

WESTERN RECORDER

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No. 7

Worldliness in the Church

WORLDLINESS in the church obscures the Cross, and "the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). It is the work of the Holy Spirit, now that the Saviour has been lifted up, to draw those who are called by Calvary's Cross. It is His work through the church to keep the Cross of Christ luminant against the dark background of the world; to render the life of each member a bright reflection of Him who is the light of the world. If, as world-conforming churches now claim, "music, drama, architecture, painting, and the allied arts" were vital to this all-important object of keeping the Gospel clear before the eyes of the world, it would have been taught by the Saviour and the Apostles, but it was not.

The world's spirit in the church misconstrues its goal. For long now we have become accustomed to hear religious talk in conferences as though the church was to bring in the Kingdom of God. The alliance of an evolutionist philosophy with the supernatural teachings of Christianity has largely accounted for the strange misdirection. From the popular pulpit discourses it would appear that the church of Christ is a vast philanthropic agency whose evangelistic, educational and international enterprises are destined to bring about the millennium. In order to hold to this position these leaders find it necessary to throw overboard much of the eschatology of the New Testament.

Of this situation Professor Brunner, of Zurich University writes: "The pastor's study, once a room in which a man humbly subjected himself to the eternal Word, has become transformed into an office for numerous social agencies. The sermon is a piece of applied popular ethics. The birthright of the Gospel is sold for the pottage of practical success and immediate popularity. For the study and preaching of Biblical revelation there has been substituted sociology, psychology, pedagogy, such sciences as seem to bring immediate results." Thus are the true goings of the church of Christ being hindered and destroyed. Thus is the spiritual power of the church being paralyzed. Thus is the church enslaved by an atmosphere and outlook in which it would be almost a miracle if a lost soul could find the way to Christ.—Prof. C. W. Hale Amos, of Cambridge, in "The Church or the World."

Devotional and Religious Thought

GOD IN HISTORY

The fifteenth century was one of turmoil and persecution. But have you noticed how much it produced? Did it not produce Luther who walked out of a miner's hut and lit a lamp in the darkness? Calvin who told the libertines of Geneva that they could shoot him in his pulpit if they wanted, but when they did he would fall on the open Bible? John Knox who made queens turn pale? The Huguenots of France? The great old Covenanters of Scotland? The liberty-loving folk, the Dutch of Holland? Did not that most turbulent period of English history produce Hampden, and Cromwell with his Ironsides and—the Puritans? Was not God's hand in that turbulent and stormy center? Yes. And may such knowledge cause us to see beyond the fever and the pain of the present day, with its changing thought and emphasis, to that far-off divine event toward which the purposes of God lead and to which the plans of God point! God in history! Just as much in history as the sun is in His tabernacle in the heavens! Let His name be praised!

—R. G. Lee, in *The Pilot*.

NOT OF THIS WORLD

"They are not of the world, even as I am not of the world."—John 17:14,16.

In the last night our Lord took pains to make clear to His disciples the impassable gulf between Him and the world, and between them and the world too (John 14:16-21). He had said of the Spirit: "The world cannot receive Him, because it seeth Him not, neither knoweth Him." "Because ye are not of the world, therefore the world hateth you."

One great mark of the disciples was thus to be that as little as Christ was of the world, so little were they to be of the world. Christ and they had become united in the cross and the resurrection; they both belonged to another world, the Kingdom of heaven. This separation from the world is to be the mark of all disciples who long to be filled with the Spirit.

How is it that faith in the Holy Spirit is so little preached and practised in Christendom? The world rules too much in the life of Christians. Christians live too little the heavenly life to which they are called in Christ Jesus. The "love of the world" (1 John 2:15, 16); "The lust of the flesh," pleasure in eating and drinking, in ease and comfort; "The lust of the eyes," delight in all that the world offers of beauty and possession; the vain glory of life, the self-exaltation in what the wisdom and

power of man has accomplished—all this robs the heart of its susceptibility and desire for that true self-denial that fits for receiving the Holy Spirit.

Let each one who would take up the Pentecostal prayer for the power of the Holy Spirit examine himself whether the spirit of the world is not the secret of that lack of love of prayer which is absolutely necessary in all who would plead the promise of the Father. May the Lord write this deep in every heart, the world cannot receive the Holy Spirit! "Ye are not of the world, even as I am not of the world."

—Andrew Murray.

THE GIFT OF SELF

Once an Indian lived alone, hunting and trapping in the Selkirk Mountains. His family had all been killed by a band of white hunters, and he grew up a wild man. At length another trapper, a white man, came to the mountains to live. He was kind and patient and gradually the wild boy came to trust him and love him, and slowly he entered into the love of Jesus Christ, as the white man taught him. After many months of thought, one moonlit night on top of a noble peak, the young Indian dressed himself in all his heathen finery, took his friend's hand, knelt and prayed silently. Then he rose and made his confession of his new purpose, suiting the action to the word:

"Indian lay down blanket.

Indian lay down pipe.

Indian lay down tomahawk.

Indian lay down Indian."

—Selected.

THE STATUE THAT LACKED ONLY ONE THING

Do you remember the story of the young artist who had wrought so long upon an angel statue and concealed himself that he might hear what the master Angelo would say about it. The master came and looked upon it and with breathless suspense the young artist waited and listened for his verdict. And as he listened he heard Michael Angelo say, "It lacks only one thing."

So near broken-hearted did the young sculptor become that he could neither eat nor sleep, until one in deep concern for him made his way to Angelo's studio and inquired what it was the statue lacked, and the great artist said, "Man, it lacks only life. If it had life it would be as perfect as God Himself could make it."

Many people honestly fail to understand this. They cannot see the dif-

ference between a man's morality and a Christian's righteousness. Why a moral man should not simply grow better and better until he is good enough to enter the Kingdom of God, they say they cannot see. But it is the difference between a lifeless statue and a living soul. The difference between a man's morality and a Christian's righteousness is not one of quantity, but it is one of quality.

—Wm. E. Biederwolf in
The Presbyterian.

UNAFRAID

"Jehovah is my light and my salvation; whom shall I fear?"—Psalm 27:1-6.

If we are troubled and afraid, anxious and worried, it is because we do not remember our Father in heaven. We do not talk with Him. We do not realize that He is with us, watching over us. We are living alone in the world, and it is a dark and fearsome world unless God is our light and our salvation.

When Henry Clay Trumbull was a little boy, he used to turn toward the large bed on which his father lay, and ask, "Father, are you there?" Then, when the answer came, "Yes, my son," he went to sleep with no thought of harm. When the little boy became an old man, every night before going to sleep he looked up into the face of his Heavenly Father, asking, "Father, are you there?" The answer came back, "Yes, my son."

We shall do well to hold ourselves strictly to this test of confidence. Not till we are unafraid are we surely children of the heavenly Father. Not till we rest peacefully in Him do we really know the joys of sonship.

—Amos R. Wells.

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

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Power of Holy Spirit Manifest In Manchukuo Revival

CHARLES A. LEONARD, F. M. B. Missionary in North China

GOD is so good that He sometimes gives us more than we ask for. This is because of His nature, and in answer to the prayers of earnest followers of the Lord who pray for His work out here in Manchuria.

We have been longing for a real revival among Baptist groups and others here in North Manchuria, and during the past two years God has so blessed us to a considerable extent, but there has been a longing for greater blessing. One of our greatest needs was a Bible Conference.

I

THE first conference has now recently been held, attended by Christian workers and laymen from many places where we have work; and God has given us a revival! The Bible conference became more than a Conference. It developed into a great revival. The writer has never seen anything like it.

The leading speakers for the meetings were Pastor Kuan Shou-Sung of Pingtu, Shantung, who has been greatly in the North China revival, especially in Shantung Province, and other sections of China; also Mr. Ko Hung-Kun, a consecrated layman, upon whom God has laid His hands these past few years and used mightily for the spiritual uplift of many.

These are only two of the splendid Chinese Christian leaders who have developed these past several years in the Christian schools and churches. No phase of Christian progress in China encourages us missionaries more.

Preaching and study of the Word at this Conference was sane, yet stirring. Sin, judgment and righteousness were considered in their proper aspects. Men and women were brought to face the reality of sin, God's hatred of unrighteousness, His willingness to forgive, and salvation as meaning also Christian living and active service.

There was intense interest almost from the beginning. People soon began to confess their sins to God in contrition, earnest pleading, and frequently in tears. We have thought of Israel before God on their hands and faces when in real repentance and seeking of blessing. So these dear Chinese folks, in real Oriental fashion and in genuine desire for forgiveness and in worship, fell before God.

II

IT WAS a great sight to see several times during the day the whole audience of two hundred down on their knees, some on their hands, others with their faces on the floor. Nothing has impressed us as more genuine. The presence of God's Spirit could be felt. It was not the emotionalism of the flesh but more than that. The Chinese are not an emotional people.

