treasurer. The church letters were read and the introductory sermon was preached by Pastor H. W. Hargrove before noon. The text of the sermon was 1 Peter 3:15, and it embodied a setting forth in compact form of great kingpost doctrines of the Word of God as held and taught by Baptists. This was done in fine spirit and with gripping spiritual earnestness and power. During the afternoon General Secretary Thompson spoke on the missionary and benevolent service of Kentucky Baptists. This he did by visualizing in a compact statement the inner spiritual objectives sought and effectuated through our co-operative service, which was followed by a brief glimpse of methods by which that service is being rendered. The discourse was warmly appreciated and made an abiding impression.

Our stay was too brief to enable the writer to add as fully as he had hoped to his personal acquaintanceship among the pastors who through the years have carried on in the name of the Master in this significant association. There are thirty-six churches. The association is forty-three years of age, but many of the churches older.

It is so far from most of the Kentucky territory that personal acquaintanceship of the pastors with their fellows throughout the State and of those who serve all the churches in some way with the West Kentucky pastors themselves, has tended to suffer. Among those ministers well known for their ministry in West Kentucky Association are Rev. J. M. Burgess, Rev. B. G. Arterburn, Rev. Earl Gooch, Rev. H. M. Suthard, Rev. H. R. Burkhart, Rev. W. A. Gardner, and others. A number of younger ministers are now serving the churches and giving a good account of themselves. It was our first opportunity to become acquainted with Pastor Woodrow Fuller, now of Fulton Church, and taking hold there in a great way. One of his first moves was to press among his folk to put the Western Recorder in their homes. And he is succeeding!

The genial rays of the October sun shed general radiance over the large grassy and shaded lawn near the church where abundant food was attractively served to the large throng at the mid-day hour. Pastor Leslie Gilbert and his people of the Milburn Church provided charmingly for their visiting brethren.

Among the visitors were, Pastor Horton of Mayfield, Moderator J. T. Odle, of West Union Association, and his father-in-law, Rev. L. R. Riley, the dynamic and faithful pastor of the church at Lone Oak, in West Union Association. Brethren Riley and Odle kindly invited us to find our way back to the railway in their car, and safely deposited us at the station in Paducah. Here we are in Louisville the next morning at our accustomed tasks, but Dr. Thompson is already on the way to fill another appointment in the Lexington sector.

By the way, Pastor L. R. Riley and his people are rejoicing in the results of the gracious meeting held at the Lone Oak Church with Rev. O. W. Shields, of Carbondale, Ill., as the evangelist. The meeting has just recently closed, and it was blessed to the bringing of a great spiritual uplift to the church and community. There were seventeen accessions to the church.

V. I. M.

Evangelist Ham to Lead Revival for Blue Grass Region

DEAR DR. MASTERS: I am sending you a copy of Dr. Ham's reply to the recent form letter sent out to preachers from the White House. Thought perhaps you would be interested in it, as it created quite a bit of interest in this part of the country.

I am enclosing some clippings from the Pine Bluff (Ark.) newspapers which will give you some idea of the progress of our soul-winning efforts here. God is marvelously blessing us and saving multitudes and adding them to the churches. We plan to close here next Sunday and open our next meeting in Lexington, Tuesday night, October 22.

This will be not only for Lexington, but for the entire Blue Grass section of the State. Paris, Winchester, Richmond, Berea, Nicholasville, Versailles, Frankfort, Georgetown, and other Central Kentucky towns are co-operating to evangelize that entire section of the State. A number of the churches in the surrounding towns will even dismiss some of their Sunday evening services and bring their people into Lexington for our services.

Besides daily meetings in the big five-pole Tent (210 feet long), we are planning to hold special extension services in each of these towns, during the day-time. All our morning meetings will be held from ten until eleven o'clock, and will be broadcast direct from the Tent through the remote control facilities of Radio Station WLAP. It is likely that the Sunday night services will also be broadcast, though the contract for the night services has not yet been signed.

Dr. Ham is praying that our Blue Grass Meeting will be one of the greatest revivals of his entire ministry, as he is coming back to his home State for his first meeting there in years. I hope to be able to see you and talk with you when I am in Louisville one or two days before we open in Lexington.

Be assured that we appreciate your able editorials, calling our people back to the primacy of soul-winning, and emphasizing this as the main objective of every saved person and every church. Praying that God will continue to use you and your pen for the edifying of God's people, for the building up of the churches, and for the glorifying of His Name, I am

Permanent address:
Louisville, Ky.

Yours by His Wondrous Grace,

G. B. VICK,
Chorister

Dr. John G. Dickson, pastor at Eminence, Ky., after returning from his trip to Egypt, Palestine, Greece, Italy and Germany, with the party of Dr. J. McKee Adams, has had to spend two weeks in the Kentucky Baptist Hospital. He has now been released and is gradually getting back into his work. He was forced to abandon his intention of going to Burlington, N. C., with Dr. Ralph A. Herring, Ashland, Ky., to assist Dr. A. D. Kinnett in meetings.

EDITORIAL

Faulty Evangelism

THE immediate inspiration of this editorial were some words uttered by Dr. George W. McCall, our well-known evangelist of Dallas, Texas, now preaching in one of our churches in Louisville. On a visit to our office he commented with approval upon our editorial of last week on Repentance and Faith, and spoke about as follows:

There is a lot of present-day evangelism of which I cannot approve. I have in mind a certain Baptist evangelist who herds his "converts" into the churches under conditions that offer little or no evidence that they have a real sense of sin, or have repented of sin. He has a weakness for trying to appear before children in their Sunday-school classes and moving upon them with mass psychology to "decide for Christ" and join the church. The result is that scores of unconverted persons are by him being brought into the churches. There are others like him, and there are still others who would not resort to such cheap methods to secure apparent results for the superficial to count, who are yet not so faithful as they need to be in showing sinners what it means to receive Christ in the pardon of their sins.

In the conversation that followed, our friend, who is a minister of experience and poise both as an evangelist and as a pastor, declared that he saw good points in the practice of some Baptist churches in which he has preached on the Pacific Coast, of having their deacons to examine those who come for membership in the churches. Yet, says he, there are some real objections to putting this high and difficult work in the hands of the deacons.

That leads us to venture a suggestion we have thought of more than once, but never expressed. We made it to our friend and it intrigued his interest. It is of the propriety of the church appointing a special committee, consisting, say, of the pastor, a devout deacon, a spiritually-minded woman and the most spiritual worker to be had from the Sunday-school, whose duty it would be to examine and instruct young seekers for Christ who present themselves for church membership, and to report to the church.

We have been, we realize, in a period of so many suggested practical devices to take care of every exigency that arises, and the results which have come from many of them when adopted have so often been disappointing, that the enthusiasm of many of us for "cures" so wrought has waned. Yet beyond doubt more faithful dealing is needed with those who present themselves for membership in our churches than is usually possible in a few questions and answers uttered before the entire congregation. What we suggest, however, need not in any way dispense with such public questioning. It would give background to it and would afford the opportunity for privately instructing many novitiates who are under conviction for sin, and who for some reason feel moved to come into the church. It might lead many to come to the light who would otherwise come in without the light they need. This course might also save needless embarrassment in some cases.

It is not considerate to the seeker himself for a group of people banded together as a church of Christ, and professing to know what constitutes saving faith and what are the evidences of genuine conversion, after that young seeker has submitted himself for their guidance, to dispose of his case without actually and seriously trying to help and guide him.

Nothing we are writing is intended to reflect upon the faithfulness of a large number of pastors or of any particular pastor, in dealing with the cases of young seekers as they arise. But no one knows better than does the average pastor how much help might be given to many young seekers, and indirectly to the church and its fellowship, through a group of devout men and women acting with the pastor who would have the opportunity and responsibility out of the wis-

dom of their own experience, in guiding the novitiates at a time they so much need the best counsel the church can give.

We are glad to quote an evangelist of high standing on the injury that certain evangelists have brought into that service in the interest of a shoddy passion to count many "converts." Two things we must do about evangelists. We must not cease to affirm and urge that the evangelist fills a holy Scriptural office and that he must be honored as such. The other is to warn our people against that marginal group of men who hang on to but injure the high evangelistic vocation, by their fleshly methods and their failure to be faithful in making plain God's conditions of salvation for sin. Our evangelists themselves may well lead in this.

"Raised With Him From the Dead"

THE quoted heading is Weymouth's rendering of Colossians 2:6. In the opening verse the Apostle refers to the unregenerate sinner as being dead through offenses and sin. And he "walked according to the course of this world, according to the Prince of the Power of the Air."

But God "hath quickened us with Christ . . . and hath raised us up together." That is, speaking according to the regular teachings of the Apostle and of other Scripture, men living in their natural state are spiritually dead. When they turn to Christ for salvation, they are raised from the dead.

When this writer was a lad in his early 'teens, reared as he was in a Christian home, he attended the Sunday-school and church services in the churches of the vicinity of the home. He heard the admonition of teachers and the evangelistic pleas of the pulpit. To him they were just a to-be-taken-for-granted part of life. The "why" of that teaching and those pleas failed to get on the inside of him at all. But there came a time when they did get on the inside of him, and he was convicted of sin and was saved through faith.

No one experience in conversion is exactly parallel to another. There are Christians who for years were convinced of their obligation to serve God before they found their way to repentance and faith. The processes of life are always obscure and its origin more so. These things do not lend themselves to our complete understanding and knowledge in the natural realm. Nor in the spiritual.

But one thing is common to every genuine conversion, we think, that takes place at a time when the child was mature enough for memory to be able to hark back in mature years and check upon what happened. That thing is that indifference gave place to concern and conviction and repentance and faith.

In Apostolic phrase, the convert has been raised from the dead. The tragic trouble with the great mass of Christians is that they have not learned how to deal with the fleshly life in a way that will give victory day by day to the new spiritual life. That life is not eradicated, it is made dead by the will of the new through its faith-union with Christ. Carnal Christians live their lives in Romans 7. It is the life of a divided personality, the fleshly nature tugging at one end of the rope, and the spiritual at the other end—often getting nowhere.

We Christians have no right to live such a life. The way to live a life in which the spiritual shall have victory over the fleshly is abundantly set forth in the Scriptures. It is not for the select, but for all. But most of us seem to fail to see that the value of the Cross of Christ is no more powerful for regeneration on repentance and faith than is the Resurrection Life of our Lord for daily victory over fleshly temptations. The power to live this kind of Christian life is available on the same terms as was the power of the Cross to put away sin's guilt—by repentance and faith.

If we have eyes to see it, here lies the way out from our personal and also denominational limitations and failures. It is no inexpensive way nor one of our planning.

Filled With the Holy Spirit

THE LARGER attention given among us during the last few years to the work of the Holy Spirit in the Christian finds its justification in the large teaching of this in the Scriptures and in the long neglect of the teaching among our people. For such reasons we are permitting ourselves to give exceptionally sustained editorial treatment to this great Bible doctrine.

While there is evidence of enlarged attention to this teaching, many among us have only begun to study a doctrine which carries with it spiritual implications and potencies second to no other revealed doctrine, unless it be that of salvation from sin through repentance and faith, of which this great teaching is a normal and essential corollary.

I

THERE has been and now is fear among God's people lest teaching of sanctification or spiritual growth lend itself to unwarranted mysticism and emotional extravagancies. It is to be confessed that extravagancies have happened in the past and are now happening in some perfectionist groups in America. Let it be said, however, that all real life is beset with dangers. The least dangerous place in the world is a graveyard. But the devil does not worry himself over the dead. He devotes his astute attention to trying to mislead those who have spiritual life. If we wish to be fair and understanding, we should keep it in mind that in individuals and groups spiritual lopsidedness is the fruit of the seductions of Satan to those who actually have spiritual life.

By the same token we should not seek poise and balance in our religious life by ruling out openness of heart toward spiritual truth which some have perverted. That way lies the sacrifice of all spiritual truth and a spiritually-dead intellectualism.

In the field of doctrinal and experimental backgrounds of spiritual growth, our brakes have usually had ten times more power to stop us than the gas we have seemed to have in the tank has had to enable us to move forward. And we are still given to experimenting with "fuels" which are adapted to impressing the fleshly eye but not very costly in payments they exact of the fleshly nature.

II

IT MAY help to study the difference between being baptized by the Holy Spirit and being filled with the Spirit, as the teaching is developed in the Acts and the Apostolic Epistles. The word "baptism" in relation to the Holy Spirit is used with two meanings.

Its great primal meaning is that of the bringing in of the Dispensation of the Holy Spirit at Pentecost. To be included with this is the baptism of the Gentiles at the house of Cornelius. In principle the two are one. Together they express the purpose of God that the saving work of Christ should be applied both to Jews and Gentiles through the Holy Spirit.

The other proper application of the word "baptism" is to each person at the time of his accepting Christ in the forgiveness of his sins. 1 Cor. 12:13 declares, "By one Spirit are we all baptized into one body." "If any man have not the Spirit of Christ he is none of His" (Rom. 8:9).

The Acts and the Apostolic Letters abound in teachings concerning being filled with the Holy Spirit. First of all, it will be found that such fillings are repeated in the same disciples time and again. For instance, in the second chapter of Acts the disciples are said to have been "all filled with the Holy Ghost." In the fourth chapter, that they might again be empowered for prevailing witness to God in new crisis, it is said they were "all filled with the Holy Spirit." Nowhere in the Acts or elsewhere is it again said that those who have been saved through faith were again "baptized" with His Spirit, though they were more than once "filled."

