

# WESTERN RECORDER

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VOL. 109

LOUISVILLE, KENTUCKY, OCTOBER 31, 1935

No. 44

## How the Leaves Fall

How do the leaves come down in the yard?  
Not like a plummet, and not very hard;  
Passive they drift like something that's dead,  
They float like a feather from a wavering gown,  
On the wings of the wind to the waiting ground.

How do the autumn leaves come down?  
All seared and yellow and red and brown;  
Whirling and twisting like something alive,  
They ease themselves down without any noise  
Gently and softly with perfect poise.

How are the leaves torn from the bud,  
And freed to fall to the silt and the mud?  
Hoar frost drives life to the heart of the tree  
Rain moistens the stems and adds more weight,  
And the leaves come down early and late.

The Northwind comes with ice in his breath,  
Then the Southwind comes in a drive of death;  
And in the night's time like Ethiopia's dead,  
The leaves being caught in a mighty twist,  
And myriads are added to the fallen list.

Not all at once are leaves torn from the bow,  
For individually they cling as life knows how;  
So by ones and by fews they all come down,  
For with some, power of resistance is greater,  
So the one comes now, and the few come later.

Those that look down sing a requiem so sad,  
When life companions are no more to be had;  
They are fallen asleep, and living friends weep,  
In silence over the new graves of their kin,  
Whose seared bodies are tossed by the wind.

Little leaves, as you fall and return to the dust,  
So all mankind, and birds and beasts must;  
To await the glad morn of the judgment day,  
And rise and ascend with the shouting throng,  
To the banquet hall we have waited so long.

Mt. Washington, Cincinnati, O.

B. H. PAYNE

## Devotional and Religious Thought

### THE DISCIPLES' PRAYER

(Matthew 6:9-13)

This prayer is Christ's **Declaration**, and unites **Dust** (man, "on earth") to **Deity** ("Who art in Heaven"), and what human need is there that He does not meet?

THE PETITION	and	ITS PORTRAYAL
Our Father .....	then we are	<b>Sons</b> , at home; conversing.
Hallowed be Thy name.....	" " "	<b>Saints</b> , in the sanctuary, worshipping.
Thy Kingdom come.....	" " "	<b>Soldiers</b> , at the front; fighting.
Thy will be done.....	" " "	<b>Servants</b> , in business; administrating.
Give us . . . Bread .....	" " "	<b>Suppliants</b> , at the storehouse; destitute.
Forgive us .....	" " "	<b>Sinners</b> , at the Cross, burdened.
Lead . . . not into temptation	" " "	<b>Sailors</b> , at sea; afraid of the storms.
Deliver . . . from evil .....	" " "	<b>Slaves</b> , in the prison; bound.
Thine is the <b>Kingdom</b>		
<b>Power</b> .....	" " "	<b>Seers</b> , in Heaven; singing at the sight
<b>Glory</b> .....	" " "	of the <b>Consummation</b> .

A SON may be a SINNER; but let him SUPPLICATE and he shall SING!  
Son—or Sinner—you are meant to Sing!

—C. D. BURDETT-BALDWIN, in Australian Baptist.

### OVERCOMING THE WORLD

**"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."**—1 John 5:5.

Christ had spoken strongly on the world hating Him. His Kingdom and the kingdom of this world were in deadly hostility. John had understood the lesson, and summed up all in the words: "We know that we are of God, and the whole world lieth in wickedness." "Love not the world, nor the things that are of the world. If any man love the world, the love of the Father is not in him."

John also teaches us what the real nature and power of the world is: **the lust of the flesh**, with its self-pleasing; **the lust of the eyes**, with its seeing and seeking what there is in the glory of the world; and **the pride of life**, with its self-exaltation. We find these three marks of what the World is in Eve in Paradise. She "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Through the body, and the eyes and the pride of wisdom, the world acquired the mastery over her and over us.

The world still exerts a terrible influence over the Christian who does not know that in Christ he has been crucified to the world. In the pleasure in eating and drinking, in the love and enjoyment of what there is to be seen of its glory, and in all that constitutes the pride of life, the power of this world proves itself. And most Christians are either utterly ignorant of the danger of a worldly spirit, or feel themselves utterly impotent to conquer it.

Christ left us with the great far-reaching promise: **"Be of good cheer, I have overcome the world."** As the child of God abides in Christ and seeks to live the heavenly life in the power of

the Holy Spirit, he may confidently count on the power to overcome the world. **"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"** "I live by the faith of the Son of God, Who loved me, and gave Himself for me;" this is the secret of daily, hourly victory over the world and all its secret, subtle temptation. But it needs a heart and a life entirely possessed by the faith of Jesus Christ to maintain the victor's attitude at all times. Oh, my brother, take time to ask whether you do with your whole heart believe in the victory that faith gives over the world. Put your trust in the mighty power of God, in the abiding presence of Jesus, as the only pledge of certain and continual victory.

**"Believest thou this this?"** Yea, Lord, I believe.

—Andrew Murray.

### THE SECRET WORKING OF SIN

Judas was unsuspected to the last. A secret sin works insidiously, but with quiet power. Its hidden ravages are awful, and the outward revelation of their result and existence may be contemporaneous. Until that revelation was made, probably no one ever suspected the presence in the man of anything but a few venial faults which were as mere excrescences on a robust character, though these growths were something rude. Oftentimes a large fungus will start from a tree, and in some mysterious manner will sap the life-power on the spot on which it grows. They were like that fungus. When the fungus falls in the autumn, it leaves scarcely a trace of its presence, the tree being apparently as healthy as before the advent of the parasite. But the whole character of the wood has been changed by the strange power of the fungus, being soft and cork-like to the

touch. Perhaps the parasite may fall in the autumn, and the tree may show no symptoms of decay; but at the first tempest it may have to encounter, the trunk snaps off at the spot where the fungus has been, and the extent of the injury is at once disclosed. As long as any portion of that tree retains life, it will continue to throw out these destructive fungi; and even when a mere stump is left in the ground, the fungi will push themselves out in profusion.—Scientific Illustrations and Symbols.

### CHASTENED WITH PAIN

Once Robert G. Ingersoll was delivering one of his infidel lectures, when a disgusted hearer interrupted him to ask whether, with his puny intellect, he would undertake to improve upon the work of the omniscient Creator of the universe. "Certainly," the speaker answered promptly, "I would abolish pain."

Yet pain is one of the greatest blessings conferred by an all-wise, all-loving Father upon His children. Suppose there were no pain. The most horrible diseases would fasten upon us, and we should be ignorant of our danger. A rattlesnake would dart his poison into us, and death would come upon us before we could take measures of relief. Almost every pain which man feels is a kindly notice from God, bidding us cease from evil and conform to His wise laws before it is too late. Pain is the warning shout of the Infinite Father—Amos R. Wells.

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."  
—Watts.

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

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## New Testament Churches Versus Old Testament Churches

W. C. TAYLOR, Kentucky Missionary in Brazil

IT WAS the custom of B. H. Carroll, J. B. Gambrell and George W. McDaniel to use the phrase 'New Testament Churches' in a way that identified contemporary New Testament churches with the people called Baptists. Dr. Gambrell used to say: "Baptists have nothing to boast of. They did not invent their doctrines."

Thus he poured contempt on all our pride, while urging us on to the necessary loyalty to a continuing message which we hold in common with apostolic Christianity, though, in many points, it distinguishes us and divides us radically from all Catholic and Protestant Christianity about us. Happy phrase. It involves a discerning analysis of the contemporary ecclesiastical organizations of Christianity. Some questions arise as we muse on the phrase.

### I

IS THE distinction valid? Is it not presumptuous? Is it not sinfully sectarian? Obedience to Jesus Christ is valid. It is not presumptuous. It is not sectarian. That obedience will through the centuries demand an experience of regenerating grace as a prerequisite to baptism, the Supper and church life. It will define baptism as the obedient immersion of the saved for the spiritual purposes of a New Testament symbolism and leading to an obedient life in the fellowship of the similarly obedient.

It will forever eschew sacraments and their evil progeny of the multitudinous ills of baptized paganism. It will perpetuate a Memorial Supper that is free from the superstitions of Catholic transubstantiation, Lutheran consubstantiation and the half-way house where Calvin stopped between Luther and Zwingli in a very undefinable association of the grace of God and sacraments. It will preserve the freedom of the saints in the praying priesthood of believers in which they achieve and use the competency of their souls before God.

It will aid the Christian life of such saints in free congregational churches, co-operating in missions and benevolences, under the guidance of a New Testament ministry of presbyter-pastor-bishops who respect the autonomy of the churches and the responsibility of their members, severally and collectively, to the Shepherd and Bishop of their souls. Now you can shut one eye and squint the other but the light of the Christian revelation will still leave its impression on the retina of your conscience, showing you that such, at least, were the New Testament churches of the first century and such they ought to be through all the centuries.

And when you advocate sincerely that skeleton of apostolic Christianity and all the rest, of form and spirit, that covers it, then and now, and makes it a living, working, glorious organism of the Kingdom of God among men, you are not advocating anything sectarian. You are making known the will of God, the mind of Christ for organized Christianity. Now the modern name of that conception of Christianity is Baptist. It follows that in proclaiming the Baptist faith of the New Testament no one is doing a sectarian deed. Sectarian it is to do otherwise, to abandon the revealed will of Christ and follow in the ways of human tradition.

### II

BUT SAYS one: "I admit the norm you present is apostolic but I do not like the Baptist name. Why not drop all such human names, retaining the truth they stood for?"

For one thing, the Pure Food Law and the Pure Drugs Law forbid. They demand intelligent labels for food or medicine, and doctrine is both. Would you dare invent a breakfast or develop a type of fruit or discover a medicinal formula and go to Washington and say: "I want authority to prepare this benefaction to men on a large scale?" "All right. What is your name and formula?"

Then sickly sentimentalism gets you by the throat and you reply: "Oh, it hasn't any name. My breakfast food I shall just label food, my remedy I shall just call medicine. These partisan labels disgust me." Your destiny would be the penitentiary or the insane asylum. Right public sentiment has legislated that sincere people must give a label to what they offer the public and define what that label means. Any other way is the way of quackery, fakes and injury to the public. No manufacturer can monopolize the label "Food" or call his product simply "Medicine."

And in the divided state of nominal Christianity there is just as clear obligation of every denomination of Christians to label what they offer the people and give the doctrinal and spiritual formula of its contents. If there were not a group of people seeking to give to men pure apostolic Christianity, with no admixture of Judaistic, pagan or medieval traditions, then one ought to be started. There is such a group. Its name is Baptist. And in our world fellowship are many, many groups, in many lands, who alone with their New Testament became Baptists and then found out later there were others of like precious faith and what is the label by which they are known in the world. It is not sectarian to be true to Christ, as are they. "He that loveth me, he it is that keepeth my commandments."

### III

NOW the supposed difficulty of discovering what are the New Testament churches has been greatly and unnecessarily magnified. Dr. E. C. Dargan, in his *Ecclesiology*, showed clearly that most of current Christianity makes no pretense of being biblical.

He says that among the historic groups of Christians only two make any serious claim to being biblical. Most of them confess their wide divergence from any Scriptural norm and seek to justify it as a natural evolution from a biblical germ or say it doesn't make any difference. Just two of the great historic denominations make a serious claim to being biblical, Presbyterians and Baptists. The few petty sects that might be added have no claim to attention except as they have diluted the Baptist message. Presbyterians claim to be biblical, so do Baptists. What is the difference?

The supreme difference is just here. The Presbyterians justify much of their distinctive teaching, their infant baptism, their national churches united to the state in many lands, their theocratic origin in Calvin's day and way, their family unit in religion, their government of elders, their national assemblies, their presbyteries that do other things than ordain (which is the only New Testament function of a presbytery), their diluted but real sacramentalism, their strict sabbatarianism of a generation gone, even their extreme predestinarianism all come from Judaism.

They are taken from precisely the elements of the Old Testament which Christ nailed to His cross. They hark back

to Abraham to get their church, to circumcision to get their infant baptism, to Old Testament ritual to get their sprinkling, to Israel's national assembly to get their national churches, into which they are successfully herding smaller denominations in the unionism of Canada, China and other lands, and to Jewish tribal arrangements to get their government by elders, and to the synagogue for much else in their life.

They strive to build biblical churches on the Old Testament norm, modified by New Testament teaching in general doctrine and in some details of ecclesiastical life.

Baptists are not simply biblical. They are New Testament churches. As B. H. Carroll used to say: The Testament is the Law of Baptists. All the New Testament is the Law of Baptists, speaking, of course, of its spirit, form and norm, not merely oriental customs mentioned in its history, such as the holy kiss and foot washing.

The New Testament is the only Law of Baptists. We are New Testament churches. Our very faults are those of New Testament churches, and our ministry has a word in the New Testament to combat every one of them. Many of the faults of the apostolic churches are an impossibility in the anti-apostolic churches built on human traditions. Such faults as one discerns in the Church at Corinth presuppose congregational autonomy and responsibility and the ideal of a regenerate church membership, however the local faults may for the time being deviate from the ideal. You may keep the ideal and find it a flying goal. But if you surrender the ideal, then you can never even approximate it. You go in the other direction.

All the Catholic sects (and they are nearly as numerous as the Protestant ones) make no claim other than to be a post-apostolic evolution of a biblical germ, and that, all too often, an Old Testament germ that Christ killed and the pagan ecclesiasticism of the Middle Ages revived. All the Reformers deliberately kept much of Romanism in Protestantism. We do not have to follow either. We love Christ, and we do well to rally all the obedient redeemed to Him in New Testament churches.

Let me nail a slander, before parting. Thoughtless critics, or men careless of their words—which is never a Christian virtue—say that after all there is no difference between Baptists and others, alleging we have our "episcopacy" and that our organizations in which the churches co-operate lord it over them with presbyterial powers. On the contrary, we have not a man in the Baptist ministry of the pseudo-bishops of modern ecclesiasticism. Our general bodies are not of the essence of our life. Churches lived before them and can live without them.

No Convention has a single church function. Churches call pastors, dismiss pastors, authorize baptisms and ordinations, celebrate the Supper, exercise discipline of members, receive and exclude members, govern themselves with full autonomy. I know Baptist conventions in many lands, have helped organize several. I never saw one of them assume any church function. They are extra-Scriptural bodies, with no church function, mere methods and means of co-operation among the churches.

There is no parallel with the great ecclesiasticism of other denominations. Their general bodies ARE THEIR CHURCHES. To take such a slander on impatient lips is thoughtless twaddle that nobody believes for an instant.

## Economic Security For Old Age

W. A. FROST, Business Manager, Louisville, Ky.

**A**T THE recent session of Congress there was enacted what in our judgment was the most humanitarian piece of legislation that has ever been enacted by any legislative body in the world—a law to insure economic security for the aged and helpless.

The Bill provides that an amount not to exceed \$15.00 per month be paid to men and women over sixty-five years of age, who are dependent, provided that the States shall

make equal provision. In other words, the Government proposes to put up one-half of the amount of old age pensions that in the wisdom of the states should be granted to such persons. To illustrate, should the Legislature of Kentucky provide a pension of \$15.00 a month for such persons the Government will supplement this to the amount of \$15.00, making a pension of \$30.00 per month. If the State should appropriate less than this the government will match that amount, whatever it may be.

The Constitution of Kentucky prohibits the paying to individuals personally out of the State Treasury money for purpose other than salaries and to those who have rendered service in times of war. Therefore it will be necessary that the Constitution be amended so that such legislation can be enacted. The last session of the Legislature submitted a proposal to the Constitution, enabling the Legislature to make appropriations in compliance with the Federal law.

This amendment will be on the ballot for the ratification of the people at the November Election and unless the amendment is ratified by a majority of the voters Kentucky will be unable to take advantage of the Federal Law in this respect. But little is being said about this amendment. Few people know that such an amendment is to be voted for or that it is even necessary that the Constitution be thus corrected. This information is given for the benefit of those who may want to vote on this Amendment. If adopted Kentucky will have an opportunity to take care of its dependant citizens, many of whom have had a prominent part in the building of the State and the nation, but on account of circumstances over which they had no control their old age security has been swept away and they are now left helpless.

These people deserve to be cared for as they have contributed through life to the upbuilding of our great country.

## Think This Over

The burning question of to-day  
It not the taxes we must pay;  
For these are part of life we know  
That must be paid where'er we go.

We all receive from this expense  
Fair value as a recompense.  
Our schools for children great and small  
Give rich reward for one and all.

Our roads to-day, they are so fine  
To drive upon this car of mine.  
The money spent this way you see  
Brings satisfaction most agree.

Protection everyone has need  
When some know nothing else but speed  
These reckless drivers must be met  
By power that make them long regret.

These all have their rightful place  
Which make men proud to set a pace  
And we are glad to foot the bill—  
Though sometimes find it quite uphill.

