

# WESTERN RECORDER

Southern Baptist Seminary  
Library  
Free  
2825 Lexington Road

VOL. 109

LOUISVILLE, KENTUCKY, NOVEMBER 7, 1935

No. 45

## Martha's Prayer

Lord of all pots and pans and things; since I've no time to be  
A saint by doing lovely things, or watching late with Thee,  
Or dreaming in the dawnlight, or storming heaven's gates,  
Make me a saint in getting meals and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;  
And when I black the boots and shoes, Thy sandals, Lord,  
I find.

I think of how they trod the earth, what time I scrub the floor;  
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy  
peace;

Forgive me all my worrying, and make all grumbling cease.  
Thou Who didst love to give men food, in room or by the sea,  
Accept this service that I do—I do it unto Thee.

—AUTHOR UNKNOWN

## Devotional and Religious Thought

### "FISHING FOR SOULS"

Will you join the Ancient and Honorable Order of Fishermen, founded by the Master on the shores of Lake Galilee, when He said, "Come ye after Me and I will make you fishers of men."

The disciples of the Early Church linked up, for when hunted by their persecutors, they met secretly, and the symbol of their Order, carved on trees, fashioned in the dust, or painted on the rocky paths that guided them to their secret place of assembly, was—a Fish. The letters of the Greek word for fish, IXTHUS, were the initials of the sentence that epitomized their faith, "Jesus Christ, God's Son, Saves," and that is our testimony today.

Fishing for souls is the most imperative and inspiring task of the Christian, and if he does not cast the line, or dangle the rod for Christ, the Devil's devotees will scoop the pool, or dredge the depths, till they have compassed sea and land to make one proselyte for Hell.

We cannot all be Harpooners and go after leviathans of the deep as did Moses, and Elijah, and later Luther and Knox, who stood before princes and potentates and smote them with the Word of the Lord. Neither can we all be Netters, as were famous evangelists like Peter and Paul or Spurgeon and Moody, whose nets "nearly brake with the multitude of fishes."

But we can all be Linesmen like the Master Fisherman, who, in the quiet pools of Sychar, Bethesda, and elsewhere caught solitary souls, as an example of personal evangelism.

Suffer a few hints from a fellow-angler.

**1. Secure a Good Position.** You cannot get results from the rocking boat of human philosophy, or the shifting sands of theological speculation, or the drifting launch of Modernism that has lost its moorings.

You must stand firmly on the Rock of Ages. An experimental knowledge of Christ is essential. One must be rooted and founded in the Faith.

Then, rock-fishing is fascinating, for the tides and billows of theological thought can never overturn this Rock.

**2. Select Good Tackle.** The old-fashioned Gospel tackle (John 3:16), is not obsolete, and still retains its ancient lifting power. It reaches farther, lasts longer, and lifts better than any new-fangled tackle of the modernistic cults that get inextricably tangled, and cannot hook a hungry soul, lift above the billows of sin, or land a solitary catch on to the Rock of Ages.

**3. Select Suitable Bait.** Fish are epicureans, and like a variety of dishes on their foam-patterned oceanic tablecloth.

The expert angler utilizes in turn crabs, worms, burley, cungeboi, and other marine delicacies, and in fishing for men, we need infinite patience and sanctified ingenuity.

One man will be captured for Christ by means of a tract, another by a hymn or sermon, the majority by a Bible text, with its barbed hook of Mercy and Judgment.

Sometimes the angler puts on a little live fish, and gets a great catch, and the fervent testimony of a new convert who is alive and alert for Christ, will attract men who have sunk to the depths of sin.

**4. Throw Out Well.** Not over the heads of your listeners, for academic argument is beyond many, neither cast in the shallows of superficial sentiment, for mere emotionalism merely casts up flotsam and jetsam.

If you cannot launch out into the deep and become a foreign missionary, then fish inshore, and become a home missionary, and personal soul-winner.

**5. Change Your Lines When Necessary.** Do not be stereotyped in your methods. Use the long line of Christian evidence and prophecy for the skeptic; the silken line of sympathy for the lonely; the strong line of warming for the scornful; the threaded line of comfort for the sorrowful; and the corded line of mercy, like Rahab's scarlet thread, for the sinner; but do not forget the Line of Judgement, the piercing word of God that says "Prepare or Beware."

**6. Do Not Forget The Sinker of Prayer,** which carries the line to the depths, otherwise the line, however spectacular, will float lightly, and your appeal for decision will make but a surface impression.

**7. Do Not Fish With a Tangled Line.** If your life is not straight for God, you will never get results. Take out tangles with the fingers of penitence, prayer, and perseverance. Consecration is more important even than concentration.

**8. Put Your Fish in the Pool.** Do not leave your catch high and dry. The best place for the captured convert is the pool in the Rock of Ages. An obedient believer baptized into Christ looks better and lasts longer than a disobedient one.

**9. Pull in Quickly.** Anxious inquirers should be quickly caught and landed, for sometimes they are as slippery and elusive as eels; and often when almost secured, are taken by those scavengers of the deep—sharks, who, like the Devil, go about seeking those whom they may devour.

**10. Do Not Be Disappointed With Small Fish.** Spurgeon was merely a

gudgeon when he took the bait dangled from the unknown preacher's rod. The small fry of today are the big fish of tomorrow, and spiritual statisticians tell us that the soul's strategic time of surrender is between the ages of eleven and seventeen. So fish in the placid and pleasant waters of childhood and youth.

**11. Do Not Be Stressed If You Capture Queer Specimens.** Billie Bray, Sam Jones, Billy Sunday and other eccentrics were queer fish, but they adorned the Aquarium of Grace, and there is hope for all denizens of the deep, except the two beasts out of the sea mentioned in the Apocalypse, who came at last to the Lake of Fire. Because there is hope for all others, even though they be as fearsome as the Loch Ness monster, let us fish diligently and prayerfully, and beckon "to our partners in the other ships" during this Discipleship Campaign.

**12. Keep Out of Sight.** Isaak Walton, the great authority on angling, advised anglers to keep out of sight. Keep out of sight, and give Him the pre-eminence, and then on the resurrection morning, He will, as before, come to count the catch, and commend His "Fishers of Men."—W. Cleugh Black in Australian Baptist.

### YOUR GIFT

It isn't the thing that you give away,  
Or the price of the gift that mounts;  
It isn't the words that your kind lips say,  
But the love in your heart that counts.

It's the spirit behind the deeds you do  
That makes this world so bright;  
It's the loving heart in the midst of you  
That gives the whole world light.

—Marion B. Schoen,  
in Lutheran Herald.

## WESTERN RECORDER

Published Weekly by the  
GENERAL ASSOCIATION OF KENTUCKY  
BAPTISTS

The purchasers of the Western Recorder,  
The Baptist World and the Mission  
Monthly

205 E. Chestnut Street, Louisville, Ky.

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

### BOARD OF MANAGERS

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

VICTOR I. MASTERS	Editor
W. A. FROST	Business Manager

### TERMS OF SUBSCRIPTION

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

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

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

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

# WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, NOVEMBER 7, 1935

No. 45

## The Preacher In White and the Sinner In Black

J. B. CRANFILL, Dallas, Texas.

**P**HILIP the evangelist, was doubtless both shocked and surprised when the angel of God commanded him to leave the great meeting in the city of Samaria and start on a hunt for an Ethiopian sinner in the desert, but his obedience was beautiful to see. He found the black man who was journeying in his chariot from Jerusalem to Ethiopia.

This African dignitary was reading the 53rd chapter of Isaiah. He was a Jewish proselyte. Under Queen Candace of Ethiopia, he was a man of position, dignity and responsibility. As Philip approached him, God's Spirit said to Philip, "Go, join yourself to the chariot," and he did so, approaching the Negro with the query, "Understandest thou what thou readest?" To which the black man replied: "How can I, except some man guide me?"

### I

**T**HIS wasn't the first time that God had taken time to present the Gospel to just one soul. We will not forget the interview Jesus had with Nicodemus. This ruler of the Jews, embarrassed to seek the Master in the daytime, came to Him by night. No wonder he was timid. The Jewish Sanhedrin had set their faces against the Messiah. They would have none of Him, and when Nicodemus became convinced that Jesus was the Son of God, he feared his associates and sought asylum from hostile eyes by coming to the Master in the darkness.

The penetrating immortalities that emerged from the interview of Jesus with Nicodemus we shall never forget. "Ye must be born again," said the Master, but Nicodemus no more understood the meaning of the words than do we. The fact remains, but the mystery persists. No soul ever understood how he emerged from nature to grace. He can only say, "Whereas I was blind, now I see." Nicodemus went away a saved man, but he knew not how nor why he was saved, except that in the night time he had met the Master face to face.

Jesus took time out of His palpitating life to preach the Gospel of love and grace to just one woman, who came to Jacob's well as the tired Master lingered there for rest. The attitude of Jesus toward the woman was one of the outstanding miracles and mercies of His life. This Samaritan woman sought to debate with Jesus, but He would have none of it. Instead, He called her to repentance and when, through His life and mercy, she found the way of life, she went flying into the nearby village, exclaiming, "Come see a man who told me all things that ever I did. Is not this the Christ?" She was the first woman missionary, and no doubt her work for the Master led many into life's higher and better way.

It is thus that we find Philip preaching to the Ethiopian financier. The preacher found a receptive heart, for this man who had been to Jerusalem and had there sought in vain for light and life, was reading God's Word. Say what we will, the Bible tells its winsome story to men's hearts. We may, like the disciples with whom Jesus walked to Emmaus, see Him as through a glass darkly, but whether we sense His presence in His Word or in his personality, there is something so vital in His message that we linger on our knees until our hearts find peace.

### II

**P**HILIP began at that same Scripture and preached to him Jesus. As all roads led to Rome, all Scripture leads to Christ; indeed, the Bible is none other than the life of Christ, the Old Testament revealing his pre-incarnation life, and the New Testament telling the story of His journey from Bethlehem to Calvary, and His ascension from Mt. Olivet, as the waiting disciples looked heavenward and He departed from their sight.

What is it to preach Jesus to a dying man? Obviously, Philip told this inquiring man as together they journeyed through the desert that Jesus was the Messiah of whom Isaiah wrote, and related to the Ethiopian the glowing immortalities of the Saviour's love and grace outlined not only in the Master's life, but sealed by His blood on Calvary's Cross. He told this Negro of the meaning of baptism, and that was not only then but is now a vital element in the Gospel message. The evidence that Philip did preach the ordinance of baptism is in the fact that as they journeyed on, the Ethiopian said, "See, here is water; what doth hinder me to be baptized?"

Verses 37 of the 8th chapter of Acts is doubtless an interpolation. It is absent from the oldest manuscripts and was deleted both in Montgomery's and Goodspeed's free translations of Acts. The other part of this recital is undoubtedly genuine, and the words that follow the immersion by Philip of the eunuch validate the fact that New Testament baptism was immersion in water. Baptism was not then and is not now a saving ordinance. It is to the saved soul what the uniform is to a soldier—it identifies him as a follower of Christ. The soldier in uniform carrying the flag was not made a soldier by the uniform or the flag, but the uniform proclaimed his allegiance to the flag and identifies him as one ready to die for the good of his native land.

After this work of salvation was complete and after this white preacher had proclaimed the Gospel to this Negro inquirer, the Spirit sought away Philip and hurried him to other tasks, and this saved Ethiopian went on his way rejoicing. The tradition persists that on his return to Ethiopia, he became a preacher of the Gospel, and that Ethiopia was evangelized even in that elder day.

### III

**H**ERE in the South, white preachers and other white Christians have had thrust upon them a great opportunity for the evangelization of the brother in black. I gravely fear that we have not lived up to that high estate of Christian activities in this field of service that should have characterized our steps not only in antebellum days but since Lincoln's emancipation made them free.

We are not yet cured of race prejudice, but race prejudice should never be so intense that it holds us from the highest possible activity in giving the Gospel to all men of all races and all casts, and all creeds. Doubtless, Philip, like the rest of us, had his views of caste and color, but these did not deter him from following the lead of the angel voice that smote upon his ear, nor did it hold him back from presenting the Gospel in its purity to the black man when he found him not only wandering in the desert, but wandering in his

sins, an alien from God and a stranger from the commonwealth of Israel.

It is thus that we find the proclamation of the sweetest story ever told by a high-thinking preacher to just one lost man. I used to think, as I read of wars, that a soldier in an army when he raised his gun to fire, shot at the whole enemy army. I know better now. Alvin C. York, the greatest individual American soldier during the World War, would never have been a hero if he had shot at the German army, but when, one by one, he clipped off thirty-three German soldiers in a day and then captured the balance of the company, he soared into the realm of immortality.

It is man to man and life to life in our quest for souls. Now and again some great sermon may sweep scores into the Kingdom in a brief hour of time, but most of those who are saved yield their hearts to Christ in response to an individual appeal.

My final word is that there are not racial lines in Heaven. The great multitude whom John saw in his apocalyptic vision and who were of every race and tribe and nation had all washed their robes and made them white in the blood of the Lamb. There was no black man, no yellow man, no red man, no brown man, no white man as such, but all the races, colors, kindreds and tribes who, down in our hectic world had given their hearts to God were of that celestial company who marched in review before the prophetic vision of the great apostle.

God be praised that however humble you or I may be, we may succeed, through prayer and purpose, in winning at least one to Christ and having won that single soul we may go on conquering and to conquer as a larger field of evangelism, incarnate in some modern Macedonia, cries out, "Come over into Macedonia and help us!"

### Ministers' Meeting at General Association

FOR years the Kentucky Baptist Ministers' Meeting has been held in connection with the annual meeting of the General Association, using what time after the preceding Sunday it was possible to use before that body should be called together. The Ministers' Meeting Committee of Program for the meeting to be held at Ashland next week consists of J. A. Gaines, A. M. Parrish, Buel H. Kazee, and J. T. Odle. The Committee provided for two subjects to be discussed, and that the first meeting should be held at 5:00 P. M. Monday, November 11.

As the time has approached for the 1935 meeting, evidence has increased that it would be impracticable to undertake to hold a meeting at the 5:00 P. M. hour, and hardly considerate of the minister asked to make special preparation for the occasion to insist on his doing so under such conditions. Public carriers from the State mostly fail to reach Ashland until several hours later. Therefore, following conference between Dr. Joseph A. Gaines, Chairman of the Committee and the Moderator of the Meeting, it has been decided that the opening session of the Ministers' Meeting shall be held in the First Church at Ashland at 7:00 P. M. (Eastern Standard Time), Monday evening, instead of 5:00 P. M.

The program will consist of two prepared papers or addresses of thirty minutes each by appointed ministers, and informal round table discussion following each paper of a half an hour or such time as may be available. The program follows:

Organization and Devotional Period.

Paper or address by A. Paul Bagby on, "What Did Christ Come into the World to Do?"

Round Table Discussion.

Paper or address by R. E. Humphreys, or his alternate, R. E. Dillon, on "What is the Work of the Pastor in This Generation?"

Informal Round Table Discussion.

By appointment of the Committee the Round Table Discussion is to be led by C. C. Warren of Danville.

Pastor Ralph A. Herring was appointed, with Pastor A. Paul Bagby as alternate, to lead the first discussion. Dr. Herring has asked to be relieved of the responsibility in connection with the heavy work he will have as host of the gathered Baptists, and Dr. Bagby has kindly consented to prepare himself, though the time is so limited, for that service.

It is hoped that it may be found practicable to hold a second informal session of the Ministers' Meeting from 8:15 to 9:45 on Tuesday morning. Whether this shall be done will be determined by the assembly itself at the night meeting.

V. I. MASTERS, Moderator  
H. O. NICELEY, Secretary  
Ky. Baptist Ministers' Meeting

### Moderators' Conference at Ashland

AT THE meeting of the General Association of Kentucky Baptists at Henderson last November, on the call of Moderator T. E. Taylor, of Little River Association, a group of about twenty District Association moderators met informally, and constituted themselves a Conference organization, with the purpose of meeting annually in connection with the General Association, and of holding such other sectional meetings for moderators as might be found practicable.

Moderator T. E. Taylor was elected President and Moderator Joe T. Odle, Secretary. E. F. Estes, J. M. Rogers and Joe T. Odle were appointed a committee to provide a program for the meeting called to be held at Ashland next week in connection with the General Association.

There is a fruitful field of useful service open to this Conference. Much depends upon the initiative and thoughtful previous preparation of a Moderator of a District Association, when the larger usefulness and effectiveness of its annual meetings are considered. If such a meeting as is called of the Moderators at Ashland should do no more than provide a forum for the exchange between them of steps they take looking to having the program of each approaching the meeting of their association well in hand before the meeting, it would be an abundantly fruitful occasion.

We may be assured the capable committee has arranged for other fruitful subjects of discussion. We here gladly add our urge to that of the officers of the Moderators Conference to every Moderator of a District Association in Kentucky who can possibly do so to be present at the Ashland General Association and in attendance at the Moderators Conference.

### Teaching In Tax-Supported Schools Subversive of Religion

THAT there is such teaching in some of our high schools, in our State teacher's colleges in the University of Louisville and in the State University, is the testimony of students without number. Where there is so much smoke there must be some fire.

Why should Baptists, Methodists, Presbyterians, Lutherans and other Christian bodies suffer themselves to be taxed to build schools, supply pupils and to pay teachers who undermine the religious instruction parents have been at pains and not a little expense to give them?

Recently two university presidents have voiced the conviction that the life of most universities is suffering sadly for lack of a religious atmosphere. That denominationalism should not be taught all are agreed; but that we have seriously erred in yielding to the demands of the few pagans among us in eliminating the Bible is the growing conviction of those who are seriously studying godless trends in our institutions of learning.