So also the doctrine of the "Second Blessing," as taught by some, is shown not to be justified. Not only is there no

"Second Blessing" that makes one perfect; there is none that can take the place of the thirtieth or the three-thousandth blessing.

III

THERE may or may not be in an individual Christian a crisis-time of passing from an infantile spiritual life to one of daily spiritual receptivity and growth. The crisis would seem to be normal for one who has dragged along at a poor dying rate most of his life, if he is ever to attain any spiritual stamina at all. By the same token some of the most devout and spiritually-minded were "filled" with the Spirit at the same time they were regenerated and "baptized" by the Spirit. At Pentecost the baptism and fulness came at the same time. So did it at the house of Cornelius.

Undoubtedly 1935 Baptists in the South are in little danger of believing too much in a spiritual crisis that may result in spiritual fulness where there have been years of spiritual paucity. Few among us would question such an experience of the power of God working in one individual at a time privately. But we would certainly become restive and doubtful if we were asked to look with favor upon conferences or inspirational meetings called with the specific purpose of seeking such an experience. With the rest of our fellow Americans, we have an aptitude for progress through conferences, conventions and institutes. But many of us would be doubtful of an assembly purely to study a fuller spiritual life.

Rest assured that being filled with the Spirit of God is not conditioned upon going to conferences called in that interest. Per contra, so long as our reaction toward such a suggestion takes the form of turning away from all sustained effort or study looking to a fuller spiritual life, we shall certainly make little or no progress toward such a life.

IV

ON THIS matter Dr. Charles R. Erdman, Professor of Theology in Princeton Theological Seminary, has some edifying words in his book, "The Spirit of Christ." He writes:

There need be no interval between our recognition of Christ as personal Saviour and our being brought under complete control of His Spirit, and thus being prepared for His service In actual experience surrender at conversion is not usually complete, knowledge is imperfect, obedience is slow, and faith is weak. A long period may thus elapse between accepting the Lordship of Christ and being filled with His Spirit, which has been properly described as "the missing half of the first blessing." . . . In experience, being filled with the Spirit, is not a permanent state. Forgetfulness of Christ, disobedience and selfishness, are frequently manifested by most of us. And these result in spiritual impotence. Also, fresh stores of grace are demanded for special tasks, and those once "filled" may be filled again.

Perhaps space is left in which to say that there is no room for human presumption from being filled with the Holy Spirit in this New Testament way. There is no mistaken idea that one has come into possession of a "second blessing" that assures a "perfect" life—the folly that Satan has used so broadly and effectively among worldly-wise but spiritually child-minded believers to discredit a great and precious teaching. This blessing of spiritual fulness comes, as did conversion, by repentance and faith. **Christ is appropriated to give us daily the power of the crucified life, just as He was at conversion appropriated as our great sin-bearer who freed us from guilt and ruin.**

In studying this much-neglected teaching, we need to remember that the Holy Spirit came to be the advocate of Christ in us, to make Him real to us as our living Saviour and Lord. We became fit vehicles for spiritual service only through daily abiding in Christ. Without Him, we are powerless in service. **We are not to seek power. We are to seek Him. His power is wisely given only to those who first give themselves to Him. Otherwise, what abuse of His power there would be!**

Paragraphic Comment

MAKE READY TO VOTE "NO." Of exceptional practical importance to all our Kentucky readers is the article elsewhere by Mr. W. A. Frost, Business Manager of the Western Recorder, on the conditions that confront all Kentucky dries as we approach the November election. State officers are to be chosen. But there will also be a "yes" or "no" vote upon the proposal to do away with the Prohibition Amendment of the Kentucky Constitution. Every consistent enemy of the legal sale of intoxicants will wish to vote "no" to the proposal. Brother Frost's article shows why. Make no mistake about it—as voters will who follow the counsel of most of the city press. The wets will interpret votes cast for repeal of the Amendment as an endorsement of the present intolerable liquor conditions. Their effort to toll dries into voting for repeal by dangling a promise of local option before them does not ring true. Their crowd has always fought local option, when it was that or a State-wide sale of booze. They would do so again.

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FINE WORK OF THE KENTUCKY W. M. U. Congratulations are in order to the Kentucky Woman's Missionary Union, which is in session three days this week at Owensboro. Also heartfelt appreciation to the organization. To its President, Mrs. Eureka Whiteker, of Cynthiana; to its Secretary, Miss Mary Nelle Lyne, and her devoted associates; and to the women in every Society throughout the State, the Western Recorder extends assurances of its esteem and high regard and of that of every responsible voice of our common Baptist fellowship, whether pastor, secretary, editor, superintendent, or what-not. During the calendar year 1934, the 694 W. M. Societies and the 1,041 young people's organizations fostered by them, with a membership of 22,500 in the societies and almost as many in the other organizations, raised for the Co-operative Programs \$91,560, and gave a total to all objects of \$134,729. Included in this total was \$27,195 given by the women in the three Weeks of Prayer for Missions, \$14,300 being for Foreign Missions, and the balance almost equally divided between Home and State Missions. Many of the W. M. U. women are members of the Hundred Thousand Club. When words of appreciation are to be spoken for elements in our churches and denominational life, no statement is complete that does not give a large place to the Woman's Missionary Societies in our churches. To confine ourselves now to the merest a b c statement, it is a fact not difficult of demonstration that except for the work of our Baptist women, especially during the last fifteen years, actual knowledge of missionary work and need and motive would have perished in a number of our churches so large that it would be embarrassing to offer an estimate of it.

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SECRETARY MADDRY SPEAKS ON MISSIONS IN THE FAR EAST Last week Dr. Charles E. Maddry, Secretary of the Foreign Board, made three addresses in Kentucky. He came under the invitation of General Secretary, Dr. C. M. Thompson. He spoke at First Church, Frankfort; Walnut Street, Louisville, and the Seminary. At Walnut Street Dr. Maddry spoke especially to the end of reaching representatives of all of our churches in Louisville, and he was heard by an impressive cross-section of the interest in Foreign Missions to be found among our Baptist people in this city. It was an intensely interesting address, informed and empowered by gripping spiritual sympathy and purpose. Yet our Secretary uttered for the most part a simple narrative of what he saw and heard and felt of the abounding spiritual needs, the sacrificial devotion of missionaries, and the almost unlimited opportunities of which he was made conscious by his missionary tour of China and Japan. He magnified the evidences of the wonderful power of God at work in these mission fields, and especially of the

exhibition of that power in the revival now far-spread in North China. He said he had been deeply impressed with the genuineness of this revival, and felt it to be a revelation of what it means for God to work through His Spirit among peoples who for many centuries have been utterly enslaved by the deceptions of sin and the blindness of paganism. His story of the revival reminds one of the wonderful works wrought by the Spirit of God as told in the Gospels and the Acts of the Apostles. We are grateful to believe that God will greatly use to quickening of interest among our people in every section the spiritually informed report our Secretary makes in his addresses of what great things God is doing in China and Japan, how He has there "opened the door of faith unto the Gentiles" (Acts 14:27), and "what wonders He has wrought" (Acts 15:12) among them.

* * *

THE FINE TOUCH OF A WOMAN'S HEART We suspect that Mrs. Anne Jenkins Sallee, now missionary at Kaifeng, China, and the widow of the lamented Dr. W. Eugene Sallee, well-known by all for his Foreign Mission service, had no thought that the communication she sent to the W. M. U. at Birmingham would be published. But the W. M. U. has sent it out, and it is so irresistible we feel we must share it with our readers. We all know that women approach things through the heart more than men usually do. Perhaps what we do not sufficiently reckon with is that the heart approach is likely to be the more convincing. However that may be, one can scarcely read the article of Mrs. Sallee without feeling renewed enthusiasm in supporting and praying for faithful missionaries who are witnessing in the name of our fellowship on the far-flung outposts of our Lord. This fine woman is the sister of Mrs. George W. Truett, of Dallas—whose distinguished husband is of everywhere Baptistically-speaking.

* * *

GOD CHOOSES THE "WEAK AND FOOLISH" In the spiritual domain God assures us that (1 Cor. 1:26-29) "Not many wise men after the flesh, not many noble, are called; but God has chosen the foolish . . . the weak . . . and base . . . and things which are despised . . . that no flesh should glory in His presence." One reason not many of the great and wise of the world are chosen is that they are always a small proportion of the human race. The door is not closed against the strong and the great, and there are happy instances of some who have brought their all and placed it at the feet of Jesus Christ. But the trouble with most of them is that they are too strong—quite too strong for God to use, because they are not spiritually receptive, being too full of themselves, of self-confidence. The story is told of a saintly man, but of insignificant appearance and small wealth and culture, who resided in the West. One day he found himself seated with a group of old friends whom he had known from boyhood. Each of them had prospered and was wealthy. They talked of their achievements, travels and gains, and then each added sadly that these things had brought no real satisfaction, but had left disillusionment and disappointment. When they were through, he opened his mouth to tell of his full and happy life through faith, though without worldly success. But his shining face spoke more than these men were willing to hear. As he spoke, the old friends one by one got up and departed, leaving him alone. They knew the source of his joy, and did not want to feel the sting of reproof and rebuke such a life meant to their own selfish lives. Even in these days of broadspread spiritual backsliding there are thousands of such saints. Often criticised and ignored by the worldly-minded, their lives are yet the saving salt of whole communities, and when they die even those mourn them who, while they lived, out of sin-warped hearts, criticised them.

Back to Kaifeng

MRS. W. EUGENE SALLEE, Kaifeng, China

IT HAS been a long time since April 1, 1930, when Mr. Sallee and I, with sad but trustful hearts, turned from Kaifeng to undertake the work at home to which the Board and the Lord had called us. We were confident that we should be back in Kaifeng within the year or a few months longer at the most. It was thus that we comforted ourselves and those we left behind. The months lengthened out with much traveling and speaking as we witnessed to God's power to save the lost in China and as we tried to renew hope in the hearts of some who felt the day for Foreign Missions had almost past.

The future was glorious with hope for our work and for our lives. God's promises were thick about us and His loving hand beckoned us on and on for service for Him. Mr. Sallee always made traveling so easy and comfortable for me, but that year we could reach more people by separate itineraries which necessitated my going alone most of the time. This, I suppose, together with the added strain of the years in China gave me my first experience of being called aside to "rest a while." Mr. Sallee never seemed fatigued nor weary, but full of courage as he prayed, planned and pressed forward wherever he could to be of help to the most people. The Lord needed him in his strength and vigor, so He took him to be with Himself, but I must still "rest."

During those first days after Mr. Sallee's death I could make no plans, for life in the United States seemed impossible without him and it seemed more impossible in China. I could only pray that the Lord would get glory for Himself and allow me not to sin while passing through this experience. While the darkness of the future appeared impenetrable one day it seemed as if a quiet reassuring voice spoke to me and said, "I called you to China and I have not revoked the call." I said, "That is true, Lord, and if You will go with me I can go again."

From that moment strength came to me and I began to live anew in China. I was delayed some days before I started, but the glad day finally came. Previously returning China from furlough, accompanied by Mr. Sallee, I had found the parting from loved ones most poignant, but strange to say, a new power was now mine. Days before I left Waco I went to Mr. Sallee's grave and felt peculiarly bereft to leave it, but God was calling out to China. I knew he was not there, but that was where I had laid him and there I gave myself again to the Lord and went not again to the grave, but set my face Chinaward.

Strange things happen to test us. While my heart was consecrated afresh to the Lord for service in Kaifeng the Board said, "Not Kaifeng but Shanghai." I was stunned, but there was no use to argue. Shanghai was on the way to Kaifeng! The Board knew best, for there was unrest in the work in Kaifeng, and I was not up to my normal health and too, they feared that memories of other years might press too hard upon me. I went to Shanghai and found mission work to do. I was in the home of my sister, Mrs. R. T. Bryan. The year was a most happy one and sped by quickly. I suppose I was too old to take root there. It seemed to be a pleasant visit and the real purpose of my coming to China still stretched out before me. What was I to do? This call to Kaifeng was ever before me and the Board said, "Do not return to Kaifeng."

Shall I say on an unlucky day—no I will say that on a day when I was not prepared for bad news—it came. A letter sent to one of the missionaries and forwarded to me said that I was to stay in Shanghai and no pleas from either missionaries or Chinese in Kaifeng would affect the situation. I was shocked, for had not God said He would go with me to Kaifeng? I took my Bible for some help, for no human help availed at such a time. Where would you think I read? What of all passages in the Bible would be exactly

suitable for such an hour and for such a sufferer as I? Blessed be God who never fails His children! There it was right before my eyes, "Go to thy house and unto thy friends, and tell them what great things the Lord hath done for thee and how He had mercy on thee" (Mark 5: 19).

It came about that I came to Kaifeng in the autumn of thirty-four. The Board and many friends had thought it would be too depressing for me here and that I could never stand the strain of being where Mr. Sallee and I had worked so happily and so long together. I reached the compound on a lovely September night. There was a surge of great joy in my heart and a quiet seemed to possess my very soul and a sense of satisfaction entered into my heart. I was here! Nothing was too hard. Indeed nothing was hard. It was all just right! The former unrest had given way to order and there was a good welcome for me.