The praying would seem confusion to one not accustomed to it, all praying aloud. Sometimes the voice of one could be heard above the others as he or she prayed in great earnestness. Then this voice would die down and another or several others be heard above the general murmur. Although we have thus prayed with our Chinese brethren for several years, the writer must confess that it is still not easy to overcome a tendency to confusion of mind because of many other voices near one.

But this method of prayer does not confuse the Chinese. Rather it seems to help them, for there is a realization of unity in desire and in expression. Every individual is at least praying. In the Chinese schoolroom the children all study aloud, so these people are accustomed to hearing other voices and not being bothered thereby.

When the Spirit came upon the Apostles and others at Pentecost there was probably giving of praise to God by all at the same time, though in many languages. There are, of course, times when the pastor only may lead in prayer, or he may request to someone to lead; but since the beginning of the revival in China much of the congregational praying has been audible.

Following forgiveness of sin, there was a great rejoicing, some praising God almost at the top of their voices; so happy that they had to be calmed by others nearby. God was pleased, we are sure, with this gladness and praise. Many were filled with the Holy Spirit. Their praise to God was irresistible, and in the case of some beyond their consciousness. There were special manifestations of God's Spirit, as in all great revivals. Again let me repeat that it was not fleshly emotionalism, but spiritual earnestness and reality. The writer never before realized so truly that he was in the very presence of God. The place seemed surcharged with the power of the Holy Spirit.

III

THE Conference was held this year at Antachan, one of our out-station churches, where there was more room than could be provided here in Harbin. Next year the Conference will be held at the Harbin Church. Members of the Antachan Church were greatly blessed. For one thing, they have organized eight evangelistic bands which preach the Gospel regularly on the streets, as well as daily at the church. The evangelists and Bible women, some of whom came from a distance, have gone back to their work revived, filled, renewed and happy. Thus the meeting has brought blessing—the beginning of a greater revival in North Manchuria.

Following the Conference, Pastor Kuan conducted a week's revival meeting here at the Harbin Church. Again God came in power, and the church was greatly revived. Again, too, we find the Christians witnessing in larger numbers, greater frequency and increased power in the two preaching places, where there are evangelistic services daily, and on the streets. Pastor Kuan regards this meeting here in Harbin as one of the best he has held. Mr. Ko Hung-Kun, the other Conference speaker, is remaining on in North Manchuria and is conducting revival meetings at a number of other out-stations here in the North. On his way back to Shantung he will also hold meetings at the Baptist meeting places in Changchun (Hsinking, the new capital), at Mukden and other places.

It will be seen that the direct and indirect results of this Bible Conference are abundant and far-reaching. We would praise God and express our gratitude to those who made the Conference and this revival a reality.

How I Know God Answers Prayer

L. R. SCARBOROUGH, in Intermediate Counselor

I AM asked to give some personal testimonies concerning answered prayer.

I have been trying to preach for nearly forty years. I have covered a rather wide territory; have held more than five hundred evangelistic meetings, have campaigned for denominational interests widely and long, have given my life to the construction of some very important denominational institutions. I have lived right in the heart of the Gospel battle for more than a generation. Summing up these years I am happy to say that the deepest conviction I have is that God is a prayer-hearing and a prayer-answering God. On a thousand pages of my little life there are testimonials and monuments to this great fact. I have pressed His prayer promises to His throne of grace through the intercession of Christ at the throne and the Holy Spirit in my own heart and claimed these prayer promises, and I am happy to glorify His name in a thousand answers. Here are some of the promises that I have tried Him out on:

"In quietness and confidence shall be your strength" (Isaiah 30:15).

"Call unto me, and I will answer thee and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

"My God shall supply all your needs according to His riches in glory by Christ Jesus" (Philippians 5:19).

These and many others and their applications in the face of overwhelming difficulties, have convinced me that he does delight to answer prayer. The following are some of the notable incidents proving this immortal fact, in the course of more than a third of a century I have been trying to serve Him.

The night before I was saved, my father and mother, in a room separated from me by a thin partition, prayed most of the night for the salvation of their boy. I heard them. The sound of their sobs came to me through the thin partition, and their unutterable pleas to God were not only heard by me but they were heard and answered by God, for the next day, nearly fifty years ago, God answered their prayers, seeing their tears; and I am a fifty-year-old monument to answered prayer.

The most difficult woman I have ever helped to lead to Christ was a highly educated, scholarly French-Jewess, teaching in a Baptist school. She was not boastfully but quietly an infidelic atheist, set in her ways. Her unbelief was fortified by a long period of educational leadership. Her contacts were among the upper and official classes in her native land. She got into a Baptist school by way of an emergency, as a supply teacher. She got on the heart of the Bible teacher in the college, and the pastor of the great church. They, with other members of the faculty of the college, literally bombarded heaven with prayers and tears; and one morning in the services, with, I judge, a thousand people present she surrendered completely to Christ, and afterwards she made a team for Christ. I think God saved her in answer to the prayers of dear Dr. George Baines.

In that same meeting probably the most difficult man I have ever seen was saved. He said of himself that for twenty-five years his soul had been as black as hell. He had committed, he said, every crime in the catalog of evil. At least two hundred noble Christian men and women had covenanted to pray for him, and on the Sunday morning, with thousands of people present, he sat in the audience between his unsaved wife and an unsaved grown daughter, with his little baby in his arms. This was the first time he had been in church in nine years. He was a cousin of B. H. Carroll and had the Carroll brain and a strong personality.

I had prayed the most of the night for him and preached that morning for his soul, claiming the promise found in Jeremiah 33:3. While I preached, his wife pillowed her head on one of his shoulders and was saved. His grown daughter pillowed her head on the other shoulder and was saved. When the invitation was made he came unhesitatingly down the aisle, humbly, blinded by tears. He took my hand and said, "One of the worst men out of hell is seeking Christ." I think immediately probably two hundred men came and filled the altar and aisles in agonizing prayer for him. Of course in a little while he was saved. This incident stands out as an encouraging monument to the fact that God answers prayer.

Last year I held a revival in a desert. The dust storms and five years of drouth had made a desert out of a noble, fertile section of our land. The preachers got together and ordered a camp meeting. The nearest church was nine miles away. There were only ten Baptist churches in five surrounding counties. It is in the midst of a great wheat-raising and cattle country. The people were almost in despair. Everybody had lost nearly everything they had and were holding on by their fingernails. But they came by hundreds to this beautiful park, which was an oasis in the desert. I preached for ten nights to more unsaved, hard men than I have preached to altogether in past years. After plain, simple, Gospel preaching for days and nights, the break came and lost men came. Many of them were extraordinary men who had not attended church for years. They came with their families. And there was a demonstration of old-time pentecostal power which I have not seen in a long time. Amid a downpour of rain at the very last service, one man seventy-five years of age and still an active cowman, broke. He came climbing over the benches and said, "A seventy-five-year-old sinner with a heart as black as hell comes to Jesus Christ." He said, "I have seven unsaved children, all grown. I have lived a life alien from God. I take Christ as my Saviour. I want you to pray for my children." This is but another incident and proof that God answers prayer.

Death of Mrs. Isla May Mullins

MRS. ISLA MAY HAWLEY MULLINS, widow of Dr. E. Y. Mullins, former President of the Southern Theological Seminary, died at her home on Cherokee Road at 5:00 a. m., Thursday, February 6. Mrs. Mullins survived her husband, who passed away on November 23, 1928, slightly more than seven years. She had been ill from the fall of 1934, at which time she underwent a minor operation at the Kentucky Baptist Hospital. The operation was successful and her improvement satisfactory for several months, but a relapse came from which she was unable to rally.

Mrs. Mullins was born at Summerfield, Ala., April 20, 1859. Her father was a New England merchant of strong religious convictions who moved with his young family to the heart of the Confederacy. Educated at Judson College, at Marion, Ala., at which place the family lived for some years, Mrs. Mullins developed skill and ambition as a writer when she was only seventeen years of age.

In later years she won a broad reputation as a writer and during her life produced a number of books. Among these were, Side by Side, An Upward Look From Others, The Blossom Shop, Ann of the Blossom Shop, Ann's Wedding, Mt. Blossom Girls, Tweedie, Uncle Mary, Timothy's Second Wife, Captain Pluck, When Yesterday Was Young, and The House Beautiful. Following the death of Dr. Mullins, she wrote the biography of her husband, which was published by the Sunday School Board in 1929.

The family of Mrs. Mullins moved to Louisville following her graduation from College in the early eighties, after a period of years in which they lived in Selma, Ala. She met Dr. Mullins at a church reception for Seminary students, and they were married on June 2, 1886. Two sons were born to Dr. and Mrs. Mullins, one of whom died in infancy, the other, Wheeler, grew to be a lad of seven years of age.