But how a man can vote for drink  
That takes away his power to think,  
So none are safe when he is free  
To drive a car while on a spree?

Then let us vote against this curse  
That robs our homes, and our purse,  
And gives us nothing in return  
But broken hearts for all we earn.

HOWARD HUDSON

Dr. William H. Butler has resigned at Pastor Forest Avenue Baptist Church, Kansas City, Mo., to accept the work with Missouri Baptist Mission Board Stewardship Evangelism.

## Revenue Vs. Righteousness—W. A. FROST, Louisville, Ky.

ON TUESDAY, November 5, the voters of Kentucky will be called upon to ratify or reject a proposal made by the Legislature in 1934 to repeal the Seventh (Prohibition) Amendment to the State Constitution. The liquor interests are prosecuting the greatest campaign in their history to repeal this amendment. They claim that they now have a hundred million dollars invested in distilleries within the State and they are pleading with tears in their eyes that they be not forced to lose this large amount of money that is now invested.

In their arrogance and cock-suredness that the sentiment of the country was wet they took a gamblers chance in investing this money. They did it in the face of the Constitutional provision in our State Constitution prohibiting the liquor business, and under a law which they knew to be a subterfuge and device to nullify that constitutional provision.

If they have taken a gambler's chance, should they not be sportsmen enough to take their losses? Should not the citizens of Kentucky decide that they value the peace and happiness of their communities and the saving of their boys and girls more than allowing a few people (most of them already rich) to lose their investment in so evil a business?

Only two arguments are presented or can be presented for the repeal of the Prohibition Amendment. First, is the argument of revenue. In their wild and unrestrained statements as to the amount of revenue that would be received and the number of people out of employment that are now being re-employed, and the amount of money paid for materials, they hope to convince the public in this period of continuing economic distress that it will be relieved of tax burdens in operating the State, county and municipal Governments.

In the first place, the amount of revenue received is nothing like as large as they are presenting to the public. Neither have they reduced unemployment to any worthwhile extent. The grain that is purchased in the manufacture of liquor is largely imported from outside of this State. But were every claim they made an honest claim and a fair statement of the facts, could such advantage be weighed against the increased loss of life in automobile accidents, the destroying of thousands of young men and women, wrecking their lives, destroying the possibilities of their future and in the end many of them will become dependents upon the public?

I am wondering if there is a mother or father in Kentucky that would be willing to place a money valuation on his or her son or daughter, turning them over to the liquor traffic, knowing that they were being placed in a position where ultimately they would be destroyed in character and in the end lost eternally. Yet they are out to make drunkards out of our children. In their greed they are even confessing it.

In making this revenue argument the liquor people do not tell you of the increased cost of prosecuting crime in our courts, and the maintenance of criminals in our penal institutions and the increased cost of caring for those who become mentally and physically sick by reason of its sale. They dare not give you this information for it will outweigh the revenue benefits received from the legalized sale of liquor.

The question of taxation has been used throughout the history of governments by cheap and demagogic politicians and those who would commercialize vice in order to induce the people to permit their existence. If we have reached the place in Kentucky where we are unwilling to support our government from revenues received from legitimate sources and now want to turn to legalized vice, why not go a step further and license gambling and theft and pay no taxes at all, turn our children out in the streets to become the prey of every vice that humanity in its depravity might suggest?

Second, in their astuteness they are attempting to convince the Drys that we can have no relief from the present conditions that obtain now, unless the Amendment is repealed and a Constitutional Provision, Section 61, reenacted, which permits the Legislature to make provisions for holding local option elections, so that local communities that do not

desire the legalized sale of liquor may by their ballot vote it out, all of which they know is "bunk," pure and simple.

The time for option elections is passed. There is not a local community in the State that can have prohibition if there are any wet spots in the State at all for the reason that our transportation facilities makes Kentucky no larger to-day than a county was thirty years ago. They also know that this fight against the liquor traffic through legal means was started in the local communities seventy-five years ago and if they can get the people to go back to local option elections again they feel that this would more than likely give them a lease on life for another seventy-five years.

The State of Kentucky is a unit with a constitutional provision against the manufacture, sale and transportation of intoxicating liquors and should the people by their vote on November 5 retain in the Constitution that Amendment it will be a mandate to the Legislature to repeal the subterfuge passed in 1934 and re-enact an Enforcement Code to make effective the Constitutional Provision.

THE RURAL SECTIONS OF KENTUCKY ARE DRY IN THE MAIN, THE OVERWHELMING MAJORITY OF THE LEGISLATORS WHO SIT AT FRANKFORT ARE FROM RURAL DISTRICTS. THEY WOULD NOT DARE GO AGAINST THE SENTIMENT OF THEIR COUNTIES AND THE LIQUOR PEOPLE KNOW THAT IF THIS AMENDMENT IS RETAINED THAT IT WILL BE OUT OF BUSINESS. THAT EXPLAINS THEIR PRESENT EFFORT TO DECEIVE THE VOTERS AS TO THE FACTS.

This question is no longer a local question—it is a national question—as much so as was slavery prior to 1860 and eventually the Congress of the United States must deal with this question. If you would save the peace and happiness of your community and the generations that are to follow we must again begin this fight now in Kentucky and continue until our people in their advanced civilization shall realize that the legalized sale of liquor belongs to an antiquated age.

On November 5, go to the polls and vote "NO." That will be a vote against the repeal of the Prohibition Amendment. Be patriotic enough not only to go yourself, but to see that all of your friends and neighbors who are in sympathy with this great cause do likewise. **GET THE VOTE OUT TO THE POLLS, RAIN OR SHINE, WARM OR COLD!**

The Baptist Tabernacle, Louisville, Ky., A. K. Wright, pastor, has just closed two weeks' Revival services in which Dr. T. C. Crume did the preaching. The attendance was the best since before the depression. This is the fourth time Brother Crume has been with Pastor Wright at the Tabernacle. However, his power as a fearless messenger is increasing as the years pass. His ministry greatly inspired the Tabernacle congregation. There were twenty-six received by letter and fifty-eight approved for baptism. Dr. Crume has gone to Harlan, Ky., for a meeting for the next two weeks.

The Editor spent a happy week last week with Pastor J. R. Brunson, preaching for him in a meeting at Rocky Springs Church in Warren Association. Interest was warm and sustained—so much so that Pastor Brunson continued the meeting when the visitor had to leave on Sunday afternoon. They are a noble people in a church more than a hundred years of age. We were entertained in the delightful home of the saintly Mrs. Robert Motley and her son, Mr. Graham Motley, and his gracious wife and two fine children, Barbara and "Bobbie." The old home has stood there for 150 years. Originally of logs, it has been built over with plank and additions have spread out—just the sort of home one dreams of but does not often see any more. Pastor Brunson has promised to report the meeting. We now briefly "report" on him—that he is a splendid man of God. Pastor now of two rural churches, he is giving them a fine and constructive leadership. It was a blessing to be with him and his churches are blessed in his leadership.

## Kentucky W. M. U. Convention In Owensboro

REPORTED BY LOIS W. MASTERS, Louisville, Ky.

**T**AKING up where I left off last week the recountal of events as they transpired at the thirty-second annual meeting of the Kentucky Woman's Missionary Union, at Owensboro, Ky., I will begin this week by some remarks about the addresses by our visitors:

### GUEST SPEAKERS

**I**T WAS the pleasure of the Kentucky W. M. U. this year to hear Dr. J. B. Lawrence on the Home Mission Task and Needs. He brought information which was very much needed at this time, and for the benefit of those who did not hear him I will try to give a few facts concerning conditions in our homeland.

"We cannot give what we do not have," he said. Continuing he stated: "The ability of Baptists to evangelize the world depends on the evangelization of the homeland. Sixty percent of the people never go to any church, and the churches are becoming family affairs; they are not reaching outside to bring in the lost.

"The Board has 245 missionaries and over a hundred letters have been received from fine young men and women who want to be missionaries but cannot if we do not have the means to employ them. As a result of the Annie Armstrong offering we were able to send out thirty-four new missionaries.

"After forty years there is not a self-supporting church in Italy. Would that have been true had we done our duty to the Italians who were in our midst and who returned to their native land without Christ?

"Twenty-two million are unsaved in our country."

These and many more assertions he gave to us to take back home and meditate upon.

Mrs. R. K. Redwine, as Southwide representative of W. M. U., was welcomed to our convention. She spoke of her Kentucky connections as Training School girl, and having returned as student pastor's bride. Her message on "Lifting the Banner" was timely and well received. A few quotations:

"When I witness for Him and do my part in the work of the church I am lifting the banner . . . In the last hundred years we have lifted the banner in our own and fifteen foreign countries. A hundred years ago we sent out two missionaries. Now we have 400 foreign missionaries, 2,728 churches, 204,894 members; also many schools and seminaries. We lift the banner through prayer. Pray for missionaries on the prayer calendar every day . . . Thirty-two percent of Southern Baptists give to missions an average of four nickels a year for work in fifteen countries. . . . Teach the children the meaning of the two flags behind which they march in the Daily Vacation Bible School . . . Don't be satisfied with two mission study classes a year just to be on the Standard."

The Sunday School Board was represented on the program by Miss Margaret A. Frost, Kentucky's own daughter. She told us of that great "service station" of Southern Baptists at Nashville. The word "Service," each letter of which represents some feature of the work of this Board, was held up as she named the various ways of "service" this station is sending out. It stands ready to furnish Southern Baptists with all the fuel necessary to make the wheels go round smoothly and to speed them on their way.

Dr. Victor I. Masters, Editor of the Western Recorder, spoke fifteen minutes on the value of taking and keeping the paper in the home. Almost every hand went up when he asked who had been influenced for good at some time in life by the presence of the Western Recorder in the home? He said he was proud of the opportunity of coming before the body to thank them for their support and to assure them of his appreciation of their loyalty.

Dr. O. M. Huey, Superintendent of the Louisville Baptist Orphan's Home, made an appeal for the little ones under

his care. Dr. Huey's last three words told the whole story: "Help! Help! Help!" he roared.

Superintendent C. K. Hoagland, of the Kentucky Baptist Children's Home, Glendale, Ky., presented four little girls from the home who sang very sweetly for the convention. Brother Hoagland then made a strong plea for the support of the work and told of the needs of the institution.

### MEMORIAL SERVICE

**C**ONCLUDING the sessions of this convention a memorial service was held in memory of those of our number who have "fell on sleep" since last we met. Mrs. W. H. Pryor read Scripture, and a beautiful poem, after which, as the names were called, white carnations were placed in a cross of greens. There were three ex-Presidents, Mrs. E. B. Sayers, Mrs. O. P. Bush and Mrs. Lizzie F. Smith; and three ex-treasurers, Miss Lou Delph, Miss Willie Lamb, and Mrs. Rufus Johnson, and ninety-one others included in the list. The floral offering was sent to the grave of Mrs. E. B. Sayers, mother of our President, Mrs. Whiteker.

### COMMENTS BY THE WAY

**A** DELEGATE went into a cafeteria for lunch. A man seated at the next table ordered beer. "I'm sorry," replied the waiter, "but we are not serving beer while the W. M. U. women are in town."

A prominent drug store not far from the hostess church was hoping for a large patronage at their lunch counter from the visitors. An Owensboro woman informed him that if he did not remove the liquor bottles from the window not a woman would cross his threshold. The window was soon cleared and instead was placed a beautiful placard with the words: "Welcome W. M. U. Delegates." It was good business for him, and it worked. Crowds of women thronged there each day for lunch.

Miss Annie Allen, mountain missionary, was one of the visitors at Owensboro and her many friends were happy to see her and would have loved to have heard her talk of her work among the mountain people.

Mrs. Frank A. Clarke, from Magoffin Baptist Institute, Salyersville, was greeting her friends and letting them know that Magoffin is still on the map of Kentucky. Its many friends and supporters over the State will be glad to learn of the acres of land recently added to the Squire Boone farm up in the mountains by friends from another State.

On Friday morning, after two days and nights of high-pressure Convention attendance, the tension was lessened somewhat and a happy party of convention-goers homeward bound waited at the depot at Owensboro for the train to Louisville, and points beyond. By the kindness of the railroad officials a special coach had been provided, and as the crowd surged around the conductor, he, wishing to be sure he was right, asked: "Do you belong to this club?" Soon all the "club" was on board, fifty strong, so glad to have plenty of seats and congenial company. The women were tired, to be sure, but not too tired for fellowship and visitation, and to enjoy the W. M. U. special, as it sped along by the river-side and through the autumn woods.

In last week's account of the W. M. U. meeting the figures of gifts this year to October 1, I should have stated were gifts to the Co-operative Program alone. The Apportionment for Co-operative Program is \$92,000, of which amount at least \$29,128 is to be given in this last quarter. Total gifts were much in excess of the \$62,128 given to Co-operative Program.

Also the "nearly 1000 members of the Intercessory League" are the number having enrolled at some time during the past seven years instead of the present enrollment.

# EDITORIAL

## Reading and Character

NEVER was there so much reading matter teeming from the printing presses as to-day. We think there is a good lot of it that nobody ever reads. In the book field, invaluable thoughts are inscribed by some writers on their pages. On the other hand, there are books and books, even in the religious field, which one must class either as vacuous and useless or positively harmful.

In the field of the periodical and daily press there is a mass of output even to name which would be a titanic job. With scores and hundreds of these appealing to every possible shade of intelligence and moral character, each of which finds its particular stuff doped out to it to tickle its own vanity, in the religious field the weekly Christian paper is almost the only publication left to make a sustained appeal for human interest in whatever things belong to churches and Christians and to treating the whole spiritual field as a unit.

We are not pessimistic. If we were, we could make a strong showing that the entire lack of interest to the world about us in anything that the religious paper legitimately may present—in itself to be expected—when coupled with the warm interest of practically all church people in secular publications and lack of interest by most of them in the material which properly belongs in a responsible religious journal, would be enough to make every religious paper editor hang his head and mourn for the rest of his days.

Trite as is our plaint that only one Baptist home in five on the average gets a religious paper at all we repeat it now. If the Editor could be permitted to stand at the wailing wall for a moment, he might voice it like this: "Four-fifths of our church members apparently have far more interest in the things of this present life that are of equal interest to those who do not know God, than they do in those things which belong to the spiritual life, to the Kingdom of God."

But we do not stand at the wailing wall. We decline to do so. No real spiritual service was ever anywhere in this world long off of the cross. It was never "popular." It was on a Cross that the world's redemption was purchased, and Divine Truth rejected, in order that a sinful race might follow its self-centered proud will. The same things that make a true preacher rejoice in the privilege of declaring the whole counsel of God from the pulpit, regardless of whether a "majority vote" applauds, support an equally faithful man who labors in the printed-page in the name of the same holy faith.

It would be a cheap thing to wail, when so many true men and women undergird the best we try to do with their prayers and their occasional words of approval. From the mail this morning, for instance, is a card from a wonderful preacher in Arizona: "So often you give forth an editorial that Mrs. Taggart and I have been discussing. In the last issue 'Repentance and Faith' is a most needed utterance." A lady in a Louisville church recently told us of her purpose to leave in her will money to send the Western Recorder to each of her children for twenty-five years. Increasingly we have news from friends that it is their regular habit just to read the Recorder when it comes until they have finished.

That fine man of God, Mr. J. E. Nunn, of Amarillo, Texas, an Ex-Kentuckian, who has prospered in the field of business, sent us his sixty-third annual subscription, and said the paper was never better. And so it goes. A brother who has lived in Kentucky all of his life had never seen the paper, or even knew it existed. He got it when his pastor told of it before the church. He now writes expressing joy he was told about it. We know well enough others would have written, if at all, to say the paper did not even make a dent. But still others would be enlarged and pleased, but they do not know that. They have never been urged to try it.

What a man reads occupies his thoughts. As a man thinketh in his heart so he is. There is an inescapable nexus between our reading and our character. It applies to all. The

writer has known preachers, and sat before their preaching—not his present pastor,—you may be sure—of whose reading for the last week or two he could tell by the temper of the sermon. If the minister had been reading a lot of the emptying philosophy of rationalists, though he was a genuine man of God, the sermon had no power, even though it would end with a God-save-our-souls assurance for all who would be faithful. Not a few pulpits are powerless for the same reason.

If pastors want to consider something that may make them think of going to the wailing wall, but should drive them to prayer and to God as the antedote, let them think of the stuff they very well know the average member in their churches is reading all of the week. Let them think what it probably means in those lives that their horizon is full of the images of the world and of sin, except when they come to church on Sunday. Let them think on whether or not they should warn their people and teach them to the inevitable chronic spiritual infancy involved in such reading and living.

Let them think of the nexus between reading and character. Then they will think, we hope, that it is not too little a matter for a man of God to use his pastoral prestige to speak with vertebrate conviction about putting the Baptist paper in every home.