In a few days I went to our home and I began to unpack the things in the attic which we had packed more than four years before. Not a tear even felt like coming, but there welled up a deep peace and joy in my heart. I felt almost as if I were on magic ground, for there were things I had forgotten we had. There were some of the presents that Mr. Sallee had given me. They seemed dearer than ever. Did I feel sad and weep? I never did that way before when he was with me and it seemed almost that he was as present as ever. There were the flowers and the garden. There were the apple trees now old and gnarled. I remembered when we had gotten the first piece of land, after so many years in China, and we had planted little apple trees from America. I remembered our exceeding joy when they put forth buds and grew their first leaves. We were young then and we have watched them grow through the years. There was the good Jersey cow and her little heifer calf waiting for me. What a pleasure to be with my missionary friends of the years, but O, the biggest pleasure of all was to be with the Chinese to whom God had called me and for whom I had labored through the years and to whom I realized God had sent me for a new service. These ten months have been filled with happy experiences, seeing friends, getting the house in order, and above all having a little part in the work. The revival spirit is here and it is refreshing to hear the cry of the penitents and see them turning to God.

It crossed my mind once that Naomi went out "full" and returned "empty" and wanted to be called "Mara" for her bitterness was great. It was just a fleeting thought which found no lodgment. I came back with the promises of God in my heart and with His call fresh upon me and with the assurance that God was with me and that, "All things work together for good to them that love the Lord, even to them that are called according to His purpose." Joy was in my heart and has been each day.

Dr. Maddry had written that he would talk with me about the change of place when he should visit the Interior China Mission in May. He stayed in our home while in Kaifeng. A royal guest he makes! One day he asked me where I should like to work. I answered that my preference was "KAIFENG." He remarked that he felt I should be happier here and he would like to see me here, if I would take care of my health and not work too hard. Well, it was all over! I am here in Kaifeng with no one to hinder. I feel in the right place among my very own.

I have not come back here to complete Mr. Sallee's work, for that was finished when God took him. He went for a larger service with the Father and the Son. I have come back to do what the Father has for me here and I thank Him for the opportunity. I thank those at home who make it possible for me to be here. I pray that I may measure up to what the Lord expects of me. He is abundantly able to do, if I let go and let Him work in me.

Southern Baptists and Social Righteousness

ARTHUR J. BARTON, Chairman, Social Service Commission, S. B. C.

I THINK it will be interesting and profitable for our people to get a glimpse of the origin and development of the Social Service Commission of the Southern Baptist Convention.

The Commission, now for well beyond two decades, has served the Convention, in the field of social service and civic righteousness. An agency which has rendered a continuous service over such a period of time will be considered worthy of thoughtful consideration by the constituency which created it, which is responsible for it and which it has sought faithfully and discreetly to represent.

It is a matter of tradition, though not of record, that when the Convention met in Richmond in 1888 a simple temperance resolution offered by the late Dr. John Pollard of Virginia was ruled out of order by Dr. James P. Boyce, then President of the Convention, as not germane to the purpose for which the Convention was organized. There was no other resolution on temperance or any phase of social service and civic righteousness offered in the Convention until it met again in Richmond in 1907. At this Convention the late Judge George Hillyer of Atlanta, Georgia, introduced the following resolution:

That the President appoint a committee of three, whose duty it shall be to arrange for the holding of a mass-meeting in the Convention Hall on the Sunday afternoon during the next annual session of the Southern Baptist Convention; said mass-meeting to consider and counsel together as to what may best be done by Christian men and ministers, especially Baptists, for creating a more wholesome public opinion; for making the criminal laws more certain, more prompt, and more effective; so as to take away the reproach resting on civilization and religion by the prevalence of crime and lynchings; and so as to make the law respected and effective in all parts of our common country.

This was adopted and the committee appointed. It consisted of George Hillyer, Georgia; T. H. Ellett, Virginia, and J. N. Prestridge, Kentucky.

At the next meeting of the Convention, in Hot Springs, Arkansas, in 1908, the above-named committee submitted a report at a Sunday afternoon mass meeting. The brief report is of peculiar historical value and significance.

We are rejoiced to observe that the spirit of law, of temperance, of righteousness, is becoming a conquering spirit. The politicians to-day are in increasing numbers consulting with the religious people of the community rather than with the saloon aggregation. Strong men with statesman principles have proven that the masses of the people will eagerly support righteous leaders for noble ends. This is a great gain, and may be called a discovery of incalculable value. No longer is it the political canon that the ambitious young statesman must needs become a trickster and ally of the base in order to attain position and power. The light of a new day is upon us, and it adds to our rejoicing that not a few of the men who are making this new day belong to our denomination.

Civic Righteousness and the Kingdom of God are bound up in each other. We are learning anew that Christ's commission to his followers is not primarily to increase the census of heaven but to make down here a righteous society in which Christ's will shall be done, his kingdom come. Therefore, be it

Resolved, That this Convention holds that to redeem society and to purity and perfect government, are results to be directly expected, from the preaching of the Gospel and the Christian education of the young people of this rising generation, and that, therefore, every wrong, public and private, political and social, retards the consummation of the commission of our King. Be it further

Resolved, That this Convention calls upon all those who are allied with it, directly and indirectly, to pledge anew their Christian faith to stand steadfastly as knights of the Cross, ready at all times and in all emergencies to resist the encroachments of evil upon our body social

and body politic, and to enlist themselves as aggressive builders of the new order wherein dwelleth righteousness and peace, and thus help to make straight the highway for the coming of the King.

There are several significant things about his report:

1. The man introduced the resolution calling for this special mass meeting and for this deliverance by the Convention was a devout and consecrated Christian lawyer.

2. While it was proposed to deal with the social application of the Gospel and the social duties and responsibilities as Christians, the mass meeting was to be held Sunday afternoon. No impropriety was seen in discussing these great and vital issues on the Lord's Day.

3. The speaker chosen to address and who did address the meeting was Dr. J. B. Gambrell, perhaps then the most influential personality in the Convention. Dr. Gambrell never saw any conflict between the individualistic saving Gospel and its social implications in the lives of the saved. For long he was probably the foremost champion among Southern Baptists of temperance and social service. Later he served as a member of the Social Service Commission, and always gave his hearty and enthusiastic support to its reports and to its work.

At the above session the Convention took another great forward step in the matter of temperance and social service, which I purpose to discuss in another article.

Glorious Opening of Southwestern Seminary

PRESIDENT L. R. SCARBOROUGH, Fort Worth, Texas.

THE Southwestern Seminary has had twenty-eight years of enlarging harvests. Its growth has been a marvel in theological education. Our great Southern Seminary is the mother seminary. The Baptist Bible Institute is the youngest child. The Southwestern Seminary is the middle child and is twenty-eight years old. We have trained nearly 6,000 people and have graduated nearly 1,700. They were from everywhere and have gone back everywhere. They preach: they sing: they teach: they win: they build.

The opening this year is a great encouragement. We have already enrolled 380, which is eight more than all last year. This year we will run far beyond the 400 mark, the largest number in several years. Many state and some foreign lands have representation in our student body. All classes show substantial increase, the largest class in Evangelism for years. We have more young ladies in the Training School than for many years—thirty-eight scholarship girls. The Faculty are all here and well. The tides of spiritual enthusiasm run high.

We have one serious handicap, lack of funds to pay worthy salaries. About half salaries are being paid. This should not be. If 300 churches (just think of it—only 300!) out of 24,000 Southern Baptist Churches, would give \$10.00 a month apiece, we could pay salaries and pay the interest on our indebtedness and the 100,000 Club would eventually pay our debts. Our Faculty could come out of the suffering column and almost double their efficiency. Southern Baptists must take care of this important matter.

Students can enroll and get credit November 5, second half of this semester or January 13, beginning of second semester. We have room for many more.

Mr. Fred McCaulley, formerly of Oklahoma, is now our publicity agent.

God bless Southern Baptists.

Pastor William McMurray, of Greenville, Miss., began meetings a week ago at the First Baptist Church, New Albany, Ind., assisting there Brother A. F. Turbeville, Pastor.

Louisville Baptists Glimpse Oriental Missions

DON NORMAN, Mullins Hall, Louisville, Ky.

"A SECOND book of Acts of the Apostles is being written on our mission fields to-day."

The words give the "tone" of Dr. Charles E. Maddry's two addresses in Louisville on Thursday and Friday of last week. The Executive Secretary of our Foreign Mission Board, after spending the first seven months of this year visiting Baptist mission fields in the Orient has come home to sound an encouraging note—but one which sees the challenge, the tremendous responsibility, of these heartening facts to us as a denomination.

Dr. Maddry introduced to his Thursday-night audience at Walnut Street Baptist Church the new superintendent of Baptist Missions in the Orient, Dr. M. T. Rankin. He then told of the proposed appointment of two other mission superintendents, for Nigeria (Africa), and the Latin American countries. These men will serve to coordinate the work on their respective fields.

Perhaps the word that brought most joy to the hearts of his hearers Thursday night was Dr. Maddry's statement that more than thirty new missionaries will be appointed at the meeting of the Foreign Mission Board in Richmond this week. Here is a concrete indication of the upward swing in our work. Both Dr. Maddry and Dr. Rankin interviewed, during their stay in Louisville, numbers of young men and women preparing themselves for missionary service.

The meeting at Walnut Street Church, Thursday night was well attended. On the platform, along with Pastor Finley F. Gibson and Drs. Maddry and Rankin, were: Dr. C. M. Thompson, who introduced Dr. Maddry; Dr. J. McKee Adams, who led the opening prayer; Dr. T. D. Brown, who read the Scripture; and Dr. E. F. Estes, who presided.

At the Seminary on Friday morning the spirit pervading the service of the night before was duplicated—with a "plus," if that is possible. There's something about the atmosphere of a Missionary Day program at the Seminary—you can feel it, but you just can't describe it. Dr. Maddry again brought an impassioned presentation of our work in the Orient, and coupled with it a plea for "the best" among our youth to give themselves to service on foreign fields.

And Dr. Rankin, first in order of the speakers Friday, gave a word with which we may well close this brief account. He was speaking on "Some Convictions After One Hundred Years of Baptist Work in the Orient." He named three.

"First, there is one and only one sustaining motive for Christian missions—the atonement of Christ. Second, the achievements of the past amply justify all we have put into missions in the past one hundred years. And, finally, the changing conditions in the world to-day demand that we meet these conditions with a living message transmitted through a living method."

Laurel River Association in a Great Session

THE Laurel River Association was held this year, October 4-5, with the Green Hill Church, over in Jackson County. The meeting place was far removed from the center of our territory but great throngs were in attendance. When the meeting was called to order on the first day a large congregation was there and when the roll of the churches was called thirty-five out of thirty-seven churches were represented, either by letter or messengers or both.

Brother Thomas Stubblefield preached the introductory sermon and Brother John Reams preached the Doctrinal sermon. Both sermons were well delivered and received with hearty "Amens!" by the large congregation. Both of these brethren are able and earnest ministers of the Word and faithful pastors.

The reports on the different departments of our work were well prepared and all the discussions were of a high order. In this Association a well thought out program is prepared beforehand and is followed religiously. There is no time given to side issues and things that do not matter. The retiring Moderator, Joe Baldwin, was elected Vice-moderator and he and the new Moderator, Judge D. B. Johnson, of London, make a fine team and will do a great work this year.

The singing was led by Brother Dave Asher and was a feature of the meeting. The hospitality of the church and community was gracious and ample.

The next meeting of the Association will be held with the New Hope Church, Rockcastle County.

London, Ky.

R. P. MAHON.

Passing of Hon. Joshua Levering

THE recent death of Hon. Joshua Levering, of Baltimore, takes away an outstanding citizen of his State and of the South, and one of the most prominent laymen in the Southern Baptist Convention. Through his pastor, Dr. J. F. Fraser, of the University Church, Baltimore, we had learned of the recent celebration of Mr. Levering's ninetieth birthday, and were seeking the aid of Pastor Fraser to secure the material for a birthday appreciation of him in the Western Recorder when the sad news came of his death.

At one time Mr. Levering, who was a long-time Prohibitionist, was the candidate for the Presidency at the head of the Prohibition Party. For three years he was President of the Southern Baptist Convention and member of the Foreign Mission Board at Richmond. Our Baptist fellowship has developed no more devoted and ardent friend of Foreign Missions and of missionary work in general than he showed himself to be in every proper way and on every proper occasion.

If we remember correctly, Mr. Levering and Mr. Richard H. Edmonds, another prominent Baptist layman of the South who resided in Baltimore—were two leading founders of the University Baptist Church. Dr. A. C. Dixon was its first pastor. This church has performed and is performing an outstanding service as a witness to Christ in the name of the Baptists at a place where it is of high use to the spiritual lives of students who come and go at the University in that City. Mr. Edmonds died some years ago, and now the venerable Mr. Levering passes on to be with God. But the things they builded in this church and in society were of the kind that endure.

Only God is able to fashion such characters. God takes them to a higher sphere of life. But He is able to build and desirous of building in those who remain the spiritual equivalent of those qualities which made their characters great.