Mrs. Mullins was broadly known in Louisville both in connection with her literary work and as wife of the President of the Seminary. She brought with her from the deep South home of her childhood the grace and social charm of the Old South, which in her received added beauty from an understanding heart which God had endowed with marked sympathy and tact. Within the large Seminary group, from the families of the professors outward, she was an integrating factor that meant much to the unity and fellowship of this significant group.

Without the slightest suggestion of trying to match in his own field of theology and philosophy the keen and remarkable mind of her distinguished husband, she herself contributed much through the printed page to the heart of Christian faith and living and made for her husband a wonderful helpmeet and companion.

Even amid the rush—most of it unwholesome—with which life is lived in our times, and notwithstanding an illness during the last months which permitted few of her friends to see her, the Home-Going of this remarkable woman will leave among a large circle in Louisville and many places beyond an abiding sense of loss.

The funeral services in Norton Hall at the Seminary on Saturday afternoon were impressive and yet simple. Dr. W. O. Carver read appropriate Scripture passages and offered the prayer. Dr. Hansford D. Johnson of Broadway Church, Mrs. Mullins' pastor, spoke of the beautiful and helpful Christian spirit of Mrs. Mullins and her patience in suffering.

President John R. Sampey traced briefly the close relationship between him and Dr. and Mrs. Mullins all the way from their youth, and declared that the saintly women of the Seminary group have had a far larger meaning in its growth than is known by our people. The worship of music was impressive and the floral offerings beautiful.

Burial was by the side of her husband in beautiful Cave Hill Cemetery. The pallbearers included Messrs. C. Edward Gheens, George W. Norton, Jr., Russell Broadus, Sr., Thomas A. Johnson, W. S. Bullard and H. O. McKinney. The members of the faculty of the Seminary were honorary pallbearers.

For Closer Interest In Our Orphanages

THE time has come for an organized effort to meet the needs of our orphans. We have allowed our two institutions to struggle along in the best way that they could and have removed ourselves too far from their actual work. It is time for some group within our churches to sponsor the cause of the orphans. There is no group that is more able nor more willing to assume that responsibility than the Men's Bible Classes of our Baptist Churches.

The appeal of the orphan to the Christian man is very great. These Christians will forego certain pleasures in order to make a monthly contribution for fatherless children. Men who will not respond to any other missionary appeal will gladly give to this work and whenever a class of men assumes the responsibility of one or more orphan children, the interest in that class will immediately increase. One criticism of our organized class movement is that we are busily engaged in getting out a large number of men and then present to them no real challenge of service.

What has happened in the First Church Paducah is indicative of what might happen in every Baptist Church in our State. In March 1935 the Men's Bible Class of this church decided to assume the responsibility of supporting six orphans. These men were under the impression that it would require approximately \$12.50 per month for each child supported or \$75.00 a month for the entire work. The first check was mailed to the Kentucky Baptist Children's Home on March 27, 1935 for \$70. Every month since then a similar check has been mailed to this Home and their contribution now amounts to \$900. This class is not unusually large, maintaining an average attendance of about one hundred.

But the men are committed to a worthwhile program and look forward month after month to the Sunday on which the orphans' offering is taken.

What has happened in this church can happen in any church and if the Pastors of Kentucky would appeal to their classes of men to support one or more orphans month after month and divide that support between the Louisville Home and the Glendale Home, our problem would be solved. Then the money allotted to these institutions from the Co-operative Program could be used in debt reduction. We would soon discover that God was blessing us because we were doing His work.

Paducah, Ky.

GEORGE D. HEATON,

Pastor First Church

God's Power Shown In Frankfort Revival

DEAR DR. MASTERS: There are two items of Frankfort news that I wanted to bring to your attention:

One is that Dr. M. F. Ham, and his evangelistic party, were with us at Frankfort in a Revival from January 5, to January 26. He preached three times daily in the First Church, morning, afternoon and night, and also held numerous extension services.

The first two weeks were marked with good weather, but the last week were those terrible sub-zero days. In spite of this, the meeting was a glorious success.

I have never seen congregations under deeper conviction, both church members and the unsaved. There were one hundred and fifty-one additions while he was here and fifteen since, making a total of one hundred and sixty-six. One hundred and seventeen of these were for baptism. I baptized forty-three of this number Sunday and will continue baptizing for several services. There are numerous evidences of new life in our church and a finer spirit.

The other item is with reference to the Local Option Bill in the Legislature. I want to commend to our people all over the State the efforts of Dr. Henry W. Bromley. He has given himself untiringly in securing the drafting of this bill by eminent lawyers in the capitol and working to get it passed. If our people could have seen his activities as I have, they would come to a deeper appreciation of his services in behalf of the dries. The dry leaders in the Legislature say that the Local Option Bill is an excellent one. I thought you would like to know this.

Frankfort, Ky.

ROSS E. DILLON, Pastor

Revival Before Evangelism

FOLLOWING Dr. Broughton's recent article and our editorial on this subject, one of the most prominent and experienced of our pastor-evangelists asked us to write an editorial developing in detail methods for bringing a church to revival. We consented but afterward had the happy thought of asking Dr. Broughton to do it. We have asked him and hope he will consent. Dr. Broughton has for years been conducting meetings of this order. He has more experience in this field than any other evangelist of whom we know. He is now conducting revivals in churches, which normally turn in to evangelistic meetings. Such evangelism has not that semi-detachment from the spiritual needs and health of the church itself which has become so popular and has done so much to make shallow; at once the spiritual life of the church and the spiritual outlook of the new converts. We regard that church happy that can secure Dr. Broughton for a meeting. He once excelled in the evangelism not so fully yoked to church life; he now excels in conducting for modern churches what our fathers called a spiritual revival—which with them meant and now means the winning of the lost to Christ in a spiritual atmosphere that bears witness to Him and will build the new converts when they come, and out of which they will continue to come.

Looking Into the Heart of Christ

ELDRIDGE B. HATCHER, Professor of Bible, Blue Mountain, Miss.

LET US open our Bible for a study of Acts 9:1-20. We will treat Christ as the subject of this story, keeping our eye upon Him from beginning to end.

We will seek, through the verses, to look into His heart that we may discover the motives, the emotions, the impulses, that seemed to move Him in what He said and did in the story and also in what He saw others do in the chapter. We will find that His heart is being stirred continuously throughout the events of the chapter: But let us begin our study.

"And Saul breathing out threatenings and slaughter against the disciples of the Lord." There we have the first reference to Christ, in the words "the disciples of the Lord." Can we look through those five words, as windows, into the heart of Christ? As we look, do we not see His heart breathing with condescending interest in a group of persons down there in Damascus, who were His disciples? What gracious condescension in the Lord of Heaven that He should deign to have "disciples" down here on earth!

But look again at those words, "And Saul breathing out threatenings and slaughter against the disciples of the Lord." As Christ was looking down upon that blood-thirsty Saul, breathing out those threatenings and slaughter, what emotions did that sight awaken in Him? Was He angry, or grieved? Was He indignant? Or was His heart filled with love for that man whom in a little while He was going to capture?

In other words, what were His feelings? Let it be repeated that such questions are the most important that we can ask regarding this story. We never know a person truly until we know the feelings that prompt his words and actions.

And then as Christ's eye fell upon that band of His disciples gathered in Damascus (who may at that very moment have been trembling at the thought of Saul who was hurrying towards them), did He feel a tender compassion and love for them, with a glad knowledge that He would also protect them? Did He feel anxious about them? Was He suffering? Let us of course watch Saul,—noticing carefully everything said about him—but watch him merely as a man with whom Christ was dealing and with our eye chiefly on Christ while we are watching Saul's actions.

But look: a flashing light! "And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven." Christ, now, in sending that light, has stepped upon the stage and begun action. Through that blinding light we get another look into His heart. We see Him, of course, as a Being of wondrous Power in producing such a light, but we want to see, not so much how He produced that light as why He produced it. We want to look into His motives. If we glance ahead in the story we can see that it was love for Saul and for the world that was back of that light.

The next statement reads: "And he fell to the earth." Ah, Christ sent a light that not only blinded him but struck him to the ground. Why? Was it not because Christ knew that only by putting Saul into that blinded, prostrate helpless condition that He could get him to surrender to Him. How little are we able with our finite capacities to compass that infinite love that was then moving in our Saviour's heart, back of that blinding light.

But hark! Into Saul's ears came ringing the words, "Saul, Saul—" It is the Son of God speaking from Heaven. Surely we will listen eagerly because His words now will probably reveal what was in His heart. How does He speak those words? With what tones and language? He is speaking, not to angels, nor any of Heaven's saints, but to that earthly, blinded, stricken man lying yonder in the road. What a picture for an artist is that picture of Christ bending and calling to Saul.

Notice His words: "Saul, Saul—" Christ knows his name. He calls it twice. Why twice? Was it in order to make this

man—now so absorbed in his murderous program—hear Him speaking from Heaven?