## "Now is the Judgment of the World"

THESE words were spoken by our Lord in His interview with Nicodemus: "Now is the judgment of this world; now shall the Prince of this world be cast out. And I, if I be lifted up . . . will draw all men unto myself."

In the sixteenth chapter of John we have the passage that tells that, when the Holy Spirit came, He would convict the world of sin, of righteousness and of judgment. There we are told that there would be conviction, "of judgment because the Prince of this world is judged." The modern world, including largely the religious world, has builded for itself a caricature of Satan. It is something of a grotesque joke to them. Satan himself has fostered this attitude. If he is considered a joke, no one will take seriously what he might do to destroy humanity.

Our Lord presented him as a great Prince, great in intelligence and in power. He was the Prince of this world. His great central antagonism is to the Cross of Christ. The world and the average church member seem to think of him as either a myth or as a being that makes drunkards and outcast women. Drunkards and outcast women and other "fleshly" sinners, are destroyed by the lusts of their own flesh. The devil gives himself to almost infinitely larger concerns. He is the chief spokesman and commander of all good that is set forth to take the place of the best. So long as he can discredit the cause of Christ, he has genuine hopes of defeating the Christ in the field of Mansoul.

Our Lord on the Cross did that which the Holy Spirit would apply to the judgment and the defeat of Satan. He did that which would separate men from their sins in their believing on Him, and He set up in His cross an infallible test of the true and false in all religious teaching. 1 John 4:3 declares this truth: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the Spirit of Anti-Christ whereof ye have heard it should come."

The tremendously broadspread teachings in intellectual circles, both secular and religious, that seek to place into obscurity the redemptive work of Christ on the Cross, are the work of Satan from behind the veil. Such teaching is doing more to encourage materialism and lustful indulgence in the world, more to destroy in men a sense of guilt and responsibility before God, than all other causes combined. There is no doubt as to the victory of the Cross. But there is an unspeakably deep doubt as to what will happen to our own generation and the next, unless God's people shall come back to a faithful preaching and living.

## Christian Patriotism

**I**T HAS become fashionable in some intelligentsia quarters and university cells to decry patriotism. We are speaking now of the patriotic love of one's country and the people who live in it. We are speaking of a life dominated by a desire and determination to do all that one may for their good in the highest sense of the term.

Native Americans as a class are inspired to such patriotism, and there are elements of those who have come into the country within the last generation who are equally patriotic. They did not come here to gather gold off of the trees and then do the nation all of the harm possible by anarchistic agitation and greedy, animalistic living. They did not come to America to abuse the country they expected to exploit as a gold mine, but to love and cherish it and help share its burdens. Such immigrants have been welcomed by this country and its best citizens.

It is not in our heart to reprobate the rank and file of immigrants, many of them ignorant and from under-dog experience in the worst sections of worn-out civilization in Europe, in connection with their receptivity to hair-brained preachments of Communism, Radical Socialism, Atheism, and the like. They are often a liability, the ready dupes of every low demagogue who would boost himself to pelf and power by their support. Yet they are perhaps no more gullible than the native American mass which without vertebrate protest allowed the country to be swamped by such immigrant elements at the rate of millions a year for a considerable period.

### I

**O**UR particular antipathy in the field of patriotism is the preachment of inter-nationalism, just as in the field of faith it is the preachment of church unionism. For ten years or more in America from university chairs and propaganda lofts whence Communistic literature and speakers emanate, there has been a continual decrying of patriotism as a narrow and unworthy thing.

For a longer period church union propaganda has been directed against the public and the denominations from self-constituted inter-denominational and sometimes anti-Christian circles. Daily newspapers easily are victimized and made glad heralds of this propaganda, for would not all of the religionists be much easier to handle from the standpoint of self-seeking newspapers, if they could be corralled into one group, and taken care of by the soft-soap patronage that must now be carefully divided among many?

Anti-patriotism finds its expression in a lot of the agitation against war. Nobody wants war. That is, nobody but those who want it for gain. Our Government is proceeding in the right direction in its efforts to get a proper thumbscrew with which to control the great munitions-making industry. But there are righteous wars, as well as unrighteous. The idealism and sentimentalism that would overwhelm the minds of college and university youth with preachments against war with the purpose and increasingly with the result that these unformed youth are misled into taking vows that under no conditions will they bear arms for the country that nourishes and protects them, is utterly vicious and unwarranted. It is understood to be hiding its traitorous hand even under the silken glove of "religion." Such religion may be of Satan. We think it is. We know it is not the religion we have learned of God in His Book.

One wonders why the National Government has not taken a more active part than it appears to have done in dealing with these traitorous teachers, whether in university chairs, or Communistic cells, or pulpiteers, long on "ethics" but strangers to redemption, or among idle parlor Bolsheviks, who have been troubling America ever since Theodore Roosevelt gave these parasites their fitting name.

### II

**P**ATRIOTISM is not love of war and conquest. It is not seeking aggrandizement for one's country. It is not flag-

waving or boasting of the greatness and power of one's country, though many seem to think so.

**Patriotism is such a love of native land and its people as will lead to one's life being dominated by a determination to do the utmost possible for their good and their advancement in righteousness and social stability. Pure love is an emotion from God, and patriotism is pure love applied by one to that sphere of life and influence in which he is placed.**

For most people the extent of the reach of their personal interest, and for all normal people by far the larger part of such interest, is to be found within the country in which they live. Therefore, it is normal and right that every one should be concerned first of all for the well-being of his own country. The good citizen does not do this to the exclusion of good will and helpfulness to other nations.

The good that is within him merely expresses itself most where his life touches most. This is right. Any philosophy that seeks, under the guise of catholicity and breadth of mental reach and sympathy, to dodge this truth, is empty and pernicious. When it is entertained by one who has common sense, it is also cheap hypocrisy. The idle intelligentsia tongue would hide its worthlessness by prating on its worldwide sympathy and outlook.

True patriotic love for one's land, certainly any real Christian patriotism, definitely implies the kind of life that reaches out to help supply the need of other lands. Without hesitation we may look upon the devout Christian people of America as among the truest patriots. Their love of their native land is unexcelled; we doubt if it is equalled. **And these are they who so love the nations of earth that they gather together annually millions of dollars to send out evangelists of the Cross of Christ to preach that which in the final analysis taught them how to love their own land with great and holy passion.**

### III

**T**OO OFTEN is a shoddy front of catholicity and cosmopolitan sympathy—a somewhat unlikely to be brought to actual test—the cheap expedient of those who would hide out of sight their little worth to anything within the daily touch of their own lives.

Big preachers of church unionism, to speak of the spiritual counterpart of political internationalism, are very generally known to be men who have little of the vital, transforming power of the Gospel of Christ to impart to the people among whom they actually live.

In America our classic instance of this kind of "world-comprehending" religion among evangelicals is the Federal Council of Churches. It has a new brand of wisdom ready to furnish the religious press of this country to cure every possible sort of emergency in national and community life.

But it appears to have no grip upon or real faith in the great transforming power of the Gospel of Redemption and sanctification—none that it has impressed upon Christians who still believe that their success as witnesses of God in this world depends upon their devotion as heralds and exponents of a supernatural life, supernaturally implanted, and supernaturally lived, the life imparted to man by the Christ who says, "I am the Way, the Truth, and the Life."

Here is a good text on Christian patriotism, in 2 Samuel 10:12: "Be of good courage, and let us play the man for our people, and for the cities of our God; and Jehovah do that which seemeth to Him good." In the text we have the words of Joab the courageous Hebrew leader. The context gives the heroic setting. It was the appeal of a man who lived what he preached—to go to the full length in fighting righteously at the command of God. Joab would fight, even though the issue was uncertain to human eyes—"And Jehovah do not which seemeth to Him good." **There are multitudes of professing Christians who do not even begin to approximate the sacrificial and courageous devotion to God which possessed this old Hebrew leader.**

## Paragraphic Comment

**GET THE DRY VOTE OUT** Wickedness under the spur of greed and self-interest has been a far better polls worker than is righteousness that takes no thought to stir the forgetful and lagging of its own group. Every day now until after the election, it becomes all Kentucky Drys to stir up, remind and get to the polls every Dry voter. We KNOW the cause is righteous. No excuse for timidity. Remind your friends what the real issue is. Read, if you have not, Mr. Frost's article on page five this week. Get the Dry vote out, fellow-Baptists, fellow-Christians, fellow-Kentuckians! Give the servants of John Barleycorn another decisive defeat at the ballot box, and watch, watch that the vile and criminal dishonesty of ballot-box stuffing, and false returns shall be made impossible!

**GREAT DRY PARADE** On Friday night of last week the Dry Forces of Louisville participated in a great parade. A National Prohibition worker, familiar with such parades, estimated that there were more than 12,000 people. The Courier-Journal, of Louisville, which is unfriendly to the Dry cause, as it has been throughout its career, conceded that there were more than 6,000. This great daily which is subscribed to and supported by the Dry citizenship of Louisville and the State, did not, however, do any parading of its own, such as its Dry readers are accustomed to seeing it do whenever Wet interests are to be magnified. A short notice in an inconspicuous place was what it accorded this great demonstration against the liquor business. After all, perhaps we should not be surprised that a newspaper that earns thousands and thousands of dollars from its liquor advertisements, finds it difficult to be just and fair to that high section of public opinion that does not spend thousands and thousands of dollars to the paper to advertise sobriety and law and order. Truth must walk on its own legs, without the stimulus of gain, or else it ceases to be truth! It is reported there were 800 automobiles and ninety floats in the procession. The city had sent three motorcycle officers to look after what they expected to be a little "Salvation Army parade." The poor lads were overwhelmed, but it was not a crowd in which, disorder from drunks would require fifty policemen to preserve order and to carry the disorderly to the lock-up. They had to call out forty others to help direct traffic in connection with the marching thousands.

**REPENTANCE AND CONFESSION ON THE PART OF CHRISTIANS** A letter from a well-known minister in the Southwest contains the declaration that he does not believe there is now much if any confession of sin among church members between themselves or to their churches. There now appears to be very little pulpit instruction in the churches to the effect that repentance and faith and confession are exercises that belong to the Christian as well as to the new convert turning from the darkness of sin to the light of the Gospel. Yet Christians are in need of repentance and faith daily, and they are frequently in need of confession. Not every sin needs to be confessed to the church or an individual, but all sin needs to be confessed to God. The absence in most pulpits of instruction and admonition in this field runs parallel with the absence in so many pulpits of instruction concerning the growth of the inner spiritual life. It is no wonder that modern rationalists, when they choose to be frankly insulting in their characterization of Bible-believing Christians, speak of their faith as being nothing more than a would-be insurance against Hell-fire. Such characterization is fundamentally false and it is malignant in its nature, but it has in it just enough truth to help it to satisfy the liberalist that he has put over a hard one, and to help him to make a home-run in the minds of the worldlings without. There is only one cure for the halting and indecisive reaction of much Christian witness to-day to boastful and confident unbelief.

That cure is to live the religion which we profess day by day, and not simply to hark back to a time of conversion and the fact of church membership to establish our claim that we differ from the world.

**WHY IT FAILED** An article by Business Manager W. A. Frost two weeks ago made it perfectly clear why the Prohibition Amendment in Kentucky has failed since National Prohibition was defeated. It also made it perfectly clear how every voter should vote if he wants to keep the amendment in. We beg readers to hunt up the issue of October 17. Turn to page five. Read it again. Read it to your neighbor. Take it to the church. Have the "No" and "Yes" vote explained from the pulpit. **Do it next Sunday!** Wake up and get busy. Just for good luck, here is the explanation why the Amendment failed, and why a lot of silly "Drys" are saying that it is hopeless, since it has already failed. The Legislature met last year and ham-strung our Kentucky Dry Amendment by killing every enforcement law. The Legislature figured they could get by with the voters, since the National Government had gone wet, even though the Dry Amendment was still in the Kentucky Constitution. So they destroyed the Enforcement Act that limited the amount of liquor that could be sold on physician's prescription, etc. In effect they said to every wine-bibber and drunkard, "Drink all you want, prescribing for yourself how much." They nullified the Kentucky Constitution. They deserve to be rebuked. An incidental good in voting against repeal is that it will rebuke them, but the major good is that the vote will be a mandate to self-seeking politicians. That is, it will warn them that they are likely to be left at home at the next election. And when that mandate is put to work, we shall not have liquor sold as now everywhere—in country, town and city. **"Vote 'No' as to repealing the Amendment, and get out and tell your friends what it means, and get them to vote 'No!'"**

**"THE BALL LIES AT OUR FEET"** At a big inter-denominational conclave of religious leaders, the gifted speaker summed up how every new wheel had been put into gear and every bolt and screw had been expertly tightened or loosened to the ends of religious progress. All this, he said, has been done by the wise committees and the findings of the learned. Then he exclaimed: "Now the ball lies at our feet!" The implication was for all God's people to get busy and make an eye-filling kick over the goal. Quite a chest-raising, shout-commanding figure. It is the kind of stuff by which we fear American religious groups are being increasingly enticed, more noisy responses of the flesh being thus stimulated. One hearer in the throng quietly remarked: "Yes, the ball lies at our feet, but we have not the spiritual dynamic within us to kick it three yards!" "The Kingdom of Heaven cometh not by observation." "Not by might nor by power, but by My Spirit, saith the Lord." "We preach Christ crucified . . . the power of God and the wisdom of God." It is pathetic to observe the apparently intense determination on the part of many leaders in religious life to bring the Kingdom of God by their own wisdom and manipulations and philosophy, and without the redemptive Christ. It is as if they were urged on by a hidden force determined not to see that the only true Christian progress possible in this world is that which is undergirded by the power of God. God's power is released only to those who give themselves to Christ in repentance and faith, and in a new life empowered and directed by the life of the living Christ now ascended and enthroned, made available to us through His Holy Spirit. The ball is at our feet! But the wonderful co-ordination of muscular power is lacking that would make the goal in a kick. The rheumatism of self-centeredness, pride and unbelief hold the foot as if it were dead. How few voices are raised to teach God's people the utter spiritual stupidity and folly of it all!

## What Is The Belmont Covenant Plan?

*The Belmont Covenant Plan is attracting wide spread attention in the South. It is now in operation with a number of churches and many others are preparing to give it a try-out in the near future. The purpose of this Plan is to raise money. And what has already been accomplished by its use reads like a modern financial miracle.*

*Dr. J. T. Henderson, Secretary of the Baptist Brotherhood of the South has prepared a tract which gives the salient features of this Plan and this information is now passed on to the readers of the Western Recorder. Dr. Henderson also calls attention to the fact that the Belmont Covenant Plan was approved by the recent Southern Baptist Convention.*

*There seems to be a wide-spread and commendable disposition on the part of churches to use the tithe as the minimum in raising money for Kingdom purposes.—C. M. Thompson, General Secretary-Treasurer, Louisville, Ky.*

**O**RIGIN. This plan originated in September, 1933, with the Belmont Presbyterian Church, Roanoke, Va., of which Rev. G. L. Whiteley is pastor. This church had a building debt of \$15,000 and during the first two years of the depression, had not received enough money to provide for current support. Most of the 352 members were wage earners and a large number of them had no work and therefore no income. The debt was growing and the spirit of the members declining. Some were saying, "We cannot carry on."

The pastor was unwilling to disband and sought to allay the distressing pessimism of the church and to inspire hope.

**Plan of Putting It On.** His first practical step was to find out the financial ability of the members. On a Sunday in September, 1933, he asked the people to write on a slip of paper, with no name signed to it, their weekly income. The people responded in fine spirit and it was found that the average weekly income of the members who were working was \$18.00. By a careful study it was found that only 137 had definite incomes and that seventeen of these were not dependable. The weekly income of the remaining 120 was \$2,160 and therefore the tithe, \$216.

By a careful estimate, the Pastor found that \$216 each Sunday, for fifteen weeks, would pay all debts, provide for current support and enable the church to close 1933 with all bills fully paid.

Pastor Whiteley called a meeting of the twenty-seven officers and explained the plan fully; after vigorous debate all the officers except two signed a pledge to observe the plan—one of the two was absent and the other out of work.

On condition the officers would sign a pledge to tithe for fifteen weeks, the pastor had agreed to solicit the membership; one hundred eighteen of the wage earners agreed to bring their "tithe into the storehouse upon the first day of the week." The period selected was September 17, 1933—December 24, 1933.

**Result.** On September, the first Sunday of the new plan, the offering increased from \$50, the average for several weeks, to \$173; September 24 it was \$228. The largest offering during the fifteen weeks was \$450.

Dr. Whiteley used fifteen weeks instead of thirteen, the usual period, because he estimated that it would require that time to enable his church to meet all of its obligations.

At the end of the period the church had paid all bills and had a balance of two cents in bank. The members were happy, their hopes revived, their faith quickened, and they were ready to accept the word of Malachi at full value: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house and prove Me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it!"