Kentucky Associations Plan Rallies

GENERAL SECRETARY, C. M. THOMPSON, of the Kentucky Board of Missions, expresses himself as gratified at the many enthusiastic responses which he has received from our brethren in the various District Associations in Kentucky in token of their preparation to hold an associational rally at some strategic center on the afternoon of the fourth Sunday of October. If any association should not be able to hold its rally on that date, it may do so the first Sunday thereafter practicable. The immediate and important objective of the rallies is to take stock of the approaching end of the fiscal year of Kentucky Baptists, and to do everything possible to stir up pure minds by way of remembrance, that intended co-operative objectives which may have lagged may be brought forward before the end of October. Dr. Thompson says that the books will be held open until a day or two after the first Sunday in November. Good work in these rallies and following them, is important to the end of closing our year in a way satisfying and encouraging to all.

Fellowship Tidings.

Dr. J. McKee Adams is preaching in meetings for Pastor E. C. Stevens at the Clifton Church, Louisville, this week and next.

Pastor Bishop Willis, of Sumter, S. C., is assisting Dr. W. M. Bostick in a series of meetings at the Parkland Church, Louisville, at the present time.

Dr. E. C. Stevens, of the Clifton Church, has just finished revival meetings at the Carlisle Avenue Church, Louisville, where Brother Solomon F. Dowis is the pastor.

A series of meetings will begin at Eastern Parkway, October 20, with Dr. A. F. Mahan, pastor of Central Baptist Church, Fountain City, Knoxville, doing the preaching for Pastor W. Stuart Rule.

Dr. A. K. Wright, pastor of the Baptist Tabernacle, Louisville, has with him, beginning Monday of this week, Dr. T. C. Crume, Ft. Mitchell, Covington, Ky., in a series of meetings which will last for two weeks.

The third anniversary of the Shively Church, and the first anniversary of Pastor A. W. Walker were observed on September 29, instead of "the third anniversary of Pastor A. W. Walker," as erroneously stated in our columns last week. We regret the error.

Pastor W. Stuart Rule has just returned from good meetings with the Trenton Street Church, Harriman, Tennessee. There were some fifteen or sixteen additions, and the church was brought together in the settlement of some internal problems. Pastor D. Chester Sparks is pastor of the Harriman Church.

Dr. Frank M. Masters, Russellville, Ky., has been with Pastor D. Arthur Dailey in a meeting for the past two weeks in the Pleasant Grove Church, near Owensboro. The report is that large congregations attended the meetings, and the church was renewed and built up. There were twenty-nine for baptism and three by letter. Dr. Masters begins a meeting with Pastor Buel Wells in the Harmony Church, near Princeton, on Sunday, October 20.

Pastor W. K. Wood of Pollard Church, Ashland, Ky., went to the Main Street Church, Williamsburg, Ky., on September 23 and preached the old-time gospel for eleven days. Great crowds attended these meetings. Eight preachers were present at one service. The power of God's Spirit was manifest from the beginning and the church was greatly revived. Thirty-four members were added, making 300 additions since Pastor J. S. Dick arrived on the field in December, 1929. Pastor Dick writes: "Brother Wood is really a great preacher, of the evangelistic type. Two things characterized every message: condemnation of sin, and exaltation of Christ

as the one and only saviour. I had known him for a number of years, but this was my first privilege to be associated with him in service. I thank God for his coming and for everything that was accomplished during his stay."

Dr. Finley F. Gibson has announced a series of sermons on "The American Home," to run for eight Sunday evening sermons for fathers, mothers, sons and daughters, from October 13 to December 1. The subjects deal with courtship, marriage, matrimonial life, and kindred themes. He has issued a special bulletin carrying the entire schedule. Dr. Gibson has delivered series of sermons of a similar nature during several previous years, and they have always gained for themselves much popularity.

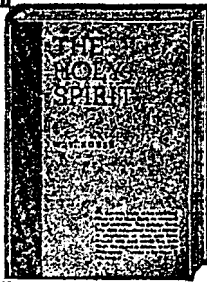
Miss Sara Williams Vick, daughter of the Rev. and Mrs. Macon Coleman Vick, and Frederick Alfred Widman, both of Louisville, were married at the Fourth Avenue Church on Saturday, October 5. The bride was given away by her grandfather, Mr. James Coleman Vick, who was for twenty-four years Superintendent of the Seminary dormitory and apartment houses, and the wedding ceremony was performed by the bride's father. The newly married couple now reside at 2014 Lauderdale Road, Louisville, Ky.

Pastor Z. J. Amerson, of Bethlehem Church, Texas, Ky., writes: "We closed our meetings on October 6 with twenty accessions to the church, fourteen of them by baptism. Evangelist H. M. Herron, of Irvine, Ky., preached for us fifteen days and nights. He preached the old-time Gospel with power. He fought sin from start to finish. As a result sinners were saved, backsliders were reclaimed, and the church was greatly revived." Two hundred and fifty have united with the Bethlehem Church during the six years of Pastor Amerson's leadership.

Dr. Ross E. Dillon, pastor of the First Baptist Church of Frankfort, Ky., writes: "The members of the First Church, Frankfort, were delighted to have Dr. Charles E. Maddry and Dr. C. M. Thompson in our midst last Wednesday night. We are always glad to have Dr. Thompson with us, and it was a great privilege to hear the Secretary of our Foreign Mission Board tell of his recent tour of the Orient. It was interesting to hear about Japan and China, their relationships, some of their customs, and our missionary work among those people. His message helps to enliven our interest in missions. Our church plans an Every-Member Canvass in November. I trust we shall have a larger number of subscriptions to Missions."

We sadly chronicle the death of a Methodist layman, of Louisville and Kentucky, who was almost as broadly known among Baptists as among his

The Holy Spirit



\$1.00

W. T. ROUSE

Exhaustive Systematic Treatment

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

Baptist Book Store

323 Guthrie Street,

Louisville, - Kentucky

own people, and was known everywhere to be loved. Mr. T. W. Sweatt, Vice-President of the Lincoln Bank and Trust Co., in Louisville, died at the Louisville home on Sunday, October 13, and was buried at his old home in Morgantown, Ky., on last Tuesday. Bankers are usually an exceptionally responsible class in our citizenship, and not a few of them are men of devout faith. However, we believe our deceased friend was an exception among bankers in his happy aptitude to enter sympathetically and quickly into the lives of persons with whom he came in contact. Bankers are scarcely to blame if a certain amount of defensive armour is apparent in their manner. Our lamented friend's love of men expressed itself in a quick cordiality, yet he was a successful banker. The sympathy of many will be with the beloved wife and his daughter, Mrs. Ben R. Shaver, and his brother and sister in their deep sorrow. Mr. Sweatt was fifty-nine years of age. For years he was a subscriber of the Western Recorder.

GRAY'S OINTMENT

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Bible School Department

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Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

Why Not The Big Class?

Many have raised the question as to the advisability of the big class in Sunday-school. Our study and observation have convinced us that it is better to have moderate sized classes of a group than only one big class. In consideration of the subject let us take one particular Sunday-school without locating it.

In this Sunday-school, with possibilities of 3,500, there is one class for men, one for adult women, one for young men (ages 17-24) and one for young women. There are at least 700 men for the one class of men and the same number for the one class of women. The young people have the responsibility for reaching about 300 for each of the two classes. During fifteen years or more this School has functioned with only four classes for all above sixteen years of age. Is this plan best? Emphatically, NO! Why?

1. More people can be reached with a larger number of classes of moderate size. The school mentioned above with 3,500 possibilities was averaging 791 in 1922 but its attendance has dropped to 612. To be fair in such a comparison the attendance was averaged for a period of two months for 1922 and the corresponding two months for last Fall. We avoided doing so this Fall because of the paralysis ban. A larger number of classes puts more people to work in visitation. It also takes care of those promoted from the Intermediate Department each September.

2. With classes of moderate size better teaching can be done. Some of us need to re-think the question of teaching. Good teaching should be different to preaching. It should cause the pupils to know, to feel and to do. It should lead them into experiences. It should cause the pupil to react, to think and to decide for himself. A good teacher will not only entertain but will lead the lost to Christ as Saviour and lead the saved to live Christian lives.

3. The opportunity for soul winning is greater and the responsibility is more largely distributed with several classes. Take the church under consideration and we find that during a recent year it had only one baptism for each 154 members and only twelve for the 3,500 possibilities. You will occasionally find a class of unusual character whose teacher is able to conduct a preaching and evangelistic service each Sunday and have a number of professions. I doubt

that the number from such will be any larger than from six or eight classes of the same pupils.

4. The larger number of average sized classes develops and utilizes more of its saved members. A pastor recently said: "The thing I need in my church is to have about twenty more of my men teaching and getting the development and training that would come to them as teachers." A serious charge against many of the large classes is that the members will not leave the class to serve elsewhere as teachers or officers. That class has not done its duty to its member when he refuses to enter upon a larger service.

STATE MISSION DAY

It is our hope that your Sunday-school will observe State Mission Day, October 27. Program material was mailed to your Superintendent some weeks ago. A good program will be of great value to your people and to the cause of Missions.

Following the program take an offering for State Missions. Never be afraid to ask your people to contribute to the Lord's Cause. Be afraid not to lay it upon their hearts.

The offering should be sent immediately to Dr. C. M. Thompson, 205 East Chestnut St., Louisville, Ky. The reason for sending it immediately is that it should be counted on this associational year.

STANDARD HONOR ROLL

The list of Standard Sunday-schools will be sent to the printer on the fifth of November. If your school has attained all the points in the Standard and you have not sent us your application be sure to get it to the Sunday School Department, 205 East Chestnut Street, Louisville, Ky., not later than the fifth.

To those whose schools cannot qualify by then I would urge you to keep working at it until the very last day of December if it takes that long. Your school should be Standard because of the value it will be to your Bible teaching. It should be kept Standard all the time.

5. The plan for smaller classes avoids having two sermons each Sunday morning. Where the teacher preaches it is harder to get the pupils to remain to hear the pastor because they feel they have had one sermon.

6. The greater number of average sized classes prevents the danger that often arises from the power of the one big class. One church was dominated by its men's class and many men in that class were members of churches of other

denominations and many were not Christians yet they had a part as members of that class of telling the church and pastor what to do. You will not be surprised that the pastors of this church soon resigned and went to other fields.

But some will say, where are we going to get the inspiration of numbers if we do not have the large class? The answer is simple—have all the adult classes to meet together for a program where inspiration instruction and worship may prepare the pupils for the study of the lesson by the various classes.

This is my answer to the question at the head of this article. Whichever plan your church may use let us pray that the Lord of the Harvest place heavily on our hearts the tremendously compelling challenge for more and better workers in all of our Kentucky Baptist Sunday-schools. Our faces must be to the future with realization of the seriousness of the task and with sublime confidence in Him who leads us onward.

SUNDAY SCHOOL ATTENDANCE

October 6, 1935

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

Newport, First	1,188
Louisville, Walnut Street	1,154
Louisville, Ninth and O	692
Mayfield, First	596
Lexington, Calvary	594
Louisville, Carlisle Avenue	581
Lexington, Porter Memorial	545
Louisville, Clifton	538
Danville, Lexington Avenue	512
Paducah, Immanuel	495
Owensboro, Third	493
Harlan	484
Hopkinsville, First	482
Louisville, 23rd and Broadway	479
Louisville, Eighteenth St.	478
Covington, Latonia	454
Harrodsburg	431
Akron, Ohio, Calvary	419
Hazard, First	391
Louisville, Virginia Avenue	354
Bellevue	350
Elizabethtown, Severn's Valley	350
Pineville, First	346
Covington, Madison Avenue	336
Paducah, Baptist Tabernacle	319
Louisville, Baptist Temple	314
London	311
Fulton, First	308
Richmond, First	281
Greenville	267
Erlanger, Elsmere	229
Versailles	226
Whitesville	200

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. **DICKEY DRUG CO., Bristol, VA.**

PARKER'S HAIR BALSAM
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Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Allcock Chemical Works, Patheogue, N. Y.



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

The Barthian Theology, by John McConnachie, published by Harper & Brothers, 355 pages.

The author undertakes to translate the message of Karl Barth in theology into modes of thought and language adapted to his Scottish outlook, and that of current religious thought in the English-speaking world. Elucidating the principles of Barthianism, he relates them constructively to the spiritual life of the churches today. He treats the church with high consideration as God's chosen organism for making himself known to men. The book has had high commendation from many reviewers in Great Britain.

Studies in Colossians, by E. Y. Mullins, Baptist Sunday School Board, **Furthrance of the Gospel**, by W. Owen Carver, Baptist Sunday School Board, price cloth sixty cents, paper forty cents.

These are two of the new study books issued for class use by our Sunday School Board. Dr. Carver develops in nine chapters each arranged for study, a bird's eye view of the Bible's teaching of missions. As are the rest of the books, the volume is admirably suited to profitable reading by the general reader. Dr. Mullins analyzes Colossians in a study of nine chapters. The work is expository, constructive, and of much practical aid to the understanding of the deep spiritual teachings of Colossians.

Old Testament Biographies, H. W. Tribble, John L. Hill, Kyle M. Yates.

Making the World Christian, P. E. Burroughs, Arthur J. Brown, John D. Freeman.

The Bible and the Bible School, J. B. Weatherspoon, G. S. Dobbins.