But notice that call: "Saul, Saul, why persecutest thou Me?" Christ thereby lays bare His heart and bids us look in. What motives and feelings do we see? Do we see harshness, or indignation in those words, or infinite tenderness, as if He were saying "Saul, Saul, why are you pursuing this ruinous course?" Do not these words throw light also on how Christ was feeling about those disciples and suggest that He meant: "Why are you persecuting that group of my disciples, in Damascus, whom I love so much?"

Let us pause and, in quiet reverence, again look back of those words into Christ's heart, if we may,—instead of hurrying to the next verse. Yea, let us pause after each passage and gaze at Him,—and worship. Let us give each of these pictures of Christ time to sink into our very souls.

But notice that word "Me"—"Why persecutest thou Me." Do we not see back of that word a suffering heart, as if the Master would say "Saul, Saul, you are wounding Me. You are about to strike and arrest and bind and drag Me to Jerusalem."

But if we shall look still deeper, we will see those disciples themselves there in His heart sheltered in His love. In that word "Me" he identifies Himself with them. "As the Father hath loved Me" said Christ to His Apostles "so have I loved you," and in that little word "Me" we see that same love in operation now.

Thus the story unfolds. It is a moving-picture showing the infinite heart of Christ in action. Let the reader now go ahead through this story. He will get a picture of Christ that he will never forget. Let him keep his eye upon Christ from beginning to end.

And now, friend reader, if you are a teacher, or preacher, can you not unroll this picture of that GREAT HEART to your class, or congregation? Can you get behind the curtain and be merely a showman? Remember that your listeners will be moved and inspired vastly more if you can show them Christ in action in this story than if you talk—no matter how brilliantly, or fascinatingly—chiefly about Saul and Ananias.

They have often heard about these two men as they have been put at the center of the story. Maybe some have never had lifted before them a picture of Christ in His act of capturing and converting and, through Ananias, commissioning Saul of Tarsus for his world-wide ministry.

But it takes a teacher and preacher who himself has already looked into that Divine heart in this story, and who has the love of that Christ filling his own heart, if he is to show this picture to others. But who of us has learned this heavenly art? Are our Sunday-schools, our young peoples' societies, our colleges and Seminaries training our young preachers to be heavenly showmen of the heart of Christ in the Bible passages from which they preach?

How can a "Christian Education" movement be started for training our people, young and old, in giving chief attention to God in their study and their teaching—and—shall we say?—also in their preaching of the Word of God? Is it not a movement that ought to extend around the world? Would that it might be fanned by a breeze from Heaven.

"Look unto Me and be ye saved, all the ends of the earth, for I am God and there is none else."

It is announced from Nashville that, at the request of Secretary Charles E. Maddry of the Foreign Mission Board, Richmond, Va., the Executive Committee of the Baptist Sunday School Board has unanimously agreed to send Dr. Frank H. Leavell to Japan and China to put on a program among the young people over there similar to the Baptist Student Union that he is promoting in this country.

EDITORIAL

What About Sinless Perfection?

SPIRITUAL maturity, Bible sanctification, is not sinless perfection. We have been writing of the growth of the inner spiritual life. We desire to write more on this great subject. We look upon it as one of the great doctrines of grace, and feel that it is very generally neglected among God's people.

One of the most constant deterrents to open-mindedness and open-heartedness to this great teaching grows out of our reaction to extreme and unwarranted teaching by "sinless-perfectionist" groups. We mean no harshness toward these groups, however, when we say that one of Satan's standard preferred ways of discrediting great Bible truths, when he cannot keep men from considering them at all, is to make them ridiculous by getting people to emphasize them aside from their proper setting.

It seems extremely difficult to write of Bible holiness without incurring the suspicion of being lop-sided. Yet we raise the question whether the actual lop-sidedness of most of us does not consist of accepting and teaching justification by faith, while refusing to accept and teach its counterpart doctrine of sanctification, daily dedication, holiness. This is by faith just as justification is by faith. To shy off from this great Bible teaching, on no better ground than that extremists have abused it, is a childish thing to do.

I

NEITHER the reader nor this writer needs fear that he shall ever sprout angel wings or become sinlessly perfect this side of the pearly gates. Most of us would have to travel an inconceivable distance from where we are before reaching the danger zone on that matter.

But that does not mean that we are not to travel at all. For the babe-in-Christ attainments which the Apostles said characterized the gifted and highly informed Corinthian Christians, are not for a moment to be considered normal New Testament Christianity. Paul declared over and over that they were not. They are abnormal Christianity and looking on them as normal has condemned many a church to permanent spiritual infancy. Like infants, such Christians cannot help their brethren or the world outside, but somebody must always be helping, nursing them. The Corinthians had fleshly alertness—such as arguing about gifts and who was the biggest preacher—but they made a poor show in spirituality or in spreading the knowledge of Christ.

The perfection of which the Scriptures often speak, as in Hebrews 10:14 and Matthew 5:48, does not imply complete sinlessness, but full development and growth in godliness. Such is "the perfecting of the saints" of Ephesians 4:12. The Christian is **positionally** perfect, but he still resides in a body of humiliation. It is a human body beset with limitations and the infirmities of corrupt fleshly nature.

So long as he resides in such a body, so long as that fleshly nature is not eradicated, it will always be possible for him to sin. "The blood of Jesus Christ His Son, cleanseth us from all sin," as affirmed in 1 John 1:7. But His blood never does cleanse the fleshly nature. Of that Jeremiah says (Jeremiah 2:22): "Though thou wash thee with nitre and take thee much soap, yet thy iniquity is marked before me, saith the Lord God."

He has read his Bible without light who has read it without seeing that God does not propose to improve the "natural man." He proposes that human nature shall be crucified. The believer is **justified** freely and forever by the shed blood when he receives Christ. But this does not end the work of the Cross for him. "Know ye not that so many as were baptized into Jesus Christ were baptized into His death?" Our Lord died for our sins, but He also died to sin. He died to sin for us and **through faith we are to die to sin with Him**. This is not justification; it is sanctification.

II

HOW are we going to die to sin? Does He purpose utterly to up-root and eradicate human nature? He does not. "The body of this humiliation" is not separated from the believer until he dies the natural death, and it still has its old fleshly nature and aptitudes. Yet Paul wrote, "How shall we that are dead to sin live any longer therein?" It is not eradicated, and yet we are dead to it in the purpose of God and in the potencies of Christ's Spirit. How dead? **Dead through faith** in Him who died for us, and who burst the bonds of death in the resurrection, so that like as He "was raised up from the dead by the glory of the Father, even so we should walk in an entirely new life."

The believer so walks by faith, just as he was saved by faith to begin with. Faith then was the response of heart and life to Him who loved us because He bore the guilt of our sins that we might be **justified from the guilt of sin**. Faith now is in principle the same. Now it daily turns us from self-ways to Christ and His ways.

Many of us through life behave as if we knew no such distinction, and as if the only life the Christian can live is one of an up-and-down, hot-and-cold spiritual infancy. The teaching is clear on this in verses 11 to 13 of the sixth chapter of Romans. Verse 11 reads: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Though we live in a body whose "fleshly" outlook is that of self and sin, we are to reckon, consider, look upon, ourselves as if we were actually dead, blind and dead, when invitations to sin come knocking at the door of our fleshly nature. They will knock and that often, but a vital faith in Christ receives power with each temptation to resist it. A babe-in-Christ faith will not.

In verse 12 we read: "Let not sin therefore reign in your mortal body." In verse 13 we read: "Neither yield your faculties as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead." You once lived in the realm of sin. In principle you gave it up when you received Christ. But the new nature finds the old one still claiming territory. How get rid of it? **Daily count yourself dead to its appeals.**

III

THIS is not "perfection." It is making life count daily for our Lord by daily surrender and dedication to Him, instead of merely trusting to something that happened ten, twenty, forty years ago, to ticket one's poor, naked, up-and-down, stumbling soul through to heaven, after the last stumble is made.

The Apostle said that such shall be saved, but "though as by fire." Wood, hay, stubble self-works all burned up. Christians have a kind of humility that needs much more instruction when they say, "If I can just get on the inside of the pearly gates, that will be enough for me." They say it in sincerity, but also in a spiritual infancy that twists lack of spiritual growth into a boast that they neglect it.

We may and ought to be blameless, even though we shall never be perfect. A little boy writes a loving letter to his mother, which is full of bad spelling and other mistakes. It is far from faultlessness, but it is blameless, and how she treasures it! How our Lord treasures those who in their love to and life in Him are blameless!

Scriptural holiness is not a state. It is a maintained condition. It is maintained by (1 John 3:6) "Whosoever abideth in Him." Of such a Christian John says that he "sinneth not." This is not static perfection. It is dynamic, in-Christ living. It has no existence apart from Christ Himself. Churches full of such believers—who "abide in Him"—would turn the world upside-down!