Two things I suggest. Why should not the General Association of Kentucky Baptists create a commission to get

the facts? If the students are in error, the sooner this is known the better. If they are not in error, then why not a concerted action upon the part of all believers in the Bible as the Word of God in Kentucky to demand that such teaching as subverts faith therein be stopped or else support of these schools be withdrawn?

**It is too much to ask a people who by an overwhelming majority are believers in the religion of the Bible to pay taxes to build and equip plants and pay teachers to subvert the faith of their children. Unless the pupils are testifying falsely this is being done.**

Yours for the right against the wrong.  
Louisville, Ky.

M. P. HUNT

## Railway Rates to Ashland

**M**R. R. E. Parsons, District Passenger Agent of the C. & O. Railway, authorizes us to say that the ticket cost of the trip from Louisville to Ashland for the General Association next week will be for Southeastern clergy permits \$5.00 each way. However, there is a regular return trip ticket provided both for clergy and for all others. This ticket will be sold at Louisville for \$9.45 for the return trip. It is good in all classes of equipment on the train. We suggest that those who make the trip from West Kentucky and South Kentucky points through Louisville buy their tickets to this point independently and here buy the C. & O. return-trip ticket. It may be, however, that your railway ticket agent has authority to make the rates for the entire trip on a single ticket. Find out from him.

## Change in Charter of Kentucky Baptist Education Society

**A**T A recent meeting of the Board of Trustees of the Kentucky Baptist Education Society, which is the Board of Trustees of Georgetown College, I am informed that certain changes with reference to membership in the Society were approved, and that the Legislature which meets in January will be asked to amend the charter accordingly.

As I understand, it is the purpose of the Trustees to seek to bring the College directly under Baptist control. This is a cheering indication to many Kentucky Baptists who have long hoped that our senior college would finally become strictly a Baptist institution. The Board of Trustees should have the full sympathy of all Kentucky Baptists as they wrestle with this problem of such long standing.

I understand that the changes voted by the Trustees in their recent meeting are along the following lines: First—That only members of Baptist Churches may hold membership in the Kentucky Baptist Education Society. Second—That any Baptist who contributes the sum of one hundred dollars or more to Georgetown College is accorded a life membership in the Society. Third—That any Baptist church which contributes the sum of one hundred dollars to Georgetown College is accorded the privilege of electing one of its members to membership in the Society. Fourth—That any Baptist who contributes the sum of twenty dollars to Georgetown College is accorded an annual membership in the Kentucky Baptist Education Society.

This is certainly a stroke in the right direction. Let us thank God for these changes. But I do not believe they have gone far enough if Georgetown College is to be properly related to the Baptist churches in Kentucky. May I offer the following suggestions, and if possible, pass them on to the meeting of the General Association at Ashland? I am in favor of going all the way in making Georgetown College a Baptist institution, under the absolute control of the Baptist churches in Kentucky. The Board of Trustees in their recent meeting should have gone further in their proposed changes in the charter and given every co-operating church the privi-

lege of electing a member of this Society. That would bring the membership in Kentucky Baptist Education Society virtually on the same basis with membership in the Baptist Education Society of Kentucky. Then if Baptist churches do not send representatives to the meetings of the Kentucky Baptist Education Society, which meets at Georgetown College in June of each year, to voice their wishes and opinions regarding the affairs of the college, they have no ground for criticism of any other, and our Trustees will thus avoid the sharp criticism that they have received in the recent conduct of the affairs of the College.

Baptists are democratic in their affairs. No one would think of limiting the right to vote in any church to those who had contributed any arbitrary amount of money. Some of the best members we have in our churches are by necessity small contributors. In like manner, some of our churches, which are vitally interested in Georgetown College as a place to educate their youth, are poor in this world's goods, and I do not believe they should be excluded from membership in any of the governing bodies of any of our Baptist affairs on that account. I want to earnestly commend this additional change to the Board of Trustees of Georgetown College and the Baptist Brotherhood in general. It will forever put a stop to the prevailing idea that Georgetown College is not a Kentucky Baptist institution, owned and controlled by Kentucky Baptists.

Louisville, Ky.

LEWIS C. RAY

## Ashland and Ashland Baptists

**T**HE General Association of Kentucky meets next week at Ashland, which for twenty years or more has been growing with exceptional rapidity, the present population being about 45,000. The city is on the Ohio River, and touches the Big Sandy River, which separates it from West Virginia on its eastern boundary. It is the commercial clearing house for much of the Big Sandy region in Kentucky, which reaches 150 miles south to where the Big Sandy breaks through the vast granitic ramparts of the Allegheny Mountains from Virginia, in order that it may join its waters to the Ohio and Mississippi.

We had hoped to publish in this issue an adequate story of our Baptist churches in Ashland and its environs. So many things have pressed for attention that we have not at hand the story we hoped for from our Ashland brethren. However, besides the First Church, of which Dr. Ralph A. Herring has been the beloved pastor now for seven or eight years, there are five other Baptist churches doing good service, and with capable and devoted pastors, as follows: Second Church, Rev. Thomas P. Simmons, pastor; Pollard, Rev. W. K. Wood, pastor; Unity, Rev. E. L. Edens, pastor; Fairview, Rev. Fred L. Belt, pastor; Central, Rev. V. B. Castleberry, pastor. The First Church has about 900 members, and the Pollard Church more than 800. The total membership of the Ashland churches is above 2,500. The First Church contributed to denominational work in 1934 more than \$5,000, besides what was given to its local budget.

The Baptist visitors to the General Association will be entertained by a virile and devoted local body of Baptists, whose pastors are alert, always abounding in good works, and in their pulpits holding forth with faithfulness and power the revealed Gospel of redemption.

Perhaps the visitor should be told that just a few miles beyond Ashland is the old town of Catlettsburg, in which there is a good Baptist Church, of which Rev. W. C. Pierce is the faithful undershepherd, and that the 150-mile trip on the C. & O. passenger trains that run twice daily up the Big Sandy Valley, through the big coal fields, for the whole way serves a territory in which our State Board of Missions has for many years performed a difficult and yet fruitful missionary service. How fine it would be if many of the visitors could make a trip into that territory and study at first hand what has been well done and the large work that remains to be done.

## Gospel Victories In Lexington

**D**EAR DR. MASTERS: On October 13 we began a meeting at Grace Baptist Church with Dr. O. F. Herring, of Winchester, doing the preaching. The services rendered by Brother Herring were very acceptable. His preaching was profoundly spiritual and scriptural. The spiritual life of the people was very greatly strengthened. Up to the time that Brother Herring left there were eight additions to the church.

I also take this occasion to write a word concerning the big five-pole tent meeting now in progress in this city conducted by Dr. M. F. Ham and his organization of workers. He began last Tuesday night October 22. The attendance up to this time has been marvelous. The Sunday services, on yesterday, were well attended both in the afternoon and evening. Something like forty-five hundred to forty-eight hundred in attendance at each service. Dr. Ham is getting a strong hold on the people. Not all are in sympathy with his messages, but they are giving him an audience in a great way. He is fearless in his presentation of the truth. He undoubtedly is God's man for this time in Lexington.

Dr. Ham is not only touching Lexington, but is reaching out to all of the Bluegrass section of Kentucky, making personal visits and speaking in many of the surrounding towns.

He spoke Sunday morning at 10:30 in my pulpit and as a result when an invitation was extended seventeen people responded. Fourteen by profession of faith in Christ and three by letter.

With best wishes for you and your paper I remain,  
Lexington Ky. W. L. SHEARER

## "The Battle Is Not Yours, But God's"— 2 Chron. 20:15

LIDA B. ROBERTSON, Bessemer, Ala.

**T**O A life-long student of God's Book and His Providences and Dispensations and teacher and leader of children and the young I have become in heart committed to the child-like simplicity, which attitude Jesus taught to be necessary in all who accept His mighty truths of salvation. And here is my conviction after reading and re-reading the Social Service Report in your issue of October 24.

Many of the signatures are men whom I know personally and admire. But I cannot agree with their recommendations, pitted against the Word of God which Baptists of all people must cleave to, as they have done down the centuries, and must continue to do so. Whenever Baptists step off the Narrow Way defined by our Lord and Leader Jesus Christ, we come to failures and woes. Let every Baptist get his or her Bible and read God's dealings with His own people. Jesus put great reliance upon Moses and the Prophets as God's men, to stand for Him and His Word to lead and to guide His people away from iniquities.

Turn to 2 Chron. 20 and read verse 14, which records what Jahaziel said upon whom came the Spirit of the Lord. "Thus said the Lord unto you: Be not dismayed by reason of this great multitude; for the battle is not yours, but God's! Ye need not to fight in this battle, set yourselves, stand still and see the Salvation of the Lord. For the Lord will be with you!"

Now the King, Jehoshaphat bowed his head with his face to the ground and all Judah fell before the Lord worshipping Him. And now read what happened: "And when he had consulted with the people, he appointed singers unto the Lord and that should praise the beauty of holiness as they went out before the army and to say, Praise the Lord for His mercy endureth forever. And when they began to sing and praise, the Lord put ambushments against the children of Ammon, Moab and Mt. Seir; and they were smitten." And the fear of God was on all of those countries when they heard the Lord had fought against the enemies of Israel. But later

on Jehoshaphat joined with Ahaz of Israel who did very wickedly,—and reaped absolute failure.

Is not this lesson a very vital and vivid one? When we depart, as churches and conventions from relying absolutely upon the truth that the battle is not ours, but God's, we show to the wicked in high places, and low that we are not relying upon the Lord to purge out wickedness by His method.

To make people obey laws, honor our rulers, our courts, and our Constitutions, we must be a born-again people who daily live the born again life. Human resources have never been and will not be able to conquer man's wickedness.

**Human-nature has been unchanged 6,000 years without God, and will continue in our generation just as it did 2,500 years ago, when God taught the Hebrews that they won no battle apart from Him.**

And it is my conviction that our Conventions should cease passing resolutions for churches to obey. We should reverse our course and be humble and teachable enough to consult Christ's churches to know their will, rather than to be spending the Convention-program time in mapping out something to tell the churches to do—without ever showing them that their own strength is not in Convention suggestions but in drawing near to God to learn His wisdom and have His strength to fight spiritual wickedness in high places in these evil days. If we would pursue this course we might expect larger support of great causes that continue to languish under our own best counsel and resolutions.

## "Hear Ye Him"

W. J. LANGSTON, Greenville, S. C.

**I** HAVE realized my need of some one to guide me on my way through life and show me the way to go and what to do. I hear many voices calling saying: "This is the way, walk in it."

Many friends are ready to advise me. Reason, dominated by my desires, is constantly calling. Science, art and philosophy are eager to help me and satan would have me walk with him and the multitude in the broad road. But I hear another voice out of the cloud on the Holy Mount saying: "Thus is my beloved son; Hear ye Him."

As for myself, I will welcome the truth from any source, but the word of Jesus is a sufficient rule for my faith and practice.

I believe that He is "a teacher come from God," and that it is useless and needless to go to another for guidance for He "has the words of eternal life."

However there are some for whom just a word from Jesus is insufficient. They must have additional evidence. The Jews would have "Him come down from the cross" any many, in our day, want to know what science and philosophy say, before they decide.

Now that I am old and am nearing my journey's end I am examining my hope. I find that I am satisfied with my guide. I find no fault in Him, but many praises for Him. "My heart is fixed in trusting in Him."

I have no need of stronger evidence of His competency. It is true He could not come down from the Cross but He did something far more wonderful. He came up from the grave.

Nor do I need additional evidence of His faithfulness of all the promises He has made "not one of them has failed." This fact assures me that He who has led me thus far will never leave me nor forsake me.

"All the way my Saviour leads me;  
Oh, the fullness of His love!  
Perfect rest to me is promised  
In my Father's house above;  
When my spirit clothed immortal,  
Wings its flight to realms of day,  
This my song through endless ages—  
Jesus led me all the way."

# EDITORIAL

## Revival Must Precede Evangelism

**D**R. W. GRAHAM SCROGGIE, one of the ablest and most outstanding evangelical preachers in Great Britain, is quoted in an exchange published in London as saying that "revival is an essential preparation for evangelism." This Dr. Scroggie said in connection with a series of Gospel meetings in which he was preaching in a prominent Presbyterian church. And he declared that his ministry in the meeting would be specially with that end in view.

It should not be necessary to argue this proposition, yet how often we see churches and ministers proceed on the contrary assumption. That is, it is assumed that a church, quite often worldly and backslidden, can by backing up an evangelist or pastor in preaching to the lost be made an acceptable vehicle for God to use in saving the lost, without any spiritual change in itself. They sit back and watch to see what wonders the man in the pulpit can perform. That

is their attitude, and it makes effective evangelism impossible.

God will bless His message and bring the lost to Christ when it is preached out in the by-ways and hedges without a church revival, but he will not so bless any such preaching in a spiritually torpid and self-willed church, that thinks it has done all required when it backs up the man in the pulpit to see if he can win the lost or—such a church more likely feels—to bring in added material strength to the church.

For the first time in years the writer had the privilege of preaching twice daily in a revival some weeks ago. Before the week had ended both the pastor and he were convinced that it would have been wiser to have given at least a week preaching to Christians and then devote what time that seemed needed to the unconverted. The reasons for this should be obvious, but they do not seem to be so to many. Space is lacking to point out what they are.

## Studies Required In Order To Be An "Accredited" Minister

**I**N THE monthly publication of the British Bible Union, Rev. D. M. Russell-Jones, Baptist pastor at Exeter, Eng., sets forth that before a young preacher may become an accredited minister in the British Baptist Union he is "compelled to study text-books that are definitely rationalistic." He adds that, "refusal brings unpleasant consequences. It is much better to submit if the novitate is to receive the official benediction, without which many pulpits will be closed to him."

This writer says that when a young minister in his perplexity turns to his elders for counsel, most of them will counsel him to take the examination: "After all," they say, "it is not necessary that he should accept the views recorded in those books. Such was the advice tendered the writer, and he followed it." But by what authority are such abominations thrust upon them? This would seem to be ecclesiasticism cruel as Rome's, and more despicable!

He then tells what it was he studied, and how in the end he was compelled either to turn his back on Christ or to part company with the teachings of those books. He paid the price, and is now, we judge, not considered "safe" by those looked upon as "somewhat" in official quarters.

He shows by quotation from the text-books that they are set to ram down the throats of the young preachers those emptying theories of Old Testament Scripture with which most of our preacher readers are familiar, and of which Wellhausen and other German scholars were the inventors.

These writers imagined that they found evidence of patchwork authorship in Genesis. They named one imagined writer J, another E, another P, and so on. Naturally, before they were through, Genesis was a sorry and hopeless mess. However, these self-confident theorists said they had improved it. They and their enthusiastic imitators proceeded to work on other books of the Old Testament in similar fashion. For their purposes they found it convenient to have at least two Isaiahs, and they proceeded to produce their "reasons,"—always had plenty of them, but always they appeared to be subjective and without fail to play down the plain meaning and authority of the Holy Scriptures.

This in time got across the Atlantic and there were not lacking professional scholars here to take the stuff up and pass it on with the authority and prestige that belong to professorships and authorship. Many Southern Baptist preachers read a lot of it. At first some of them thought it was a new and higher type of faith, just as its authors claimed. Most of those poor fellows, we rejoice to say, have learned better as the years have passed, but there are some who are still enamoured, still regard these emptying theories the hallmark of preacher intellectual superiority—all he needs to do is to look wise and learn the proper slant of condescension

toward his brethren too simple (as he thinks) to understand such high wisdom.

Of course such emptying theories of Genesis and the Pentateuch are in direct antagonism to what the Bible says about itself. For instance, Exodus 34:3, 4 declares, "Moses wrote ALL the words of the Lord." In Leviticus God commands Moses fifty-eight times to speak to the people, and in Numbers 172 times. Deuteronomy opens with, "These are the WORDS which Moses spake in the wilderness." It closes with, "Moses made an end of writing the words of THIS LAW in a book, until they were finished."

This emptying criticism to which the Baptist minister must yield himself in his youth in dutiful study, or else not be "accredited," does not stop with the Pentateuch and Isaiah. It teaches that Jonah is allegorical, Daniel largely so and not written when it claims to have been—this to get rid of the overwhelming significance of its marvelous prophecies. Of course they do away with creation, in their doctoring of Genesis. In fact, that was the point of departure to make room for the now-blasted theory of evolution. All of this, we are told, is now required study for training Baptist preachers to preach the Gospel of the Bible, that distinctly asserts that it is not the product of the human brain or human theory, but "holy men of God spake as they were moved by the Holy Ghost."

One of the astounding facts of our times is that, though Baptists in the South are much given to urging each other along to do greater things in this way and that in the name of an authoritative Bible and of the eternal God who in the Bible reveals Himself through His own Son for the redemption of men, we can apparently never react in a vertebrate way toward the most purposeful, determined official departure from the faith of our fathers that ever entered or can enter the brain of man.

We have nothing but love for all of God's people in all of the earth. But we still are differentiated from most of them for conscience' sake. Very well. How has it come about that, while we hold on to this, that and the other differentiation, we yet seem blind, halt, and paralyzed when differentiation is called for just at that point at which both the Bible and the God it reveals and the Christ of which it tells who died to atone for our sins, are being denied and cast out? And all this, God help us, apparently in the name of Baptist regularity!

Baptists of the South who fellowship this kind of thing in doing so make themselves enemies to their own brethren and unfaithful to that divinely revealed Gospel which has made us all that we are. The Downgrade-ism which Spurgeon fought until he died would seem to be in the saddle and riding hard in Baptist ecclesiastical circles in Great Britain.

## Four Hundred Years of the English Bible

**I**N AMERICA this year, fostered and served by the work of a National Commemoration Committee, churches of all evangelical denominations are asked to celebrate the four hundredth anniversary of the printed English Bible.