Creative Learning, J. M. Price, J. L. Corzine.

All these from the Baptist Sunday School Board, Nashville, Tenn.

The above four volumes are arranged for class study and also contain material helpfully available to the general reader. The list of authors is made up of writers well known in the Southern Baptist group either as theological scholars, or as experts in the field of Sunday-school needs, or both. These books are extremely inexpensive for their size. Though bound in cloth, and containing from 268 pages to 333 pages each, the series is priced at seventy-five cents per volume. The titles of the volumes fairly

well indicate the character of their contents. "Creative Learning" deals with psychological backgrounds and the methods and means of learning with special reference to the Bible school and Bible study. "Making the World Christian" deals with evangelizing the lost, giving, and missionary motives and support. "The Bible and the Bible School" makes a study in brief of the component parts of the Bible and their purpose, and devotes the second section to the Sunday-school and its various relationships, and how they may be best made operative. "Old Testament Biographies" presents outstanding Old Testament characters from Adam down to the coming of Christ. This reviewer once wrote a Home Mission book under the name, "Making America Christian." It was most kindly treated, and was sold we believe in three editions, the first of which was 5,000. The author has come to have a secret with himself not hitherto revealed about the name of the book. It sounded good, but it speaks better of what God's people are doing than it is likely to do them any good. And it does not jibe with what the author now understands to be the teachings of the Bible. However, this is a confession rather than a criticism of the name of one of the books here reviewed.

Special Day Sermons, Edited by W. H. Leach and J. W. G. Ward, published by The Cokesbury Press, 329 pages, price \$2.00.

Here are, brother preacher! busy preacher! who must get sermons sometimes while on the run. There are nineteen of them, New Year's, the Old Year, Thanksgiving, Christmas, Foreign Missions, Pentecost, Labor Day, Mother's Day, and a whole lot of others that no orderly Baptist preacher ought to want to preach, if so be that he really knows how to preach Christ, and that the Christ is exhaustless. But Mr. Spurgeon used to say that such things are so much water poured into the pump to prime it. They may be useful, when so used. They are not useful when the pull of the priming and elbow grease is against vacuum unaccompanied by lower springs of water within the pump. In such case you had better dig the well deeper, if you get our meaning.

The Keswick Convention—1935, published by Messrs. Pickering & Inglis, Ltd., London, Eng., 271 large pages, illustrated.

The Keswick Convention celebrated its Diamond Jubilee at its meeting this year. For three years the reviewer has read the entire series of lectures given at Keswick which are published in these annual volumes. The purpose of Keswick is to study what the Bible has to teach on the inner spiritual life and its growth. The volume contains about four addresses. Many of them are wonderful in their spiritual insight, and they will grip every reader who is in search

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of light as to what the Spirit of God is trying to teach us about a life actually lived each day in the power of the resurrection of Christ. There is no extravagance. The doctrine of perfectionism, which has frightened Baptists away by the thousands from ever studying about Christian growth, is simply not taught. We hope many will order this wonderful volume. The five remarkable addresses by Dr. W. Graham Scroggie on the thirteenth chapter of first Corinthians, themselves enough to make an ordinary book, are much the more illuminating and inspiring than any discourses than we have ever read on the great chapter on love.

DODD AT BOWLING GREEN

The First Church Bowling Green, never had a higher hour than under the spell of Dr. M. E. Dodd's great sermon Wednesday night. Possibly 1,500 people heard him. Though by far the greater part were from this church, there were representatives here from perhaps twenty churches of this section of Kentucky.

There is no way of even estimating the good that was done in Dr. Dodd's appeal for the support of the Co-operative Program. The next every-member canvass will be easier because he came this way. He is helpful to every pastor by preaching the tithe as a minimum in our giving to all causes. If for any heart, the missionary appeal had lost its romance, it was revived. Kentucky is to be congratulated on having him these few days, and our far-sighted secretary thanked us for bringing him here.

R. T. SKINNER,

Bowling Green, Ky.

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FREEDOM ASSOCIATION

After the writer heard the address of Dr. M. E. Dodd at Elizabethtown, September 26, we drove to Albany en route to the meeting place of Freedom Association, which was with Stony Point Church, seven miles from Albany toward Monticello, and quite near the highway. Albany is one of the two County Seats in this Association, Burkesville being the other. The churches are few in this Association though they spread over both Clinton and Cumberland Counties with one church in Wayne County and several in Tennessee.

The writer called on Brother G. H. Lawrence while in Albany, got better acquainted, learned more of his work there and was drawn closer to him. We went over the church building together, and I could view some of the material accomplishments on his field. One will only have to see the numbers of new Sunday-school rooms and other improvements to the church house to know that he has wrought well in so brief a period. The other county seat church, Burkesville, is at present pastorless. However they have a man in view.

The Association was called to order by the Moderator W. C. Stearns for her ninety-fourth session, September 27 at 10:00 A. M.

We believe that all but two churches were represented by letter. One of these churches had lost her house of worship by flood during the year. The Introductory Sermon was preached by R. A. Scantland, who had done mission work for the Association during the year. "As thou hast sent me into the world, even so have I sent them into the world," was the text. It was a good sermon. Reading of the letters took up a part of the morning.

District Missions was the first order in afternoon. The discussion was of considerable interest. During the past year some work had been done through co-operation with the State Board. The new Board has been encouraged to go forward and again employ a man for full time, trusting that aid will again come from the State Board on a fifty-fifty basis.

Following the District Mission discussion. The State Mission Report was read by Brother G. H. Lawrence. He tendered his own time and made request for additional time for the State Board representative to speak on State Missions in connection with the Co-operative Program. We had an attentive hearing.

The closing address of first day was on the liquor traffic. This was delivered by Brother McCoy, of Bowling Green. It was a well-prepared and informing deliverance. Following this address the Report on Foreign Missions was read by Brother Jesse B. Hill; but as time for adjournment had arrived it was held over till next day for discussion.

There was no night session of the

body, but Brother J. L. Adkins was in attendance on the session and by invitation preached at night.

The weather was gloomy with some rain falling on second morning, and for a while it seemed that the rain would knock out the meeting. The people gathered slowly, but before noon there were more than on the first day.

Missions being taken up again and the writer of the Foreign Mission report not having arrived, the Home Mission report was called for. As the appointee was not prepared, the writer made the report and by invitation discussed both reports.

At 11:00 A. M. Brother Mart Lovett, Williamsburg, and in service in Hardin County, preached a good sermon on "The Church."

The writer could not remain for the last afternoon service, having made an engagement previously with Brother B. L. Hargrove to speak for him in his church at Stanford on Sunday morning and evening.

We had a good time with Brother Hargrove and his fine people. At the morning service we had the large program chart well displayed, and presented to them the mission cause as shown with our great program. At night we spoke on "Why Spread the Gospel?"

Congregations there as elsewhere are being cut by the Infantile Paralysis ban. I appreciate very much the effort put

forth by Brother Hargrove both in trying to make my work effective and the worker comfortable. Brother Hargrove and his companion certainly make the visitor in their home feel welcome, may the Lord bless them in their work; and aid them in rearing their fine son of eleven years, and the sweet girl of six.

C. J. BOLTON.

Pastor Walter L. Johnson has resigned at the Port Royal Church, Port Royal, Ky., to accept the call of the First Baptist Church of Mt. Airy, N. C.

Dr. T. C. Crume, of Ft. Mitchell, Covington, Ky., finished meetings on October 13 with Pastor W. S. Coakley, at the Walnut Street Church, Owensboro, Ky.

We open the forms after the paper is being printed to insert the following from Dr. Marvin Adams, Cynthiana, Ky.: "Dr. Fred F. Brown, of the First Church, Knoxville, is to assist the Cynthiana Church in a series of revival services from October 21 to October 31. Needless to say, we are happy. Many Kentuckians would like to attend."

We regret to learn of the death of Hickerson Green Boone, ninety years of age, and deacon of the Trenton Baptist Church, Trenton, Ky., on October 1. He was a brother in the flesh of Dr. A. U. Boone, Memphis, Tenn., whose picture the Western Recorder carried on its front cover page last week, and an uncle of Dr. W. C. Boone, Jackson, Tenn.

Pastor and Superintendent

Make October 27 a notable day in your Sunday School.

This is the date set for the Special Offering for State Missions in every State in the South.

Make a liberal offering and keep the Religious Home Fires Burning.

Funds are urgently needed and the money contributed will be appropriated to set forward the Kingdom of God in Kentucky.

Let us save the Old Kentucky Home for the cause of Christ.

The Baptist State Board of Missions confidently expects every Sunday School in the State to observe this date.

PASTOR and SUPERINTENDENT

In this trying hour lead your Sunday School to do its best.

Send all funds to DR. C. M. THOMPSON, Treasurer
205 East Chestnut St., Louisville, Kentucky

Collection envelopes will be furnished free. Write Dr. Thompson for them.

EAST CHURCH HOME-COMING BEGINS SUNDAY

The Home Coming Week at East Baptist Church, Louisville, opens up on Sunday, October 20. The program has been revised somewhat as the work of the committee has progressed.

On Sunday, the opening day, services will be held at the usual hours both morning and evening, and also there will be a Young People's service at 2:30 in the afternoon. Brother Johnnie Carter, student at the Seminary, and a former worker at East Church, will preach at the afternoon hour.



Fred G. Tucker

The Churches of the Long Run Association are invited to meet with the East Church on Tuesday evening, at which time Mrs. F. F. Gibson will address the women and girls, and Brethren C. F. Denson, Lewis C. Ray, of Franklin Street Church, and John J. PreVol, of St. Matthews Church, will address the men and boys. These services will be followed by a social hour.

A pageant will be given on Wednesday evening, depicting the yesterday, today and potential tomorrow of East Church.

Dr. Finley F. Gibson, Walnut Street Church will preach on Thursday night. No service will be held on Friday evening in order to avoid a conflict with the Christian Youth Crusaders parade, in which the young people of East Church expect to participate.

The closing day of the week's observance will come on Sunday, October 27. Brethren H. M. Bell, of Vincennes, Ind., and W. M. Nevins, Lexington, two former pastors, are expected to participate during the week. Present members, former members, and friends are invited to meet together in a great fellowship season, remembering the past, strengthening the present and anticipating great things for the future.

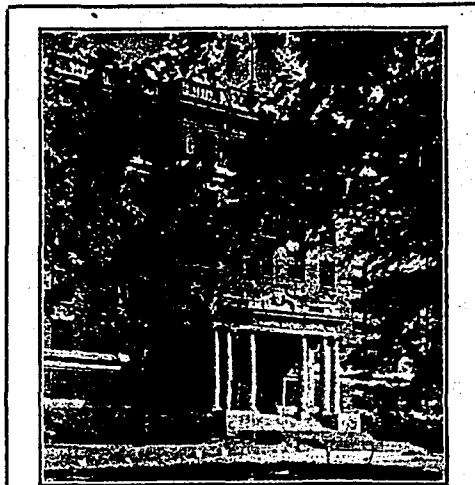
REVIVAL AT LUCAS GROVE

Two weeks before our meeting was to begin, I suggested to my congregation that we meet on Tuesday and Friday evenings for song and prayer services, preparatory to the revival. One of the brethren informed me that a show was advertised for the first Tuesday evening. It was to be at a school house only a short distance from the church. I asked a few of my brethren what to do about

it. The suggestion was that I announce the song and prayer service and ask all to come who were interested; all who wanted to go to the show to go on. I did so without emphasizing either. There was a large congregation present for the prayer meeting. The show was not given because the people were not there. What a happy surprise for a pastor to learn of what mettle his people are made.

I do not think I ever put forth more effort to close a meeting than I did this one on Sunday evening of the second week. I baptized fourteen on that Sunday afternoon, tried to bring a message to the church that evening, but I found I was going against the will of the Lord about the middle of my message, and turned to the lost. There was so much interest manifested, service was announced for the next evening. We went on through Wednesday of the third week and seven more were saved as a result. The revival reached out into other communities. A young lady from Illinois was saved and several from neighboring territory. Almost all these were men—fathers and grown young men.

When God's people become more interested in prayer meetings and the Kingdom of God than in shows and the things of this world, we will witness great revivals. I am proud to be pastor



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Opened for business November 17th, 1924. Fire-proof building, 6 floors and basement, capacity 150 beds, entire 5th floor devoted to maternity work, equipment latest design. Specially equipped X-Ray, Orthopedic, Deep Therapy, Pathological and Clinical Laboratory.

of a church which will rally to the Cause of Christ in this way.

Upton, Ky. GROVER W. SPLAWN,

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.

New Mission Study Book!

The very attractive little book, "The Conquering Christ," written by Miss Inabelle G. Coleman, is off the press and I hope each W. M. S. can study it sometime in November, preparatory to the Lottie Moon Offering in December. A SEAL WILL BE AWARDED WHEN THE REGULAR REQUIREMENTS HAVE BEEN MET.

A free copy will be mailed to each W. M. S. president with the program material for the Lottie Moon Week of Prayer for Foreign Missions. Additional copies can be purchased for twenty-five cents each at the Baptist Book Store, 323 Guthrie St., Louisville, Ky.

We are planning to mail this material from our office on or before the first of November. If your W. M. S. president has been changed and the fact has not been reported to our office, please see the former president, at once, and have the material placed in the proper hands.