Beauty in the Printed Page

THE present-day tendency to brighten the appearance of everything and everybody might challenge a gifted essayist. Dr. Broadus deplored the fashions of forty years ago that required the most sombre garb for men, especially preachers. He would welcome the new liberty which convention now allows in the use of color in clothes, though not necessarily the use some make of it.

We have thought much on the value of beauty in the printed page. During years of responsibility for the Home Mission Board magazine and tract output, we gave sustained attention to attractiveness in appearance, especially in tracts. One result was that a prominent W. M. U. leader in one of the largest-giving States said that tract service accounted for the larger gifts to Home Missions by her women. But it seems still to be true in most cases that a tract message must get across on its inner merits solely, unaided by attractiveness.

How about a Baptist paper? Well, the "how" story would require more space than is now on hand. Here is one big fact: It costs practically nothing in money to make a paper attractive in appearance, as compared with a just-happened-so appearance. It does, however, require attention and taste.

But how about expensive cuts and expensive Joseph-coat color schemes? And how about jazzing up the setting forth of revealed truth or a Christly cause with cartoons of lads with sprouting angel wings or clown-dollars pictured at a game of leap-frog, or a preacher in an absurd wrestle with a Model T Ford? This needs competent thinking about.

Two things we say here: (1) A Joseph-coat jazz of color should never be invoked to advertise printed vapidities and inanities inside the bedecked package. That is too much like it would be to put a painted, enameled, over-styled woman up before the woman's missionary society to speak, only to exhibit utter spiritual vacuity. Our women do not do that.

(2) A Baptist publicist who imagines that jazz-'em-up, pat-'em-on-the-back, child-mind-pleasing pictures and cartoons will produce the ripe fruit of Christian liberality might profit by being placed in the hands of a competent kindergarten teacher. On occasion a discriminating speaker may helpfully lead a congregation in hilarious giving by the use of informality and humour. But child-mind printed jazz is always out of place.

Bitter Fruit of Rejecting God's Love

THE writer used to hear a friend in revival sermons illustrate what it means to reject the love of Christ, in a story about a mother and her wayward son. The boy had been caught in the meshes of sin and worldliness, and the mother's love held on to him, suffered with and for him, and prayed for him, as only mother's love does.

Seeking to keep him at home while he was under the influence of liquor one night, he became angry. In her desperation the mother threw herself prone across the door and said, "My boy, if you go out of here, it will be over my body." And that drink-maddened and sin-marred son did rudely go out over the prostrate body of the mother who loved him more than her life, and eventually to a bitter undoing.

Thirty-five years ago and more, Dr. John A. Broadus, seeing the downgrade tendencies of sloppy sentimentalism in religion that were beginning to have "cultured" vogue even then, was wont repeatedly to warn his students that the Gospel of the love of God in Christ exhibited in the New Testament offers a hard-hitting love, not a weak and soft pleading with wilful sin on the part of an indulgent but impotent God.

One reason we so seldom hear from pulpits any more that it is a fearful thing to fall into the hands of the living God, is that there has gone out of our knowledge, preachers included, the realization our fathers had of the bitterness of the fruits of rejecting the holy love of God. In order to conform to the spirit of the times—for it certainly is not conforming to the teachings of our blessed Lord and Saviour—

we ignore or soft-pedal the revealed teachings on the holiness of God and the essential wickedness and perversity of the wilful rejection by men of His inconceivable love for sinners as exhibited in His suffering Son.

Where among men is there such deep and pure antagonism to the soul-searing corruption of sin as that which is exhibited by a mother who wrestles with the powers of darkness for the purity of the soul and life of a wayward child? Her children know this well, as did a school boy who mixed up two letters he mailed, with the result that a "smutty" one intended for a friend, reached his mother. It threw him into a very agony of fear and shame. Many there are who are unwilling to "own up" to the truth about themselves to those who love them best—yes, just because of that love!

The love of God in Christ immeasurably surpasses all human love. For, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." He taught His disciples that God had no favorites, that His love and compassion went out to the weak and fallen, as well as the strong and fortunate. This deeply offended the Pharisees and Sadducees, which is not surprising. But it offended even His own disciples.

Though they did love Him, they were unable fully to grasp His meaning. They did not become able until His teaching, being more than words could convey, passed to its predestined end, namely, to acting out in His own death what He had tried to impart to them in words. When He arose from the dead and the Spirit of Christ came upon them to teach them, at last they grasped the meaning of His words, "God so loved the world that He gave His only begotten Son."

Much present-day preaching to the lost directs itself to a plea that they "decide" for Christ, "accept" Christ, without faithfully setting before them the sinfulness of sin and the fearfulness of rejecting the holy Sin Bearer. The meaning of the Cross, its revelation of the malignant and implacable self-centeredness of Satan-deceived human nature, is not faithfully presented. Almost in a wheedling temper, some evangelists persuade the unsaved to "decide" for Christ, but without any vertebrate presentation of what the love of Christ, pure and holy and unto death for sinners, must in its very nature do in the conscience of one who in wicked pride and self-love has with purpose of heart rejected that love that he might go on his own way and serve his own will.

Future punishment is now little preached. This is not justified by the difficulties involved. There are difficulties involved in relation to explaining nearly everything. Try to explain time, space, cause, effect, mind, matter, eternity, or the co-existence of human free agency and divine sovereignty. Try to explain electricity, or even how a grass seed sprouts and brings forth after its kind.

It is not a preacher's business to try to justify all of God's ways before human intellect. But we can see that God has established moral order in this world. We do know that there is such a thing as right and such a thing as wrong. Even though corrupted by sin, man does not get away from this. Is it not obvious that it will be punishment in the future life for the soul to remember that in this present life it deliberately blinded and hardened itself against the drawing power of the amazing love of God in Christ? How can such a soul live at all except in remorse?

The self-deceptions of this life will be torn away. The soul that here turned its back persistently upon the divine love and compassion of Christ, will be unable to hide from itself then that it did so in order to please and serve itself apart from God, and His kingdom of righteousness and love. This will constitute a hell we can comprehend, and it is awful enough to alarm any receptive soul. Not to be alarmed may appeal to a warped nature as a high type of courage. But it requires far more courage and decency and honesty of spirit to face up to the actual facts of the case.

Apart from Christ, "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). And the awfulness of it will be the memory of persistent scornful rejection in this life of the ceaseless pursuit of the lost by the great love of Christ.

Paragraphic Comment

JESUS SATISFIES JOHN'S DOUBT John was in prison and wanted to know, "Art thou He that should come? or look we for another?" Jesus dealt tenderly with John, and all honest doubters, though He exposed the hypocrisy of those who were not honest, but sought to trap Him. He performed miracles of healing and told the messengers to report them to John and to tell him that He was preaching the Gospel to the poor. He knew John would recognize in these works of divine power and love the Messiah of prophecy. Our Lord asks us to trust Him on the basis of His finished work of the Cross, the Resurrection, the Ascension, and the out-poured Holy Spirit. By so much the humblest Christian to-day is on a higher level than was John. Observation and experience are important in religious truth, but faith is more so. Jesus said to Thomas: "Because thou hast seen me, thou hast believed; blessed they that have not seen, and yet have believed."

CONSIDER YOUR CONGRESSMEN We keep away from politics in this paper usually, even when moral questions are at issue. In fact we always avoid political questions. But we do not run away from great moral questions that politics increasingly tends to dabble in. Consider the American Congress now. Overwhelmingly it voted to place upon the American electorate the burden of increased taxes to pay the bonus. The President vetoed it over and over, but Congress over-rode his veto. Then President Roosevelt told them to find the money. But election comes this year. More taxes on top of already high taxes would probably mean the overthrow of many a national legislator. So they decide to sidestep providing the added taxes until after election. Both ways these statesmen seem to have a canny eye to the importance of their being re-elected. One wonders how many voters will turn in disgust from officials who, every time, seem to seek first their own personal interests—while voters pay the bill! America a Christian nation? Far from it.

RECOMMENDING GOOD BOOKS There is a large opportunity open to most ministers in the recommendation of good books. The minister's counsel is needed and gratefully accepted by many of our people in this field. It is no easy task, if it is performed conscientiously. One must know the particular problems and the intellectual attainments of those he counsels. It is a broad field, to write adequately of which would require pages of amplification in the Western Recorder. In this day of pseudo-science and the lop-sided use of real science youth are subjected to the anti-Bible preconceptions of rationalistic professors of learning. They ought to be fortified before they go to the college or university, for experience proves that rationalistic presuppositions of teachers may often out-smart the youth under the daily seances controlled by such instructors. We have received a letter from Mr. George W. Card, in charge of Sales and Advertising of the Sunday School Board Book Department. He writes to Baptist Editors to call favorable attention to a particular book, not published by the Board, named "Crucifying Christ in our Colleges." It may be had through any Baptist Book Store and costs a dollar. Like a half a dozen other good books, it is specially adapted to serve the needs of pastors who must deal with the backfire of rationalistic teaching of their young people, or in the hands of the young people themselves. What has become of our old-time colportage work? It seems to be needed more than ever to-day, to the end of putting the right books in the right hands. We review books, but refuse to review those that appear to have a possible ten percent of value but are marred by ninety percent of doubt or essential untruth. As we see it, it is unwise either for the learned or unlearned Christian to spend his reading-time

nosing into such books. But more than honestly-written book reviews is needed. The average busy pastor often needs counsel in this field and appreciates it. We are glad to herald this instance of initiative of our Sunday School Board, looking to supplying such needs.