Four hundred years ago our Bible in English was first put into print. The translation of Myles Coverdale began to reach in an unprecedented way the common people. Through all the preceding generations the Book of God had been the possession of the learned and the ecclesiastics only. Oftener than not in a tongue not known to the worshippers, it was chained to the reading desk in places of worship. Mainly in such places and in convents and monasteries could the Bible be seen at all and the great mass of people could not get at it then, nor could they have read it in any case.

The story is amazing and unparalleled of what the printing of the Bible in the idiom of the people—made possible by the various translations and by the invention of moveable type not long before Coverdale, Tyndale, Wickliffe, and others made their translations—meant to the masses of the people. One English historian writes that it was as if the people, long asleep, had suddenly become awake through the Bible being placed in their hands.

### I

**O**NE wonders how Christian faith made even the stumbling progress it did make during the Middle Ages with the Bible a closed book, and mainly in the hands of the Rome hierarchy, which then universally made a virtue of never letting the people read the Bible, requiring them to take what of its teachings the priests and higher-ups chose to impart. Undoubtedly the printing of the Bible in the tongues of the people provided no small part of the vital force among the nations which stirred the people to gather back of Luther and made possible the Reformation.

America was first settled mainly by those who would try their fortunes in the unknown conditions of life in the American wilderness, under the spur of the passion to worship God freely under the dictates of their own consciences, guided only by the open Bible. If ever a nation was, America was "born" Christian. The first building erected by the Cavaliers at Jamestown and the Pilgrims at Plymouth, along with their own homes of hewn logs, was the church.

Benjamin Franklin, leading the Continental Congress in prayer; George Washington maintaining the offices of religion in his army and as there is reason to believe himself accepting baptism at the hands of a Baptist minister; Patrick Henry, whose impassioned speech to defend Baptist preachers for the "crime" of preaching the Gospel should ever be a classic; Benjamin Franklin collaborating with the Virginia Baptists in regard to the constitutional amendment that provides religious liberty in America—these are only a few of the abundant facts from the life of early America that show that those pioneers were a people whose faith was in God and whose first book was the Bible.

Those events that show the mould in which Americanism was born, are for the most part still less than two centuries behind us. The Bible in the English tongue had already been doing its work for more than another two centuries. Anglo-Saxon traditions, American liberties, the English Bill of Rights, the wonderful Constitution of our Republic—these had their source and their cause in the faith of the Bible in the hearts of people who loved it and sought to live by it.

### II

**W**E ARE glad this centennial of the English Bible is being observed in America. It was proper that the Southern Baptist Convention in Memphis last year heartily endorsed the celebration and encouraged our Baptist people throughout the South to hold suitable anniversary observances during the fall in church and Sunday-schools. We are glad President John R. Sampey of the Convention has sent out a letter commending to our people and all lovers of the Bible the plans which have been worked out by the National Commemoration Committee for the observance.

Literature for it may be had by addressing headquarters at Box 36, Station D, New York City; 218 North Adams Street, Richmond, Va.; 84 Walton Street, Atlanta, Ga.; 1814 Main Street, Dallas, Texas, and other points.

Where such observances are held, we think a certain minor note is likely to be touched. For who can consider without distress the abounding evidence of a falling away of even church people from the habitual or devotional reading of the Holy Scriptures? And who can contemplate the fact that not a few Christian pulpits are increasingly seeking material with which to appeal to their hearers in the churches in other than Bible quarters? Or who can view with less than deep concern the tremendous efforts being made from influential centers of philosophy and intellectual fashion to discredit the authority of the Holy Book of God?—"which liveth and abideth forever" (1 Pet. 1:23).

Yet it behooves every faithful preacher and Christian to rise to this challenge with sacrificial devotion and militant determination. From the pulpit, its occupant, setting the example, there must go forth a clarion challenge to God's people to study the Book of God in order to know what He teaches, rather than to imbibe shabby and fleshly-minded notions of the great message of the Bible out of the first sensational Sunday supplement of a Sabbath-breaking newspaper that falls to their hands. We think, too, that the time has arrived for the great mass of Christian people to be more receptive toward the various well-thought-out plans of Bible-reading and study and for churches to take up and press the adoption of such plans.

We know of no way more appropriate for observing the four hundredth anniversary of the Bible in the English tongue than that of making it the beginning of a sustained campaign to arouse the people of God to appreciate more the treasure they have in the Bible and that the treasure is valuable to them except as they appropriate it.

### III

**D**O NOT be afraid of the Modernist who calls Bible-believers "worshippers of a Book." We would be willing to pay any Modernist in America \$100 for every authenticated instance he will produce of a Christian who makes an idol out of the Bible. The sad truth is that multitudes of professing Christians leave it almost severely alone. No worship of it and almost no knowledge of its precious contents.

Christians worship the God whom the Bible reveals and of whom the world would never have the knowledge it needs above all things except for the inspired Book. Christians worship Jesus Christ, the blessed Son of God, whom the Bible reveals as having borne the sins of men upon the Cross where He died, and as being now in heaven, their enthroned High Priest, while His blessed Spirit is on earth in the hearts of His people, working to keep them from being ensnared by the Prince of the Power of the Air, through the false philosophy of men, and to preserve their lives in all purity and devotion until they shall enter into the higher life which God has provided for His beyond the grave. They properly prize the priceless Book for its divine message, but that is not to worship it as an idol.

A South American statesman explained to Roger Babson that North America has outstripped South America in development because South America was first settled by Spanish adventurers in search of gold, while "Americano del Norte" was founded by Pilgrims and others in search of God. It was even so. But the time has arrived when the open Bible is increasingly prized in South America, while the materially-minded descendants of the rugged pioneers of North America, spoiled by prosperity and considering carnal satisfactions the meaning of life, are leaving the Bible unopened on obscure shelves or ignoring it altogether.

Either we shall turn back to God and His Book, or future historians will point to our present and future as the period of decadence of a great nation whose greatness in the last analysis grew out of their faith in the God of the Bible.

## Paragraphic Comment

### KENTUCKY BAPTIST STUDENTS TO MEET

Elsewhere we publish a communication from Mr. John G. Mein, of Georgetown College, and President of the Kentucky Baptist Student Union, telling of the meeting of the Union to be held in Calvary Church, of Lexington, on November 15-17. The attractive banner through which the Convntion has been advertised among the students carries the pictures of Drs. J. R. Sampey, C. L. Graham, R. G. Lee, and C. M. Thompson, and Messrs. J. G. Mein, Chester Swor, and Ralph Churchill all of whom will have prominent parts on the program. The Students Union has been exceptionally fruitful in the development of spiritual outlook and aspiration among this fine section of our young people, and indications are for a most helpful meeting from Friday night, November 15, to Sunday, at Lexington.

\* \* \*

### ARE WE TOO THEOLOGICAL

A few years before Dr. E. Y. Mullins died, in a private conversation with him, we ventured to express the opinion that most preachers to-day know too little about theology. With emphasis Dr. Mullins sanctioned the view and spoke of the harm that comes to our people at large from this lack in many of their spiritual instructors. When a speaker or writer tries to set forth some great revealed Scripture teaching with that articulation of thought that seeks to give proper stress to each element revealed truth, the sentimental, the restless and the superficial are likely to criticise it as "too theological." As we see it, it is a question of being "too" devoted in the effort to know and impart what God teaches or too devoted to imparting what unregenerate human nature has a fondness for hearing. One's Gospel must either be "theological" or "anthropological." But an anthropological Gospel is, in the Apostle's words, "another Gospel which is not another." It is no Gospel at all. Modernists as a class gag at theological preaching. They must, or be disloyal to their own man-centered gospel—that makes much of their own wisdom and little of God's holiness and hatred of sin. It is the anthropological gospelites who have stripped the Atonement of its objective meaning, and left only a "moral influence" or other man-centered meaning too it. We are not too theological; rather too little so. But we need to learn that Christian theology is the vehicle of vital redemptive truth not of abstractions and passionless intellectual calisthenics.

\* \* \*

### FOUNDATIONS FOR EVANGELISM

Before he died Dwight L. Moody said that in his time even wicked men believed the Bible, and that they would be saved if they would comply with the conditions it laid down for salvation. But he said that day in America was drawing to a close. A new day was dawning in which false education and materialism were developing a population that had little respect for the authority of the Bible and knew almost nothing about it. Mr. Moody said that it was going to be necessary to adapt our manner of preaching the Gospel and especially our evangelism to the changed conditions. Hasty burning-off-the-new-ground methods simply would not do. A genuinely informed and devoted teaching ministry would henceforth be necessary. Yet the years have passed and comparatively few there are who seem to have adapted themselves to the requirements declared by this great American evangelist. In fact the speed and nervous haste which our wonderful machines, tremendously to our delight, have made possible, have become models for many a preacher and evangelist in their work, always to the weakening of a spiritual ministry. If we are not mistaken, our great evangelist, Dr. M. F. Ham, habitually gives from three to four months in one of his evangelistic campaigns. He lays his foundations deep and broad in the Word of God. Christians, Baptists and others, either approve or disapprove. But at least they cannot ignore the power of a ministry which goes the whole length in seeking

to understand and declare the Word of God. Entirely aside from the consideration of whether the methods of Dr. Ham are such as all Baptists would approve at all points, we feel constrained to bear our witness that he is certainly one of the most dynamic Gospel preachers in the American evangelistic field to-day, and for him we are deeply grateful to God. Christianity is a tremendously vital and earnest thing, and the best a preacher can give in living and preaching it is not more but rather less than this poor blind, groping and yet self-conceited world needs to-day.

\* \* \*

### COME THOU WITH US

It is our prayer and our hope that the meeting of the General Association of Kentucky Baptists, opening at Ashland at 10 A. M. next Tuesday, and preceded by the Ministers' Meeting opening at 7 P. M., on Monday, shall be such that there can be no question of fitness in heading this paragraph with the words in which Moses invited his father-in-law (Num. 10:29) to join the Israelites in their trek from Egypt to the land of which the Lord had said, "I will give it you." We approach the annual meeting of our Kentucky Baptist body with many favorable indications. God has showered blessings upon us in many ways. The financial yard-stick will itself have more work to do to cover the gifts of our people and the support of the work we undertake in the name of our holy faith. A heartening quest after deeper spiritual life has made itself wholesomely felt in the District Associations and elsewhere. Hopes brighten that we may expect this spirit, and its corollary of abounding fellowship, to be upon the General Association in its sessions. Our concern is that our people may come to the meeting in large numbers. The fact of the meeting being at the north-east border of the State should not be permitted to keep brethren from West Kentucky and the Louisville sector from attending in large numbers. Pastor Ralph A. Herring of the First Church, and his people, backed up by the other fine pastors and churches of Ashland, are ready to provide beautifully for their guests. C. & O. trains, a triple-daily bus service and good roads for private automobiles invite. Let the undecided join all who have decided to come and make it a great meeting of Kentucky Baptists.

\* \* \*

### MEANING OF "DEAD TO SIN"

In Romans 6:2, 11, Paul speaks of the believer as being dead to sin. In Romans 6:18,22 he is spoken of as being "made free from sin." What is it for a Christian to be "dead to sin?" The expression does not mean that sin is dead to the Christian, eradicated, nor that he is beyond the reach of temptation. Bible teaching abounds that the believer has the power of sin broken in him and that its penalty is removed, but nowhere is it taught that he is freed from sin's presence—not in this life. But "dead to sin" does mean that the believer has been brought into such relationship to Christ **positionally** that he is beyond sin's dominion, and that he is so environed by Christ as in Him to have victory over sin. Sin meets a cold reception from a Christian who at the time is "in Christ," and it is his privilege that this should be his habitual attitude. Sin still bids for the fealty of his fleshly nature, but the new nature Christ has given him hates sin. This new nature, if he shall abide in Christ, wages a successful war against the old. In Romans 6:11, he is told, "Reckon yourselves to be dead to sin, but alive unto God 'in Christ Jesus.'" If he shall habitually do that, what he reckons to be true will tend always to become actually true. The up-and-down spiritual life of the average church member is not normal New Testament Christianity. It is babe-in-Christ weakness, of which Paul warns the Corinthians. As a baby can help none, but must always be helped by others, so tens of thousands of church members go through life as helpless, almost useless, spiritual infants. **Here, supremely, lies the open door to church growth. How few seem to see it!**

## Greetings From Great West Coast Evangelist

**D**EAR BROTHER MASTERS: I want to write you and tell of the great joy in my own heart over reading some of the issues of the Western Recorder. You will never know what blessing they present to my heart out here on the far western coast. I especially enjoyed the issue of September 19, with the picture of Dr. J. B. Cranfill and his wonderful article on "How It Feels to Be Seventy-seven Years Old."

Last night in the midst of our splendid meeting here I was so overjoyed that for two or three hours I could not sleep, so I propped myself up in the bed at three o'clock in the morning and spent the time in reading back issues of the Western Recorder. Next to my Bible I love to read this wonderful paper and the wonderful articles that come from Godly men. Dr. Cranfill's article entitled, "An Open Letter to George H. Doran," in the issue of May 23, 1935, was greatly appreciated, and I want to get the book entitled "Chronicles of Barabbas."

I am writing Dr. H. A. Ironside, Pastor of the Moody Memorial Church, Chicago, Illinois, bringing this book to his attention, because of what it offers in regard to Mr. Moody; as you know, they will be celebrating their centenary in 1936 and 1937. I do not know Dr. Cranfill personally, but I hope some day I can meet him, because he is certainly a wonderful man of God.

I am looking forward to attending the Convention in St. Louis next May and hope to meet him there along with the other brethren of the Southland. If you have occasion to write Brother Cranfill, please extend my heartfelt greeting to him. I have cut out the pictures of Dr. Cranfill in your issue of September 19 and also the picture of Dr. Sampey, printed on the front of the April 23 issue, to put in my study—two wonderful men of God.

Last week I received a telegram from Dr. W. B. Riley of Minneapolis requesting a meeting in November, also a telegram from Dr. Will C. McClung of Wichita, Kansas, requesting a meeting in October, and I have a letter from Dr. T. D. Brown of the Highland Church of Louisville requesting a meeting this fall, but I am sorry my schedule is so full that I cannot accept these invitations. I hope it will be possible to arrange for a meeting in these places in the Spring of 1936 on my way to the convention in St. Louis, Missouri.

HARRY O. ANDERSON,

Los Angeles, Calif.

Baptist Convention Evangelist

## Music in the Bible

I. E. REYNOLDS, Southwestern Seminary, Ft. Worth, Texas.

**M**USIC is mentioned in forty-four out of the sixty-six books in the Bible. The words, music, musical instruments, song, singers, and singing appear about five hundred and seventy-five times. There are many references to instructors, leaders, and composers of vocal and instrumental music, organized choirs, and orchestras.

The first mention of music in the Bible is of Jubal, an artist in instrumental music, which implies special instruction. A hymn, composed by Moses and led by Miriam, recognized as classic literature, was sung by the Israelites at the crossing of the Red Sea. God spoke in the voice of a trumpet at Mount Sinai. David's tabernacle choir was composed of a leader of song and ten men singers. Solomon arranged a magnificent music program, vocal and instrumental, at the dedication of the temple.

Instructors of vocal and instrumental music trained musicians were chosen from the Levitical tribe, gave all of their time, were supported from a common treasury, and provided with homes. We are commanded to play skillfully and praise the Lord with voice and instrument. The Psalms—

the hymnal of the Bible—contains one hundred fifty hymns with messages to meet the need of every emotion of the soul.

Mary was so overcome with joy, when she found she was to become the mother of Jesus, she sang a hymn of praise. The announcement of the event of our Lord was a proclamation by the heavenly host. A hymn was sung at the Lord's Supper. Paul and Silas were singing and praising God in the jail at Philippi when the earthquake came. Paul commands us to speak, teach and admonish one another with singing, making melody with grace in our hearts and Christ dwelling richly in us through psalms, hymns, and spiritual songs.

Every recorded song in the Bible is a literary gem. Through injunction and example the Bible sets up a high standard in respect to the type and character of music used, its rendition, and the order of service. Paul appreciated a beautiful and orderly service—"Let everything be done decently and in order"—1 Cor. 14:40. The music program of heaven as found in Revelation includes both vocal and instrumental music. "Praise ye the Lord!"

## Pastor Allen's Ministry Appreciated

**D**EAR DR. MASTERS: We have just closed a two-weeks' series of evangelistic meetings. Brother J. M. Rogers, of Ft. Thomas, greatly edified our people with his forceful presentation of Gospel message. He is an excellent helper with a sympathetic interest in the problems and the prosperity of the church. Mr. Allen J. Shafer led the singing in a fine way. The membership was greatly revived. There were twenty-two received for baptism, five by letter and three by statement.

We are greatly enjoying the blessings of God. I have been in this pastorate sixteen years, and have never had a more loyal people nor been gratified with more pleasing results. During these years many hundreds of new members have been received and splendid progress in every way has been made.

Recently the entire interior of the building has been re-decorated and all paid for, current expenses all promptly met, and mission offerings as large as usual. The Lord be praised. On the night of the close of the meetings, after the chairman of the deacons had presented substantial checks to the evangelist and to the singer, the pastor was surprised by a "love gift" of fifty dollars. Truly, "The lines are fallen unto me in pleasant places."

Covington, Ky.

HENRY D. ALLEN

We have received a pleasant and valued letter from Rev. Fred T. Moffatt, who went some months ago from the First Church of Jellico, Tenn., to the First Church of Lake Charles, La. Our friend speaks in high terms in the appreciation he has for the Western Recorder, both for its contact meaning with his former fellowships, and for the messages it contains. Brother Moffatt is happy in his new ministry. Fifteen have been added to the membership, and his Sunday morning sermons are broadcast over Station KTLG and are meeting with gratifying response.