Some members secured better jobs, others had wages increased, and all were blessed spiritually. The tithers were glad to continue a policy that was found to be such a financial and spiritual blessing.

In their next Every Member Canvass, Belmont over-subscribed her budget by \$2,000.

**Two Appealing Features.** First, it is in accord with the challenge announced in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house and prove Me now herewith, . . . "The Lord of hosts" guarantees both material and spiritual blessing to those who obey His command. This plan is a challenge to put Him to the test.

Second, many will agree to try the tithe for thirteen weeks who would not pledge themselves for a number of years or for life. It is gratifying to learn that nearly all who have tested the plan have been so blessed that they are glad to continue it.

**Adopted by Baptists.** The report of the Baptist Brotherhood to the recent session of the Southern Baptist Convention included the adoption of the Belmont Covenant Plan as one of its recommendations; it was approved by unanimous vote.

Several Southern Baptist churches have already installed it with very gratifying results. One of the most successful is the First Baptist Church of Lubbock, Texas, of which Dr. R. C. Campbell is the aggressive pastor.

Thinking that his plan of putting it on may prove helpful to others, the salient points are given in his own language.

**Dr. Campbell's Statement:** Thorough preparation is absolutely essential. Our church spent three and a half weeks in definite preparation.

1. We got the deacons committed to the plan 100 percent. This committal carried with it both their moral support and their pledge to tithe for the three months. If impossible to get 100 percent of the deacons, don't allow this to stop the movement.

2. We took the matter to the superintendents of our Sunday-school and received unanimous support. We then presented it to the entire force of officers and teachers. We explained it to them thoroughly, and tried to visualize what tithing would enable us to do. This challenge to undertake a big, worthy thing won their support.

3. We next presented it to a group of 137 men at a fellowship luncheon. All but one accepted the challenge.

4. On Sunday morning following, we brought it to the entire church and hundreds voted in favor of it. We had cards ready and 127 signed them.

5. A group of men who had been drilled, went out in pairs to contact our members. They worked as they had time during the day and in the evening. Then we came together at the church to hear reports and plan to make the campaign intensive and thorough.

in the sky of our financial horizon; it was the star of hope, in the sky of our financial horizon; it was the star of hope, heralding the approach of a new day.

We have between eleven and twelve hundred regular contributors to the budget. The Sunday before we began bringing in our tithes, our offering was \$300. The first Sunday of our "Tither's Test" movement, our offering was \$967. The first Sunday in April our offering was \$1,084.64 and the first Sunday in May, \$1,154.84.

This advance occurred while a terrible drouth, with its suffocating dust and devastating effect, hung like a pall over us. In 1933 our county produced 85,000 bales of cotton, in 1934 only 5,000.

We voted to apply \$500 each month to the principal of our debt; while we had not paid anything on it during January and February, since inaugurating this plan, we have paid \$5,230, reducing our debt more in three months than we had in three years before. Indeed we were able to pay much more than our budget originally provided for, not only on

our debt but for Missions. This plan generally adopted by Southern Baptists, would not only provide funds for the payment of all denominational debts, but would enable us to enlarge our activities at home and abroad.

**Testimonies.** One of our deacons, Judge Ratliff, says: "The clear light of a new day financially is drawing upon us. A depressing worry is being lifted from our hearts, and increasing joy and spirituality are taking its place."

The chairman of our board of deacons, Prof. M. E. Witt, said publicly: "I've been a member of this church for fourteen years. The spiritual life is deeper now than I have ever known it to be."

**A Georgia Testimonial**—Dr. Ellis A. Fuller, Pastor, First Baptist Church, Atlanta.

I am happy to add my word of recommendation for the Belmont Plan. Last fall, in putting on our Every Member Canvass, we challenged our people to tithe through their church for twenty-two consecutive Sundays. Many of our people responded to this challenge and actually gave in accordance with our plan. Others, who felt that they could not "bring the whole tithe into the storehouse," gladly increased their gifts.

With what results? At the close of the first six months of the year the records showed that there had been an increase of about twenty percent in our contributions as compared with the same period of 1934. Think what this increase would have been if the entire membership had co-operated with the plan!

The scriptures teach plainly that Christians should not give less than the tithe. It is quite clear that the tithe from all of our people would be adequate to meet our needs in putting on a Kingdom program that would challenge the respect of the world as we work together to bring in God's Kingdom. I am persuaded that the widespread use of the Belmont Covenant Plan will materially aid in bringing our people to adopt the tithe as a standard for their giving.

I pray that the day will soon come when all of our churches will commit themselves to the Bible plan of bringing the whole tithe into the storehouse.

## General Association Meets at Ashland November 12-14

**W**ELCOME. The Ninety-eighth Annual Session of the General Association of Baptists in Kentucky will meet on November 12 to 14, with the First Baptist Church, of Ashland, Ky., at 10 o'clock (Eastern Standard Time). Ashland extends a hearty invitation to all Kentucky Baptists to attend the General Association and we trust the fellowship entertainment and hospitality may be in keeping with the reputation of eastern Kentucky.

**OUR CITY** of some 30,000 people is composed of approximately ninety-eight percent native born, and for several years has been designated the "cleanest city in the State." U. S. Highway 23 (Mayo Trail) passes through Ashland, north and south, while U. S. 60 (Midland Trail) traverses east and west. Ashland is also located on the main line of the C. & O. Railway, and on the Ohio River at the mouth of the Big Sandy. We feel justly proud of our churches, schools, residences and hotels. However, as you will see when you visit us, Satan has not missed Ashland in selecting locations for his business houses.

**HOMES.** All messengers who desire may have accommodations in the homes of our people who will furnish bed and breakfast. Every one desiring reservations in the homes will please communicate as soon as possible with Mrs. G. G. Lanter, secretary of the First Baptist Church. Those who desire hotel accommodations will please communicate with the hotels direct.

**HOTELS.** The Henry Clay Hotel is offering special reduced rates to messengers of \$2.00 for single room, and \$3.00 for double room.

The Ventura Hotel is also offering regular minimum rates of \$2.00 single room, and \$3.00 double room.

The Scott Hotel will make special reduced rates for single and double rooms. This hotel also has rooms with four beds at special low rates.

The Travelers Inn, and other hotels, will give special rates to delegates of 50 cents and up.

Please arrange reservations direct with the hotels.

**EATING PLACES.** We have a number of good restaurants where meals may be secured, and we will possibly arrange with some local church to furnish meals at reasonable prices.

**BOOK EXHIBIT.** During the association sessions there will be complete display of Bibles, religious books, literature, periodicals and equipment for all who are interested.

**PROGRAM.** Some of our strongest State and Southern pastors and workers will be heard on the program. The details will be given later by the program committee.

We feel sure your visit with us will be a happy one and that it will be a great blessing both to you and to Ashland. We are looking forward to a good association meeting.

Ashland, Ky. FRED M. MENEFFEE, Publicity Chr.

## Jester and Martin In Glasgow Meeting

**O**NE of those rich and rare experiences that always bring joy to the heart of church and pastor, a real revival of religion, has come in recent days to Glasgow Baptist Church. Dr. John R. Jester, of Greenville, S. C., was the preacher, and Rev. L. E. Martin, of Hopkinsville, Ky., the singer and leader of song, in a series of meetings which resulted in that happy experience for our church. Our meetings began on October 6, and closed October 20.

Dr. Jester is truly one of the foremost preachers of the South. He preaches on the greatest themes of the gospel, in language that children may easily understand, using apt and illuminating illustrations, and with a controlled power that grips the attention of all hearers. His voice is strong, musical and modulated, and remarkably flexible. His delivery exactly suits his situation, effective in a great auditorium with hundreds crowding it or in the small assembly room of a Sunday-school department where a group of children compose the audience. He is especially winsome in his approach to the young, and also in pressing the Gospel invitation at the close of a sermon.

Dr. Jester's long experience as a pastor enables him to enter with sympathy and help into the manifold problems of the church and the pastor. His work here, we feel, has set us forward with new strength and confidence, and with a warmer fellowship.

Bro. L. E. Martin, who is pastor of the Second Baptist Church at Hopkinsville, helped us greatly in the services of song. He is a gifted soloist and an inspiring song leader, pleasing in personality and free from that obstreperous egotism which has spoiled some Gospel singers.

These brethren wrought mightily in our midst, and their labor was not in vain in the Lord.

Glasgow, Ky. JOSEPH A. GAINES

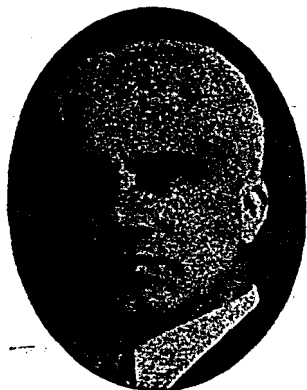
Brother E. H. Blakeman has moved from Williamstown to Harrodsburg, Ky.

Pastor J. C. Jones, of Williamson, W. Va., is now preaching for several weeks for Pastor O. A. Linger at the Beechland Church, Pleasure Ridge Park, near Louisville.

Brother H. Paul Caudill has resigned at Wheatley to accept the call of the Carrollton Church. He has now preached for the Carrollton brethren for the last three Sundays, and is much pleased with the reception accorded him by Carrollton Baptists.

## State Mass Meeting Friday Night

**T**HE FINAL big rally before election November 5 for all Dry forces in the State will be held at the Jefferson County Armory, Louisville, Friday night, November 1. Dr. John L. Hill, Editor of the Book and Tract Department of the Sunday School Board at Nashville, Tenn., formerly Professor of History and Political Science, and Dean of Georgetown College, will be one of the speakers. Dr. Hill has been released from an important engagement in Virginia to be the speaker at this mass meeting. It is planned to have delegations from all over the State and especially among the college students of Central Kentucky. Former students of Dr. Hill and all of his friends are earnestly requested to attend this mass meeting.



Dr. John L. Hill

Others on the program will be Sergeant Alvin York, the great World War hero, and an ardent Dry campaigner. Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League will also be present, as will Clinton N. Howard, of New York and Alonzo F. Baker from California.

The choirs of Louisville will form a great singing unit and several musical units have been secured for the mass meeting which is expected to bring more than 15,000 Dry supporters for this final great rally.

The meeting is sponsored by Rev. J. B. Head, Chairman of the Jefferson County Division of the Kentucky State Citizens Committee and by Dr. Henry W. Bromley, Chairman of the United Dry forces.

Louisville, Ky.

J. B. HEAD

## Boys Or Barrels—Girls Or Grain

C. W. ELSEY, D.D., Shelbyville, Ky.

**M**R. FATHER and Mrs. Mother, which do you prefer? Deep down in your heart do you ever think of placing a material value on your sons and daughters? Well, the liquor people are asking you to do that very thing and they want you to go on record to the effect that revenues are more to be desired than the physical safety and moral well-being of yourself and your family.

November 5 will afford you an opportunity to express yourself. If you really want to see the present orgy of drunkenness greatly increased and danger on the highways made greater still, just vote to repeal the Seventh Amendment to the Kentucky Constitution. That will leave nothing but local or county option—which is a sort of joke. What would it profit the cause of temperance to have a dry county adjoining a wet one?

If you prefer boys to barrels and girls to any sort of material gains, then you will vote to keep the Seventh Amendment where it is, in the Kentucky Constitution. You will also vote to send some senators and representatives to Frankfort who will repeal the iniquitous Liquor Control Act (that legal illegality devised to defeat the Constitution) and pass an Enforcement Act that will make effective the Seventh Amendment.

Remember, it is much easier to keep the Amendment in the Constitution than to replace it once it has been removed. A bare majority will keep it there.

By the way, how much have your taxes been reduced since legal (?) liquor came back? How much of the boasted revenues from the liquor business are net profits to the State? Just watch the newspapers for items of arrests for drunkenness and wrecks on the public roads directly or indirectly traceable to liquor.

When you enter the booth on November 5, the proposition will be so worded that you must vote "No" to retain the Seventh Amendment—for you are asked if you are in favor of its repeal. VOTE NO.

## 1935 Session General Association of Baptists in Kentucky

—HELD WITH THE—

FIRST BAPTIST CHURCH, ASHLAND, KY.

NOVEMBER 12-14, 1935

TUESDAY MORNING—NOVEMBER 12

Eastern Standard Time

- 10:00 Hymn Scripture Reading and Prayer
- 10:15 Appointment of Committee on Enrollment—Organization
- 10:40 Address of Welcome
- 10:45 Response
- 10:50 Appointment of Committees
- 11:00 Recognition of Visitors and Introduction of New Pastors
- 11:00 Miscellaneous Business and Announcements
- 11:25 Hymn and Prayer
- 11:30 Annual Sermon

TUESDAY AFTERNOON—NOVEMBER 12

- 2:00 Hymn, Scripture Reading and Prayer
- 2:15 Kentucky Baptist Hospital
- 2:40 Evangelism
- 3:00 Baptist Schools and Education in Kentucky
- 4:00 Theological Seminaries
- 5:00 Miscellaneous Business and Adjournment

TUESDAY EVENING—NOVEMBER 12

- 7:30 Hymn, Scripture Reading and Prayer
- 7:45 Report of Executive Board: 1935 Program
- Address on the Co-operative Program

WEDNESDAY MORNING—NOVEMBER 13

- 9:00 Hymn, Scripture Reading and Prayer
- 9:15 Report on Promotion and Brotherhood
- 9:45 Report on Training Union
- 10:15 Report on Sunday Schools
- 10:45 Report on State Missions
- 11:15 Religious Press

WEDNESDAY AFTERNOON—NOVEMBER 13

- 2:00 Hymn, Scripture Reading and Prayer
- 2:15 Kentucky Baptist Children's Home
- 2:45 Louisville Baptist Orphan's Home
- 3:15 Report of Nominating Committee
- 3:30 W. M. U. Work
- 4:00 Meeting of Baptist Education Society of Kentucky
- 5:00 General Association—Miscellaneous Business

WEDNESDAY EVENING—NOVEMBER 13

- 7:30 Hymn, Scripture Reading and Prayer
- 8:00 Home Missions
- 9:00 Foreign Missions

THURSDAY MORNING—NOVEMBER 14

- 9:00 Hymn, Scripture Reading and Prayer
- 9:15 Ministerial Relief
- 9:45 Summer Assemblies
- 10:30 Church Building
- 10:35 Obituaries
- 11:00 Temperance and Morals
- 11:30 Miscellaneous Business and Adjournment

Dr. A. F. Cagle, pastor of the Third Church in Owensboro, Ky., is helping Pastor R. F. Doll in evangelistic meetings at the Immanuel Church, Louisville, Ky., at the present time.

### Fellowship Tidings.

Pastor H. M. Suthard has been conducting revival meetings at the Wingo Baptist Church, near Mayfield, Ky.

Pastor E. N. Wilkinson is preaching a series of sermons at the present time on "The Problems of Youth," at the Twenty-third and Broadway Church.

Dr. Dargan E. Montgomery, of the First Church of Leesburg, Florida, and formerly of Princeton, Ky., writes: "Our work is progressing in a fine way. We maintained an average attendance of 146 in our B. T. U. Department during the summer months. We have set our goal at 225 during the fall months."

A. M. Smith has accepted a call to become pastor of the First Church, Marked Tree, Ark. Formerly he was head of the Department of Bible and Religious Education, Jonesboro Baptist College, Jonesboro, Ark., after pastorates at the Westwood Church, Cincinnati, Ohio, and the Fort Mitchell Church, Covington, Kentucky.

Evangelist Bishop Willis, of Sumter, S. C., is now engaged in a revival with the Parkland Baptist Church. The pastor, Dr. Wm. M. Bostick, says: "Evangelist Willis is a preacher of great power, and is constructive in his methods. He has a strong appeal to the backslidden church members, and an irresistible appeal to the lost."

In a recent meeting of the Trustees of Georgetown College Dr. John C. Austin asked for and received a six months' leave of absence from his duties as Vice-President of the college. He hopes soon to take Mrs. Austin to Florida with the hope that the warm climate will speed up the healing of the injuries which she sustained in an automobile accident which occurred December 18, 1934.

The East Audubon Church, Camp Taylor, Ky., is being supplied by the Rev. E. E. Ballard and William Younce during the absence of Pastor James A. McCaleb, who is now in meetings at the church at Fredonia, Ky. It will be remembered that Brother McCaleb preached in meetings at Fredonia once before when Brother Clyde R. Barrow, now at Guthrie, was pastor at Fredonia.

It has been three years since Brother Clifton J. Allen resigned at Utica, Ky., after graduating from the Seminary, to go to Fairmont, N. C. He now sends us a check to keep up his Recorder subscription, and writes intimately as follows: "The people here have been loyal and the work delightful. There have been 117 additions to the church, gifts totaling slightly more than \$30,000, and training awards in courses approximating 700. The church has erected an ad-

dition to the building for a departmentalized Sunday-school, and installed a new heating system, and refinished the auditorium. During this improvement the gifts to missions and benevolences have kept up."