Let's be praying that this may be the greatest CHRISTMAS FOR CHRIST we have ever had.

Our Mountain Missionary

Miss Annie Allen is very much in need of some Mission Study books to use in her classes with the mountain women. Most of them cannot afford to buy books and she has been trying to furnish them out of her meager salary.

I wonder if some society would not like to send her some books that they have already used. She especially desires books on Stewardship, any except "The Larger Stewardship," for she has been using that for sometime. "Stewardship in the Life of Women," "Woman and Stewardship," "Stewardship Parables of Jesus," etc., would be good.

Please mail to Miss Annie Allen, 2921 Central Ave., Ashland, Ky.

Appreciation

Mrs. W. J. Bolt, Harlan, writes: "I want to thank you for sending Upper Cumberland Association such a fine worker for the summer. Miss Lois Blankenship fit into our situation perfectly and did a marvelous work for which we are deeply grateful."

Summer Work in the Mountains

Nine of our Training School girls did volunteer Mission work in Kentucky this summer:

Miss Virginia Collins (Ky). Three Forks and Enterprise Associations.

Miss Beulah Threlkeld (Ky.) Three Forks and Enterprise Associations.

Miss Phyllis Marcellus (Fla.), Enterprise and Greenup Associations.

Miss Gloria Ruiz (Texas), Enterprise Association.

Miss Ada Jackson (Ky.), Enterprise Association.

Miss Lois Blankenship (Mo.), Upper Cumberland Association.

Miss Helen Harris (Ky.), South Kentucky Association.

Miss Wilma Weeks (Mo.), West Kentucky Association.

Miss Bonita Nichols (Mo.), Hyden, Ky.

Practically all of these girls gave two months of their vacation to this work, and Kentucky W. M. U. deeply appreciates the very splendid work rendered.

Any church or Association, desiring one or two of these girls next summer, can write to W. M. U. Headquarters for particulars.

New Members of Intercessory League

We welcome the following as new members of our Intercessory League:

Mrs. T. J. Randolph, Harrodsburg; Mrs. H. J. Brinley, Mrs. M. P. Carter, Mrs. E. M. Leckner, Miss Mary F. Nall, Mrs. Sarah Rice, Mrs. G. G. Riddle, Mrs. Annie Travis, Mrs. Gertrude Walker, Mrs. Ida F. Weaver, Mrs. Lizzie Williams, of Paducah.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Henry County R. A.-G. A. Camp

On the first and second days of August, Henry County Baptists had their Annual R. A.-G. A. encampment at the Fair Grounds, Eminence. This was the third year the boys and girls had assembled at this place.

About 3:00 o'clock on the afternoon of the first day, the first contingent of boys and girls arrived in camp—twenty-two from Pleasureville. After this, camp filled rapidly, youngsters pouring in from all over the county. Pretty soon Miss Alice Powell, Young People's Leader, was smiling her way through the ranks, greeting her "children" and setting the camp machinery in motion. Miss Powell is a wonderful worker and deserves a world of credit for her untiring efforts.

Rev. Alvin L. Smith, pastor of Campbellsburg Church was camp director. Brother Smith remained alertly on the job throughout the entire time of the encampment. He worked untiringly at all the "jobs," arranging assemblies, assigning class rooms, making speeches, preparing sleeping quarters, etc. He had a part in everything and did it all well. Though he played with the boys and tried to help them have an enjoyable

time, he never failed to emphasize the spiritual purpose of the camp.

Mrs. G. N. Smith, Georgetown, gave some wonderful inspirational talks that were the highlights of this year's camp. Mrs. Smith is a great, sweet-spirited Christian, possessing remarkable ability and rare personality for effectiveness in work for the cause of Christ. One cannot give her the commendation she deserves. In addition to her inspirational talks, Mrs. Smith entertained the boys and girls around the campfire with several humorous readings that all enjoyed.

William Earl Jeffries was song leader-in-chief, ably assisted by Miss Mildred Jackson and Miss June Pyles. The singing was very beautifully and capably done.

The staff of competent teachers included: Miss Ada Jackson, Rev. Campbell Jeffries, Mrs. J. B. Nash, Mr. Delbert Partin and Mrs. W. T. Waring. As a result of their efforts, there were seventy-five Mission Study awards given and fifteen classes.

Rev. Coleman Harrison, pastor at Lockport and former missionary to Brazil, gave a stereopticon lecture on scenes and conditions in that country. In addition, Brother Harrison made an interesting and instructive talk to the R. A's and G. A's on living for Christ. The picture lecture was very helpful in impressing on the children's minds the things they were studying about Latin America.

Miss Mildred Smoot, Pleasureville, performed capably as recreational director for the girls, while the boys were led in their fun by the writer.

The attendance reached a new height, the total enrollment being 105. All the boys and girls left camp happy, planning enthusiastically on returning next year.

Lamar Kitson, Port Royal, Ky.

LAYMEN STUDYING CHRISTIAN PRINCIPLES

Dr. Henry Noble Sherwood made a deep impression as the principal speaker before the Brotherhood of Long Run Association laymen on Friday night, September 26, in a pavilion at the State Fair Grounds in Louisville. A real Kentucky barbecue dinner was served at 6:30 o'clock, followed by an inspiring program of great spiritual strength.

The hearty music of men's voices, singing without any instrumental accompaniment, was in itself lifting.

Dr. Ladislau Biro, who has been studying in our Seminary for the past eight years, and who now, in the face of religious uncertainty in his native land, is about to leave for his home in Rumania to face a lack of all religious liberty, possible even persecution, was presented to the audience. In a fine tribute of respect for Dr. Biro's unflinching courage the audience rose in a prayerful "Godspeed" to him and Dr. J. R. Sampey

led a prayer for his safety and for an open door for Christ in Roumania.

It being the birthday of President John R. Sampey, president both of Southern Baptist Convention and the Seminary at Louisville an ovation was given him as he was presented and responded graciously with a brief address.

President Sherwood of Georgetown College was then introduced by J. Chapman Coleman who announced an increase in Georgetown students so far this year of more than thirty percent over the total enrollment of last year—from 248 to 329 to be exact—coupled with a most gratifying increase in morale and spirituality within the student body.

Dr. Sherwood spoke on "Honesty and Genuineness in Life's Activities," reminding our men of Christ's warning that no Christian can serve two masters. Life, before God, must be a spiritual unit, every personality a unit, without duality, intent alike in the fulfillment of moral law and Christian principle. A sincere respect and heartfelt reverence for each of the Ten Commandments, he said, calls for absolute honesty within, and co-operation with one's neighbors without, in genuine righteousness of conduct in every group activity. But Christ calls for the Spirit of the commandments. Obedience to the letter is not enough. A Christian constantly strives to transcend the letter of the law and bring himself into alignment with Christ's greatest commandment of all, to love God and to love one another better than ourselves.

This was one of the best meetings of our laymen in recent years and plans are already afoot for the December meeting when Dr Sampey will be the guest speaker on another great Christian principle.

WM. F. GOODELL, President,
Louisville, Ky.

PASTOR R. F. SHEARER REJOICES IN GRACIOUS MEETINGS

Dear Recorder: Permit me space in your valuable paper to bear testimony to the fact of the Lord giving victory to the efforts of His servants who proclaim Salvation by grace through faith" and that alone and who rely wholly upon the Word of God and the Holy Spirit as the only means that will produce salvation in every heart that hears and believes.

Thus far this year it has been my great joy and privilege to engage in the following revival meetings and witness the saving grace in the hearts of the people: Eight days with Monticello Church Mission at Rankin, Ky., Rev. Reuben Jones, Spann, Ky., assisting—results, three additions by baptism, a good meeting.

Eight days with Sandusky Chapel Church, Cooper, Ky., no one assisting, the church being without a pastor. Re-

sults: a good meeting, large attendance, four additions by baptism, one reclaimed.

Eight days with Rectors Flat Church, Murl, Ky., no one assisting, the writer being pastor. Results: A good meeting, church greatly strengthened in the faith, no additions.

Twelve days with Oak Grove Church, Mill Springs, Ky., no one assisting, the writer being pastor. Results: A real spiritual meetings, large attendance, a mighty awakening by the power of the Spirit in the hearts of both saved and lost, twenty additions to the church, sixteen by baptism, four by letter and one profession by one who did not join.

Last Sunday afternoon in the presence of a very large crowd there sixteen were buried with Him by baptism into death.

R F. SHEARER,

Monticello, Ky.,
October 1, 1935.

REVIVAL AT MAGNOLIA

It was our privilege to have Rev. D. M. Rivers to bring God's messages and work among us for eleven days. Brother Rivers was the first pastor of the rapidly growing Baptist Church at Shively while doing Seminary work in Louisville. At present he is pastor of the First Baptist Church, Great Falls, S. C. This is a great field and he witnesses professions of faith almost every service. Brother Rivers preaches a positive Gospel which challenges to the more abundant life in Christ.

Magnolia Church is greatly revived. Souls have been saved. Twelve have been added to our number and more are to come both by letter and as candidates for baptism. Interest was aroused for a more adequate church building which is greatly needed. What the coming of Brother Rivers has meant to the Kingdom we shall never know in this life. We desire to congratulate the Baptists of Great Falls and the State of South Carolina for having such a noble preacher and pastor. He is a great preacher and soul-winner. It is marvelous how the Lord can use a life which is surrendered to Him.

GROVER W. SPLAWN

Upton, Ky.

TEACHER FOR SIXTY-ONE YEARS FETED

On Sunday morning, August 25, the Simpsonville Church held a special appreciation service in honor of Miss Bettie Gaines, who up until last May had been a teacher in the primary Department of our Sunday-school for sixty-one years and a member of the church for sixty-eight years. One of the largest crowds of the year was in attendance, many of whom were her former pupils who came to pay her the sincere and heart-felt tribute of lives

influenced by such a magnanimous Christian character.

Greeting and salutations from the Sunday-school were brought by Brother Walton Buckman, the superintendent, in a very appropriate and impressive manner. Following this, Miss Katharine Mathis sang a beautiful solo, a musical arrangement of the Twenty-third Psalm which had been composed by Brother W. A. Brooke, our faithful organist, especially for the occasion. The pastor then delivered a brief message of appreciation from the whole church after which he presented to her a gift in money from individual contributions by members of the Sunday-school.

Miss Bettie, as hundreds of her former pupils and friends affectionately call her, is a character worthy to be emulated by every Christian person. Most outstanding of her admirable traits is that of faithfulness to her Christian profession and opportunity of service. Professing faith in Christ in 1867 under the preaching and ministry of Rev. T. M. Vaughn, then pastor of the Simpsonville Church, she has unintermittently striven to contribute to the best of her ability the powers of her personality for the on-going of God's kingdom at Simpsonville. No sacrifice has seemed too great, no frivolous whim has loomed too large. No human ambition has conqueringly possessed her, to divert her attention and presence from her accustomed part of duty, that of breaking the Bread of Life to little children. These sixty-one years of service to little children, which would have been to most of us I dare say, too unostentatious, and insignificant, have afforded to her a perpetual fountain of youthful vigor and child-like joy. And most especially also since that service has been directed and motivated by Him who was Himself the humblest of men and who said, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Mt. 18:4).

One of the greatest joys of my ministry is to be the pastor of such a noble, Christ-like character as this good woman. In this I am sure that I express the mutual feeling of most of my brother ministers throughout the State and South as we exclaim like Paul, "My joy is the joy of you all." May God bless the labors and memories of all such Godly women in the extension of His kingdom throughout the earth.

PAUL G. HORNER, Pastor,
Simpsonville Baptist Church,
Simpsonville, Ky.

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

TRAINING SCHOOL HAS FIRST FOUNDERS' DAY

The observance of Founders' Day at W. M. U. Training School was initiated on October 2. The program, held in the school's beautiful Heck Memorial Chapel, was presided over by Miss Carrie U. Littlejohn, principal. In her opening remarks Miss Littlejohn stated that the suggestion for such a day in the school's annual schedule was first made to her by Mrs. W. C. James while president of Woman's Missionary Union.

Twenty-eight years ago, on October 2, 1907, the formal program marking the school's opening was held at Broadway Baptist Church. Since then the school has trained for Southern Baptists more than 1,800 Christian workers. About one-tenth of these have been appointed to service in foreign mission fields. Hundreds have found places of service throughout our land where they exemplify the spirit inherent in the Master's words, "not to ministered unto but to minister."

Present for the first Founders' Day were a number of former students and ten state trustees, the trustees from Kentucky being Mrs. L. L. Roberts of Lexington, Ky.

Members of the first student body who attended the celebration were Miss Elsie W. Gilliam, of Virginia, and Miss Beulah Bowden, of North Carolina. Chief in-

terest of Founders' Day centered in the presence of Mrs. Maud Reynolds McLure, first Principal of the school and the one who formed its ideals and traditions. Mrs. McLure delivered an address recalling personal recollections of the school's beginnings and of early leaders in the enterprise: Miss Eliza S. Broadus, Mrs. S. E. Woody, Mrs. George B. Eager, Miss Fannie E. S. Heck. Even before the founding of this school, professors of the Southern Baptist Theological Seminary had shown their interest in young women seeking to become better fitted for Christian service. This interest has never abated but has increased with the years.