We have received the announcement of the marriage of Miss Mary Elizabeth Lawton to Rev. Eph Whisenhunt at Pendleton Street Baptist Church, in Greenville, S. C., on Tuesday, November 12. Miss Lawton is one of the fine daughters of Rev. and Mrs. Wesley Lawton, who for many years has been carrying on beautifully and fruitfully at Kaifeng in the Southern Baptist Mission in interior China. "Wesley" Lawton, as his boyhood friends called him, and the Western Recorder Editor were students at Furman University and the Louisville Seminary together. He is a first cousin of the lamented Dr. Robert J. Willingham, and the beautiful spirit of that great leader was no more beautiful than is the spirit of his cousin, who for so long has labored in China, and at least three of whose children purpose to give their lives there in mission service. We offer hearty congratulations to the bride and groom, and wish for them every happiness.

## Emphasizing Vital Truth Is Only Thing That Can Continue Christianity

F. M. McCONNELL, in Baptist Standard Editorial

**I**F GOD does not punish violations of His law in every case then the Bible does not describe His character. If Jesus Christ did not suffer punishment for sin as a substitute for those who violate God's law and thus provide them hope or escape through him much of the Old Testament and all of the New Testament is meaningless. If the Holy Spirit does not give the new birth to those who repent of their sins and trust themselves to Jesus Christ for pardon and salvation, the major hope of mankind is groundless.

These three truths must be proclaimed if Christianity is to survive. They are worth more than all the political remedies that were ever promised to the world by all parties that asked for endorsement and support.

religious organizations to make earthly conditions good. religious organizations to make earthly conditions good. Jesus said, "The Son of Man is come to seek to save that which was lost." Again, he said when addressing the Father, "As thou hast sent me into the world, even so send I them into the world." His purpose should be the purpose of his people—to seek and save that which was lost. The gospel is not for reformation but salvation. The main tragedy in this world is not that some are starving to death, but that millions are daily living as if there were no God. God cannot approve the least violation of His law nor fail to punish for every violation. Men are not going to live in sin on earth, defy God, despise His Son, ignore the gospel and mercy offered through the sufferings of the only One chosen by the wisdom of the Father to save from guilt, and then enjoy heaven throughout eternity. They are lost. They need salvation more than bread or employment or even life itself.

When Jesus Christ was on earth there were many social wrongs being perpetrated every day. Greed and lust, cruelty and tyranny were entrenched throughout the world. It is difficult for us to realize the conditions which the Roman government and social practices tolerated in Palestine when Jesus was there. But Jesus did not set himself to reform the government, but to save the souls of those who were condemned under the just government of God. Had he been the very kind of a reformer some would have preachers to become now, his movement would not have survived the overthrow of Pontius Pilate. He was not a reformer. He was a Saviour. He told Pilate, "My kingdom is not of this world," Jno. 18:36. He did his utmost to convince all men that his kingdom is spiritual and not political or social. It has primary reference to the vital relation of a soul to God rather than the social relation of men with one another.

There is a boundless wilderness in which Christianity will get lost if it leaves its God-given task and goes off after those who would experiment with the conflicting theories of politicians in the field of social construction.

The social benefits of religion come from the new birth making individuals, the units of society, new creatures at heart. People who are God's children, good at heart, will find a way to be good citizens of any country in the world. This is the only way permanently to transform society. There cannot be any other Christianity than vital, spiritual Christianity, looking first to God and life in eternity and then to this world with its interests both personal and social.

This is the meaning of the parable of the rich man and Lazarus, its only meaning. But today the rich man is still in hell while Lazarus is in heaven. If either should have served God, undoubtedly the rich man should have done so, for God abundantly blessed him. Men in the condition of Lazarus have more to cause them to rebel against Providence if any man ever has a cause, which they really do not. But Lazarus worshipped God, his Creator, and loved Him regardless of earthly conditions. He is in heaven to remain there forever.

Christians, by every means known, must keep this before all men and win them to heaven from poverty and toil

or from luxury and economic security. Joseph on the throne of Egypt went as straight to heaven as did Lazarus from the rich man's gate. Paul preached as earnestly to Agrippa as he did to Onesimus, the slave. We have a gospel for all men, but it is a gospel of spirit salvation instead of what the people were seeking when they rushed around the sea of Galilee for Jesus to feed them.

## Mary Pickford On the Hereafter

PRESIDENT WILL H. HOUGHTON, in Moody Monthly

**A** CORRESPONDENT asks us to comment on Mary Pickford's interesting article "Why Die?" in a current weekly. Many similar requests come to us with which for lack of time, space, and other reasons we cannot comply, but this request is unusual.

Miss Pickford is not only interesting in what she writes on the subject named, but cheering to many people. She seems to have read the Bible. She quotes Job; she believes in the bodily resurrection of "a young carpenter of Nazareth;" she believes in a future and eternal life with nothing to fear and everybody happy and everything all right there. She believes in a personal God, one would think, a good and "wise Father who has a wonderful and loving plan worked out for each of us." Nothing could be more pleasant.

But while we would show no discourtesy to Miss Pickford and certainly do her no injustice, yet we fear she is substituting psychology—or is it Christian Science?—for Christian faith. "Each of us is really immortal and perfect, right this minute," she says, "only some of us are ignorant of the fact . . . We think our way into all the heaven there is, and we think our way into all the hell there is, in other words, they are states of mind and not localities." She refers to the prophet Daniel as a man "who had built such faith and understanding in himself (black ours) that he went into a whole den of lions, but they never touched him." Daniel puts it differently, however. He said, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me," and he gives the reason for saying so. We rather side with Daniel.

Miss Pickford appears to be an evolutionist. She writes about that cave man who "started from a pretty low state of understanding to climb to his present manhood," and so on.

But to go back to what she says about the happy hereafter. She believes you can think yourself there. One might better try to think himself into the theatre to see her act. Try that without a ticket and see what happens to you!

In the *Te Deum* we sing of Christ, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." Believers in whom, or in what? In Him "who was delivered for our offenses and was raised again for our justification" (Rom. 4:25). Miss Pickford says nothing about that, and yet there is no other way to enter heaven.

A bulletin of the First Church in Jackson, Tenn., of which Dr. W. C. Boone is the gifted pastor, tells of the pastor's third anniversary. During the three years of his service there 592 persons have been added to the church, and the membership has increased from 923 to 1,364. Contributions to all purposes have been \$67,000, and to missions and benevolences \$22,000. It is a fine accomplishment.

Writing from his present pastorate at the First Church of Greenville, Texas, Dr. C. B. Jackson, who recently went from the First Church, Russellville, Ky., to the Texas pastorate, expresses appreciation of the Western Recorder discussions of the proposed Social Service Bureau. Our friend closes a brief article on the subject, copy of which was also sent to the Baptist Standard. Dr. Jackson adds: "I miss the fine fellowship of Kentucky Baptists, and wish it were possible for me to attend the Kentucky General Association at Ashland." His Kentucky friends wish him every happiness in his new work.

## Pages of Power

**F**OUR hundred years ago, for the first time, our Bible in English was put into print. Thus, in 1535, the "pages of power" wrought by the earnest English translator, Myles Coverdale, began to reach as never before the man on the street, in the field or in the shop with their story, their message, and their inspiration. What had been the possession of learned men became in a day the common property of the English-speaking people.

To-day, we look back over four centuries in their history and find amazing evidence of the influence of the Bible in every aspect of their life and work. To meet their call for this Book, more copies of it have been printed and distributed than of any book in any language.

Its poetry, essays, prayers, sermons, proverbs, parables, history, and its supreme biography of all time,—that of Jesus Christ,—directly and indirectly influence our daily lives. They contribute to our civilization, through the arts and sciences, in man's dealings with man, and in the direction of government, to such an extent that he who, perhaps, has never opened the covers of a Bible nevertheless reads its words and phrases in newspaper, magazine, and book.

"Without the Bible it is impossible to understand the literature of the English language from Chaucer to our own day."

In prose and in poetry, as well as in the common speech of everyday life, the Bible's contribution to us is surprising.

"The apple of his eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchers," "all things to all men,"—here are just a few of the hundreds of Biblical expressions used on occasion by every one of us—and in each is a Biblical story that makes its quotation significant.

How many of us realize the Bible's influence upon the history of the American people?

To common reading of its "pages of power" in England may be traced the forces which resulted in the coming of the Pilgrims to these shores, contributed largely to the settlement of the Thirteen Colonies, and provided a common bond of understanding, that was to make possible a new nation.

When Connecticut was born, its founders pledged themselves to "maintain the liberty and purity of the Gospel;" and Roger Williams, under the same inspiration, sowed the seed of religious freedom in his government of Rhode Island.

Through the inscription on our Liberty Bell the Bible speaks to us again,—*"Proclaim Liberty throughout the Land to All the Inhabitants Thereof."*

From the Bible's inspiration have come many of the forces behind our social and economic progress. To the Golden Rule, the principle of brotherly love notably exemplified by William Penn and his Quaker settlers in Pennsylvania, and to the law of equality of men before God which was so revered by Abraham Lincoln, the American people owe a heavy debt. These great teachings of the Bible have combined to bring about popular action to allay the sufferings of the unfortunate; to effect an end to slavery; to promote moderation and temperance in all things, and make for a social order in which right living and right thinking shall be the rule.

The strength of a nation is the home life of its people. From the Bible millions of homes in our history have drawn courage guidance and joy.

Almost without exception, our greatest leaders have acknowledged the influence of a home devoted to the Bible and its teachings. In the training of children and youth there is for it no substitute.

What our civilization has gained from the printed Bible during four hundred years can be multiplied by us many times over in the years ahead. All depends upon our faith in it and our devotion to its teachings!

Centuries before English was a language, the Bible was begun.

Historians, statesmen, poets, and kings have contributed to it.

Brave men have defended it from destruction.

Patient scholars copied its text by hand, letter by letter.

Learned men have translated it into hundreds of languages.

Consecrated men have spent all they had; forsaken home and country, and have died in flames at the stake.

All,—that YOU might have this book for your own sake—for the world's sake. Have you made it your own?—Committee on 400 Years of English Bible.

## Communication from Dr. Marvin Adams, President of Kentucky Baptist Education Society

**S**OME months ago a committee from the Board of trustees of the Kentucky Baptist Education Society was appointed to make a report concerning changes in the charter of this society. At the recent meeting of the trustees some changes were made. Doubtless the change of greatest interest is that pertaining to membership of this society.

The original condition of membership was: "That each and every individual, who since the first day of January 1840, has donated and paid into the treasury of the Trustees of the Kentucky Baptist Education Society the sum of one hundred dollars, shall be and they are hereby constituted a body politic and corporate, to be known and designated by the name and style of the Kentucky Baptist Education Society." This was changed in broad outline as follows:

1. That on and after October, 22, 1935, only Baptists can become members of this society.
2. Provision was made for individual annual membership.
3. Provision was also made that churches may appoint annual members on the basis of funds sent either directly to the College, or paid through the church budget.

The chief aim is to bring the Georgetown charter in line in the main with the charter of the Baptist Education Society of Kentucky. There are certain legal technicalities to be complied with that will make it impossible to complete these changes until the next meeting of the board. In the meantime further details will be worked out.

MARVIN ADAMS, President,  
Ky. Baptist Education Society

Most cheering and gratifying is the following report of the progress of Immanuel Church, Paducah, under the leadership of Pastor A. M. Parrish, which is sent by Rev. S. R. Beaty, teacher of the Fidelis class in Immanuel Church: "We had 293 additions to our church, with 133 of them coming on a profession of faith and baptism. Our Sunday-school had the largest average attendance in its history, averaging 600, which transcends all averages made by any church in our city. Our B. T. U. has an enrollment of 159 and averaged for the year 130. Our prayer meetings have been well attended, the attendance running as high as 390. Our church almost doubled in contributions this year. We have absolute harmony in our church. Our preaching services are always crowded at both the morning and evening hours of worship. This work has been accomplished under the able leadership of our beloved pastor, Dr. A. M. Parrish, who came to us a little more than a year ago. He has had full co-operation from the beginning. Our church has wonderful harmony and we are all on a higher plane spiritually than we have been in many a day. The visits which you, Dr. Thompson and other denominational leaders have made to our Association have greatly strengthened us. The churches of our Association and their leaders are pulling together. Our future is bright." Particularly gratifying is the large number who have been brought to the Lord and to church membership. We congratulate both this fine pastor and his people.

### KENTUCKY PASTORS IN NORTH CAROLINA

The First Baptist Church of Burlington, N. C., has just experienced a gracious revival. The preaching was done by Dr. Ralph A. Herring, Ashland, Ky., and the singing was led by Dr. John G. Dickson, Eminence, Kentucky. As a result of the splendid work of these two men of God, nineteen joined the church for baptism and eleven by letter, and others will come next Sunday.

Dr. Dickson certainly did win a warm place in the hearts of the people with his excellent solos and great leadership in the fine Gospel hymns. This makes the second consecutive year that Dickson has led our church in song.

Dr. Ralph A. Herring is truly one of the very best Gospel preachers among the young ministers of today. He is only thirty-four years of age but has a mature understanding and wide grasp of the Gospel. His splendid scholarship in the field of the Greek New Testament gives color and freshness to his messages. But better than that is his fervent prayer life and complete consecration to Christ. Prayer has become a habit with Herring. His consecration is equal to a Christian of seventy. And he handles the Word with the understanding of a prophet and teacher, he is at home with his Bible. He combines scholarship with the highest type of spirituality, a combination that is so much needed in the pulpit today. Aside from these fundamentals in good preaching Herring has a pleasant style and winsomeness in the pulpit.

A. D. KINNETT, Pastor.  
Burlington, N. C.

### EL PASO CHURCH ORDAINS O. P. MADDOX, Jr.

O. P. Maddox, Jr., son of Rev. and Mrs. O. P. Maddox, Sr., veteran missionaries to Brazil, was ordained to the Gospel ministry Sunday afternoon, October 20. Rev. Maddox has come to the Southwest to minister unto a Baptist Church in Alamogordo, New Mexico. He was born in Brazil and came to the homeland of his famous parents to complete his education, graduating from the Southern Baptist Theological Seminary at Louisville in May, 1935. It is the hope and plan of the young man from Bello Horizonte, Brazil, that as the Lord opens the way, to return to South America as a missionary.

Seven Baptist churches, with their pastors, were represented in the presbytery. Dr. I. L. Yearby, pastor of the First Church in El Paso, Texas, was elected Moderator of the ordaining body, and he conducted the examination of the ordaining body, and he conducted the examination of the candidates. Dr. Roy S. Hollomon, pastor of the Emmanuel Church, in El Paso, delivered the charge to the candidate and Rev.

J. C. Vandiver, minister to the Highland Park Church, El Paso, spoke on the duties of the church to the minister. Rev. J. A. Kidd, District Missionary, presented the Bible reminding the young man that the preacher must be a man of one book, the Bible. Rev. L. R. Millican, pioneer preacher and missionary, led in the ordination prayer.

Rev. W. F. Hatchell, missionary for many years to Mexico; Rev. Paul Judson Maddox, brother to the candidate and a minister to the Mescalero and a chaplain in the Army; Rev. D. C. Bandy, pastor of Grandview Church, El Paso; Rev. J. G. Combest, minister to the Emmanuel Church in Fabens, Texas; Rev. Ed. L. Millican, veteran preacher; and Rev. Brewer, a visiting minister from Ohio, were the other members of the presbytery.

O. P. Maddox, Jr., recounted his conversion and call to the ministry and stated his beliefs concerning Christian doctrine in such a way that the entire presbytery voted approval.

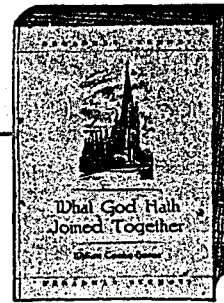
It is the prayer and wish of this presbytery that God will use and richly bless Brother Maddox in Kingdom Building.

W. J. BOLTON,  
Clerk of the Presbytery.

Let every prospective attendant upon the General Association at Ashland remember that the **Eastern Standard Time** is observed in Ashland, and that it is always an hour ahead of **Central Standard Time**, which is observed throughout practically all of Kentucky.

Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, Mo., will speak at the Chapel of the Southern Baptist Theological Seminary on Saturday morning, November 9, at 10:00, on the missionary day program. His subject will be "Down-town Evangelism."

The children of the late S. B. Robertson, Sr., had a family reunion at the home of their brother, E. G. Robertson, in McLean County, Ky., on September 21. S. B. Robertson, Sr. was one of the leading citizens of McLean County, a deacon of the Mt. Liberty Baptist Church, in Daviess County Association, for more than fifty years, and a life-long subscriber to the Western Recorder. His children have all walked in his footsteps, taking active part in the work of churches where they held their membership. There were present at this reunion eight children and companions of children; thirteen grandchildren; thirteen great-grandchildren; nine other relations and two friends of the family; a total of forty-six. It was held on the beautiful well-shaded lawn of Deacon E. G. Robertson, youngest son of the late S. B. Robertson, Sr., whose farm adjoins the old homestead in McLean County. The children and their mates present were: Rev. and Mrs. John W. T.



### What God Hath Joined Together William Cooke Boone, \$1.00

Dr. William Cooke Boone is pastor of the First Baptist Church, Jackson, Tennessee. He is well qualified to discuss the subjects of "courtship, marriage and the home." These sermons have been preached as a series in his church and have attracted large crowds. Many young people, especially those of high school age, have manifested keen interest in these messages. Some of the chapter headings are: "Male and Female: The First Wedding," "Finding a Wife," "Choosing a Husband," "How to Be Happy, Though Married" and "When Home Is Heaven." This book will appeal to those who are married, those who are not married and those who want to be married.