A man who sold beer was converted in a revival meeting at the Central Baptist Church, Winchester, Ky., the other day, during a meeting which Pastor Paul Montgomery was conducting. He went back to his place of business, tore down the license from the wall, and poured out the beer which he had in stock. Last week was the third week of the series of meetings. There have been 280 additions to the Central Church in the last twenty-one months.

Mrs. Burroughs, devoted wife for the last thirty-seven years of Dr. Prince E. Burroughs, died at her home after several months' illness in Nashville, Tenn., on Monday night, October 21. In the absence of her pastor, Dr. W. F. Powell,

her funeral was conducted at the First Church of Nashville, where she had been a member for twenty-five years, by Drs. Hight C. Moore and T. Luther Holcomb. The service was continued at the cemetery at New Liberty, Ky., by Dr. John L. Hill, life-long friend and neighbor. Before marriage she was Miss Corine Gayle Alexander, of New Liberty, Ky. She and Dr. Burroughs were married on April 4, 1898.

Orville Mayfield, who has been director of the Training Union of the Third Church, Owensboro, Ky., for the past two years, has resigned that work to take up studies in the Kirksville College of Osteopathy and Surgery at Kirksville, Mo. A committee, composed of Mrs. Otto E. Bryant, Mary Ella Davis and Victoria Wood, drew up resolutions for the young people of the Third Church testifying to his fine character, and his faithful consecration to his Master, and asking God's blessings upon him in his new work.

# BIBLES FOR YOUNG PEOPLE

13 to 30

**KING JAMES VERSION**

Printed on India Paper.

No. 6375X.....\$4.95

Blackface self-pronouncing type, center column references, concordance, 12 colored maps and many other features. Printed on India paper, bound in genuine Morocco, silk sewed, overlapping covers, red under gold edges, headbands and marker. Only 1 inch thick.

Printed on fine Bible paper.

No. 1536.....\$2.95

Blackface self-pronouncing type, center column references, concordance, 12 colored maps and other features. Printed on fine Bible paper, bound in genuine leather, overlapping covers, red under gold edges, headbands and marker.

Specimen of type in No. 6375X  
No. 1536 and No. 6381.

"And A-him'e-lsch called Y'saac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Y'saac said unto him, Because I

Size of page 4 5/8 x 6 3/4 inches

**RED LETTER EDITION**

No. 6381.....\$3.75

Same contents as No. 1536 described above. Words of Christ are printed in red. Printed on fine Bible paper, genuine leather binding, overlapping covers, red under gold edges, headbands and marker.

Name in gold 50 cents per line extra.

## BAPTIST BOOK STORE

323 Guthrie Street - - Louisville, Kentucky

**Kentucky Baptist Churches Should Plan Early to Make the Every Member Canvass.**

**Bible School Department**

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

**LaGrange Training School**

We had a good week with Pastor T. E. Ennis and his people at LaGrange recently in a Sunday-school training school. "The True Functions of a Sunday-school" was the text we used. This is a great book written primarily for deacons and pastors but is good for any church member. Pastor Ennis is doing a good work as he usually does.

**Highland Training School**

Highland Baptist Church in Louisville had Drs. E. A. McDowell, Jr., and G. S. Dobbins in a training school the third week of October. Highland Church is making real progress under the leadership of Pastor T. D. Brown. Superintendent R. R. May is working hard at his job. This church will likely build additional space more adequately to care for the school it ought to have and will have.

**Owensboro**

During the W. M. U. Convention at Owensboro a representative of the Sunday-school department saw some of the pastors and superintendents of the churches in Owensboro. They suffered from the paralysis ban but they will soon overcome this handicap through vigorous campaigns of visitation. Owensboro is one of the Sunday-school cities in the State.

**The-Elementary Messenger**

The Elementary Messenger is a magazine containing materials and suggestions for workers in the Cradle Roll, Beginner, Primary, and Junior departments.

The superintendent of each of these departments may receive this magazine free of charge upon request for the Elementary Department of the Baptist Sunday School Board, Nashville, Tennessee. In making request for the Messenger the office-held by the individual should be mentioned.

In Sunday-schools without departmental organization one of the teachers may receive a copy which she may share with the other teachers.

In observing economy the names of new superintendents and workers and their addresses and notices of other changes should be sent immediately.

I attended the funeral of Mrs. Prince E. Burroughs, of Nashville, last Wednesday at New Liberty, Ky., where she formerly lived. Baptists everywhere sympathize with Dr. Burroughs in his loss.

**SUNDAY SCHOOL ATTENDANCE**

October 20, 1935

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

Louisville, Walnut St.	1,226
Newport, First	1,156
Owensboro, First	750
Louisville, Ninth and O	713
Middlesboro, First	677
Mayfield, First	599
Lexington, Calvary	583
Louisville, Clifton	562
Owensboro, Third	561
Paducah, Immanuel	556
Louisville, 23rd and Broadway	541
Harlan	538

**Superintendents Attention!**

Brother Superintendent: On next Sunday morning take time to urge every voter to go to the voting places and vote against repeal next Tuesday.

Please take time for a special prayer for victory. Have this special prayer on Tuesday and then ask your people to pray early Tuesday morning for the defeat of the wet amendment.

Should we carry the election the next Legislature will be obligated to pass enforcement laws and bring back real prohibition. Let us get rid of the saloons.

**Vote No**

Next Tuesday every Christian voter should vote against repeal of the Kentucky prohibition amendment. In doing this you should put the cross mark after the word "NO." We have prohibition in our State Constitution. The wets are trying to get this voted out.

"Please vote "NO" for my little boy and for all the little boys and girls as well as the young people," recently said a mother.

Do not let any of the statements of the wets lead you to do wrong on Tuesday. Go to the polls and vote as a Christian should. Do as Christ would have you do.

Louisville, West Broadway	537
Hopkinsville, First	506
Lexington, Porter Memorial	489
Danville, Lexington Avenue	485
Louisville, Baptist Tabernacle	480
Akron Ohio, Calvary	433
Bellevue	430
Covington, Latonia	429
Covington, Madison Avenue	401
Elizabethtown, Severn's Valley	391
Harrodsburg	386
Louisville, Baptist Temple	352
Fulton, First	338
Jellico, Tenn., First	337
Paducah, Baptist Tabernacle	336

Louisville, Virginia Avenue	327
Greenville	326
Pineville, First	322
Louisville, West Side	305
Richmond, First	300
London	289
Erlanger, Elsmere	289
Hopinksville, Second	259
Louisville, Beechmont	258
Versailles	233
Shepherdsville	231
Paducah, East	220

**CENTRAL REGIONAL TRAINING UNION CONVENTION**


The Central Regional Training Union Convention met September 27-28 with First Church, Paris, Ky. In accordance with the theme, "Give Ye," J. P. Carter, Lexington, who was in charge of the music, opened the services with "I Gave My Life For Thee." W. R. Cole, of Dayton, conducted a devotional on "The Principles of Giving." After a welcome from George Insko, Paris, to which Miss Ruth Dawson, Newport, responded, conferences were led by Mrs. L. E. West, Miss Ruby Ransdall, Miss Emma Middleton, R. R. Couey and Byron C. S. DeJarnette. On re-assembling, Secretary DeJarnette spoke on "Why A Regional Convention." The Keynote message was given by T. C. Sleete, of Covington, whose subject was "Give Ye."

In the afternoon session, after an enthusiastic song service, Mr. Cole commanded our attention by his devotional "Motives in Giving."

During the business session the following committees were appointed: Nominating—Leslie K. Barbee, Mrs. F. M. Middleton, Sue Luellen. Resolutions—Ruth Dawson, Gladys Bagby, Mrs. Niley Smith. Time and Place—Mrs. G. W. Holland, Mrs. L. K. Barbee, Mrs. W. G. Hargrove.

Dr. Ross E. Dillon, Frankfort, spoke on Clear Creek and the Coupon Campaign, which is not a selling, but a saving movement. Everyone who knows Clear Creek, that beautiful spot of 450 acres nestled so picturesquely in the Kentucky mountains, everyone who has enjoyed the fellowship, partaken of the delicious food, and received the Spiritual blessings that only Clear Creek Encampment can produce, felt impelled to contribute to this worth-while campaign. The proposition is that of saving coupons from certain products. The goal is one million coupons by next August. These the companies will redeem at \$4.00 per 1,000. The money will be utilized in improving and enlarging Clear Creek.

Part of the afternoon was spent in conferences, trying to iron out problems which each union has to face.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray and Faded Hair  
6oz. and 1/2 oz. at Druggists.  
Eliacox Chemical Works, Paterson, N. Y.

On Friday evening all assembled in the basement of the church for the banquet, which is always an anticipated event. This one was no disappointment. The tables were artistically arranged with flowers; the food was most appetizing; and the ladies of Paris who prepared and served were most solicitous of every desire. Music was furnished by Mr. and Mrs. Dodge. As master of ceremonies, Pastor A. W. Huyck added much to the entertainment by his well-chosen bits of merriment. An inspirational talk from Acts 3:6 was given by J. P. Carter, of Lexington. "And Peter said, 'Silver and Gold have I none but such as I have give I to thee.'" Peter administered according to the lame man's needs. We, to-day, have given people not what they have needed but what they have asked for. How then may we give Jesus to a lost world?

1. Just in proportion as we live truly for Him.

2. Manifest a deep interest in lost souls. Live with the sinner his interests in order to win him.

4. Have a great prayer interest in the lost.

5. Take a true message to them—the message of Jesus which is glorious, impelling and needful.

The Friday evening devotional was "For Reaching Results in Giving," in which Mr. Cole proved the individual received the greatest benefits reached the superlative degree of giving when self is placed along with possessions on the altar at the feet of the Saviour.

A discussion of an Associational Baptist Training Union and its value to churches was entered into. Since youth desires to be doing, and there is an unlimited field for service, all the young people should unite in an associational training union for the purpose of giving demonstrations, organizing new unions and extension.

As a surprise, the audience was privileged to hear the recorded voice of Dr. John R. Sampey. September 27, being his seventy-second birthday anniversary it was moved that a congratulatory note be sent him.

Shirley Spahr, from Crescent Springs, spoke on "God Gave."

Friday night's lodging was arranged for each visitor by the good people in Paris. On Saturday morning, although it was drizzling rain and rather cold, a large crowd assembled at the church for a sunrise consecration service. In the early quietude of the day Dr. Cole led our thinking along "What Hast Thou Given?" What do we own? Not time, for it is borrowed; not possessions, for they belong to God, only our sinful selves and we'll answer for the choice of our soul. All but four made public their desire to do the Lord's will.

Mildred Coleman, of Sulphur Fork Association, and Cecil Clifton, of Henry County, delivered Five Minute Dry speeches in the speakers contest. Both

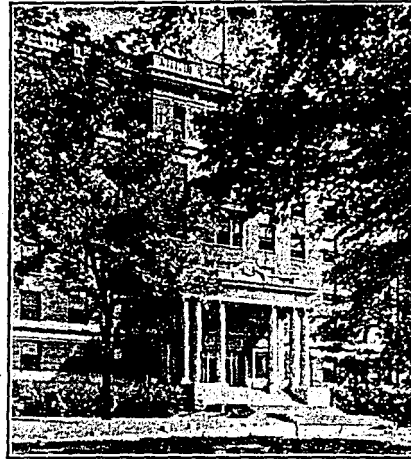
young people spoke creditably. The judges, Dr. Cole, Mrs. Barbee, and Mrs. Westley Newton decided in favor of Cecil Clifton. Dr. W. W. Stout, from Georgetown, made a stirring address on "Make Kentucky dry for Kentucky Youth." He stated that it was the purpose of a business not only to supply the demand, but also to create a demand for it. The purpose of liquor business is to make its usage so attractive as to make American youth liquor conscious. Liquor traffic claims to form habits of moderate and sensible drinking. Just so the serpent long ago beguiled Eve. Take a stand against liquor and let the world know that stand.

A most interesting contest was the Intermediate Sword Drill conducted by the leader, Miss Ruby Ransdall. The winner, Virginia Bloydes, of Shelbyville, will compete in the State Contest. Frances Kavanaugh, of Paris was second. Penalty judges for the above were: Mrs. Ross E. Dillon, Ralph Couey, Leslie Barbee. Recording judges were: Mrs. L. E. West, W. R. Cole, Miss Reva Ford.

Saturday afternoon Rev. Cole discussed "My Greatest Gift," namely entrusting to Divine Care all our time, all our possession, all our life and interests. After conference reports were made, D. B. Estep, Latonia, gave the final message from Titus 2:14, on "Christ Gave." The subject was treated from three angles: The Person—Our religion has to do with a personal and a triumphant Christ rather than with a form and a system. The Son of man lived, died and arose as no other man ever has, and today He sits at the right hand of the throne of God making intercession for us. The Price—To redeem means to buy back, and therefore we belong to Him. What price did He pay? From 1 Peter 1:18, 19—his life and blood. The Purpose—To deliver from sin. Deliverance means salvation from past wrongs, security in the present and promise for the future. The love of God is like a wall about His children to protect them from the snares of evil.

The Nominating Committee recommend and the Convention elected as officers for the coming year the following: President, Thomas Cook, Walton; Vice-president, Fred Ulmer, Newport; Secretary-Treasurer, Reva Ford, Pendleton; Junior-Intermediate Leader, Ruby Ransdall, Shelbyville; and Chorister, Rev. J. P. Carter, Lexington.

The Report of Time and Place Committee was adopted. Frankfort was chosen for the 1936 Convention. The time is subject to the approval of the State Secretary. The Committee on Resolutions submitted resolutions thanking the people of Paris for their kind hospitality, for preparing such a delicious banquet and for the beautiful flower decorations; thanking the State Secretary, the Regional officers and the many speakers for bringing us such a



## KENTUCKY BAPTIST HOSPITAL

Barrett Ave. and DeBarr St.

E. Ast 2646 LOUISVILLE, KY.

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.

helpful program. The final registration was 229.

REVA FORD, Sec'y-Treas.

### McCALL IN A GOOD MEETING IN LOUISVILLE

The Eighteenth Street Baptist Church, closed Sunday, October 20 a good meeting resulting in some forty accessions to the church, twenty-two of whom came on profession of faith.

Evangelist George W. McCall, of Dallas, Texas, was with us for his third time. Every one of his three meetings has been blessed of God, and in each we have had a good ingathering.

For thirty years a pastor, and for the past ten years an evangelist, he sees the work from both angles of view. He is neither sensational or of the high-pressure type. He is truly a great preacher of the Gospel of God's redeeming love. His messages carry conviction. He lifts all along the line. In his three meetings with us he has read his every Scripture lesson from memory. His notes are very brief. He has a remarkable memory and hence is rich in illustrative material. His day messages are very helpful. He deals with youth in a sane, wise and effective way.

His message on Spiritualism, and three sermons on the Holy Spirit, delivered in the day services, will never be forgotten. He is a lover of books and keeps abreast the times.

He had turned us down, but having to cancel a Texas engagement because of conflict with a street affair, he wired us he could come to our joy.

M. P. HUNT,

Louisville, Ky.

### E. J. PACE, CHRISTIAN CARTOONIST, COMES TO LOUISVILLE

George R. Jewell, Western Recorder Office, Louisville, Ky.