SALARY AND THE CALL TO PREACH A fine young minister recently ordained by the Walnut Street Church, Louisville, speaking before the examining council, told how his call had been associated with much prayer and heart-searching and declared that it resulted in his determination to give himself to the Lord for this service, regardless of whether a salaried pastorate should open to him or not. He had had it out with himself before God and had reached that decision. His words and attitude impressed the council very favorably. We shall never have too many ministers who have thus faced the issue before God alone and have left it to Him as to hardness that may have to be endured in His service. The Apostle Paul and the other New Testament preachers had a call that envisaged no church body or salary awaiting the budding gifts of the neophyte. Modern "efficiency," as interpreted by too many of us for ourselves in the religious life, envisages pleasant things and preferment for self, based upon gifts and degrees, rather than a life of sacrifice and possibly of obscurity. But no New Testament pattern for a Christian, still less for God's minister, is found on a plane so low in self-giving or so high in self-saving. True, it is a shame how many churches impose their selfishness on their pastors in niggardliness of support. But let the preacher stand the gaff. If he does not exemplify the spirit of selflessness, there is little chance they will. Better far be imposed on as Paul was by the Corinthians, than try to out-match them in their canny, self-serving worldly "efficiency."

TOO MUCH RELIGION In a brief communication elsewhere Miss Lida B. Robertson, of Bessemer (Birmingham), Ala., says that the world is already too full of "religions"—every anti-Christ cult qualifies as one. Miss Robertson proposes that we abandon the term "religious" in referring to our Christian papers. Her estimate of the situation is correct and her suggestion appropriate. If the reader will do some word study, especially of terms popularly applied to the faith of Christ in its impact upon this world, he is likely to arrive at results both interesting and discouraging. For the tendency has for a generation been to empty the words of faith of their full and unequivocal Christian meaning. However, we confine this paragraph to "religious" and "religions." Everything is "religious" now. Any sort of cult that men make for themselves, apart from the great revelation of God of man's sin and guilt and Christ's divine love and suffering, qualifies in the world and also among church people as a "religion." Last Sunday the Columbia Broadcasting Company dispensed "religion"—at the hands of a "Christian Science" propagandist. We have even the "religion" of the inarticulate. The fellow that thinks he worships God when he is trying to play a fine game of golf on Sunday—he is not narrow at all, he is "religious." He still does that much lip service to save his poor abused conscience and salve the "narrow." In Russia there would be no face-saving value in this self-deception, albeit Russia is "religious" also. Its atheism blatantly proposes to answer the questions whence man came, what his life means, and whither will he go. It is therefore a "religion." Dear reader, in usage the newspapers will all be against you, as increasingly are Modernistic books that assume to interpret the faith of Christ and the superficial "orthodox" brothers who take their stye patterns from the Liberals; but if you desire to honor God and bear vetebrate testimony to revealed faith, you will do well to make a distinction between "Christianity" and "religion."

Only Redemptive Gospel Produces Social Righteousness

E. K. COX, Gloster, Miss.

CHRISTIANITY is primarily redemptive. Humanity is lost because of sin. Through it the relation of man with God was broken, and before anything else could be done this right relationship must be restored. Redemption is between God and man, and is the central purpose of the work of Christ. When the redemptive purpose is lost sight of our message ceases to be Christian.

Our religion is social as to working in our human relationships. The trouble in the minds of many people arises from the failure to apprehend the fundamental things of our faith.

Our Lord is our substitute, both in keeping the law of God, and in meeting its penal demands worked out for us the purpose of redemption. This redemption is made effective for men through the new birth wrought by the Holy Spirit. Those who are saved receive the benefits through repentance and faith in Christ. To bring men to repentance and faith in Christ is the basal and primal task of the church. We must never forget that salvation from sin through Christ is the first purpose of our Gospel, apart from which all else is meaningless.

They are pre-eminently right who insist that our supreme work is to bring men to know Him whom to know is life eternal. To attempt other things with fallen humanity before this is done is like trying to produce fruit from a dead tree. Only out of men and women made over in the image of our Lord through a redemptive gospel can right society ever be created. The reformation of our social life must begin in the hearts of individual men and women. To attempt the uplift of human society without this regenerative work is a most stupendous and fatal blunder. All such efforts are doomed to inevitable defeat. Such a gospel would lack the essential dynamic. Society is bad because of bad men and women, who are right neither with God nor their fellows.

You cannot build good walls with bad bricks. Deadly diseases cannot be healed with palliative medicines. Just so long as the hearts of men are selfish and cruel they will bring about wars for gain; they will fatten off injustice, and build sordid and destructive agencies to injure their fellow men. The damnable liquor traffic will flourish, gambling will spread its blight, and the scarlet plague of the race coin virtue into gold just so long as evil reigns in the hearts of multiplied millions. Before we reform society there must come salvation through the blood of Christ; we must have men and women made anew through His redemptive work.

Saved men and women must live together in an imperfect world filled with the evils which sin has wrought. They must also come in daily contact with those who are unregenerate, over whose lives the law of Christ does not prevail. In these relationships is the social side of our religion. As it relates to God it is redemptive and individual; in its human contacts it is the giving out of the Spirit of redemptive faith in the social and practical.

Christians should live with one another in the loving self-giving spirit of the ethics of the Sermon on the Mount. Anything that hurts our brother must be hateful to us, and all that helps him must be active in our lives. The Great Commission is Christ's law for us toward the unsaved world. We must spend and be spent to bring them to Him. Everything which hurts men, which hinders their approach to God must feel the full weight of the opposition of the church of Christ. Every institution; every custom, every form of organization that hurts men, which makes it harder for them to be saved must be our constant foe.

We are citizens of two worlds; our home is in heaven, our present task is here. This endeavor is two-fold, to fit men for heaven, and help them to live here in the spirit of heaven. Christ taught us to pray that His will be done on earth as it is in heaven. Here lies the social side of Christianity. To seek to live apart from the world, and excuse ourselves con-

cerning the evils about us because our religion is primarily redemptive is a fatal blunder.

The follower of Christ must carry the spirit of his Lord into every relationship of life. The attitude of His kingdom toward every evil thing was announced by John the Baptist: "And now also the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

Social service from the Christian standpoint is the child of redemption. Our task is dual in nature; first leading men to life through the redemption that is in Christ Jesus, then working out this life in human relationships.

Social service apart from the redeeming Cross and the renewing Spirit is meaningless and futile [also a snare both to those who help and are helped; for it preaches salvation by self-improvement and self-goodness.—Ed.]. To become absorbed in the problems of human contacts and forget the other would be fatal and utterly destroy the very thing for which Jesus came. Nothing would please the devil better than for us to make this deadly mistake.

Yet Christianity which has no concern for the things which help or hurt men does not reflect the mind of Christ. Our religion must throw down the gauntlet to every thing that brings sorrow, pain, injustice or robs humanity of the power to live the abundant life which Jesus came to bring. We must enter this great field with all the earnestness of the Christ who came to redeem men. Into the business world, into our political and social life we must carry the same love, the same justice and mercy which we find in His redeeming love.

"Now Concerning the Collection for the Saints"

PRESIDENT JOHN R. SAMPEY, Louisville, Ky.

THE purpose of the members of the Baptist Hundred Thousand Club is to free the Foreign Mission Board, the Home Mission Board, the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, the Baptist Bible Institute, and the Southern Baptist Hospital from the burden of debt.

The Club is organized solely for the purpose of reducing as rapidly as possible the principal of the debts of our South-wide causes. Not a penny goes to interest or expenses. If the Club can be built up to one hundred thousand paying members, our Southwide debts will be reduced at the rate of a million and two hundred thousand dollars per annum. In five years we could sing the Doxology! Our paralyzing debts would be paid in full.

Already the Hundred Thousand Club has achieved great things, even though the number of permanent paying members is less than a third of the full quota. (1) The credit of our boards and institutions has been enhanced, so that our creditors believe they will finally be paid in full. (2) The executives of our boards and institutions are fully pledged not to make new debts. We are committed to rigorous economy until these debts are all wiped out. (3) Our gifts "over and above" our tithe have brought to the givers a blessing far out of proportion to the amount we have given. Our spiritual dividends are highly satisfactory. In paying the tithe through our regular gifts to our home church and to the Co-operative Program, we are just trying to be honest and not rob God. The gift to the debts of Southern Baptists is an offering of love.