### OTHER POPULAR BROADMAN SERMONS

#### God's Heart Touch . . . \$1.00 Elias Dodson Poe

A volume of Broadman Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

#### A Rainbow for Every Cloud . \$1.00 David M. Gardner

Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts.

#### A Greater Than Solomon . \$1.00 R. G. Lee

Its unparalleled diction, its power of description, its rich contents, and its strong adherence to evangelical truth make the volume one both preacher and layman ought to possess.

### BAPTIST BOOK STORE

323 Guthrie Street,  
Louisville, - Kentucky

Givens, Bowling Green; Mrs. Maggie Short and Mrs. Etta Robertson, Owensboro; Mr. and Mrs. A. B. Robertson, Calhoun. Others present were Mrs. W. E. Davis, Mr. and Mrs. F. E. Drake and daughters, Inez and Jimmy; Mrs. Harry Beckman and daughter, Mary Ann; Mrs. Harry L. Short and daughter, Margaret Ann; Mr. and Mrs. Robert P. Drake, Mr. and Mrs. H. B. Robertson and children, Junior, Doris and Norma, of Owensboro; Mrs. J. A. Givens, Mrs. Garnett E. Short, Bowling Green; Mr. and Mrs. H. A. Givens, Livermore; Mr. and Mrs. J. E. Robertson and daughter, Edwina, Beverly J. Edds, Utica; Misses Sallie and Grace Martin and little Miss Elaine Martin, Logansport; Mr. and Mrs. F. G. Robertson and sons, Charles, Jason, Courtland and F. G., Miss Rena Mae Robertson, Messrs. Kenton, Walker, Louis Robertson, of Calhoun.



**PARKER'S HAIR BALSAM**  
Removes Dandruff - Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
See and Buy at all Druggists  
Eliel Chemical Works, Patheogue, N. Y.

**Bible School Department**

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

**Henderson, First Becomes Standard**

Again the First Baptist Sunday-school of Henderson has qualified for the Standard award. Dr. Brown B. Smith is pastor and Walter E. Server is superintendent.

**Superintendents' and Pastors' Banquet**

The officers of the Long Run Sunday School Association have planned a banquet for the general Superintendents and Pastors to be held at Highland Church, November 26. Mr. C. F. Barry is Associational Superintendent and Thomas Brown is Associate Superintendent. These brethren are getting to work in a great way and we look for large results in Louisville and environs during the coming twelve months.

**Fulton Pastor Reports Growth**

Pastor Woodrow Fuller of Fulton reports his Sunday-school averaging 338 as compared to the attendance a year ago of 240.

**Many Training Schools**

Many Sunday-school Training Schools are being held this Fall in Kentucky. This is fine. We wish every church might have one before the end of the year. In reporting names for awards please send these names to the Sunday School Department, 205 East Chestnut Street, Louisville, Ky. Write us for blanks if you do not have them.

**First Church, Newport Sunday School Attendance**

On October 13, the First Church of Newport, Ky., had an attendance of 1,244. For some unaccountable reason this failed to be included in the list for that week. It was the largest attendance in the State for that Sunday.

**There Is No Quitting Time**

Someone has said, "Anybody can quit." Some teachers and officers think the first of October is a good quitting time, but it takes strong Christian character to continue in a place of service when the years may have brought few visible results. It is our happy privilege to serve. It is our Lord's place to say, "Well done, thou good and faithful servant."

**"DUTIES ARE OPPORTUNITIES"**

**A New Junior Tract**

Miss Robbie Trent, of the Sunday School Board, Nashville, Tenn., has prepared a timely tract called, "Do You Want To Be Saved?" It is in simple, understanding words and is to be put

into the hands of Junior boys and girls. Brother Otto Bryant of Owensboro has written for 100 of these. He is building a program around the Bible teaching on salvation and plans to give this tract to his juniors at the close of the program.

The tract is free and we will be glad to furnish you with a needed amount.

**Lesson Prayer Songs**

A good suggestion is given by Miss Frost, our Southwide Field Worker. Just before sending the Juniors to their classes try using a prayer song, either "More About Jesus" or "Open Thou Mine Eyes." Other old songs may be found appropriate for this time of quiet reverence.

A good visiting verse from God's word is "Day by day from house to house."

**A Standard Cradle Roll Department**

The Cradle Roll Department at Clark's Creek Church in Ten Mile Association has qualified as Standard under the splendid leadership of Mrs. Clemons and her workers.

A few years ago this country church was a small one room building. Miss Mattie C. Leatherwood from the Elementary Department of the Sunday School Board, Nashville, Tenn., spent a week with these consecrated people leading them to put in curtains, enlarge their organization and begin building their Sunday-school. In a few years they had an adequate church building with sufficient rooms to house a well graded Sunday-school. Now their Cradle Roll Department has become Standard. It takes vision and hard work to build a Sunday-school whether it is a city church or a country church.

**SUNDAY SCHOOL ATTENDANCE**

October 27, 1935

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

Louisville, Walnut Street .....	1,230
Newport, First .....	1,132
Owensboro, First .....	710
Louisville, Parkland .....	694
Lexington, Calvary .....	644
Mayfield, First .....	597
Louisville, West Broadway .....	585
Harlan .....	581
Lexington, Porter Memorial .....	570
Louisville, Clifton .....	550
Louisville, 23rd and Broadway .....	548
Owensboro, Third .....	545
Louisville, Baptist Tabernacle .....	509
Paducah, Immanuel .....	508
Hopkinsville, First .....	494
Louisville, 18th St. ....	492
Danville, Lexington Avenue .....	486
Akron, Ohio, Calvary .....	452
Covington, Latonia .....	446
Elizabethtown, Severn's Valley .....	421
Harrodsburg .....	384
Bellevue .....	375
Louisville, West Side .....	372
Henderson, First .....	363
Covington, Madison Avenue .....	351
Hazard, First .....	337

Louisville, Baptist Temple .....	329
Louisville, Fourth Avenue .....	316
Fulton, First .....	308
Pineville, First .....	305
London .....	298
Paducah, Baptist Tabernacle .....	293
Louisville, Third Avenue .....	284
Richmond, First .....	283
Hopkinsville, Second .....	262
Franklin, First .....	245
Erlanger, Elsmere .....	234
Beech Grove (near Perryville) .....	205
Versailles .....	204

**The Return of the Wise Man, by Winifred Kirkland, published by Fleming H. Revell Co., fifty-nine pages.**

This is a holiday book, probably priced at seventy-five cents. There are three chapters, The Lost Son, the Lost Star, and the Dawn. It will make a nice Christmas present.

**The Shepherd King, by John C. Monsma, published by the Zondervan Publishing House, Grand Rapids, Mich., 268 pages, price \$2.00.**

The author, well-known in his field, has here a romance of Abraham and the ancient Near East. The novel vividly depicts the life of a great patriarch, Abraham. On the basis of many years familiarity with the Bible narrative and much study. A good book for both young and old who would like at once to read romance and freshen up their knowledge of Bible lands and atmosphere.

**How to Teach Evangelical Christianity, by Theodor Heckel, published by the Zondervan Publishing House, Grand Rapids, Mich., 121 pages, price paper cover seventy-five cents, cloth \$1.25.**

This is a serious effort by an able writer who sets forth to answer the question asked in the name of the book, and with special reference to the Word of God. It deals with such subjects as How to Teach Bible Stories, How to Read the Bible, and How to Teach the Parables of Jesus. The work is done in the full realization that the world is in a bad way and organized Christianity itself is becoming blind in many quarters to the great supernatural faith of the Book of God. It will stimulate and help many to give themselves the opportunity to read it.

Phone Highland 0104

**Herbert C. Cralle**

**FUNERAL HOME**

**FRANKFORT & PETERSON AVE.**

**LOUISVILLE, KY.**

# The Co-operative Program for September, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY--			Gracey	3.00		Pleasureville	6.00	
Holland	8.00		Hopkinsville, First	204.60	106.28	Smithfield	4.00	2.50
BAPTIST--			Hopkinsville, Second	53.37	7.32	IRVINE--		
Battle	11.26		Little River	.80	4.26	JACKSON COUNTY--		
Bethel	24.50		Locust Grove	33.44		LAUREL RIVER--		
Lawrenceburg	40.20	2.00	Olivet	24.05	8.90	East Bernstadt	1.50	7.00
Mt. Freedom	3.24		Pleasant Hill	11.86	9.00	Green Hill	10.00	
Salvisa		7.82	Salem	13.44	14.95	London	6.75	2.00
Sand Spring	21.01		Walnut Street	2.75	13.33	LIBERTY--		
BARREN RIVER--			West Grove	4.00		Canmer	23.90	1.75
Temple Hill		3.00	West Palestine	2.50		Glasgow	119.33	138.16
BELL COUNTY--			West Union	1.16		Hiseville	12.26	11.90
Middlesboro, First	15.00	58.84	CRITENDEN--			Horse Cave	31.03	8.00
Middlesboro, Second	6.00	7.71	Dry Ridge		3.00	Rowletts	2.50	9.25
Old Yellow Creek	1.00		Gardnersville	23.05		Walnut Hill	3.00	7.00
Pineville, First	25.05	22.08	Pleasant Grove		2.00	LINCOLN COUNTY--		
Riverside	4.70		Sherman		3.00	Fairview		5.00
BETHEL--			Turners Ridge	4.00		Hustonville	2.50	.50
Forest Grove		4.00	Williamstown	16.52		Pleasant Point	4.00	
Trenton		17.00	DAVIES-McLEAN--			LITTLE BETHEL--		
BLACKFORD--			Buena Vista	6.40		Concord	2.26	
Hawesville		2.75	Dawson	4.80		Dalton	3.39	
Hopewell		3.91	Eaton Memorial	5.00	1.00	Diamond	16.00	
Lewisport		7.88	Griffith		1.10	Dixon	7.50	
Mt. Eden		3.55	Karn's Grove	10.00	7.60	Earlington	13.00	3.30
Mt. Pisgah		2.50	Panther Creek		1.00	Nebo	14.50	7.25
BLOOD RIVER--			Pleasant Grove		2.25	New Salem		3.15
Benton		5.38	Third, Owensboro	172.00	80.75	Pleasant Grove	8.00	
Birmingham		3.02	Whitesville	16.70	1.00	Pleasant Valley	4.87	
Dexter		4.41	Yellow Creek		2.25	Pond River		1.60
Elm Grove		11.29	EAST LYNN--			Salem		3.00
Gilbertsville		80.00	Mt. Roberts	4.00		Victory	3.35	3.57
Hazel		5.50	Pleasant Hill	1.35	7.15	LITTLE RIVER--		
Murray	296.55	12.00	EAST UNION--			Blue Springs	2.66	
Olive	3.00		Pleasant View	8.50		Buffalo	12.70	
Pine Bluff	9.07		EDMONSON--			Cadiz	56.55	21.25
Sugar Creek	4.50		ELKHORN--			Cerulean	2.89	
Union Ridge	6.31		Ashland Avenue		1.00	Hurricane	3.00	
West Fork	10.00		Calvary	8.34		Oak Grove	8.68	
BOONES CREEK--			Cane Run	6.60	9.55	LOGAN COUNTY--		
Beattyville	14.50		Clear Creek	10.00		LONG RUN--		
Calvary	3.52		Clover Bottom	3.60	4.50	Baptist Tabernacle	28.50	
Irvine, First		10.00	David's Fork	82.45	23.61	Baptist Temple	21.90	4.00
Providence		1.00	East Hickman	6.25	10.10	Bardstown Road	10.60	
Union City	46.50	28.50	Felix Memorial	22.06		Beechland	3.35	
Williams Memorial	6.11	2.21	Georgetown		267.15	Beechmont	66.44	61.00
Winchester, Central	30.00		Grace	6.25		Bethel	10.00	
BOONEVILLE--			Midway		12.00	Buechel	16.85	5.27
Manchester	13.20		Mt. Freedom	7.25	11.29	Carlisle Avenue	30.00	23.00
BRACKEN--			Mt. Pleasant	4.00	20.40	Cedar Creek	22.52	7.50
Aberdeen	2.65	10.20	Mt. Vernon	.71		Clifton	214.87	29.20
Augusta		11.50	Nicholasville	40.00	40.00	Crescent Hill	158.43	37.22
Carlisle		27.36	Paris, First	83.60	10.00	Crestwood	62.87	25.00
Ewing		6.00	Porter Memorial	26.44	5.00	East		1.00
Felix Chapel	2.00		Sadieville	2.70		East Audubon	7.75	
Flemingburg	1.25	4.90	Silas	3.00		Eighteenth Street	122.92	22.32
May's Lick	5.55	60.96	South Elkhorn	10.18	5.41	Elk Creek	4.75	12.94
Maysville	11.11	28.22	Stamping Ground	4.00	9.30	Fairdale	1.00	3.05
Mt. Olivet		6.00	Versailles	125.07	41.51	Farmdale	24.84	6.58
Mt. Pisgah		6.50	ENTERPRISE--			Fisherville	1.40	8.25
Mt. Sterling		35.78	Elkhorn City	2.41	6.44	Fourth Avenue	110.29	15.16
Two Lick		22.00	Flat Gap		7.50	Franklin Street	10.89	
Vanceburg		3.78	Inez		4.65	Grace	5.21	2.67
BRECKENRIDGE--			McVeigh		1.95	Hazelwood	48.49	
Cloverport		7.00	North Benson Memorial	20.35		Highland	333.59	171.96
Corinth		2.00	Sandy Hook		.23	Highland Park, First	35.37	
Dry Valley		2.00	West Liberty		4.50	Highland Park, Second	6.08	
English	4.50	3.70	FRANKLIN--			Immanuel	252.09	11.47
CALDWELL COUNTY--			Frankfort, First	159.96	25.50	Jeffersontown	38.18	8.00
Chapel Hill	.85		Lebanon	3.72	11.25	Kings	22.45	
Donaldson	5.76		Mt. Carmel	4.43	2.00	Lees Lane	.25	
Eddy Creek	10.38	1.43	North Fork	66.10	7.80	Little Flock	19.86	8.00
Fairview	1.00		Providence	2.50	4.03	Lyndon	6.41	4.76
Hebron	3.37		Swallowfield	6.82	1.00	Manly Memorial	4.00	1.40
Liberty	2.75		FREEDOM--			Meadow Home	11.48	5.50
Macedonia	4.00		Burkesville	6.00	25.00	Ninth and O	114.50	
Mt. Pisgah	4.85		FRIENDSHIP--			Ormsby Avenue	25.97	4.40
Mt. Zion		5.39	Ephesus	2.00	7.70	Parkland	222.34	87.00
Pleasant Grove	4.22		North Side	2.32	2.60	Pleasant Grove (B. C.)	10.20	6.40
Princeton, First	58.84	3.00	GASPER RIVER--			Plum Creek	3.47	14.70
Walnut Grove	4.43		Morgantown	9.00	6.00	Portland Avenue	10.00	
White Sulphur	14.76		Salem		10.00	St. Matthews	10.99	.66
CAMPBELL COUNTY--			GOOSE CREEK--			Shawnee	10.00	7.00
Alexandria		5.00	GOSHEN--			Shively	16.52	2.00
Bellevue	129.30	4.00	Caneyville		7.60	South Jefferson	17.45	6.30
Dayton, First	35.30		Leitchfield		11.70	South Side	2.50	1.50
Flagg Springs		3.00	Liberty	2.01	4.35	Taylorville		8.75
Ft. Thomas	44.55	18.15	Little Clifty	5.60		Third Avenue	105.71	15.10
Grants Lick	11.13	18.55	New Hope	3.00		Twenty-third & Bdwy	150.00	73.43
Licking Valley	2.00		GRAVES COUNTY--			Victory Memorial	21.11	15.00
Mentor	32.92	26.60	Mayeld, First	80.75	58.00	Virginia Avenue	58.21	
Newport, First	85.38	9.00	New Hope	2.10		Walnut Street	1,304.67	308.48
Oak Island		3.35	Sharon	9.10		Weaver Memorial	82.52	5.00
Old Licking	12.70	5.00	GREENUP--			West Broadway	101.87	12.70
Silver Grove	23.74	5.00	Ashland, First	368.90	18.00	LYNN--		
Wilmington		9.00	Kirk Memorial	2.61		Aetna Grove	10.20	
CENTRAL--			Pollard	20.00		Aetna Union	13.18	
Bethlehem		5.54	Rush		3.00	Bonnieville	6.33	
Lebanon	40.68	43.35	Russell	20.00	26.30	Bowling Spring	10.46	
Mackville	31.14		Unity	41.77	2.00	Bradford		1.00
New Hope	4.50	4.25	Wilson Creek		.25	Buffalo	10.00	
CHRISTIAN COUNTY--			GREENVILLE--			Cane Run	1.75	
Bainbridge	1.41		HENRY COUNTY--			Concord	3.00	
Casky	1.55	5.60	Bethlehem	13.82	16.68	Falling Spring	3.48	
Crofton		5.30	Campbellsburg	15.80	19.90	Hiawatha	23.42	
			New Castle	6.11		Knox's Creek	15.50	