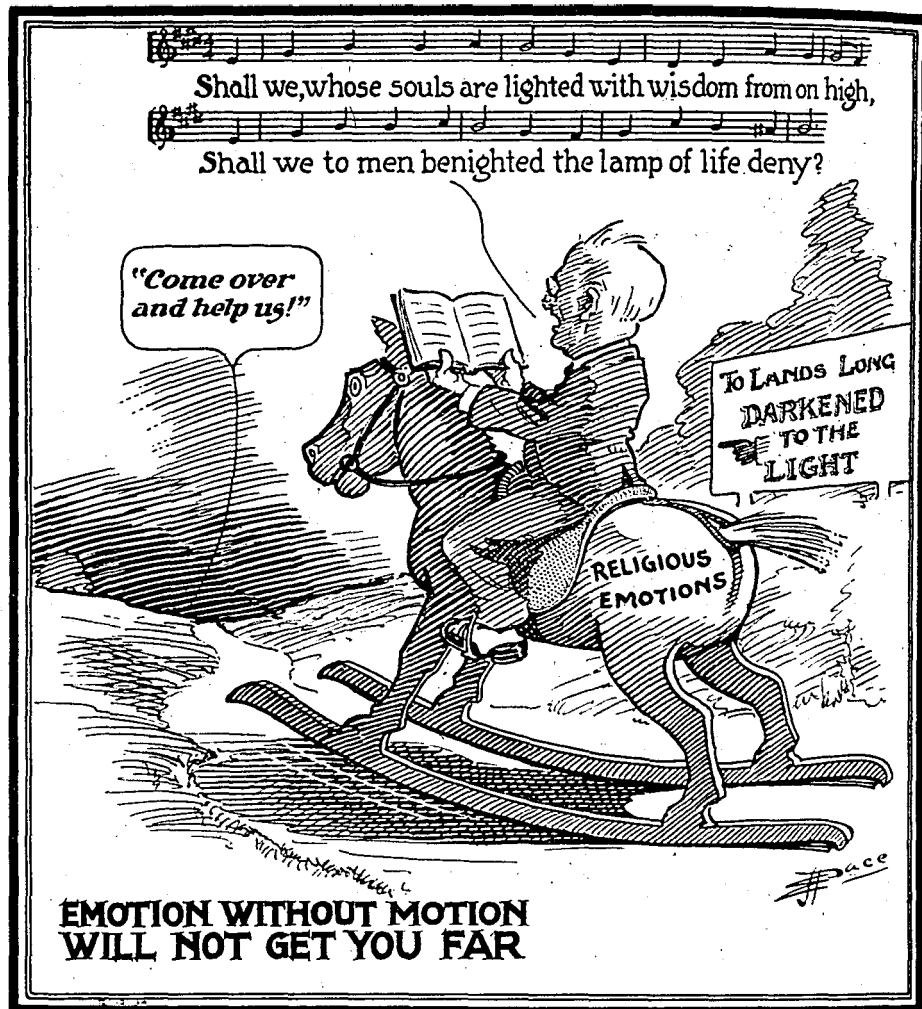
Rev. E. J. Pace, D.D., former missionary to the Philippine Islands, and well-known Christian Cartoonist for eighteen years for the Sunday School Times, will give two illustrated lectures at the Zion Reformed Church, Hancock and Broadway, on Friday, November 8. His first lecture will occur at 2:30 o'clock, at which time he will display a number of slides under the general subject of "The Word of God for a World of Sinners." The second lecture will occur in the evening, at 7:45 o'clock, on the subject of "Pioneering Among the Aborigines of the Philippines," and at that hour showing a different set of cartoons.

Dr. Pace is brought to Louisville under the auspices of the Interdenominational Missionary Union, and while here he will be a guest in the home of Ernest M. Wright, 2032 Sherwood Avenue.

Some people collect postage stamps; some are connoisseurs of fine paintings, and antique and elegant furniture; and some are hoarders of coins and medals; but for myself, I have been a collector of E. J. Pace's cartoons for the last fifteen years or more. There are probably between four and five hundred in the collection.

The way I got started is a simple story. I tied up in bundles all of my copies of the Western Recorder and the Sunday School Times, and other prized magazines, and put them in a large wooden box about fifteen years ago when I went away to college. While away the folks at home put the box out in a shed, and when I returned four years later I found that dampness had attacked the Sunday School Times and badly mutilated their edges. I decided that the best thing to do was to clip the cartoons and a number of good articles, and dispose of what remained. Since that time I have kept clipping his cartoons every few weeks, and pasting them on a piece of eight-by-eleven paper for filing. To look through them is like going through an art gallery of cartoons all in one book.

Cartoons have always held an especial fascination for me. Politicians and metropolitan newspapers have long recognized their value in moulding public opinion on contemporary affairs, and historians have conceded that more than once the caricatures of one or more cartoonists have changed the tides of elections. Dr. Pace, deft penman and artist that he is, has yoked his talent up with his ability of seeing truth in the Bible and in every-day affairs, with the result that he has wrought effectively in his graphic delineations of truth. As an illustrator he is par excellent. The Sunday School Times has had on its staff many able contributors through the years, and among these good ones the



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The above cartoon, like all good cartoons, teaches its lesson with more irresistible force than can be set forth in words. Its very force, however, suggests the necessity of balancing it with another cartoon on "Motion Without Emotion Will Not Get You Far." That truth is equally vital, and neither will make the goal unbalanced by the other.—Editor.

writer would place their cartoonist as being among the best that they have.

Dr. Pace has recently returned from a speaking tour in Great Britain, Belgium, France, Morocco and West Africa. Heretofore his lecture trips in this country have kept him in the East and in the deep South. So far as the writer knows this is the first time he has come to Kentucky.

#### HARRY TROUTMAN ORDAINED

Harry Troutman was ordained on Sunday afternoon, September 29, 1935, by the Wolf Creek Baptist Church of Wolf Creek, Ky. The council was composed of the following ministers: R. V. Claycomb and Kirby Pollock, of Brandenburg; D. V. Keys, pastor of the Wolf Creek Church; J. E. Douglas of Indiana; Lawrence Cleland, Dr. M. P. Hunt and Warren Filkin, of Louisville. The following deacons were also on the council: Lawrence Singleton, J. B. Troutman, Daniel Stiles and O. H. Willett.

Dr. Hunt was elected Moderator and Examiner, and Brother Filkin, Clerk. Brother Troutman gave a splendid testimony as to his conversion and call to the

ministry. He showed an unusual understanding of the great Baptist fundamentals, and was unanimously recommended to the church for ordination.

Following the ordination sermon by Dr. Hunt, and the charge to the candidate by Brother Cleland, the candidate received the laying on of hands. His pastor, Brother Keys, gave the ordination prayer.

Brother Troutman has a warm heart for the Lord's work. He is a high school graduate and intends further study to prepare himself for the ministry of our Lord Jesus Christ.

WARREN FILKIN, Clerk.

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**McKINLEY DEVELOPS ORCHESTRA AT SHEPHERDSVILLE**

After some years as an evangelistic singer and musician, Brother H. Evan McKinley, Sr., became pastor of the Shepherdsville Baptist Church, on the first of September in 1934. From his past experiences he felt that a church ought to have its young people lined up in active service. He found only three people in the Shepherdsville Church who could play an instrument. These three, together with the pastor and his family, made six. The sextet developed into an orchestra within eleven months. Five of them did not know a note when they first started. Brother McKinley teaches and trains the musicians, giving them music lessons weekly. One-third of the group he has taught from the very beginning of their career.

The orchestra members do not play jazz. They have dedicated themselves to a consecrated musicianship. Four of the orchestra had previously played for dances, but through the preaching of the Gospel they have given up this work. The orchestra plays at every service in the church, and is not a mere Sunday-school orchestra, but a church orchestra.

Pastor McKinley says that he was anxious to find out whether in this age of jazz Christian people would be interested in listening to a strictly Christian orchestra. They have been unable to fill the invitations which have come to them.

The Shepherdsville Church has had two revival meetings within a year's

time. This orchestra played through both of these, and in the last one of four weeks the orchestra was used exclusively instead of a choir.

Street preaching is held every Saturday afternoon on the streets of Shepherdsville, and this orchestra provides music for those occasions, attracting large crowds and holding them for the preaching of the Gospel.

**PASTORAL CHANGES**

**T. J. Barksdale, Louisville, Ky**

**Called**

H. C. Wingo, First, Gonzales, Tex. Accepted.

C. M. Savage, First, Temple, Okla. Accepted.

M. F. Swillett, West Side, Eldorado, Ark. Accepted.

J. C. Pinson, Doyle, La. Accepted.

R. A. Corley, First, Benton, La.

C. M. Crossway, Sylacouga, Ala. Accepted.

W. R. King, Garbough, Okla. Accepted.

E. H. Rice, Wauchula, Fla. Accepted.

R. C. Floyd, First, Sebring, Fla. Accepted.

Harvey Graham, Empire, Okla. Accepted.

M. Frederic Johnson, Leadville, Mo. Accepted.

B. T. Goodman, Jena, La. Accepted.

B. M. Jackson, First, Enid, Okla. Accepted.

**Resigned**

H. C. Wingo, First, Santa Anna, Tex.

M. E. Cunningham, Port Lavaca, Tex.  
 M. F. Swillett, Hampton, Ark.  
 J. C. Pinson, Natalbany, La.  
 C. M. Crossway, First, Lakeland, Fla.  
 R. C. Floyd, Rockmart, Ga.  
 G. E. Benson, Reeds, Mo.  
 B. T. Goodman, McGregor, Tex.  
 U. K. Perego, Springhill, Ringgold, La.  
 B. M. Jackson, College Avenue, Ft. Worth, Tex.

**Ordained**

Stafford Rogers, First, Pineville, La.  
 J. K. Birdsong, Calvert City, Ky.

Dr. Robert E. Humphreys has been leading the First Church of Owensboro now for the last eight years. There have been more than a thousand additions to the church during that time, and 175 additions during the past year. The church has a present membership of 1,978. A total of \$294,182 has been raised for all causes since he has been there. Since his trip last summer to the Holy Land Dr. Humphreys is giving what he calls travel talks, and these addresses are attracting large crowds. They are illustrated by stereopticon slides. Last Sunday he spoke on "Sychar—the Samaritan Woman," and the Sunday before it was "Joppa—Peter's Vision." The travel talks will continue every Sunday evening during 1935. Dr. Homer L. Grice, of the Baptist Sunday School Board, Nashville, being in Owensboro last Sunday to address the Daviess-McLean Associational Rally, on Sunday afternoon, spoke at the Sunday morning service.



**ORCHESTRA OF THE SHEPHERDSVILLE BAPTIST CHURCH, H. Evan McKinley, Director**

Standing, Back Row: Miss Dorothy Holton, Saxophone; Russell Johnson, Banjo and Guitar; C. L. Trautwine, Saxophone and Trombone; H. Evan McKinley, Jr., Saxophone and Guitar; Mrs. H. Evan McKinley, Sr., Saxophone and Piano Accordion; H. Evan McKinley, Sr., Saxophone and Trombone; Conrad Stallings, Cornet; Mrs. Lounette Stansbury Williams, Saxophone; Charles Magruder, Saxophone.

Seated, Front Row: Miss Pauline Daugherty, Orchestra Bells; Eva Maraman, Saxophone; Howard Holsclaw, Trumpet; Mrs. Eugenia Masden Stansbury, Piano; Harold Hardy, Drums; Roy Stallings, Violin; Charles Holsclaw, Violin; Eloise Hardy, Saxophone.

**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.

**EXCERPTS FROM STATE W. M. U. CONVENTION**

**Enrollment:** Total delegates 310; registered visitors 615; total enrollment 925.

**Missionaries present:** Mrs. Earl (Sarah Gayle) Parker, Pingtu, China; Dr. and Mrs. J. M. Bailey, Kweilin, China.

**State Officers**

President—Mrs. Eureka Whiteker.

[Note: Since it had been decided that hereafter our State President should be our Southwide Vice-president, Mrs. Whiteker was urged to continue in office during this important period of transition.]

**Vice-presidents:**

Central District—Mrs. M. H. Highland, Covington.

Southeastern District—Mrs. F. B. Whitcomb, Cumberland.

South Central District—Mrs. Charles Ison, Harrodsburg.

West Central District—Mrs. W. P. Harrison, Bowling Green.

Eastern District—(To be elected later by Executive Board).

Western District—(To be elected later by Executive Board).

The office force and eight local members of the Executive Committee remain as at present.

**The next meeting:** Early in April.

**Place of meeting:** Probably at Williamsburg.

**Recommendations From Executive Board Passed**

1. That the State President be recommended as the South-wide Vice-president each year.
2. That the term of service of this officer be limited to three years.
3. That the term of service of each District Vice-president be limited to four years.
4. That the term of office of State Margaret Fund Chairman and the Training School Trustee be limited to three years.
5. Believing that more efficient work is done when new ideas and plans are brought in, we suggest that the Associational superintendents and W. M. S. presidents be elected each year as usual, but that one woman not hold an office more than two or three years, unless it is absolutely necessary.
6. That the time of the District meetings (April) and the State Convention (October) be exchanged.
7. That the plan for securing W. M. S.

apportionments be continued as at present.

8. That a duplicate apportionment card be sent each society, one card to be returned to the office, the other card to be sent to Associational Superintendent, the superintendent assuming the responsibility for securing apportionment cards from the societies not already sent to office.

9. That point No. 5 on the Associational Standard of Excellence be changed to the following: "One-half of the W. M. S's reaching their apportionment."

**Collections**

Missionary Library Fund .....\$58.58  
 Clear Creek Debt ..... 60.00

A few months ago, when the Clear Creek Encampment received a gift of \$20,000, we were left with a floating indebtedness of \$4,000. It was discovered that if cash could be paid at once, the creditor was willing to take \$3,000 and settle the debt. In order to save a thousand dollars, some members of the Clear Creek Board gave their personal signatures to a note at the bank and borrowed the three thousand. A good part of this amount has already been raised, so if it can all be cleared up in the next few months, Clear Creek Encampment will be entirely free of debt!

**Delegates Badges**

Mrs. Whiteker had very attractive Chinese badges prepared. The literal translation is "With God together work," or better still, "Together with God united work." In W. M. U. parlance it is read, "Laborers together with God."

**W. M. U. Young People's Department**

**JOSEPHINE PROCTOR JONES,  
 Young People's Leader**

**WHERE ARE WE GOING?**

This talk was made by Mrs. A. C. Overall, Superintendent of Baptist Association. She had poster illustrating the talk.—J. P. J.

It seems, nowadays, that everyone with whom we come in contact is either planning to go somewhere or has just returned from somewhere. We all have a "go" complex. I think the automobile has helped to develop this complex, because it has made accessible places of natural beauty and of historical interest that cannot be reached by train. As we watch the cars go by or meet them on the road, we notice all kinds of autos: big, little, cheap and expensive; Packards, Buicks, V-8's and Model T's, and we realize that all can go to the same places regardless of the type of car.

When anyone decides to go on a tour they do not just get in their car and drive aimlessly about, but they secure a road map and select the best road

leading to the places they wish to visit and then they follow the map closely.

I think we should be just as definite in planning "Where we are going with our young people in their organizations," so I have prepared a road map for us to follow in our Association:

Our Y. W. A's, G. A's, R. A's and Sunbeam Bands are our cars; our well equipped city organizations are our Packards and Buicks; our little country organizations are our Model-T's; and I think our R. A's are our trucks; though noisy, they can be used to carry heavy loads; built for service. The drivers of these cars are the counselors.

Now, where are we going and what road shall we take? As on all road maps, the federal highway or the Interstate road is red, so on our map we want to follow the red colored road. It is the road of spiritual consecration, the blood-sprinkled, Jesus way.

There is no scenery as beautiful and awe-inspiring as the mountains, so we want to take our young people to the mountains. The first mountain we must visit is the mountain of Bible Study, the highest peak on our road. In real mountain climbing we need a guide and we secure for our guide the Holy Spirit; and as we climb He points out to us the scarlet thread of missions running from beginning to eternity; He points us back through the long vista of years to the Workers of Prophecy; He leads us to the topmost peak of the mountain to Behold the Cross of Christ. He directs our view down the vista of the future to the Second Coming of Christ and Heaven. He openeth our eyes to the beauty of holiness.

We must take them to the mountain of Mission Study" because though not so high nor so far reaching in view we catch a glimpse of the teeming millions of China, the people of the Rising Sun Kingdom and the dark sunset colors of all nations without Christ, awaiting the Sun of Righteousness to arise and we can hear their cry of "How long must we wait."

Every year many tourists visit the large power plants, like Dix River Dam in Kentucky, Norris Dam in Tennessee and Boulder Dam in the West and we want to visit the Power House of Prayer and show our boys and girls that just as the power of electricity is sent forth to turn the wheels of industry and lighten the world by a little switch, so by the switch of prayer is God's power sent into the uttermost parts of the earth and that they can release this power through their prayer life.

When we go on a trip we always send cards and gifts back to our friends and what is the message put on these cards? "Having a wonderful time. Wish you were with us." Of course on this tour we want to send messages and so we take our young people to the Post Office of Personal Service and send cards with the message, "Come Thou with us."

When we reach the vast plains of Stewardship, our young people are shown God's vast plantations and their places as stewards; they learn to "redeem the time" They learn that it is required of a man that he be found faithful; they find the price paid, "Ye are not your own, ye are bought with a price."

On this plantation of Stewardship we find a building with the name over the door and as we draw near to read the inscription we realize we have reached our destination in "The Church of Tomorrow."

#### OHIO VALLEY NEWS

Edwin E. Deussner, Mulins Hall,  
Louisville, Ky.

Being in school has its disadvantages and one of them is being away from one's pastorate. Not being on the field causes one to miss quite a bit of news that might prove of interest to many. These little notes are just written at random and are penned with the hope that those who read them will be encouraged by the progress being made and will be more zealous in our labors for our Lord Jesus.