The plan of operation reminds us of Paul's directions to the Corinthians to lay by in store on the first day of the week as God had prospered them. Twenty-five cents a week will make one a regular member of the Hundred Thousand

Club. Surely more than half of our Baptist families in the South could put a quarter of a dollar into this fund every week, without the necessity of lowering their standard of living. Sacrificial giving such as Kagawa of Japan practices would bring in many millions into the Lord's treasury.

I learned recently of a gift of five hundred dollars to the Hundred Thousand Club by a brother in Kentucky. Why not many other substantial gifts all over the territory of the Southern Baptist Convention? Then our debts will melt away, and we shall have money with which to send out more missionaries at home and abroad.

If I were a pastor and my church had given little or nothing to reduce our Southwide debts, I would not only try to form a respectably large Club at once, but I would ask for a liberal cash offering toward Southwide debts to make up for the failure to organize a Club at the beginning.

Let every Southern Baptist who believes in giving the Gospel of Christ to the whole world and who believes in the training of our preachers for their high calling associate himself or herself with the men and women in the Baptist Hundred Thousand Club, and let us stick to our task until our mission boards and seminaries are free from debt. May the love of Christ constrain us to go forward together!

No Other Name

T. S. HUBERT, Kissimmee, Florida

RECENTLY, I read a sermon by Dr. John Snape on the text, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12. It was good reading.

He warned of gospels "falsely so called," particularizing the conceit of Dr. R. J. Campbell, London, that soldiers who lose life on battlefields and sailors who go down at sea, in defence of home and native land, save themselves by their sacrifice. Sometimes, it is called "making the supreme sacrifice." He referred to Dr. Lyman Abbott, who believed the same thing, broadening the conception to include firemen and policemen in discharge of duty. He might have included Dr. John Watson (Ian Maclaren), who in the "Bonnie Brier Bush," ushered into glory a "doctor of the old school," who so nobly gave himself to his patients and so ignobly does not seem to have given even a thought to God. A social service coronation.

John Hay's fantastic poem "Jim Bludso," received due attention of Dr. Snape. He did not think that an adulterous, rough and ready bully could save himself by a single act of bravery in a disaster which his own dare-devil recklessness caused. Nor do I. Dr. Snape well says, "Salvation is not wrought by the sacrifice of any man; but by the sacrifice of just one Man, Jesus Christ." Amen!

I have marvelled at the popularity of John Hay's poem. It is as far from the truth and as dangerous as anything that can be written. So I have re-written it, saying of Bludso nothing that his distinguished champion does not say and relating the same story that he relates,—but in the light that shines from the Sacred Page. I do not expect my poem to be so popular as the other. But it is satisfaction to know that instead of encouraging a false delusive hope, it is true to the one and only hope under heaven given among men, whereby we must be saved."

My poem is as follows:

JIM BLUDSO RE-WRITTEN

A New Testament Interpretation

Jim Bludso was an engineer
On steamer Prairie Belle,
He had a swagg'ring pride in her
"Twould take strange words to tell.
"He weren't no saint." Don't laugh; 'tis truth;
He flunked on being right;
He took to things uncurbed, uncouth;
And majored on a fight.

For talk in streaks he had his fame,
Offending earth and heaven;
He knew no love; just was his game,
Where love to him was given.
Who was his wife? Jim Bludso's wife?
Of women true to him
You couldn't tell to save your life,
'Twas just a joke for Jim.

A rough and ready bully, he
Discretion threw away;
And for all such there's sure to be
A dreadful sett'ling day.
Jim Bludso's came; nor he alone
Was victim of his spleen;
The Prairie Belle in flames was gone,
As though it ne'er had been.

A new and better boat had come
To try for river trade,
And Bludso swore, whate'er the doom,
He still would stay ahead.
Fat light'ood, rosin, more and more,
He cramm'd in Prairie Belle;
A demon's dare! for with a roar
Leap'd high a flare like hell.

Jim grabb'd the boat; 'gainst bank 'twas shoved,
(Too late his dare to rue!)
Till all got off, it never moved;
He hoped to get off too;
But flames spread fast, smoke thicken'd grim,
And in no time to tell,
His chance had pass'd! Alas! poor Jim!
Went down with Prairie Belle!

For Bludso Jim tears are our part;
A man he might have been,
If he had given God his heart
And turned away from sin;
And Prairie Belle might to this year
Old Mississippi run,
With Jim a first class engineer;
And then, the Lord's "Well done!"

Church Members Who Need Re-Conversion

PERHAPS the interchanging of the words "conversion" and "regeneration" lies at the root of much misunderstanding of our Lord's language to Peter, "When thou art converted," etc., as recorded in Luke 22:32.

In a recent issue of the local paper there was a symposium on the above topic by the Paducah pastors. Because of the persistent heresy, based partly on a faulty translation, I think the utterance in the symposium of the new pastor of the Paducah First Baptist Church are timely and I gladly offer them to the Western Recorder. Pastor George D. Heaton said:

"This sermon subject applies to those of us who once had Jesus Christ at the center of life, but who now have placed other things there, and have pushed Him out to the circumference or fringe of our living.

"Our need is to be re-converted, not regenerated. For once a man knows Christ he can never lose Him or be loosed again to the Christ-centered life. As Jesus said to Peter, 'When you are converted again, strengthen the brethren.' We have been warming ourselves by the high priest's fire too long, while Jesus is on trial.

"Fundamentally our problem is one of drifting. We have been slipping away from the Christ-centered life. And this movement is so imperceptible that those involved scarcely realize what is happening. But it is always from the higher to the lower. No man ever drifted into the presence of God

by conforming to the standards of the world. We drift when we rest ourselves in inactivity.

"The result of surrendering to this tendency is that we lose some of the great assurances of faith. We have no vital faith in the Bible as the Word of God, preferring magazines of the so-called true stories to the story of the truest life that was ever lived. We lose by drifting the assurance that the hope of the world is not in science, not in government, but in the religion of Jesus Christ.

"We at the same time cease to participate in the program of Christ's work. Drifting Christians do not assume a sacrificial part of the financial needs of the Kingdom. Nor

do drifting Christians know what it is to win others to Christ. How can a man or a church, that is drifting down the stream of conformity to worldly ways ever win others to dedicate their lives to the Christ in the strength against these things? We need to repent of our waywardness and bring Christ back to the very core of our lives. He must be all in all. When we have returned to our Christ, He will return to us, even as the promise has always been."

It gives me great pleasure through the Western Recorder to open other doors for the vital truth uttered by the gifted pastor of the First Church, who has just recently come into our West Kentucky fellowship. E. R. RANSOM.

Kentucky Sunday School Convention at Danville Next Wednesday

GEORGE RALEIGH JEWELL, Louisville, Ky.

FOR some weeks past Secretary W. A. Gardiner has been featuring articles on his weekly page of the Western Recorder about various items in connection with the forthcoming Kentucky Baptist Sunday School Convention, to be held at Danville, Ky., beginning next Wednesday morning, February 19, and running through Friday. Also he has published pictures of many of the speakers who are expected to appear on the program. Last week the program was published on page thirteen.

The speakers will bring inspirational messages as well as practical talks on the various subjects to be discussed. There will be large mass meetings at the Convention as well as smaller departmental conferences in which many are expected to participate.

From Nashville, Tenn., will come such speakers as Dr. T. Luther Holcomb, new Executive Secretary of the Sunday School Board; Harold E. Ingraham of the Department of Sunday School Administration; W. P. Phillips and A. V. Washburn, of the Young People's and Adult Department; and Dr. Homer L. Grice, of the Daily Vacation Bible School work. Misses Verda Von Hagen, Zella Mia Collie and Blanche Linthicum, also of Nashville, will conduct departmental conferences.

The night programs give promise of great inspirational value, and it is expected to have large crowds from the local community for these sessions as well as the visitors from throughout Kentucky. Dr. Noble Y. Beall, of Atlanta, Ga., who has previously made such a fine impression before the Southern Baptist Convention, will speak on "Our Obligation to the Negro," at the Wednesday night session. Dr. John R. Sampey, President of the Southern Baptist Convention and President of the Southern Baptist Theological Seminary, will speak on "The Bible and World Missions" at the Thursday evening hour. The subject of Dr. Holcomb at the Friday night session has not been announced, but it will be something worthwhile, and up to the usual high standard which he has set for himself.

Dr. W. M. Wood, Kentucky State Mission Secretary, will discuss "Revival in Concern for 700,000 Prospects" on Thursday afternoon, and Field Worker J. S. Ransdell will talk on "A Financial Program For Every Church," Friday morning.

"How the Teachers' Meetings Aid the Teachers," will be one theme discussed by Mr. Ingraham, and in addition to this he will make other addresses and conduct several conferences.