		Budget	Desig.			Budget	Desig.			Budget	Desig.
Leitchfield Crossing		3.87		Pleasant Valley		7.83		Poplar Grove		1.95	15.78
Lucas Grove		6.80		Plum Point		10.00		West Hickman		5.01	5.01
Magnolia	20.10	22.95		Trammel Creek		7.12		WEST UNION			
Millertown		11.90		Zion		7.30		Bandana		6.50	3.51
Mt. Moriah		15.00		SALEM				Barlow		53.75	11.30
Mt. Olivet		1.70		Ekron		22.10		Harmony			43.53
Mt. Pisgah		.85		Guston		10.76	3.00	Immanuel		11.25	2.00
Mt. Tabor		16.21		Muldraugh		23.31	6.00	Kevil		9.00	22.00
Munfordville		21.25		Raymond		9.50		Oak Lawn			15.00
Oak Hill		17.25		West Point		10.50	5.00	Olivet			12.37
Pikeview		12.28		SEVERNS VALLEY				Paducah, First			8.95
Pleasant Hill		8.92		Cecilia		12.00		Spring Bayou		20.06	15.21
South Fork		14.45		Gilead			10.50	Trinity			8.00
Three Forks Bacon Creek		31.81		Hodgenville		91.05	38.85	Twelfth Street		22.38	5.00
Upton		18.81		Middle Creek		.85	1.80	Wickliffe		18.12	18.88
LYNN CAMP				Rineville			3.85	WHITES RUN			
Grays		15.00		Severns Valley		396.70	20.00	English		15.00	11.00
MCCREARY COUNTY				Sonora		33.46		Ghent		1.60	3.40
Stearns		17.50	8.50	Valley Creek			4.00	Worthville		21.60	5.00
MOUNTAIN				SHELBY COUNTY				MISCELLANEOUS			
MT. ZION				Bagdad		15.90	17.00	Third Street Church,			2.00
Bethlehem		4.00	6.05	Buffalo Lick		7.55	18.35	Vanceburg, Ky.			
Corbin, First		36.65	25.00	Christiansburg		8.50	10.00	Tabernacle Church,		8.00	
Corbin, Central			8.33	Clay Village		1.25	12.75	Sturgis, Ky.			25.00
Oak Grove		3.41		Finchville		14.90	1.00	W. M. U.			
Rockhold		2.00	3.00	Graefenberg		1.25	15.50				
West Corbin		1.50	5.00	Hempridge		2.50					
Williamsburg, First		150.00	143.00	Mt. Moriah		7.00	2.00				
Wofford			1.00	Salem		12.60					
Woodbine		3.00		Shelbyville, First		142.66	53.50				
MUHLENBERG				Simpsonville		94.00	6.33				
Cherry Hill			3.25	Waddy		15.35	6.25				
Drakesboro		.45	.55	SIMPSON							
Dunmor		3.00	2.70	Franklin		78.87	24.76				
NELSON				Middletown		2.50	3.06				
Bardstown		67.50		Providence		7.95	3.72				
Belmont		5.20	6.55	Shady Grove		2.80	1.86				
Chaplin			1.84	Sulphur Spring		5.60	3.81				
Chaplin Fork		2.00	7.00	SOUTH CONCORD							
Cox's Creek			19.20	SOUTH DISTRICT							
Lebanon Junction		28.50	19.20	Burgin		50.98	5.16				
Little Union		2.75	1.75	Danville, First		9.44	2.50				
Mill Creek		4.30	3.50	Harrodsburg		65.41	109.88				
Mt. Moriah		6.24		Lancaster		4.00					
Mt. Washington		18.84		Mt. Hebron		29.00	24.03				
New Haven			6.00	Perryville			23.00				
New Salem		21.00	4.00	Shawnee Run		5.00	7.00				
Riverview		8.56	1.00	SOUTH KENTUCKY							
Shepherdsville		1.00	5.00	SOUTH CONCORD							
NORTH BEND				Jellico Creek		9.00	1.00				
Burlington			8.10	Primroy			4.35				
Elsmere		3.25	3.35	SULPHUR FORK							
Erlanger		2.50	9.50	Ballardsville		12.75	7.30				
Union			12.00	Bedford		3.45	1.00				
NORTH CONCORD				Corn Creek		4.90	1.50				
OHIO COUNTY				Harrods Creek		6.35					
Beaver Dam		131.10	79.67	LaGrange		111.35					
Cave Run		1.76		Milton		1.50	2.00				
Centertown		11.75		Pleasant View		4.00					
Concord			2.00	Sulphur		58.50	11.57				
Deanfield			1.00	TATES CREEK							
East Fork		5.11		Gilead		1.00	1.79				
Green River		11.24		Richmond, First		10.78	23.15				
Hartford		3.72	11.37	Viney Fork		6.80	4.51				
Horse Branch		1.76		TEN MILE							
Mt. Pleasant		2.00		Clarks Creek		9.24					
New Panther Creek		.88		Elliston			4.00				
West Point		4.98		Macedonia			15.00				
Zion		38.50		Mt. Zion			6.00				
OHIO RIVER				Paint Lick		1.00					
Caldwell Springs			4.30	Vine Run		2.50					
Marion, Second		25.00		THREE FORKS							
Mexico		1.00		Duane			2.00				
OHIO VALLEY				Hazard, Second		10.00					
Advance		3.00		Jackson		5.50	6.00				
Audubon		1.25		Lothair		5.67					
Bellfield		11.73		Neon		2.00					
Bethany		6.50		Whitesburg		9.00	.70				
Calvary		23.80		UNION							
Grove Center		10.00		Beaver		4.95	2.00				
Henderson, First		69.00		Berry		4.00	8.47				
Immanuel		38.36		Blanket Creek		6.50					
Little Union		19.50		Brooksville		29.20	10.50				
Morganfield		59.84	2.00	Butler			9.60				
Mt. Pleasant		39.80		Cynthiana			12.00				
Robards		2.05		Willow			18.35				
Sebree		3.80	10.04	UPPER CUMBERLAND							
Shady Grove			4.25	Everts		18.23					
Sullivan		13.00		Harlan		125.00	18.00				
Zion (H)		4.60	4.00	Kentucky King		3.30	.75				
OLD BETHEL				Liggett		26.30					
Providence		16.29	11.35	Loyall		12.50	3.50				
OWEN COUNTY				Lynch		4.50	6.96				
Dallasburg		13.25	18.23	Verda		20.50	3.10				
Greenup Fork			6.00	WARREN COUNTY							
Mt. Hebron		.83	1.50	Bowling Green, First		360.88	125.70				
Old Cedar		9.50		Burton Memorial		7.00					
Owenton		107.50		Friendship		12.50	1.00				
Pleasant Ridge		5.25	4.50	Greenwood		6.00	28.81				
Salem		12.00		Jackson Grove		1.00	.50				
Squiresville		8.00		Martinsville		5.25	11.34				
PULASKI				New Gasper		12.35					
Association		243.33	51.66	Oak Forest		4.17	8.55				
ROCKCASTLE				Oakland		2.25					
Brodhead		4.36	8.50	Plano		3.10	1.00				
Conway			1.49	Rock Spring			7.86				
RUSSELL COUNTY				Smith's Grove		7.25	12.85				
Liberty		4.25	6.82	White Stone Quarry		2.15					
Poplar Grove		8.17	7.50	WAYNE COUNTY							
Providence		3.00	2.00	Monticello			8.00				
Russell Springs		15.77	2.00	Rector's Flat			12.00				
Welfare			4.40	Steubenville		1.60					
RUSSELL CREEK				WEST KENTUCKY							
Beech Grove			4.00	Arlington		86.09					
Campbellsville		184.34	15.00	Clinton		8.95	6.62				
Friendship		82.75		Fulton First		74.70	32.71				
Greensburg		18.65	1.00	Hickman		18.31					
Macedonia		5.75		Liberty		5.75	12.00				
New Salem		6.80									

Distribution of Receipts—September

Foreign Missions—		
Budget	2,275.88	
Designated	379.52	
Total		2,655.40
Home Missions—		
Budget	1,062.07	
Designated	65.00	
Total		1,127.07
Southwide Education—		
Budget	781.39	
Designated	8.40	
Total		789.79
Ministerial Relief—		
Budget	319.62	
Designated	6.25	
Total		324.87
New Orleans Hospital—		
Budget	113.80	
Designated	1.44	
Total		115.24
State Missions—		
Budget	1,896.56	
Designated	2,705.14	
Total		4,601.70
Education in Kentucky—		
Budget	1,422.42	
Designated	8.97	
Total		1,431.39
Ky. Bapt. Children's Home—		
Budget	474.14	
Designated	87.34	
Total		561.48
Louisville Bapt. Or. Home—		
Budget	142.24	
Designated	61.96	
Total		204.20
Ky. Baptist Hospital—		
Budget	782.34	
Designated	10.79	
Total		793.13
Church Building—		
Budget	23.71	
Designated	.66	
Total		24.37
Western Recorder—		

### SEMINARY PROFESSOR AT VINE GROVE

Just a line in regard to a revival meeting at Vine Grove Baptist Church. We are now in the second week. Dr. W. Hersey Davis, of the Southern Baptist Theological Seminary, is guest speaker every night. Large crowds are attending the services. The revival was especially planned for the members of the church, and Dr. Davis is preaching unto that end.

I have been pastor of the church here for four years and this is the fifth revival for the church in that time. They have all been good and the invited ministers have on every occasion done a fine work. However due to the planning for the membership, Dr. Davis is bringing fine scholarly, clear-cut, expository sermons, Dr. Davis is a New Testament Greek scholar, possibly without a peer among Greek New Testament scholars today. It is like a course at the Seminary to sit at the feet of this man of God.

His knowledge of the Greek New Testament ought to be put into several large volumes of books as an exposition of the Greek New Testament. He is the outstanding man to do this piece of work. May Southern Baptists encourage him and make it possible for him to do such a work. He is a great blessing to me and my people, and we appreciate him as a consecrated scholar of God's Word.

C. L. NICELEY.

### AMERICAN BAPTIST THEOLOGICAL SEMINARY OPENS

The opening on September 18, 1935, was one of the most auspicious we have had during the eleven years of the operation of the Seminary. There was a fine gathering of friends of the Seminary, both white and colored. The friends present gave a good donation to start us off with.

The enrollment has not reached its maximum. Students will be coming until Christmas and after. Our present student body, some thirty odd, comes from Florida, Indiana, Kansas, Kentucky, Louisiana, North Carolina, Oklahoma, Georgia, Alabama, Texas, Tennessee and Bahama Islands, British West Indies. Our Faculty is alert to do the best for everybody that enters the Seminary gates.

We are glad to state that the Building and Campus are in better condition than they have ever been. There are some twenty-two acres in our Campus, which is situated high upon the banks of the Cumberland River. Out of this acreage, we have a garden spot, from which we have put up over 150 gallons of garden products.

We are looking forward to "chattering" time, as we have three fine fat hogs in our pen. Mrs. Lanier, of the Belmont Heights Baptist Church, solicited some chickens from friends up around Springfield, Tenn. We went to Springfield,

October 19, and received twenty hens, which Mrs. G. E. Fuqua of Adairville, Ky., through her ladies society, gave to the Seminary. Mrs. Fuqua has solicited some more from other friends and they will be forthcoming. The invitation is open and urgent for any one who will give us a chicken, hen or rooster. Just come by and drop it in the yard, or let us know, and it will be appreciated. We have a good hen-house and good chicken yard, so that, we are now prepared to take care of the chickens. We have a strong light near the hen-house and are ready to make it interesting for any one in the habit of visiting other people's hen-houses after dark.

We are grateful to the National Baptist Convention and to the Southern Baptist Convention, for standing guard over the American Baptist Theological Seminary. Providence was kind in selecting such men, for the watchtower as: Dr. E. P. Aldredge, Acting Executive Secretary, and Dr. A. M. Townsend, Chairman of the Board of Directors.

We are likewise grateful to Mr. R. W. Hailey, Office Secretary and Assistant, for his interest and splendid help in every line and phase of the work.

J. H. GARNETT, Dean,

Nashville, Tennessee.

### THE HOME COMING HELD AT EAST BAPTIST CHURCH

The Home Coming celebration of the East Baptist Church, Louisville, was both interesting and helpful. It began on Sunday, October 20, and closed the following Sunday evening, with meetings each night except Friday and Saturday.

Preaching, music, fellowship, and pageantry were features of the week. The speakers included the following brethren: W. M. Nevins and H. M. Bell, former pastors of the church; Johnnie Carter, who came to East Church when a lad; C. F. Deuson, a former member, now of Deer Park; C. L. Chang, of China; B. A. Anderson, Missionary to Africa; Harold Schaly, Brazil; John J. PreVol, St. Matthews Church; F. F. Gibson, Walnut Street Church; G. S. Dobbins, of the Seminary faculty. Mrs. F. F. Gibson, formerly of East Church, brought a very interesting message to the women on Tuesday evening.

The Pageant depicted scenes and faces back in the far-away days. The organization of the church, 1842; the organization of the Woman's Missionary Society, 1873; people who were or are missionaries, once members here; Clifton and Eastern Parkway Churches, children of East Church; these and other things were brought to mind. The present elected workers of the church gathered on the platform, and the other members in the audience stood. Then came to the platform, a group of boys and girls, pointing to the future.

Another feature of the week was the

exhibit room. In this were pictures of former pastors—including W. C. Buck, the first pastor—other workers and friends, old records, some hand work of interest, and a very old Bible. The decoration in both the auditorium and the exhibit room were beautiful.

Numbers of former members came home again, old memories were revived, and we hope the church was broadened through its look into the past, and helped in its life. Let us believe that in many ways it was a God-honoring week.

The first deacon of East Church was Jermie Bush. During the Home Coming there was in the audience his daughter, Mrs. Ida Bush Jasper, who is now a member of Carlisle Avenue Church, Louisville, and there was also present Mrs. Carrie Bush Krittenstaple, who is a member of East Church, and whose first husband was Jeremiah Bush's son. So you see we actually had present with us living people who were related to the first members of the church.

FRED G. TUCKER,

Louisville, Ky.

On Monday of this week we had a most pleasant visit from Dr. and Mrs. W. B. Riley, in connection with the trip Dr. Riley has been making over this section of America which he calls his "vacation," but on which he has spoken on the average of about two times every day in some city, as they have flitted in the automobile from place to place. Dr. Riley made an appreciated address before the Louisville Baptist Pastor's Conference on Monday morning, and spoke on Sunday at the Porter Memorial Church in Lexington. He has built a wonderful church in Minneapolis. We are sure he loves it with a great love, but it never prevents him from remembering to speak with appreciation of the Northwestern Bible School, at Minneapolis, which is also dear to his heart and which he established. Hundreds of students attend it annually, and there are about forty preachers among them this year. Dr. Riley is an extremely able minister of Christ, and no man preaches the Gospel with more faithfulness and spiritual dynamic. We asked him to write for the Recorder readers an article on "The Spiritual Usage of Meditation and Quiet." He smilingly consented. It is obvious to his many friends that he will have to preach that article at himself as well as others, for he is a child of this age in the matter of being ceaselessly on edge and anxious to go. We hope this distinguished minister will visit Kentucky and the South oftener.

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR

**BOILS**

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

## Royal Ambassadors Celebrate R. A. Focus Week, November 10-16

### Officers of State R. A. Chapter

The following officers were elected at the Camp.

**Ambassador-in-Chief:** Joe Cyrus,  
Louisville  
**First Assistant:** Roy Spurlock, Irvine.  
**Second Assistant:** Hiram Johnson,  
London.

**Recorder:** Elwood Wade, Louisville.

**Scribe:** Thomas Rae

**Custodian:** Harold Saunders, Shelbyville

**Steward:** Charles Perkins, Stearns

**Herald:** James Fultz, Harlan.

### To The R. A's of Kentucky

My Dear Royal Ambassadors: I don't think a day passes that I don't think of you. I have had a rare experience since I was with you in June. I spent the major part of September out in the far west where I visited the Indian Government School at Albuquerque, where there are several hundred boys. About fifty of them are in our B. Y. P. U. Then I visited the Indian Tuberculosis Sanatorium where there were boys who have tuberculosis. One boy said, "I know you." He was from North Carolina, and another boy said he knew me and he was from Oklahoma.

In company with Missionary C. W. Stumph I also visited the Government school in Santa Fe, New Mexico, where we have about one hundred boys and girls in the B. Y. P. U's. They represent twenty-five different tribes of Indians, principally from the west. Then our last visit was to Isletta where there are Pueblo Indians. I was in a number of their homes. Space will not permit me to tell you of the many things I saw while I was there. The roads were too bad for me to get out to Alamo to visit the Navajos, so I did not get to sleep in a Hogan.

Then I took the train and went to Arizona to see the Pima Indians at Sacatone, where Missionary Heard and his wife are teaching these Indians the "Jesus road." I spoke to them at the morning service and then we went out under the brush arbor and had a real dinner. We had service again in the afternoon. I wish you boys could hear those Indians sing!

I told the boys about you boys and about taking William to the R. A. Camp. Two or three of the boys said, "Take me next time!" Wish I could take you boys with me next time. You would see lots of things.

Boys, don't forget Philip. 3:10 and Philip. 4:19. Goodbye,

CHIEF BIG HORSE (J. W. Beagle)

### State R. A. Chapter

It is my joy to ask you to focus your lens toward the State Beagle Chapter of Royal Ambassadors. Our organization and annual meeting is in connection with the Kentucky Baptist Boys' Camp at Clear Creek. Through the officers of

our State Chapter rules for the Camp, suggestions for programs and improvements are made. Every year a demand for more Missions has come.

Stop! A bus wants by. It is in a hurry. Look! R. A's from all over the State are in their annual eight day meeting. What fun to hold an R. A. meeting with a Camp at the same time. Listen! Singing, "I am a stranger here." Joe Cyrus, the State Ambassador-in-Chief is calling the fifth annual meeting of Kentucky R. A's to order. It is June 19, 1936. Another glimpse. Boys going to bed next to boys never seen before—up early—pals now (time marches on)—missionary talking—offering being taken (it was \$22.00 last year)—missionary songs—boys being called on to give their whole lives to Jesus. Why? To focus R. A. boys attention to other boys, to cultivate love for others, to teach each boy Missions, to get them to support Missions, and to get some of them to be Missionaries. R. A's direct your gaze toward this fifth annual meeting of Kentucky R. A's. Counselors, get your boys looking our way.