The Immanuel Temple, Henderson, has called as pastor, John Walter Wells, of Birmingham, Ala. Brother Wells is a third year student in the Seminary and will continue his work throughout this year in that institution. He did his college work at Howard College, and has been pastor of the Meadow Home Church on the outskirts of Louisville, for the past three years where he has wrought a good work. Brother Wells succeeds Dr. F. O. Criminger who is now pastor of the First Baptist Church, Slater, Mo.

Pastor Paul Brown, of the Black Grove Church, in Webster County, has announced a Fellowship meeting for Tuesday, October 22. Pastor Benjamin Connaway of the First Church, Providence will be one of the speakers. This church united with Ohio Valley Association at the recent meeting in Evansville. Other speakers for the day include Pastors E. B. English, J. R. Kelley, C. S. Bratcher, Brown B. Smith, Herbert Schmitz and N. B. Sizemore.

Pastor Davis C. Woolley of the Zion, Mt. Pleasant Churches has resigned to take up the Baptist Student Union work in Alabama, his native state. Brother Woolley will be students' secretary of the Alabama Polytechnic Institute at Auburn. Rev. Hiroji Kuriya, Seminary student from Japan, supplied the Zion pulpit on October 13.

The Walnut Street Church, Evansville, recently gave Brother Ralph Below a license to preach. This fine young man, only eighteen years of age, has been supplying the Immanuel pulpit while they have been pastorless. He plans to enter Carson-Newman College

next fall. Rev. E. T. Moseley is his pastor.

Pastor Earnest Miller, of the First Church, Sturgis, is to assist Pastor B. F. Waite in a revival meeting at the Hall Street Church, in Owensboro, this month. Dr. Brown B. Smith, First Church, Henderson, has been with Dr. Hollis S. Summers in a fine meeting at Madisonville.

The Audubon Church, Henderson, is rejoicing over their new Sunday-school annex which was recently completed. Pastor Herbert Schmitz is leading this church in a great way and the growth of this membership has been almost phenomenal. Pastor Ford Porter of the First Church, Princeton, Ind., is to assist them in an Evangelistic campaign in the near future. Pastor J. O. Colley, Cash Creek-Bethel Churches, led his folks in a Sunday-school extension movement and as a result the schools have increased their efficiency to a marked degree. Rev. and Mrs. John Macguire, Seminary students from Birmingham, assisted him in this work.

The revival meeting at Cherry Hill Church, conducted by Brother J. R. White, Jr., and the writer, resulted in ten additions to the church and a much needed Sunday-school was organized. As these lines are being written, Pastor F. L. Walker is baptizing fourteen candidates in the baptistry of the Audubon Church, Henderson.

John R. Myers, a layman in the First Church, Henderson, is leading the Christian Youth Crusaders Movement in Henderson County. It is singular that in most of the counties the work of retaining the Seventh Amendment is headed by Baptist youth.

This Association will co-operate with other associations in the State by observing the simultaneous rally on the fourth Sunday. Dr. Brown B. Smith is in charge of the program.

Rev. Ross Edwards, Seminary student from Arkansas, has been supplying at the Grave Creek Church and Rev. Alfred Gillespie, Seminary student from Tennessee, has been supplying at the Bethany Church.

#### LOUISVILLE PASTOR AT PLANO

The people of Plano Baptist Church and Community were signally blessed by the Lord in a glorious revival meeting during October. Rev. I. Ferd Graves, pastor of Grace Baptist Church, in Louisville, came to us at this time for his second consecutive year to preach for us in our revival services. The visible results of the meeting are: twenty-three for baptism, and six by letter. The invisible results such as the deepening of spiritual fervor and power, can only be estimated and not named.

We consider ourselves very fortunate in obtaining such a man as Ferd Graves to lead us in an Evangelistic Campaign.

He preaches with pungency and power, and his messages are backed up by a charming and winsome personality which goes far in winning the confidence of the unsaved. Mrs. Graves, who accompanied her husband, proved herself a cheerful and helpful aid in leading the Junior Choir and in personal work. She is indeed a real helpmeet for her preacher-husband.

On the last night of the meeting, the church and community enthusiastically voted to ask Brother Graves to come back at the same time next year for his third consecutive meeting in this neighborhood.

May the richest blessings of the Lord ever abide with Ferd Graves in whatever place he may labor.

ELLIS M. HAM, Pastor,  
Plano Baptist Church.

#### GASPER RIVER HAS FIFTH QUARTERLY ASSOCIATIONAL B. T. U.

"As a man thinketh in his heart so is he" . . . "Character is what you are while reputation is what others think of you." There were points emphasized in the talk on building Christian Character given by Charlie Kleiderer, of Western Kentucky State Teachers College, at the Fifth Quarterly B. T. U. meeting of the Gasper River Association held at Big Muddy Church, October 13, 1935.

Other interesting phases of the program offered were the devotional by Miss Elizabeth Proctor of Salem; a playlet, "A Young Church Member Wakes Up," given by the Morgantown Intermediates; and special music by Miss Eugenia Waring of Pleasureville, playing a number of selections on the accordion.

Over 100 from five different churches were in attendance.

During the annual election, officers were selected for the ensuing year to continue the work of the Associational Baptist Training Union.

A committee reported the next meeting to be at the Richland Church in January, 1936.

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### YOUNG PEOPLE'S NIGHT AT OWENSBORO. W. M. U. CONVENTION

On Thursday evening, at 5.30, with Hotel Owensboro as pier, the good Ship Y. W. A. set sail for a Russian port. Captain Josephine P. Jones was host to the young people and young old people who came happily up the gang plank and thronged the decks. Good-byes were said, greetings extended, and with bag and baggage stowed safely in the hold, the steamship was soon under way. The ship's band played gaily as the guests were seated at the captain's table, an anchor-shaped festive board resplendent with Y. W. A. colors, miniature ships with sails all set for the voyage, lighthouses to guide the way and a host of good things, both substantial and uplifting, became the order of the day. A group of girls from the Ann Haseltine Judson Y. W. A. at Bethel Woman's College kept the sun shining all along the way with their songs and smiles and happy faces.

"Our Pilot," Christ, was presented to us in a very beautiful way by Miss Florence Williams, and it was with banners floating that we sailed to "Port Russia," there to be greeted by Miss Lulia Olga Mõsgovoy. With quaint charm she asked many questions of us about American peculiarities and customs, and in closing begged for us earnestly to pray for her people that her land might become a Christian land.

Following the banquet we gathered at Third Church for the closing program of the Convention, and our hearts were thrilled anew as we watched the long procession of young people who followed the flags up the aisle and took their places in the center tier. Throughout the convention there had run a slender thread of retrospection, a recalling of pioneer days in the mission fields of China one hundred years ago, it continued beautifully through this splendidly presented program.

Miss Edna Porter, in old fashioned costume, told us of a young woman of 1835, while beside her stood a tiny Sunbeam in daintily ruffled frock, reminding us of little girls of nearly fifty years ago when the first Sunbeam band was organized. The Y. W. A. girls from Bethel Woman's College again thrilled us with their splendid messages in song and story, and Mrs. R. K. Redwine, of Hickory, N. C., spoke on "The Kingdom Call to Youth."

Then followed a pageant, "The message of the cross," a beautiful and impressive story of the far reaching influence of the cross. During the presentation of the pageant, only the light of a single cross shining high above the white draped organ loft lighted the way. In the closing scene a triumphant procession of fifty girls, bearing lighted candles, left the rostrum and marched down the aisles, then, facing the cross they stood at attention ready to do the Master's bidding.

### MRS. ELIZABETH PIPER WALTERS

At the midnight hour of October 2, 1935, there passed into rest eternal Mrs. Elizabeth Piper Walters, thus closing a long and beautiful life, removing from among us a dear mother in Israel. God had been very kind and gracious to Mrs. Walters, sparing her life far beyond the allotted three score years and ten. He was gracious to her also in that she was not called upon to suffer the afflictions that come to a great many in the closing years of their lives. Only a few days before she went away she was in her accustomed place in the House of God where from early in life she was a constant attendant. No more beautiful example of loyalty to the church of Christ can be found. She felt the need of feeding her soul as she did her body.

It was the privilege of the writer to have known this good woman for many years. Her loyalty to her Lord and His church and her consecrated life has been an inspiration to me through the years of my acquaintance with her. In times when under trials my faith became weak and wavery a conversation with Mrs. Walters always strengthened and deepened that faith, inciting in me a termination to press on. She was always humble, inostentatious, rather shrinking from active leadership and yet in her quiet way wielded great influence over those with whom she came in contact. She saw the beauties of life and enjoyed them and in her optimistic disposition brought happiness to others.

Early in life she had given her heart to her Lord and her religion became the most prominent thing in her life. This, as it always does, had its effect upon her family and they, too, early espoused the cause of her Christ and began to follow her example. Her devotion to her family was beautiful and in her going there will be an emptiness of heart and soul of those that were bereft which will require many years to overcome.

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Mrs. Walters was born on May 26, 1849, was married to Jacob J. Walters, May 10, 1870. There survives two daughters and one son, Mrs. Voris E. Stokes; and Mrs. George J. Sutterlin, of Louisville, Ky.; and Harry I. Walters, of Montgomery, Ala.; one son, Lonie R. Walters, having preceeded his mother on October 16, 1928, a resident of Memphis, Tenn. Another daughter died in infancy.

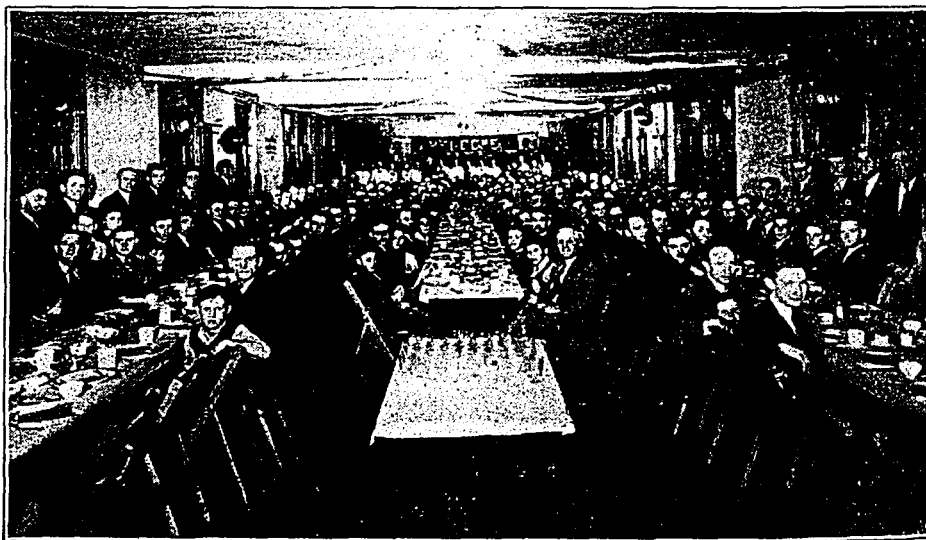
We offer to this sorely afflicted and bereft family the deepest sympathies of our heart and pray that the sustaining grace of our Lord may be sufficient in this time of need.

W. A. FROST,

Louisville, Ky.

### JAMES BECKLEY

The Lord has taken from our midst our brother in Christ, James Beckley, who died November 21, 1934. He was sixty-seven years and three months of age. He was a member of the Providence Church, a good father and husband. He was blind. He leaves a wife, four children, sixteen grandchildren, and a host of friends to mourn his going. Our loss is his gain. There is a vacant chair that cannot be filled. He



BANQUET AT TWENTY-THIRD AND BROADWAY, LOUISVILLE

A Father-and-Son Banquet for the members of the Twenty-third and Broadway Church, Louisville, was held Friday evening, October 11, at 7:00 o'clock, at the church. An interesting program, sponsored by the Victory Bible Class, of which Frank Willinger is the teacher, was enjoyed by all present. Pastor E. N. Wilkinson acted as toastmaster. The speakers were George P. Summerfield, on "A Father and His Son;" Master James Scaling, aged eleven, who spoke on "A Son and His Father;" and William H. Jaegle, on "The Father, the Son and the Church." The menu of the banquet and speakers were supplemented with minstrel entertainment at the conclusion by some young men of the church. Other officers of the Victory Class include President, Ted Travelstead; Vice President, R. G. Duck; and Secretary-Treasurer, T. J. Dolson. The program contained a picture of a large fish, with the inscription, "Don't go fishing Sunday morning unless it is for men."

cannot come back to us, but some day we will go to him. LEE SAMS, Campbellsburg, Ky.

MRS. HENRY TINGLE

The death angel came and took the companion of Henry Tingle on June 27, 1935. She had been in bad health almost two years. She was thirty-six years of age. She was a member of Providence Church, and a good neighbor. Besides her husband she leaves a father, a mother, brothers, sisters and two step-children to mourn her loss. Her two children preceded her to her heavenly home, one an infant and one eight years old. LEE SAMS, Campbellsburg, Ky.

Pastor C. B. Curtis, of the Calvary Church, Evansville, Ind., assisted Pastor George R. Cartwright at the Grove Center Church, Evansville, during September 30-October 13 in special meetings. Their labor together resulted in nineteen souls being brought into the Kingdom, one of them being a man past seventy-two years of age. The others were all young people. During the past four years the Grove Center Church, affiliated with the Ohio Valley Association in Kentucky, has grown from fourteen members to forty-two.

The Whitesville Baptist Church has recently had an outstanding revival, Dr. W. K. Sisk, pastor of the First Church, Anna, Ill., assisting Pastor W. G. Potts from September 30 to October 11. Large

"Make a chain: for the land is full of bloody crimes, and the city is full of violence." Ezekiel 7:23.

MAKE A CHAIN OF TEN LINKS Every Link a Dry Vote

- 1. Secure ten voters who will promise to go to the polls and vote "NO" on November 5, i. e. against repeal of the Seventh (Prohibition) Amendment. (Use your telephone, car, the mail or personal contact.)
2. Pledge each of these ten voters to find ten others who will do the same, and thus make a chain that will bind John Barleycorn hand and foot.

We do not need local option with the Prohibition Amendment in our State Constitution—the entire state, 120 counties, will have a bone-dry law.

ANTI-SALOON LEAGUE OF KY., Louisville, Ky.

crowds attended the services, and as many as 200 frequented the week-day services. At the closing service every seat was taken, many standing in the vestibule, and many in the yard outside, looking and listening in at the windows. There were fifty-eight conversions, with forty-one additions to the church, thirty-nine of whom were by baptism. This is the third meeting Dr. Sisk has held for Pastor Potts.

Pastor J. G. Cothran closed a series of meetings at the First Church of Princeton, Ky., on October 13. He was

assisted in the song services by Gayle Holcomb, Assistant Pastor at Central Church, Hot Springs, Ark. A. L. Vaughn, Sunday School Superintendent, writes: "Brother Cothran came to us in May of this year from Benton, Ark., and has already endeared himself to the Christian people of this community by the sincere and fearless way in which he preaches the Word. There has been a re-dedication of our people, which, we believe, will lead to more Christ-like living and more effective witnessing throughout the coming years."

Instructions To Dry Voters DRYS VOTE NO!

(On the right-hand side of the ballot you will find the following:)

CONSTITUTIONAL AMENDMENT No. 1

CONSTITUTIONAL AMENDMENT TO REPEAL PROHIBITION AND TO PROVIDE FOR LOCAL OPTION

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 [X]

ANTI-SALOON LEAGUE OF KENTUCKY

## Baptist Training Union Department

BYRON C. S. DeJARNETTE,  
State Secretary

### Southwide Calendar For November

Theme: His Church the Mother of Benevolence.

Scripture: Let no man seek his own, but each his neighbor's good (I Cor. 10:24).

What To Do: Conduct a study course. Seniors and Adults should study the book, "Southern Baptist Missions." Inform all members concerning the objects in the church budget.

### General Association At Ashland

The General Association of Kentucky Baptists will meet with the First Church, Ashland, November 12 to 14. We should attend this meeting for a vision of all of our work. Dr. E. C. Stevens, Pastor Clifton Church, Louisville, is Moderator.

### State B. S. U. Convention

If possible our Training Union members, especially our Baptist College students, should attend this State B. S. U. Convention which meets with Calvary Church, Lexington, November 15 to 17. John Gordon Mein, of Georgetown, is President.

### Important Announcement

#### The New Training Union Study Course

"The Baptist Training Union Study Course for Seniors, Adults, Intermediates, Juniors and General Officers" is now ready, and may be obtained at State Training Union Department, 205 E. Chestnut St., Louisville. This pamphlet discusses the time for a training school, the teacher, the textbook, enlisting members to take it, program, examination, awards, recognition service, requirements and the names of the courses in all departments. By all means you should study carefully this tract before doing anything about a Study Course.