Dr. W. O. Carver, Sr., Professor of Missions in the Seminary, has ever been pre-eminently helpful. As he spoke of the five "chief founders" of the institution he told how the delicate, sensitive soul of Miss Broadus caught the seed dropped by Dr. E. Z. Simmons in 1889 and nurtured it until time was ripe for its fruit-bearing; Mrs. Eager he characterized as the "mothering soul of the institution and its defender against criticism." Mrs. S. E. Woody was born for an executive and was in every situation the center of courage, while Miss Heck exercised in the school's behalf her genius for administration. To these four God added a fifth whose spirit He had fitted to become the soul of the institution, Mrs. McLure, "and" said the

speaker, "the soul stands after all else has passed on."

A tribute to the founders who have gone to their reward was voiced by Mrs. T. H. Wayne, chairman of the Local Board of Managers, and then the congregation paid silent tribute in the beautiful Chautauqua rite known as the "drooping of the lilies." Training School students sang appropriately "Pass on the Torch," by Hyatt, the congregation sang "Lead On, O King Eternal," and Miss Emma Leachman, long-time member of the school's staff, now field worker for the Home Mission Board, voiced the closing prayer.

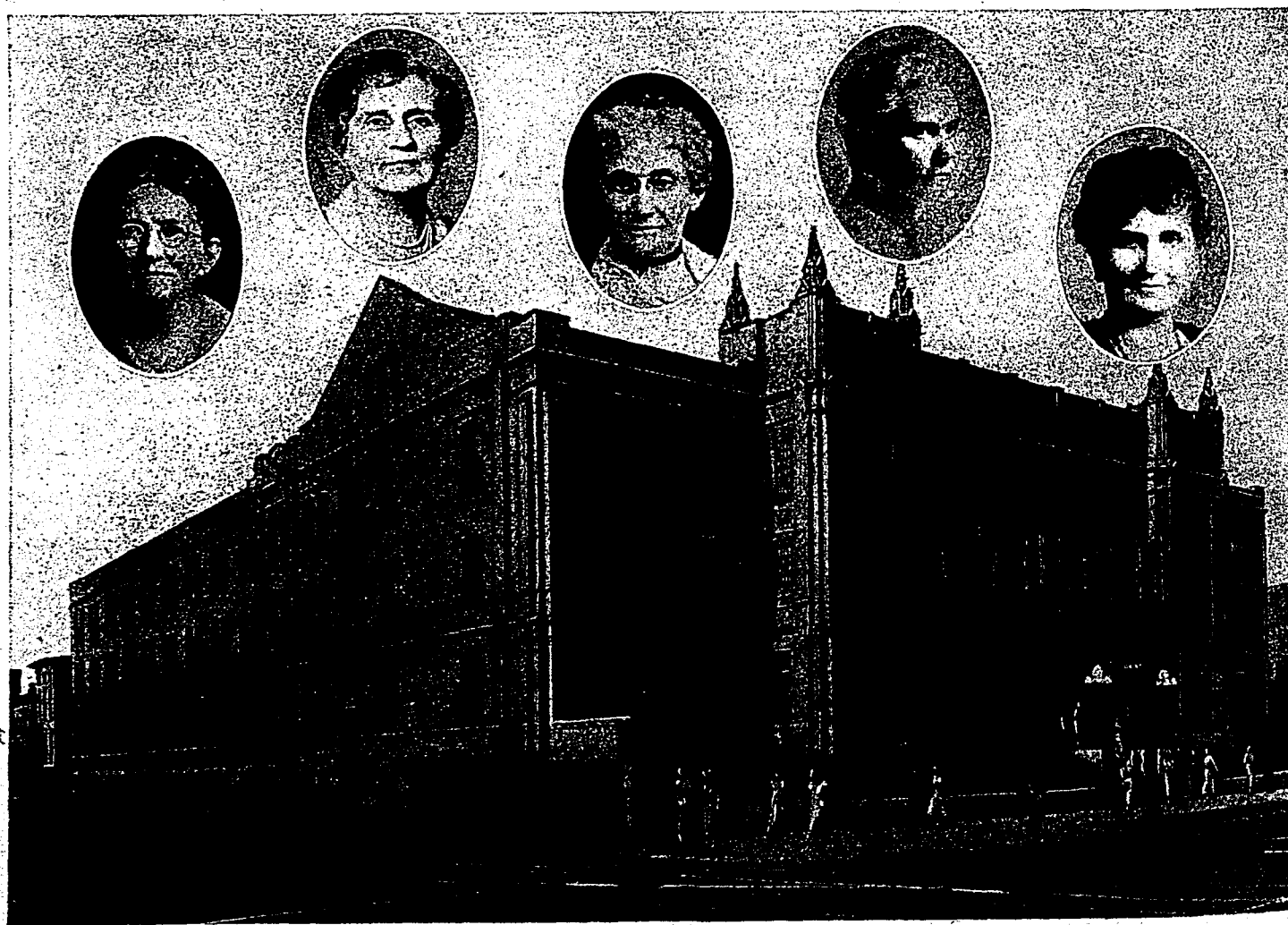
For more than half the years of its existence Woman's Missionary Union has nurtured this institution as the epitome of its missionary spirit. Faculty and students of this day, remembering "whence the Glory came," are true to the past even while they look to the future and earnestly in their time beat "the Glory" nearer its goal.

ETHEL WINFIELD.

Birmingham, Ala.

B. B. MCKINNEY GOES TO SUNDAY SCHOOL BOARD

Mr. B. B. McKinney, Choir Director of the Travis Avenue Baptist Church, Fort Worth, Texas, has accepted a position with the Sunday School Board as



Music Editor, and will be an Associate in the Editorial Department. He will begin his new work December 1.

Mr. McKinney is a gospel song writer, and an experienced song book editor. He was for a number of years a member of the faculty of the School of Gospel Music in Southwestern Baptist Theological Seminary. He is a great Christian layman.

Gospel music looms large in our church life. It holds vital place not alone in our evangelistic ministry, but in our programs of worship and teaching and training as well. Indeed it is difficult to grasp the full significance of this element in our church and Christian life. Our people hold no public service, whether for preaching, prayer, teaching, or training, in which this element does not hold an important place.

The Sunday School Board, therefore, bespeaks for itself and for Mr. McKinney, the earnest prayers and the faithful support of our people in the effort to conserve and encourage in our churches a proper and helpful ministry of song.

GEORGE CUMMINS ORDAINED AT EASTERN PARKWAY, LOUISVILLE

Brother George W. Cummins was ordained to the gospel ministry by the Eastern Parkway Church, of Louisville, of which he is a member, August 25.

The examining council was composed of W. Stuart Rule, Chairman; W. R. Manion, Secretary; David E. Weaver, E. L. Averitt, R. F. Doll, H. A. Selves and T. J. Barksdale; and Deacons J. H. Reid and H. R. Childress. Brother Cummins passed a very rigid examination, and many favorable comments were heard concerning his fitness for the work to which he feels he has been called.

Brother Cummins has been active in church work for several years. He was formerly Teacher of the Young Men's Class, Deacon in the church, and Director of the Training Union of the Eastern Parkway Church, where he has made a great record and is loved by everybody in the community. He has been Director of the Training Union work of Long Run Association for almost two years. His work in this field has been outstanding. He is now permanent supply pastor for the Dover and Mt. Pleasant Baptist Churches of Shelby County, in the absence of Rev. D. H. Daniel, Jr., the regular pastor, who is out temporarily with the work of the Christian Youth Crusaders.

At Brother Cummins' ordination, Rev. D. E. Weaver read the report of the examining council recommending his ordination unanimously and heartily; Dr. John R. Sampey preached the Ordination Sermon as only Dr. Sampey can; Dr. W. M. Bostick made the presentation of a beautiful Bible on behalf of the church, and for the text-book for the young minister's preaching; and Robert F. Doll offered a tender ordination prayer.

The Eastern Parkway Church has been signally blessed of God in being honored by Him in calling fine young men to the ministry. All of them are in school preparing for their life's work.

B. S. U. ACTIVITIES AT BETHEL WOMAN'S COLLEGE

On the opening day of school, the B. S. U. of Bethel Woman's College made itself known as a vital force in our campus organization. Members of the B. S. U. and Y. W. A. councils, with their "Ask Me" ribbons in organization colors, stood out as special friends of the new girls. Each girl found in her room a clever welcome from the religious organizations of the school and local church.

The first "big mixer" was given by the B. S. U. and aimed at getting each girl better acquainted with the rest. It was a progressive party introducing the Department of Fine Arts, which included Music, Drama, Magic and Art. Each department had its characteristic and entertaining skit for the groups who visited, and everyone finally came together in the dining room for refreshments and the introduction of the councils. The new girls were loud in their praise of the evening. Another B. S. U. victory!

Our Y. W. A. presented as its first program of the year an impressive pageant "Through the Years with Y. W. A." A

definite enlistment campaign followed, and the enrollment in this unit organization has reached ninety-eight percent. We have a large Sunday-school and B. T. U. attendance, and B. S. U. works continually to keep this number up to standard. Morning watch services are showing a fine spirit. With the help of Miss Ruth Provence, our girls are striving to do their utmost to further the spiritual life of the College.

Our Council holds bi-weekly meeting, and the inspiration received therein is helping us in our campaign to put the Student Monthly of the Sunday School Board into circulation and to secure delegates to the State B. S. U. Convention at Lexington next month.

JUANITA COX,

B. S. U. Reporter,

Hopkinsville, Ky.

Rev. G. C. Sandusky, pastor of the Cloverport Baptist Church, did the preaching in a gracious revival at the Hites Run Baptist Church, Breckinridge County, of which Rev. H. S. English is the pastor. The meeting continued for nine days, closing October 8. Eighteen were added to the church's membership. Most of them were grown people. Two were reared Catholics. This is the third consecutive revival in which Brother Sandusky has done the preaching in this church.

Three Facts

1. In every church there are members who have not made a single contribution to our Co-operative Program work so far this year.
2. There is an important group in each church that have fallen behind with their payments.
3. There are some who have prospered financially and should add to the amount already given.

A Definite Task

An earnest and persistent effort should be made to reach these Three Classes.

This effort should be prayed through—carefully planned—immediately carried out.

Listen!

These classes will not be reached unless the Pastor, Deacons or a Special Committee performs this Task.

The Task does not have a Self-Starter.

The Fiscal Year of the General Association closes October 31. All funds for this year's work should be in the hands of the Treasurer not later than November 7, 1935.

C. M. THOMPSON, General Secretary and Treasurer
205 East Chestnut Street :: Louisville, Kentucky

**Baptist Training Union
Department**

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

West Central and Western
Oct. 18, 19—West Central, Franklin
Oct. 25, 26—Western, Murray.

Last Call to West Central

What? West Central Regional Training Union Convention.
Where? First Baptist Church, Franklin.
When? Tomorrow and Saturday (October 18, 19) 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? Information, Fellowship, Vision, Consecration.

West Central Regional Officers

President—C. C. Borders, Elizabethtown.
Vice-President—Robert Hardy, Jr., Shepherdsville.
Secretary-Treasurer—Miss Mary Walker Barnard, 1330 Hemlock, Louisville.
Junior-Intermediate Leader—Mrs. Wesley W. Shrader, Smith's Grove.
Chorister—Rev. Wesley W. Shrader, Smith's Grove.

First Church, Franklin To Entertain

Pastor—Rev. J. G. Barbe, Franklin.
Homes Committee—Mrs. Mont Breedlove, Franklin.
Please notify Mrs. Breedlove at once if you are to be at the Banquet and stay over night.

A letter from Pastor Barbe says: "We are getting ready for you—We are praying for the meeting." You can be sure that the Franklin pastor, church, and people will have everything ready for you when you come. We wish to express our thanks to them in advance.

On page twenty-two of the Western Recorder for September 12, you will find the outline of the program. We wish to express our appreciation to the Regional Officers who have worked so hard to plan a good program. We also thank all who have consented to have a part on it.

The following, in the order of their appearance, are to be on the program: Pastors Wesley W. Shrader, Arthur Stovall, J. G. Barbe, Messrs. Walter Middleton and Ray McGinty, Miss Mildred Curd, Dr. R. T. Skinner, Rev. W. Earl Robinson, Pastor Ford Deusner, Rev. George W. Cummins, Dr. J. O. Williams, Pastor D. H. Daniel, Jr., and Dr. R. Kelly White.

Please let us come praying for a great spiritual meeting and attend all seven sessions if possible.

Information For All Regions

Attendance Goals. See page 22 of the Western Recorder for September 12

for the goal of your Association. Please do your best to reach or exceed this goal.

Reservations. If you are in Western Region please write to Mrs. W. P. Roberts, 801 Olive St., Murray and tell her if you are to be there for the Banquet on Friday night and if you are to stay over night.

1936 Convention. If your church wishes to entertain the Convention next year, please come to the Convention with an official invitation.

Pledges. If the pledge your Union made last year has not been paid, please pay it at once to your Secretary-Treasurer and come to the Convention ready to make a pledge for next year.

Registration. It is free. All expected to register.

Entertainment. Friday night, bed and breakfast free.

IMPORTANT NOTICE

From now on all diplomas and seals will be mailed from the Training Union Department, Baptist Sunday School Board, Nashville, Tennessee.