L. O. Griffith.

### Why I Like R. A.

For about seven years I have been a member of the R. A. Surely an organization which can hold the devotion of a boy, during the years when he is naturally interested in running around on the streets and associating with chance acquaintances whose companionship may not always be profitable, must have some very worthwhile features. Now, what are these worthwhile features? Why have I been a member of R. A. for seven years?

As I see it, I have enjoyed two distinct benefits from my membership in R. A. First, R. A. offers educational advantages. As a Royal Ambassador I have learned practically all I know about Southern Baptists. I have learned about our State workers, who they are and what they do; also our State, Home and Foreign missionaries. I have enjoyed the two Mission Study courses I have attended and each time I received both inspiration and information from them. The ranking system of R. A. gives one the opportunity to memorize parts of the Scripture and facts about Missions, but while learning one is rewarded with parts of his R. A. badge, which gives him something for the work he has done.

Second, R. A. offers wholesome, social and recreational activities. The sports sponsored by R. A. and engaged in by a more or less select group, are so many and varied that they should interest every normal, healthy boy: football, baseball, basketball, tennis, horse-shoe pitching, swimming, hikes, picnics, in fact practically any clean sport you may mention. There are parties at spe-

cial occasions, such as Hallowe'en, Thanksgiving and Christmas, chaperoned by Christian leaders and attended by Christian youth. Banquets, providing food not only for the body, but also for the soul (a well trained, experienced missionary is always the principal speaker) are held annually. How we look forward to them! And, finally, there is the State R. A. Camp, at Clear Creek, the chief event of the year, which affords all members the opportunity of meeting fellow R. A. workers throughout our whole State and which alone, if all other advantages were to be disregarded, would be sufficient to make me an R. A. devotee.

Why shouldn't I like R. A.?

Joe H. Cyrus, Jr.

### "Why I Like To Be Chief Counselor to R. A."

Marvin Adams, Cynthiana, Ky.

There are many reasons why I enjoy this great privilege of working with our boys. Many times I have felt that one of our greatest failures as pastors has been the failure to properly develop our men. Perhaps the best place to begin to remedy this mistake is with the boys. I was impressed with the need of the R. A. work. Now with the R. A. chapter we have the full graded W. M. U. Some of the special reasons I enjoy this work are:

(1) The contact with the boys. A pastor should never lose his spirit of youth. He cannot lose it if he constantly associates with his young people. This intimate touch with a splendid group of boys has enriched my life and my ministry in many ways. In this way there is no false barrier between us. They understand the pastor and the pastor understands them. They come to the pastor with their problems, and look upon him almost as an older brother.

(2) Definite Mission Study. To lead R. A's one must have a ready knowledge of Missions, both at home and abroad. This is a challenge to constantly study Missions. The boys ask many questions that we feel we must be able to answer readily. We must be able to supply them with materials for their programs. The basis for all of these is found in World Comrades; but additional material always helps. Then too, a good book on Missions in a study course is a rich experience for the counselor.

(3) The R. A. Camp. To be R. A. Counsellor gives one a special reason to attend the R. A. camp each year. This is one of the greatest meetings among Kentucky Baptists at the present time. Our experiences at the last camp at Clear Creek were among the most delightful of a whole lifetime.

(4) The joy of seeing others grow. What a pleasure to see these boys grow in missionary knowledge! To have them

outline the chief mission fields in the State, the Southland, and in foreign fields. To have them tell of great missionaries like Livingstone, Carey, Judson and many others. The counsellor rejoices as he sees the boys becoming more and more missionary at heart. It is easy to see how this training will help them all through their lives.

(5) The thrill of seeing a good work

## News and Truths About Our Home Mission Work

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

It is far better to have the ungodly man's enmity than his society; by the former he is most hateful, by the latter he is most hurtful.

Through all the ages this has been the missionary motive; since Christ died for us, let us live for Him; since He gave Himself for man's redemption, let us give ourselves for the world's evangelization. For "Jesus' sake" has not only closed the prayers of Christians throughout the centuries, but it has also inspired their conduct.

### Fifty Thousand Dollars For Work in Cuba

We received a check the other day for \$50,000, income from the Ida B. Bottoms Trust Fund, for work in Cuba. This is over and above our budget and will be expended in building and repairing six churches, opening the Seminary, and re-establishing the Cuban-American College. Dr. McCall is already at work on this program. Architect's plans have been made for church houses at the following places: Cienfuegos, Vibora, Cruces, Placetas, Sancti Spiritus and Caibarien. We have forty young men and young women who have surrendered for definite mission work. More than thirty of these are young men who have surrendered to preach. The Seminary will open November 1st for these students. While they are in training in Havana, they will, on week-ends, be engaged in mission work at various places near Havana. The Home Mission Board feels that the way to evangelize a people is to train men and women called of God out of their own group for the preaching of the Gospel. We are following this course in Cuba. We hope in the next few years to double our mission work in Cuba through the training of these God-called men and women.

### Fleytes, Lopez and Company

We have just received a letter from Dr. M. N. McCall, Superintendent of mission work in Cuba, telling the story of the missionary work of two flaming evangelists, Fleytes and Lopez. Since we are announcing this week the expenditure of \$50,000 from the Ida B. Bottoms Trust Fund for work in Cuba, we feel that the story which Dr. McCall has given in his letter will illustrate the activities of our missionaries in the "Pearl of the Antilles." The story follows:

succeed. This work is on the proper foundation. It succeeds in a wonderful way when planned according to outlined suggestions in the R. A. Manual. Our chapter has succeeded from the very start. All of us look forward to the meetings with joy. I am never happier in my work than the evening for R. A. meeting. It is a good work, and what a privilege to have a part in it.

"The heading of this story is not a firm name, for the two mentioned are young Cuban preachers, pastors in Aguacate and Colon respectively. The Company is God, for they are laborers together with God. They have formed a partnership to extend the Gospel in places where there is now no Gospel preaching and where there is special need. The purpose and partnership grew out of a discussion at the Provincial Convention of Matanzas province in January of this year. Some brother kept referring to the fact that in all the province, with its nearly half a million souls, there was work in only four places. Brother Fleytes is not in Matanzas province, but he said his section of Havana province was so near the border line that he felt a personal responsibility, so the partnership was formed.

"Both young men began to extend their efforts beyond the immediate community, enlisting the aid of young men of the two congregations to hold services. It was not long before Fleytes had five missions in the surrounding country and Lopez had one in town and two others near by.


"In April they announced that they wished to make a tour, and asked that the Cuban Convention help with twenty dollars for the expenses of the trip. The Convention voted the twenty dollars and forgot about it. But the first of June, Fleytes and Lopez asked for a month's vacation, not to be spent resting, but in preaching in out-of-the-way places. They said, 'We wish to go out as the Apostles did, the two of us. We wish to see how little help we need to preach in the villages and country places. We will start in Havana, visit some of the churches along the way, but our purpose is to go where no one is working.'

## HEADACHE RELIEF!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

They came to Havana the first Sunday in June, told the brethren what they expected to do and asked their prayers. The congregation took a collection, some of the Sunday School classes helped in a small way, and they asked for the twenty dollars that had been voted at the Board meeting.

"After forty-three days they came back to Havana to tell their experiences. Their story sounded like the Acts of the Apostles. It was the rainy season, yet they had preached every day and had visited thirty communities. Thousands of tracts had been distributed and a number of Bibles and Testaments had been sold. Doors had opened to them everywhere. In only one place was the door closed against them. They found in out-of-the-way places persons who had heard the Gospel elsewhere, had been convicted, but had never had an opportunity for further knowledge. They found a few Baptists hidden away in obscure communities, and were received with open arms by them. They preached in small towns where the whole population turned out to a park meeting. In Mocha the officer of the military post invited them to preach to the soldiers, and placed the barracks at their disposition as a chapel. They followed leadings that took them across the provincial border where they were gladly received. In the forty-three days they baptized forty-three candidates, most of whom at some time in the past had had slight contacts with the Gospel. They carried many blessings to others, but felt that they had received the greater blessing. As a result, several new preaching points have been opened;



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

## How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

where occasional visits are made either by them or others."

The firm of Fleytes, Lopez and Company will revisit the communities where they preached in June and July, not in the same way but taking a few days each month and going to a few places each time. Dr McCall was with them last Wednesday at Madruga and a splendid meeting was held. It was pouring down rain outside, but the little hall was filled. They have rented the place for two dollars per month and are having regular services there now. Next door to the little hall there is a family, eight of whose members have been baptized. It is almost literally "the church that is in their house," and while it seems pitifully humble it is a great joy to them. They made benches enough to seat sixty persons, and they borrow the neighbor's chairs when the preacher comes. One old man said, "Our church needs painting and we expect to clean it up as soon as we can. Just now nobody has any work, and we are not able to buy the paint."

Dr. McCall says, "We feel that the work of Fleytes and Lopez is getting down to rock bottom, and we try to help them all we can." We, here in the homeland, can at least give them our prayers and our moral support.

#### Remarkable Conversions in Home Field

We are planning to give to our people some instances of remarkable conversions in Home fields. We feel that nothing should stimulate mission interest more than to know that our missionaries are winning souls to Christ. I have written to the missionaries asking each one to give the most remarkable experience he has had this year in winning a soul to Christ. We have reports from a number of them and from time to time, as space will allow, we shall give on our page of the denominational papers these experiences. We are giving in this issue the experience of Brother Thos. J. Wamego, missionary to the Indians in Oklahoma. The story of the conversion of Joe Garcia and wife follows:

#### The Conversion of Joe Garcia and Wife Thomas J. Wamego

"Before I write my story of the individuals won to Christ, I wish to tell you of the number of conversions, baptisms and additions by letter since coming to this field. You know, I was transferred to this field from Webber's Falls the first of February. Since then we have had fifty-eight conversions, fifty-one baptisms and eighteen by letter, sixty-nine additions in all.

"Now, let me tell you about a most interesting experience in leading a man and his wife to Christ. Joe Garcia was a Mexican who had married a Pinca Indian. He was sick when I first met him. On my visit I noticed that he was worried and as soon as I could make an opportunity I spoke to him about the love of Christ. I told him what Christ

had done for me and assured him that Christ would do the same thing for him. I read out of my New Testament and urged him to accept Christ, which he did.

"He had been a Roman Catholic all of his life. He said that the priest told him that Christ was dead, 'but I find Him to be very precious to my soul. The more I hear about Him, the more I love Him.'

"After Joe made his surrender, I went to see him again and had the opportunity of speaking to his wife about her soul. I laid down God's plans for salvation through His Son, Jesus Christ. I told her 'what He could do for others He can do for you.' I talked to her for some time about the Lord Jesus and urged her to accept Him as Lord and Master. She assured me that she would, but later on I noticed that she had not made a complete surrender, and so I spoke to her again and urged her to make a complete surrender to Christ, but she said it was mighty hard to do, 'I have been a very bad woman.' I told her that Jesus came to save wicked people, but she did not make at that time a complete surrender. She was indeed a very wicked woman—a gambler, a drunkard and immoral.

"Some time after that she came forward at our revival meeting and made a complete surrender. There was a complete change in her life, such a marvelous change that it was strange to behold. She comes now to our services, rain or shine. The Gospel is mighty and if we could only preach it to all of the Indian people, it would transform their lives, but many of our people have never heard of Christ."

#### FOX AND SAXTON IN GREAT MEETING IN ATLANTA

I have just closed a meeting with Dr. Arthur Fox for Dr. A. T. Allen of Jackson Hill Baptist Church in Atlanta. This church, as perhaps you know, up until the past few months, has been in a religious slump. Dr. A. T. Allen who came to Atlanta from Chattanooga four months ago to this church, has built within the hearts of his people an unusual Christian spirit.

Since his becoming pastor of this church, he has had eighty additions in four months.

When Dr. Fox began two weeks ago, the church was really in the spirit of evangelism. The revival that has now closed was considered the greatest in-gathering in its forty-seven years. There were 107 additions, eighty-five of whom were for baptism, making a total of 187 in the past four months and two weeks.

I have had the pleasure of being with some of the outstanding servants of the Lord. I have never seen such a demonstration of a Christ-filled man as Dr. Arthur Fox. His presentation of God's word brought into view every

phrase of church life—also home, State and nation.

His sermon Sunday afternoon, October 27—"God, United States and History"—was considered an outstanding masterpiece. An outstanding minister of Atlanta said of it: "It was a masterpiece of interpretation of our times, spoken with the eye of a seer, with the mind of a sage, and with the voice of a prophet."

Dr. Fox assisted Dr. Allen in the meeting in Chattanooga prior to his going to Atlanta. In this meeting in Chattanooga there were 117 additions, ninety-seven of whom were for baptism.

Wonderful courtesy and consideration were shown us while in Atlanta. I sang for Dr. Knight at the Tabernacle Baptist Church in the Agoga class every Sunday morning—which was broadcast. John Huffman was the leader of the men's choir. I sang in Dr. Fuller's First Church during the Association, and over at Druid Hills Church, and was entertained by the Seth Parker Club while in Atlanta. We used the W. G. S. T. radio every day while we were there. Dr. Fox begins a revival this week in Huntington, West Virginia, at the Highlawn Church for Pastor Reeves. I hope to assist him in the meeting.

VERTNER SAXTON,  
Gospel Singer.

Lexington, Ky.

Rev. Jackson Jones, pastor of the Everts Baptist Church, has had with him the Rev. Andrew Kealth, of London, Ky., in meetings.

Pastor Roy L. Puckett, of Mt. Washington, Ky., has been in meeting with Pastor O. L. Overlin, at Buffalo. It was a successful meeting, with twenty-five additions to the church.

Dr. Ralph A. Herring, of First Church, Ashland, Ky., is now in meetings with Pastor A. D. Odom, and the Mays Lick Baptist Church. The meetings will continue through November 8.

Brother W. C. Skinner, of Murray, Ky., recently closed a two weeks' meeting with the Twelfth Street Baptist Church, Paducah, Ky., resulting in eighteen professions of faith, and fifteen additions to the church. Rev. A. E. Lassiter is pastor at the Twelfth Street Church.

AUDITS  
SYSTEMS  
TAX SERVICE

E. B. FONTAINE

Certified Public Accountant

Kentucky, Home Life Bldg.

Louisville,

Kentucky

## Kentucky Baptist Student Union Convention

Kentucky Baptist Students will meet for their annual convention during the week-end of November 15-17, 1935, with the Calvary Baptist Church, Lexington, Ky. Approximately 300 out-of-town delegates are expected to attend this meeting, representing every College in the State.

The Baptist Student Union strives to promote the religious work on our college campuses by keeping the students while away from home, in direct contact with the local church. It is Southern Baptists' great contribution to our colleges, and a method for the training of our future leaders.

There are ten active B. S. U's in the State, on different college campuses. Four of these are in denominational schools, and the other six in tax-supported schools: Bethel Woman's College, Miss Lida Lee Atkins, president; Campbellsville College, Kelly Thurman, president; Cumberland College, Lewis Roberts, president; Georgetown College, Charles Horner, president; Bowling Green Business University, William L. Cofer, president; Eastern State Teachers College, R. H. Falwell, Jr., president; University of Louisville, Miss Josephine Nightingale, president; University of Kentucky, Robert Denny, president; and Western State Teachers' College, Albert Hogg, president. Aside from these there are correspondents in most all other campuses of the State.

Students from all these colleges, under the leadership of these presidents and correspondents, will come to Lexington for the convention. There they will discuss their plans, and also come into a closer touch and walk with Christ.

The challenging key-note, "Sharing Christ with a Waiting World," will be used. College students are striving to share their Christ with their fellow students. This will be one of seventeen other such conventions which have met within the last month to discuss this same topic. Christ will be shared all over the South with a greater impetus and with greater enthusiasm due to these inspirational and devotional meetings.

No effort has been spared on the part of the program committee in arranging the best possible for these meetings along the line of speakers and leaders. Give the students the best possible, since the Master expects their best from them.

Prof. Chester Swor from Mississippi College, Clinton, Miss., will have charge of the devotionals for the entire meeting. The devotionals are probably the most important part in a Student Convention. Professor Swor is capable as no other, through his devotionals, to lead the young people to walk with Christ. He has the necessary experience for such a task, for at present he has charge of the

religious work of the students in the College where he teaches.

Dr. Robert G. Lee will bring the opening message of the convention, on Friday night. His message will be on the subject: "Christ Summons Us To Share." To those who know Dr. Lee, he needs no recommendation. He is pastor of the Bellevue Baptist Church, Memphis, Tenn. A scholar, gentleman, orator, and above all a Christian.

Dr. Charles L. Graham, of the Crescent Hill Baptist Church, Louisville, will speak on Saturday morning on the subject: "Sacrifice, an Essential Element of Christian Living." Dr. Graham is well known to Kentucky Baptists, and has been an inspiration to students during his entire ministry.

Dr. John R. Sampey, President of the Southern Baptist Convention and President of our Seminary in Louisville, will be with us for two meetings. On Saturday night he will speak on "Need of Christian Principles in the Life of our State and Nation," and on Sunday morning on "Have Faith in God."

Dr. C. M. Thompson, State Mission Secretary; Miss Mary Nelle Lyne, W. M. U. Secretary; and Byron C. S. DeJarnette, B. Y. P. U. Secretary, will be with us and contribute to our program.

Dr. G. S. Dobbins, one of our greatest authorities in Sunday School work, and professor in our Seminary in Louisville, will teach the Sunday-school lesson. Aside from these, several students will bring us messages, all contributing to the success of the meeting.

Four general conferences will be held on Saturday afternoon on four vital subjects. Discussions in "Student Problems of Beliefs and Doubts," "Problems of Maintaining Christian Standards," "Sharing Through Missions," and "Problems of Prohibition, Racialism, and Nationalism," will be led by Prof. Chester Swor, Prof. Carl Fields, Rev. John Mein of Brazil, and Dr. J. B. Weatherpoon.