### B. A. U. Manual Is Ready

The new B. A. U. Course of ten divisions is announced. The B. A. U. Manual and some other books are now ready. This course is absolutely separate from the Senior course. Only one book, "Witnessing at Home and Around the World," is used for both. There are also some new arrangements in the Junior, Intermediate, Senior, and Administration courses. The B. A. U. Manual may be had at the Baptist Book Store, 323 Guthrie St., Louisville, for forty and sixty cents. The award is the B. A. U. Diploma.

Remember to secure regulation study course blanks, fill out in duplicate and return to 205 E. Chestnut St., Louisville.

### Long Run, Walnut Street

On Sunday afternoon, October 13, at

the Walnut Street Church, the Long Run Associational Training Union Rally was held. The Union met first by departments, and then came together for a splendid program. In the Intermediate Department the Sword Drill Elimination was conducted by Mrs. John McGuire, of Alabama. In the Senior Department there were some talks. The general session consisted of business, announcements of the Dry Campaign, Regional Convention, Southwide Conference and Study Course. Then was presented a play: "The Challenge of the Cross" under the direction of Mrs. Meddis. The Associational Director is P. Loyd Dawson.

### Last Call to Vote "NO" Nov. 5

Tomorrow night (Friday, November 1) at 7:45 P. M. at the Jefferson County Armory in Louisville there will be a great combined C. Y. C. and State Citizens Committee Mass Meeting. A combined choir of 1,000 voices is expected to sing. You have perhaps heard by this time who are to be the speakers. Last week an effort was being made to secure Rev. Wm. A. Sunday and Mr. Homer Rodeheaver. Let us do our best to pack to Armory.

Wear buttons, broadcast stickers, plan for prayer meeting and distribution of door knob placards on Monday night. On Tuesday distribute instructions to voters, get them to the polls. **Stay with it until the last vote is counted. "You can't repeal the effects of alcohol."**

### Third Avenue, Long Run

On Monday night, October 14 it was my privilege to be one of the Conference Leaders in the Officers Training Camp conducted by the Training Union of Third Avenue Church, Louisville in Long Run Association. L. W. Benedict is Pastor and Miss Velma Scheible is Director. Attendance was splendid. The meeting began at 6:15 with devotional. This was followed at 6:30 with supper. The Conferences were from 7:00 until 8:00, when all assembled for an inspirational message until 8:30. This is a very fine schedule and it would be a good plan for all unions to use.

### State W. M. U. Convention

It was a real pleasure to spend a few hours in the meetings of the State W. M. U. Convention in session at the First Church, Owensboro. It was a great body assembled there for a great purpose. There were very high places reached in the program. Mrs. Eureka Whiteker, the President, presided beautifully. I wish to express appreciation to Miss Mary Nelle Lyne and all those associated with her for their spirit of co-operation with our Department.

### Hazard Entertained Eastern Convention

Pastor A. B. Pierce and Director Horton, the First Church and the people of Hazard left nothing undone to entertain the Eastern Regional Convention. In fact, in order to be ready for all, they prepared for more than came and therefore were disappointed that larger delegations did not come. The church was ready, the homes were ready, and a beautiful and delightful banquet was prepared. We cannot thank them enough for what they did.

We had a real good convention. The total registration was 175. Those who were on the program were used of the Lord in bringing information and inspiration that challenged us to active service. Pastor C. L. Breland, of First Church Richmond, brought a heart-searching message on the Key-note "Give Ye." The devotional messages were climaxed in what was perhaps the most significant session of the whole convention when Pastor G. R. Henson, of Fleming, led the Sunrise Consecration service on Saturday morning. His subject was, "What Hast Thou Given?" Without exception the entire group came forward kneeling in prayer and said through tears, "We are willing to go to the heart of Africa or anywhere else the Lord wants us to go." Pastor I. E. Enlow, of Whitesburg brought a great message on "God Gave." Associate Pastor L. C. Roberts, of First Church, Bowling Green stirred us by an appeal on "Make Kentucky Dry For Kentucky Youth." Rev. L. W. Martin, Home Board Missionary brought a challenging message on "Give Ye the Gospel to Your Neighbor." President Horton presided well.

The Convention accepted the invitation of Pastor Marvin Adams to meet next year with the Cynthiana Church.

### Resolutions

Adopted by Southeastern Regional Training Union Convention.

Be it resolved:

1. That we express our deep appreciation to the Springfield Baptist Church for the wonderful hospitality shown throughout the Convention. Especially do we appreciate the diligent effort in making the banquet a success from every standpoint.
2. That we express our appreciation for the wonderful efforts put forth by the different leaders, workers and speakers who took an active part in the Convention.
3. That we as a Baptist Training Union Convention pledge our support in every possible way to the Kentucky

checks  
**666** COLDS  
and  
**666** FEVER  
first day  
LIQUID - TABLETS HEADACHES  
SALVE - NOSE DROPS in 30 minutes

Citizens Committee and Christian Youth Crusaders and other forces working to make and keep Kentucky Dry for Kentucky Youth.

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

October 20, 1935

	Att.	Vis.	En.
Bowling Green, First	166	26	186
Lexington, Porter Memo	141	28	141
Paducah, Immanuel	136	11	159
Louisville, Grace	131	.....	153
Louisville, Crescent Hill	115	22	147
Akron, Ohio, Calvary	109	18	121
Louisville, Temple	106	19	124
Oneida	105	8	.....
Hopkinsville, First	100	25	126
Owensboro, Third	97	33	128
Harrodsburg	97	7	131
Louisville, Beechmont	96	23	136
Louisville, South Side	94	55	115
Gilead	93	12	103
Owensboro, First	84	23	117
Taylorsville, First	78	17	115
Elsmere	78	8	110
Danville, Lexington Ave.	77	15	114

**WEST KENTUCKY ASSOCIATION**

The West Kentucky Association met with the Milburn Missionary Baptist Church for its forty-third annual session on Tuesday, October 8-9, with the Rev. E. C. Nall officiating. Milburn is a small town in the center of Carlisle County, but note for the great work done there for the past years in the Lord's work. This church did a great job of making the messengers feel at home while there and to them we owe a vote of thanks for the success of the meeting held in their church. Pastor Leslie Gilbert is an outstanding young preacher for the Lord.

The meeting was called to order by the moderator, Rev. Tom Dennington, leading in the devotional. After the appointment of the special committees the association proceeded to hear the reports of the different churches and enroll the messengers. These reports brought to our minds the work that had been done during the past year and the work that had been left undone as well.

The organization of the association followed with the election of Rev. C. E. Nall as Moderator; Rev. H. W. Hargrove, Assistant Moderator; Will E. Graves as Clerk; and W. B. Finch as Treasurer, these being the same officers as last year. From this the body went into the transaction of business and hearing the reports from the different committees.

The annual sermon was delivered by Rev. H. W. Hargrove of Hickman Churches using as his text 1 Peter 3:15 and as His subject "What Baptists Believe and Why They Believe It," in which the scriptural authority was given for each of the outstanding points of Baptist doctrine. This was followed by

a bountiful spread by the people of Milburn which more than satisfied the physical needs of the crowd which numbered more than 500 people.

On the first day of the meeting we were blessed with the presence of two of our State workers in the person of Dr. V. I. Masters, our beloved editor, who gave a soul-stirring message on Religious Literature in which he so vividly pictured the great need of our people subscribing to the Western Recorder, and Dr. C. M. Thompson, our much loved and appreciated Secretary who gave us a most wonderful message on Missions which stirred our hearts. Since it is the custom of the West Kentucky Association to have all the reports on Missions to come the second day the body agreed to have the reports the first day so as to have the discussions by our visitors. We also had the privilege of hearing the converted Jew, Rev. Jacob Rosenthal, of Princeton, Ky.

The second day was filled with reports and interesting discussions in which we found that we were doing so little for District Missions. Many of our churches reported a great number gained by baptism this year which shows the upturn in religious sentiment during the past year. The song service was capably led by Brother John Hunt, of Milburn Church.

Visitors were recognized from many neighboring associations and States. The crowds were overflowing both days there being over 500 present on Tuesday, and more than 300 there Wednesday. These days were an inspiration to us all, and we came away feeling that we were better prepared to meet the tasks of the new year than we were before.

A new pastor was recognized and welcomed to the association this year. Rev. Woodrow Fuller, pastor of Fulton, First Church, recently coming to our midst. He is a very promising young pastor, and is doing a great work in Fulton. His church led the association in baptisms this year.

H. W. HARGROVE,  
 Hickman, Ky.

**WEST CENTRAL REGIONAL TRAINING UNION CONVENTION**

The West Central Regional Training Union Convention met at Franklin, Ky., with the Franklin Baptist Church, October 18-19, 1935. The Convention was called to order by C. C. Borders of Elizabethtown, and the song service was conducted by W. W. Shrader of Smith's Grove. The inspiring devotionals of the meeting were given by Arthur Stovall, pastor of the Severn's Valley Baptist Church at Elizabethtown. Conference leaders were Ray McGinty, Mrs. Arthur Stovall, Byron C. S. DeJarnette. Paul Fox, and Mildred Curd.

The general theme for the Convention

was "Give Ye." Splendid messages were delivered on this subject by R. T. Skinner, of Bowling Green; J. O. Williams, of Nashville; and Kelley White, of Nashville. Much interest was shown in the Intermediate Sword Drill which was won by Jewell Thurman, of Louisville.

"Make Kentucky Dry for Kentucky Youth" was emphasized throughout the Convention by means of placards. The address on the subject was delivered by L. C. Roberts, Director of the Christian Youth Crusaders' Tour of the State, in the absence of D. H. Daniel, Jr., of Louisville.

The meeting closed with a message by W. W. Shrader, of Smith's Grove. The goal for the meeting was 300 and 292 were registered. The following officers were elected for the following year: George W. Cummins, Louisville, President; L. C. Roberts, Bowling Green, Vice President; Mrs. Leon Bruce of Louisville, Secretary-Treasurer; Ray McGinty, Louisville, Senior-Adult Leader; Miss Emma Hatcher of Elizabethtown, Junior-Intermediate Leader; and W. W. Shrader of Smith's Grove, Chorister.

Rev. J. G. Barbe, pastor of the Franklin Baptist Church, and his loyal church did everything in their power to make the meeting a success. Delegates to the Convention will not soon forget the hospitality shown them while in Franklin.

L. C. ROBERTS,  
 Bowling Green, Ky.

**GOOD REVIVAL MEETING AT SOMERSET**

Evangelist E. A. Spencer and Musicians Charles E. Graves and Fred Graves came to the High Street Church for a two weeks' meeting on September 30. This was their sixth consecutive meeting with us, and many think the best one of the six. Brother Spencer is a master workman.

I know of no one who so plainly and persistently presents the Lord Jesus as the only true God and Saviour who completely saves. He brings no opinions, but lets the Word of God settle every issue, put to flight every doubt and guarantee the hope of every believer. The visible results were: twenty-one approved for baptism along with a spiritual quickening of the church.

This splendid trio left immediately for Burnside, where they begin their fifth consecutive revival with that church

T. C. DUKE, Pastor,  
 High Street Church,  
 Somerset, Ky.

**GRAY'S OINTMENT**  
 USED SINCE 1820—FOR  
**BOILS**  
 Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

# Imperative Task Now Before Southern Baptists

## GIRDING OURSELVES FOR THE TASK AHEAD

M. A. HUGGINS, General Secretary, Baptist State Convention of North Carolina

And what a mighty task it is! Informing, Enlisting and Enrolling four million Southern Baptists in spiritual service and in voluntary sharing is surely a task that must command the best thought and the most zealous efforts of which we are capable. How are we to gird ourselves for it?

First of all, we must get a clear conception of what is involved in a general Every Member Canvass, or Enrollment. We too often think of it merely as a means of securing pledges to the Budget. Such a conception is shortsighted, in addition to being unscriptural. An enrollment or canvass worthy of Christ ought to involve a challenge to all our people to give themselves and share their names. In Romans 12:1, Paul entreats the brothers to "present their bodies (as an) offering, living, holy, well pleasing to God, [which is] your reasonable religious service." Again in II Cor. 8:1-7, he says of the Macedonians: "They first gave their own selves to the Lord and to us through the will of God." An individual church members has himself which he can share with others. His money may "buy" the personal services of others,—missionaries, teachers, etc.;—offering which he should make of his offering which he should make of his own person. We can never have vital churches nor a worthy denominational program until we think straight and act right on this point. Of course we must learn also to share the material goods of which we are stewards.

### Without Apologies

In the second place, we must get rid of the apologetic attitude with reference to asking church members to share their goods. This attitude may be a hang-over from the Primitives. It probably has its root further back, viz, in an inborn selfish instinct and fear emotion. But wherever it came from we must rid ourselves of it. Beggars go out with a beggarly attitude and come back with the "leavings." Pastors, deacons, and other church leaders often do likewise. Three challenges ought to be flung at each and all church members, kindly and yet boldly. Let church leaders say to the folks: "We'll mention money in this church, never again, if you will show us (1) that the Bible is silent about the duty and privilege of saved souls to serve and share their goods; (2) that Jesus was wrong when he said: 'It is more blessed to give than to receive;' (3) that the Kingdom of God can grow and spread without the use of money."

We must bring ourselves and our people to the condition of a "readiness

## WHY EVERY MEMBER SHOULD BE ENLISTED IN THE FINANCIAL SUPPORT OF OUR WHOLE PROGRAM

W. R. White, Pastor First Baptist Church, Oklahoma City

1. Because of the balance and poise it will give the individual Christian. It will save him from lop-sidedness. It will make his interests personal and intelligent. It will broaden his view and growth in spiritual concern. It will make him more Christlike and consciously scriptural.

2. Every member should be enlisted in the financial support of our whole program because it will increase the depth and alertness of the fellowship of the whole church. Unity not only means a beautiful attitude of harmony but involves a concerted action. People become one not only in believing the same thing, but by doing the same thing. It will make easy a well presented emphasis upon the whole work of Christ.

3. It will tremendously increase our income. Our goal should be the enlistment of all unenlisted people and all unenlisted dollars for every cause. It is certain that every dollar that is not enlisted, means an individual either partially or wholly unenlisted. We must reach their hearts so as to include their pocketbooks, and their pocketbooks which include their hearts.

to will," to use Paul's expression. In other words, if our people are to be expressed to "sign up" in the annual canvass, we must prepare them for it.

### Two Real Challenges

The first challenge must be, therefore, a real call to Discipleship, then a call to Stewardship, and then a call to do and share in a very definite way. It is idle to talk vital stewardship to one who is not first of all a true disciple; and it is idle to expect generous and worthy sharing apart from stewardship. What then is the first step in preparation for a real enrollment or canvass of our people? **Preach and teach Discipleship**,—and insist on a genuine committal. What is the second step? **Preach and teach the meaning of Stewardship**,—and insist on a committal. Only in this way can a condition of "readiness to will" be created; and in this way alone can the quality of our people be improved. The quantity of our gifts is low because the quality of our people is low.

Then with a "readiness to will" created, what next? In the most attractive manner possible we must present the objects which we support—Missions, Education and Benevolence. Information, information, information, is what our people need; once they have become true disciples and genuine stewards.

## HOW TO PUT ON A SUCCESSFUL EVERY MEMBER CANVASS

J. T. Henderson, General Secretary, Baptist Brotherhood of the South

### Organization

1. The pastor and deacons should thoughtfully outline their plan, carefully select the Campaign Committee, and submit this action to the church for approval.

2. The Campaign Committee should divide the membership into groups of about twenty-five and select a team of two canvassers for each group, making sure that the leader of each team is an expert salesman. He needs to be tactful, winsome and resourceful. He should do most of the talking.

### Preparation of Canvassers

1. Prayer on their part for Divine guidance.

2. They should be thoroughly coached by the pastor or other capable leader.

3. They need to be optimistic in spirit and wisely persevering in action.

### Preparation of Membership

1. Concept of prayer—first for themselves, then for the rest of the church.

2. Sermons by the Pastor, for a month prior to the canvass, on Missions, Stewardship and the Scriptural plan of Kingdom support.

3. Brief talks by capable speakers before all the groups and also before the entire congregation.

4. Let the Sunday School teachers, also the officers of the B. T. U., W. M. S. and Brotherhood create sentiment for generous support in their groups, both by precept and example.

5. A strong letter, carefully prepared by the pastor and chairman of the Campaign Committee, should go through the mail to every member.

Lack of space forbids the mention of other valuable agencies of preparation.

### Canvass

1. The canvassers should have their lists several days in advance that they may "get a line" on those they are to solicit.

2. The canvass should be made on Sunday, following the spiritual stimulus of the morning worship.

3. It is vitally important that every canvasser shall make a liberal pledge before starting.

4. Call on the most sympathetic and generous first, that the spirit of the canvassers may be kept buoyant.

5. Don't stop until every member has been solicited in the most winsome way possible.

Our people lack vision. Our task is to enlarge their understanding and outlook.