However, all requests for awards must be on new blank properly filled in and mailed to State Training Union Department, 205 E. Chestnut St, Louisville. Do not mail requests to Nashville.

Intermediate Sword Drill Contest

The winner will compete with the other Regional winners to determine the State representative who shall be in the Southwide Contest at Birmingham, Alabama, December 31-January 3. Please see that your Association is represented at your Regional Convention.

Junior Sword Drill Demonstration

This will not be a contest but it is hoped that every Association will be represented in this demonstration.

Better Speakers' Contest—Five-Minute Dry Speeches

Every Association should have a representative in this. Rules follow:

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.

South Kentucky—Liberty

It was a privilege to have a part on the program of the fifth Sunday meeting held by the South Kentucky Associational Training Union at Liberty Church, September 29. In the afternoon after songs, devotional, and business a splendid program was presented by the Middleburg Union. The closing part of the afternoon was given to a radio broadcast from Louisville over W H A S on "Make Kentucky Dry For Kentucky Youth."

New Unions

It is always a joy to be informed of the organization of new Unions. A letter from Miss Ruth Blalock, of Dawson Springs, tells of growth, promotion, and re-organization in their Training Union so that now they have a Story Hour, a Junior Union, an Intermediate Union, and two Senior Unions. The new Senior Union was formed because of the new members coming in by promotion and otherwise.

A new Training Union has been organized in the Church at Hatton. This information comes from Mrs. Vernon Corbin.

**RECORD OF ATTENDANCE
Baptist Training Unions reporting
enrollment of 100 or over**

October 6, 1935

	Att.	Vis.	En.
Louisville, Grace	140	142
Lexington, Porter Memo.....	128	27	166
Akron, Ohio, Calvary	107	19	117
Pineville, First	101	12	130
Louisville, Crescent Hill.....	100	22	136
Danville, Lexington Av... ..	99	120
Harrodsburg	94	15	120
Paducah, Immanuel	91	13	186
Taylorsville	87	12	124
Owensboro, First	80	20	114
Owensboro, Third	77	20	123
Severns Valley	77	4	100

**DONATION OF FRIENDS ENLARGES
MAGOFFIN INSTITUTE FARM
TO 500 ACRES**

Two years ago it was our joy and privilege to announce that a good brother out in the hills had given a farm of 200 acres to the Eastern Kentucky Baptist Education Society for its work. This farm is located at the corner of Magoffin, Wolfe and Morgan Counties.

We named the place the Squire Boone Farm after the brother of Daniel Boone, a Baptist preacher, who is said to have been the first preacher in Kentucky and to have performed the first wedding ceremony. The farm is on lands held for years by the Boone Coal and Timber Company.

We now have the added joy of announcing the purchase by friends in the east of 300 acres adjoining this tract which they plan shall be improved as

Our Dead

a model farm. This gives us 500 acres or thereabout. Of this, part is bottom land and part hillside—a typical mountain farm cross-section. But the soil is virgin and rich.

This year where we cleared a hillside, I found the soil deep and black and loamy high up the hillside, and the corn growing rank. This fine soil will be conserved and not allowed to wash away. But the slopes will be used in suitable ways—with pasture, orchard and vineyard. The pea vine grows still on the land.

The parts in cultivation on bottoms and benches produce abundantly. By another year, as we get full possession, substantial help for the school should be derived. Highways now allowed and approved will place it only a short drive from the present school in a year or so.

Whereas a year ago we had no clear idea how we should build a two-room school house on the first tract of this donated land, friends are now erecting a building to have seven class rooms, furnace room, coat rooms, supply room, and office. This has been accomplished without begging or any campaign.

Most of the new equipment along with many improvements on the old campus have come from friends beyond the bounds of Kentucky. They realize that the task of the mountain schools is not finished, and that it is one too large for one State alone.

It is becoming evident that a significant part of our work is to care for under-privileged young people back near the heads of the mountain streams, up in the coves, far from towns. Often these have little money and we must raise much of the food for the support of those who attend the school. It has been well shown in large experiments that few student industries pay. But one that does pay is the farm with good soil, on which students can help to raise their own supplies, and something to sell.

Our school last year had twenty-one half orphans. It is becoming a most helpful part of our service to give a home and best educational advantages under Christian influences to young people who have lost a parent and whose living parents do not wish to place them in an orphanage. For such the boarding school becomes a second home. Pastors can help us enlarge our service to our Baptist people making known the opportunities of Magoffin Institute to those who need them. Few students ever go out from us without having accepted Christ as their personal Saviour.

FRANK A. CLARKE, Principal.
Salyersville, Ky.

KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
October—		
23-24	Blood River,	West Fork.
30-31	Graves County,	Liberty, Folsomdale.

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

CARL J. MITTLER, SR.

On September 15, 1935, at 8:30 P. M., in the midst of our evening service at Weaver Memorial Baptist Church, God called our beloved Brother, Carl J. Mittler, Sr., to be with Him.

Brother Mittler was Deacon and Treasurer of his church, beloved of the Men's Bible Class.

A faithful member of his church for about forty years, a loving and devoted husband, a friend to all, a consecrated, lovable Christian whose unassuming labors and presence will be greatly missed by his family, his many friends, his class, his pastor, Rev. William O. Beaty, Board of Deacons, and the church.

May God's great comfort his devoted widow in her great loss.

B. B. LAYMAN, Chairman,
J. W. MANNING,
R. E. COY,

Weaver Memorial Baptist Church,
Louisville, Ky.

PASTOR W. D. MOORE

Whereas it hath pleased Almighty God to call home the soul of our deceased founder, W. D. Moore on the fifth of August, 1935, a minister of the gospel, a man of sterling quality, and a devoted father and true friend.

Therefore be it resolved:

First, That we, the members of the Ladies Aid of the Sand Spring Baptist Church have lost a friend and counselor; that we thank God for his noble life, for his organization of this Aid and we will ever cherish the memory of this devoted servant of God.

Second, That we offer to his bereaved sons and daughters and other relatives and friends our heartfelt sympathy, and pray that God may give peace of heart that passeth all understanding.

Third, That a copy be sent to the Western Recorder, a copy to the family, and a copy be put on the Minutes of Ladies Aid Society.

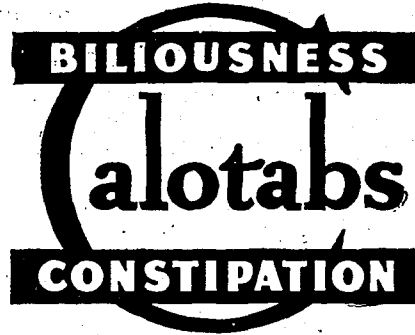
MRS. J. W. NEVINS,
MRS. M. D. MORTON,
MRS. W. E. PHILLIPS, Com.

JAMES M. RODDY

Dr. James M. Roddy, sixty-nine years of age, pastor of the Midway Baptist Church, died September 1, 1935.

Dr. Roddy had been in the ministry for fifty-two years, and his first and last pastorates were at Midway. He began preaching at the age of seventeen years. After graduating from the Southern Baptist Seminary, he came to Midway as pastor. Here he married Miss Edna Cogar, who with one son, Marion, survive him.

He held pastorates in West Virginia, Middlesboro, Harrodsburg, Springfield and Wilmore, Ky. He also did outstanding work in Tennessee and Georgia. Under his leadership at Middlesboro a handsome new church and parsonage were built.



Dr. Roddy was an eloquent preacher, a loyal pastor and a true Christian gentleman of great culture and charm. He was greatly beloved by all who knew him, and his loss will be felt by the entire community.

Dr. Roddy's body lay in state at the Baptist church on Monday noon until the funeral hour. The Deacons of his church and officers of the Sunday-school were his pall-bearers. The many beautiful flowers, and the great number of people who were present at the funeral, were proof of their love for him.

TOM D. JONES,

Midway, Ky.

RICHARD T. DeSPAIN

On Friday, July 19, 1935, at 1:00 A. M. Richard T. DeSpain, a deacon of the Twenty-third and Broadway Baptist Church, for more than twenty-five years, was called to his reward.

Brother DeSpain honored the office of Deacon with an exemplary life and an active church membership, and his influence for good with all he came in contact was very marked.

In his younger days, he had been Superintendent of the Sunday-school and President of the B. Y. P. U.—at that time one of the largest in the City of Louisville.

In his passing the church, Sunday-school, B. Y. P. U. and the Baptist cause have lost one of their most active and best loved members.

To his family and relatives, we extend our sincere and heartfelt sympathy.

BOARD OF DEACONS,
By C. A. Jenson,

23rd and Broadway Baptist Church,
Louisville, Ky.

MRS. WILLIAM SHEHAN

God in His infinite wisdom has taken from our midst our beloved friend, Mrs. William Shehan. Though we shall miss her sorely, our loss is her gain, for she dwells in that land eternal not made by hands, where some day, we shall go to dwell with her, and others who have gone before us. Her life was one of unselfish service, always thinking of the comfort of others. Each service rendered was done in the name of her Saviour. To have known her was to love her, and we can rightfully say the world about her has been made better, by her having lived here.

To our beloved "Aunt Dee" as many lovingly addressed her, we dedicate these few moments in memory of her, and her many years of faithful service to the W. M. U. of West Point Baptist Church, as her name is taken from our roll, we thank God her soul has taken its flight to that land that knows no night.

Lovingly dedicated to her memory.

MRS. R. S. HAMILTON,
President W. M. U.

DR. DODD AT MADISONVILLE

A large and interested audience gathered in the First Church of Madisonville, Ky., on Wednesday morning, October 25, at 10:20 o'clock, to think and rejoice together concerning the work of our Baptist Brotherhood. There was a genuine spirit of fellowship prevalent as we met to greet and to hear two of our loved and honored leaders.

Dr. C. M. Thompson, our faithful General Secretary, in appropriate words, presented the demanding needs and glorious opportunity for Baptists. He then introduced Dr. M. E. Dodd, of Shreveport. This man of God was certainly at his best, and thrilled his hearers with a challenging message, which told of the outreach of Christianity and our privilege as Baptists in this crucial hour. It truly was an high hour in our history. Representation from Dawson

Springs, Princeton, Sturgis, Earlington, Evansville, Greenville, and other churches made us feel that the meeting would be of far-reaching influence.

Drs. Thompson and Dodd are unashamed workmen, diligently promoting our world-wide missionary program.

Kentucky is fortunate in the series of meetings which gave so many an opportunity to hear Dr. Dodd. May the Lord lead us on!
H. S. SUMMERS,
Madisonville, Ky.

DR. RILEY'S "VACATION" TRIP

Where the vacation comes in we do not see. But our readers will be interested to know that Dr. W. B. Riley, distinguished pastor at Minneapolis, and for years a Kentuckian, and a graduate of the S. B. T. Seminary, sends us the following schedule of appointments in a supposedly rest period, in the course of

which Dr. Riley purposes to visit scenes and friends of other days in Kentucky. He writes:

"We leave our Minneapolis home on Sunday afternoon, October 20. Eighty miles down state at Winona, Minn., I am to preach that night. The night, the twenty-first, I will be speaking in Milwaukee in the Garfield Avenue Baptist Church; Tuesday night the Grand Avenue Church, Springfield, Ill.; Wednesday night in the St. Louis Gospel Center, St. Louis, Mo.; Thursday night in a union of the churches at Olney, Ill.; Friday night in the First Baptist Church, Vincennes, Ind.; Sunday, October 27, at Lexington, Ky.; Monday, the twenty-eighth, at Carrollton, Ky.; Wednesday the thirtieth, at Crawfordsville, Ind., and the thirty-first in Chicago, at the Marquette Manor Baptist Church; and Friday home. "Three other invitations have come that I would gladly accept, but doubt if it will be possible,—Salem, Ill.; Evansville, Ind.; and the Baptist Ministers' Conference, Louisville, Ky. The only possible way of accepting two of them would be to preach on Saturday night and drive half way to Lexington after the service, but have not decided on these long drives."

**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.

1. Name
Address
2. Name
Address
3. Name
Address
4. Name
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. CAGLE, EVANGELIST, IN FRUITFUL HODGENVILLE REVIVAL

The Hodgenville Church was happy to have Dr. A. F. Cagle, Pastor of the Third Baptist Church, Owensboro, Ky., for a meeting of twelve days, beginning September 16. The people came in increasing numbers to the services, the day services averaging 100 or more, and the evening services filling our auditorium and crowding it on some occasions. We dismissed one service to attend at Elizabethtown, on September 26, to hear Dr. Dodd's great message, "Girdling the Globe for God," and carried some twenty automobiles well loaded.

Our meeting had a distinct blessing from this service. We were also happy to have Brother C. K. Hoagland and a great number of the children and matrons and friends from the Kentucky Baptist Children's Home at the services one evening. We gathered some four or five barrels of canned fruit and preserves for this institution.

Dr. Cagle has a rare and impressive personality, which grips the individuals of the community and his ministry is extremely personal. His unique and cultured gospel messages attracted much attention in the community. His extreme care to avoid high pressure was appreciated by many.

There were seventeen additions to the church, mostly by profession and baptism. Our lives are the richer for Brother Cagle's coming and we are profoundly thankful that the Lord directed us to him.

ROBERT H. TANDY, Pastor,
Hodgenville, Ky.