This will be a spiritual meeting, and not an attempt to solve our social, economical, or political problems. The meeting is to glorify Christ, and Christ only. Christ is the only hope of the world, and He is to be magnified on our campuses.

Those interested in our youth should attend the meetings, and help the students in "Sharing Christ With A Waiting World."

The first session will be held on Friday night, and the last session on Sun-

day afternoon. Three days with Christ and for His work.

JOHN GORDON MEIN,  
Georgetown, Ky.

### SEMINARY ALUMNI BANQUET

The Seminary Alumni of Kentucky will hold their annual meeting at Ashland, Ky., on Wednesday at noon at the First Christian Church where the luncheon will be served. The space there is ample for all who desire to attend and the plates will be served for sixty cents each. It is hoped that there will be a large attendance of the Alumni. Get your tickets early after arrival at Ashland so as to assure a place. The program will be one of interest.

OWEN F. HERRING,  
President Alumni Association.

A meeting is now in progress at the Harlan Baptist Church, of which Rev. W. J. Bolt is the pastor, Dr. T. C. Crume doing the preaching.

Bro. E. J. Caldwell has had a very fine revival with the Kentucky King Baptist Church, of which Rev. W. F. Roaden is the pastor. The results were seventeen additions to the church. The church was enlisted in a general way in its financial obligations. This included pastor's salary, the Co-operative Program, also the Hundred Thousand Club.

## Kentucky Baptist Hospital

810 Barret Ave., Louisville, Ky.  
EAST 2646

Owned and Operated By  
Kentucky Baptists

November 15  
Begins Eleven Years  
of Constant Service  
to Suffering  
Humanity.

H. L. DOBBS, Superintendent

### "BANDED TOGETHER TO HELP ONE ANOTHER"

A Christian Society for Christian people . . . organized not for profit but to assist those who have been bereft of loved ones. Death benefits to \$1,500.00. Average cost only \$5.00 to \$12.00 per year. Ministers and others please write to us for territory.

AMERICAN CHRISTIAN BENEVOLENT SOCIETY, Rushford, Minn.

## Baptist Training Union Department

BYRON C. S. DeJARNETTE,  
State Secretary

Nov. 12-14—General Association, Ashland First.

Nov. 15-17—State B. S. U. Convention, Lexington Calvary.

Dec. 31, 1935-Jan. 3, 1936—Southwide Conference, Birmingham.

### New Unions

**Eastern Region**—Bracken Association, Carlisle Church, Intermediate.

**Central Region**—Henry County Ass'n., Orville Church, Junior.

**Western Region**—Ohio Valley Ass'n.—Sullivan Church, Senior.

**Blood River Association**—

Murray First, Senior.

Murray First, Intermediate.

Flint Church, Senior.

Salem Church, Senior.

It is a joy to report these Unions. When new Unions are organized please report name and address of Director, Presidents and Leaders.

### Study Course at Utica, Daviess McLean Association

Miss Grace Morehead, of Owensboro, and Rev. Paul Fox, of the Seminary, were teachers in a recent study course at the Utica Church in Daviess-McLean Association. Rev. George C. Lovan is pastor.

### Paris In Elkhorn Makes Progress

The Training Union of First Church, Paris, in Elkhorn Association, Central Region, is making progress. It now has seven B. Y. P. U's and B. A. U's and an enrollment of 123. The entire enrollment, five new members and eight visitors were present on a recent Sunday night.

### Regional Conventions

**Central**—The complete report of the Central Regional Convention has already been written by Miss Reva Ford, of Pendleton, the Secretary-Treasurer of the Convention and may be found in last week's issue of the Western Recorder. I am still thinking of the inspiration and fellowship of that meeting and of the fine way in which Pastor Huyck, Director Insko and the Paris Church took care of us.

**Eastern**—The comments on the Eastern Convention were published in the Western Recorder for October 31.

**Southeastern**—President A. Joe Asher of Pineville, has this to say in commenting on the Convention which was held at Springfield:

"Personally, I feel that enough praise cannot be given to the splendid folk of

Springfield who so graciously received us into their homes and elaborately entertained us. The splendid spirit of cooperation on part of those attending the meeting was to me also another outstanding feature, along with the fine response of those on the program."

For one who attends all five Regional Conventions it is easy to say after each one that it was the best and the church left nothing undone in the entertainment. At any rate Pastor J. N. Binford, and the Springfield Church, Director Albert Goatley, and all the Committees working with him, and the homes and people of Springfield certainly prepared in a fine way for us. Night and day they were "on the job." We still remember the inviting auditorium, the hospitable homes, the attractive and enjoyable banquet, and the happy expression of the committees that cared for us.

The Convention was one of the best we have had in this Region. The total registration was 238. There were several large delegations. President A. Joe Asher presided efficiently. The devotionals were brought by Rev. C. T. Ricks, of First Church, Corbin. As has been true in each Convention, the most impressive session was the Sunrise Consecration Service on Saturday morning conducted by Mr. Ricks on "What Hast Thou Given?" All of the congregation except seven came forward in dedication of their lives to do the Master's Will. The Keynote Message on "Give Ye" given by Pastor J. O. Carter, of Burgin, rang true. A fine message was brought at the banquet by Dr. R. E. Dillon, of First Church, Frankfort. The Convention reached a high hour Friday night when Dr. W. E. Hunter, of First Church, Somerset spoke on "God Gave." State President D. H. Daniel spoke on "Make Kentucky Dry For Kentucky Youth." The meeting closed Saturday afternoon with a message by Pastor R. M. Gabbert of Lancaster.

The Convention will meet next year with First Church, Richmond.

**West Central**—In the Western Recorder for last week L. C. Roberts gave a good account of the West Central.

It is also my great pleasure to register my appreciation of the Regional Officers, those on the program, and Pastor Barbe and his church at Franklin for the fine way in which they took care of the Convention. It was one of our very greatest meetings.

**Western**—From the moment on Friday morning when the Robinsons of Owensboro began the Song Service until Pastor Bailey Davis, of Cadiz pronounced the benediction Saturday afternoon the Western Regional Convention at the First Church, Murray, was one of the best ever held. Even then its influence had only begun. We expect another report to be printed more completely, but I wish now to express my appreciation to the Regional Officers, all who had a part on the program in any

way, and to Pastor J. E. Skinner and Director R. W. Churchill and the Murray Church and people who took care of every detail both in preparation for and during the Convention in such an unusual way. The people really gave themselves to make it a success.

On Sunday morning and night following the Convention it was my privilege to worship with the people in the regular preaching, teaching, and training hours of the First Church, Murray. It was a blessing to hear two messages from the beloved Dr. Skinner. On Sunday night it was inspiring to visit the six Unions and to look upon the Training Union in General Assembly with several more than one hundred present. Since its organization over a year ago this Union has made a most marvelous growth. It has some splendid workers and great possibilities.

### Blood River Association at West Fork

On Thursday, October 24, it was my great joy to speak to the Blood River Association in session at West Fork Church, six miles from Murray. It was a beautiful day and the attendance was large as indicated by the crowded house, the many people who were in the yard and the large number of cars. I was there at the most gracious and kindly invitation of the outgoing Moderator, Pastor J. E. Skinner, of the First Church, Murray. The incoming Moderator, Pastor R. F. Gregory was very considerate in allowing me the best hour of the whole day, as I saw it, for my message on the Training Union. I never spoke to a more attentive and responsive congregation. The Association voted to hear as one of their regular reports next year the report on the Training Union and a Committee was named. The meeting was one of Spiritual power.

### Fourth Southwide Conference

In a letter from our Southwide Secretary, J. E. Lambdin, dated September 3, he had this to say even that early: "I am in Birmingham this week, and am

**CLEAN EYES ARE HEALTHY EYES**  
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

**LEE E. GRALLE CO.**  
INCORPORATED

**Funeral  
Directors**

1330 SOUTH THIRD STREET  
LOUISVILLE, KY.

PHONE Magnolia 0771.

happy to tell you that preparations for the Conference are going forward in a wonderful way." You know that now, two months from that time, preparations are being made in a great way. Let us pray for this unusual meeting.

#### RECORD OF ATTENDANCE

##### Baptist Training Unions reporting enrollment of 100 or over

October 27, 1935

	Att.	Vis.	En.
Bowling Green, First	163	19	242
Louisville, Grace	140	.....	155
Paris, First	123	8	123
Lexington, Porter Memo.	119	18	169
Cox's Creek	115	3	123
Oneida	114	2	130
Taylorville, First	109	16	134
Harrodsburg	108	12	134
Akron, Ohio, Calvary	106	20	120
Louisville, Beechmont	102	15	137
Louisville, Crescent Hill	101	19	143
Louisville, Bapt. Temple	100	22	127
Paducah, Immanuel	96	32	159
Hopkinsville, First	96	14	126
Pineville, First	94	3	149
Owensboro, Third	93	13	125
Owensboro, First	89	31	113
Elsmere	88	4	110
Danville, Lexington Av.	79	7	112
Lexington, Grace	62	7	119

### Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

#### MRS. SALLIE NEWTON VANNATTA

Mrs. Sallie Newton Vannatta was born July 8, 1853, on a farm near Chestnut Grove, owned by her father and mother, Thomas and Bartha Newton, and died at her home near Clay Village, October 7, 1935.

She made a profession of faith in Christ during a meeting, conducted by Rev. B. F. Hungerford, in the fall of 1871 and united by baptism with the Clay Village Baptist Church in whose fellowship she lived for more than sixty-four years.

She was married to Thomas Vannatta, September 30, 1873, to which union were born three children: Ernest, William Warren and Verna Olivia. Both of the sons and her husband preceded her in death, leaving to mourn her departure one daughter, Mrs. W. W. Horner, Shelbyville; two sisters, Mrs. W. J. Montgomery, El Segundo, Calif.; and Mrs. Sam V. Sleadd, Shelbyville; four grandchildren, Mrs. Richard Buchanan, Selma, Ala.; Rev. Paul G. Horner, Louisville; Mrs. Marvin Armstrong, Shelbyville and Charles W. Horner, Georgetown; and three great grandsons, Wallace Allen, Richard, Jr., and Billie Gaines Buchanan, Selma, Ala.

For many years she gave herself unstintingly to the cause of Christ and the

welfare of her family and neighbors, but toward the end of her earthly pilgrimage she lived almost entirely for those closest to her in the ties of blood.

During her last illness of several months she spoke often of the life beyond, saying many times: "Jesus is with me," a short while before her redeemed spirit took its flight into Paradise she seemed to catch a glimpse of supernal splendor as she talked about "the lights" while her face was radiant with a heavenly glow and a few moments before she died she lifted both hands upward as if to take hold of unseen hands that reached down to lift her into celestial glory.

Her funeral was conducted on Wednesday morning, October 9, in the Clay Village Baptist Church in the presence of a large congregation by Rev. W. C. Harrison, Bagdad, assisted by Rev. Norman Price, her pastor, and the Simpsonville Baptist Male Quartette, and her mortal remains were laid to rest in beautiful Grove Hill Cemetery, Shelbyville.

Truly her life was a living witness of Christian faith, fortitude and service, and her death was a triumphant testimony to every Bible doctrine, especially the doctrines of salvation by grace, the immortality of the soul and the eternal felicity of the righteous.

W. W. HORNER, her son-in-law,  
Shelbyville, Ky.

#### DEACON J. L. BARROW

Whereas, God in His infinite wisdom, called from our midst Deacon J. L. Barrow, a deacon in the Post Oak Baptist Church, Bethel Association.

Be it therefore resolved:

First, That he will be deeply missed in his church which had his interest and prayers.

Second, That to his family, we extend our deepest sympathy, and pray that our Heavenly Father may sustain and comfort them in their sorrow.

Done by order of his church.

REED RUSHING, Pastor,  
Russellville, Ky.

#### PASTOR GEORGE W. JARBOE

After several weeks of illness, Rev. George W. Jarboe passed to his reward. Funeral services were conducted at the Packard Baptist Church of which he was pastor, Rev. Sam Petrey, Jr., and Rev. Douglas Sams officiating.

Brother Jarboe leaves wife, Anna Humble Jarboe, two sons, George and David, one Brother, Lee Jarboe; one sister, Mrs. Melt Foley, of Williamsburg; together with a host of friends to mourn his going.

Brother Jarboe was deeply consecrated, wide awake, loyal to the task to which the Lord had assigned him.

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

His body now remains in the Williamsburg cemetery to await the resurrection of the sleeping dead "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them." (Rev. 14:13).

M. R. LOVETT,

Williamsburg, Ky.

#### HICKERSON GREEN BOONE

We, the Committee on Resolutions for the Trenton Baptist Church submit the following:

Whereas, it has pleased God to call from our midst on October 1 our beloved friend and brother in Christ, Hickerson Green Boone. Therefore, be it resolved:

First, that in his death Trenton Baptist Church has lost a loyal and faithful member and the community a valuable citizen.

Second, we thank God for the life and Christian example of this brother whose memory we will ever hold in reverence and love.

Third, that we extend our deepest sympathy to the bereaved ones, and commend them to the Heavenly Father who alone is able to comfort.

MRS. FRANCES FOLEY,  
R. T. RAMSEY, Committee.

#### MRS. SUDIE GARDINER

The Angel of Death visited the Cecilian Baptist Women's Missionary Union on August 29 and took from our midst a dear and loving member, Mrs. Sudie Gardiner, wife of Havre Gardiner.

"We loved her, yes we loved her, but Jesus loved her more, And has called her to yonder shining shore, The golden gates were opened, a gentle voice said 'Come,' and with farewells unspoken, she has entered home."

Therefore be it resolved:

First, That in her death the W. M. S. has sustained a loss which cannot be replaced.

Second, That God may comfort the bereaved family in their sorrow, especially the husband who must feel her loss deeply.

MRS. CHARLIE HAYDEN,  
MRS. JOHN WOOLDRIDGE,  
MRS. J. A. BUCHANAN, Com.  
Cecilia, R. R. 2, Ky.

## The KENTUCKY HOTEL

FIFTH AND WALNUT STREETS

LOUISVILLE, KENTUCKY

### FIVE POINTS TO REMEMBER

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

It will be a pleasure to serve you in

"YOUR HOME IN LOUISVILLE"

**SECRETARY C. M. THOMPSON IN LONDON**

I do not mean London, England, but London, the Capital city of Laurel County. The occasion of his coming was a rally being staged by the churches of Laurel River Association. At the recent meeting of the Association it was decided to have such a rally in favor of the Co-operative Program; such a rally to be both for information and inspiration.

We sent an invitation to our beloved Secretary and happily for us he was able to accept the invitation and came to us with a great address on both the Co-operative Program and Tithing. Although the meeting was in the afternoon we had a fine congregation, fifteen churches being represented with six pastors of the Association.

Since it was an Associational meeting we had invited a number of our brethren from out of town to come and take charge of the singing and this added much to the pleasure and profit of the meeting.

The Lord gave to us a wonderful day, glorious sunshine all day, and the folks were happy and unusually responsive to both the address of our visiting brother and to the singing. If the other associations throughout the state had rallies such as we had I am sure the results will be far-reaching. This writer believes that a new day has come to our

churches in this part of the state and a new spirit is in our people. In Laurel River Association we are to have this year an associational missionary for full time, and no extra expense to the State Board. Through our Evangelist we are proposing to put on a three point program—Evangelism, Enlistment, and Colportage,—seeking the lost, enlisting the saved and giving out information to our people—taking subscriptions for our State paper, selling Bibles, good books, distributing tracts, etc. We believe that all this is fundamental if we expect to build up our churches in the Faith and training them in Christian service.

Yes, our Rally was a glorious success and we were exceedingly happy in having with us our beloved Secretary.

R. P. MAHON, Pastor,  
First Baptist Church,  
London, Ky.

**BAPTISTS ENTER NEW BUILDING AT ST. MATTHEWS**

Baptists of the State, as well as Long Run Baptists, are rejoicing with their brethren at St. Matthews, upon the completion of their beautiful new edifice on Breckenridge Lane and Willis Avenue, St. Matthews.

God always honors faith. With insurmountable obstacles on every hand, they launched out into a building program

in April with only \$36.00 in the Building Fund Treasury. Barrier after barrier removed because of their faith in God and determination that it was God's will that a Baptist Church be built in that growing section of the city.

The membership responded in a wonderful way, financially speaking. Friends outside the membership also responded generously to make it possible for them to go ahead with their building. Slowly but surely they have moved forward, until their dream is now a reality.

On next Sunday, November 10 we will enter our new building. The occasion will be marked by an appropriate program. An all day service has been planned with a good program of music and speaking. Everyone is invited to attend these services.

JOHN J. PREVOL,  
St. Matthews, Ky.

Field Worker H. B. Veach, of Harlan, Ky., has been with Rev. E. J. Caldwell, and his good people at Loyall, Ky., the meeting ran for two weeks and a general good was done along many lines of the church life. The main object of the meeting was to build along constructive lines. There were some few additions to the church, but it was more of a church revival. Brother Caldwell, has done a fine piece of work with the Loyall Church.

# Healing Humanity's Hurt

The Southern Baptist Hospital has been in operation less than ten years. In that time it has made the following record:

SERVICE		FINANCIAL	
Days of Service .....	375,000	Cost of Plant .....	\$1,232,000
Days of Free Service .....	40,000	Debt on Plant .....	375,000
Days of Part Free Service .....	60,000	Co-operative Gifts .....	235,000
Cost of Free Service .....	\$ 320,000	Operating Income .....	2,800,000

Has never closed a year with a deficit. Has paid interest and bond maturities promptly the day they were due. Owes no current bill save for purchases made during the current month.

## SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS

LOUISIANA