At the opening session on Wednesday morning Secretary W. A. Gardiner will outline "Our Objectives for 1936," and will appear at other times on the platform.

Among the Kentucky pastors who will appear on the program will be Messrs. A. W. Huyck, Paris, on "We Were Revived in Concern;" W. H. Moody, Bardstow, on "Revival in Conviction of Sin;" E. C. Stevens, Clifton Church, Louisville, "Revival in Repentance;" W. E. Hunter Somerset, on "The World's Need for the Baptist Message;" C. L. Breland, Richmond, on "The Pastor Training His Workers;" G. W. Ellers, Harrodsburg, on "Revival in Faith;" W. J. Bolt Harlan, dis-

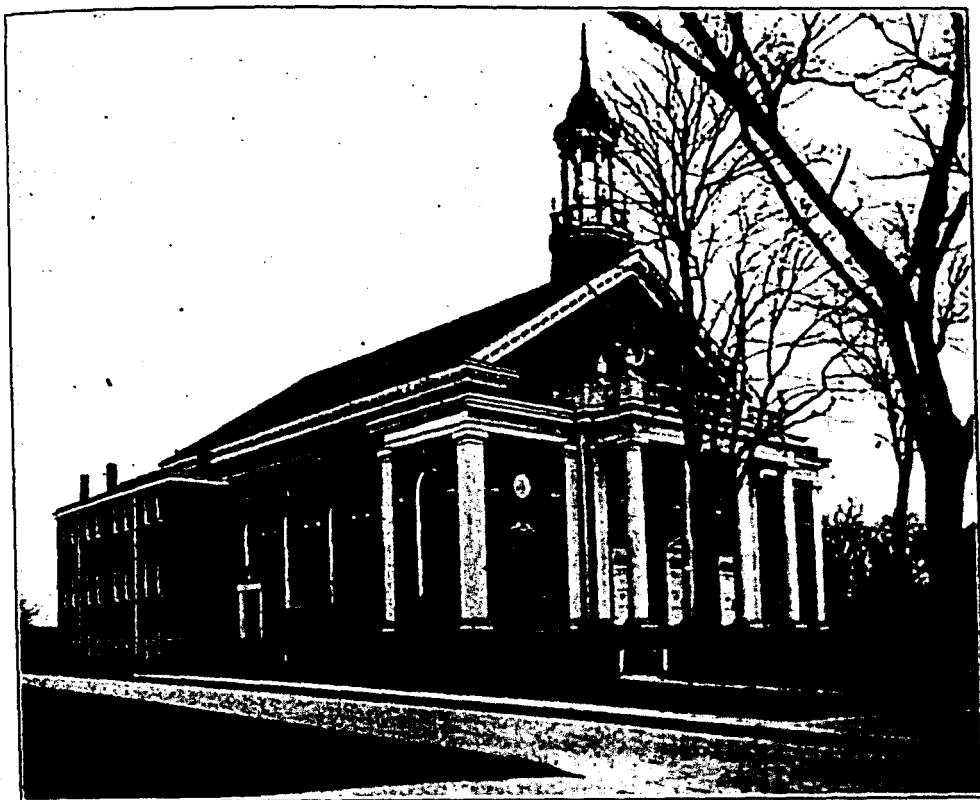
cussing "Revival in the Inner Life;" and W. R. Cole, Dayton, on "The District Association Functioning Twelve Months in the Year." Dr. L. C. Kelly, Pineville, will close the Friday afternoon hour with a sermon on "Revival in Stewardship of Possessions," and Dr. Ross E. Dillon, Frankfort, will give a summary of points for emphasis at the final session.

The musical programs of the entire convention will be in charge of W. Earl Robinson, song leader, and Mrs. Robinson, pianist, both of Owensboro.

The citizens of Danville are making every preparation for the coming of the delegates from all parts of Kentucky for their annual convention. Dr. C. C. Warren is pastor of the host church, namely, the Lexington Avenue Church, a beautiful new American Colonial brick structure, and Bro. H. B. Kuhnle is pastor of the First Baptist Church.



PASTOR C. C. WARREN,
Lexington Avenue Church, Danville, Ky.



Lexington Avenue Church, Danville, Ky.

The rates of the Gilcher Hotel, and the Henson Hotel, were published on the Bible School page of the Western Recorder of January 23. Persons desiring hotel accommodations should write for reservations direct to the manager of one of these hotels. Anyone desiring to stay in private homes, at \$1.00 for bed and breakfast, should address their communication to Dr. C. C. Warren, Danville, Ky., so that proper provision may be made in advance.

The one-way railroad fare from Louisville to Danville will be \$1.47. For rates from other points consult your railroad station agent.

Dr. Sampey is pinch-hitting with the Texas team in the Hundred Thousand Club.

Mrs. Doria E. McCaleb, 4161 Reservoir Ave., Camp Taylor, Ky., mother of Pastor James A. McCaleb, of the East Audubon Church, on the Southern edge of Louisville, has been a patient for several weeks in the Kentucky Baptist Hospital.

In speaking of the Golden Wedding Anniversary of Mr. and Mrs. B. B. Layman, Louisville, in last week's paper, in giving the brothers of Mrs. Layman, we also should have mentioned

Dr. Henry C. Bruner, 3115 Randolph Ave., Louisville; Murray E. Bruner, Milwaukee, Wis.; and Mrs. G. H. Head, Louisville. We regret the oversight.

Miss Sallie Priest, Baptist hostess at the Kentucky Baptist Hospital, who devotes her energies ministering to the sick, has herself been confined to the sickroom for some days at the Hospital. At last reports she is greatly improved.

We have the following information from Pastor Russell Walker, of the Seven Hills Church, in Owensboro: "After four years as pastor of the Seven Hills Church, I am leaving the field at the close of February. I am without definite plans for the future, and will be open for supply work or revival work after this month." The address of Brother Walker is 1402 East Eighteenth St., Owensboro, Ky.

Question: How far should a real Christian paper go in giving prominence to material bigness and largeness in material results in its reports of the progress of the cause of Christ in the churches and in its denomination. It is a matter which has implications we cannot escape as to our relative concern for material and spiritual growth. We see the material; we do not see the spiritual—at least in numerical statements. We ought to rejoice in the material tokens of spiritual prosperity. But how much do we or the readers know about the spiritual when we give them nothing but the material? And what about blessed spiritual fruitage where there are no eye-filling figures to strut their stuff across the pages? We think of these things, and we believe readers do. But we have arrived at no certain gauge of performance in relation to it.

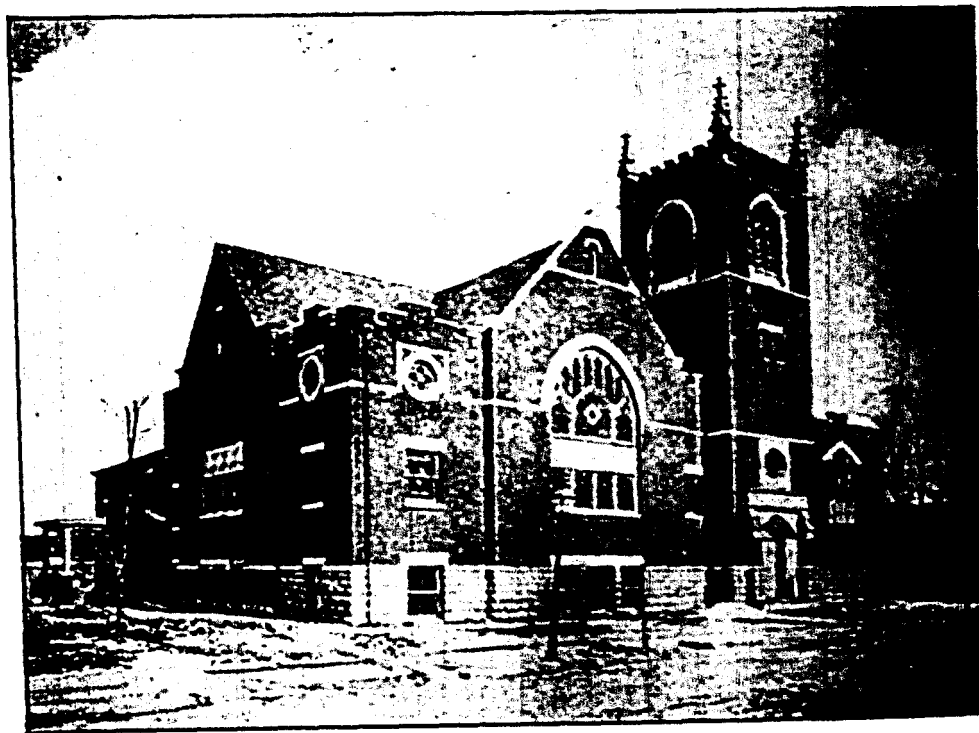
Fellowship Tidings.

Brother Don Norman, student at the Southern Baptist Theological Seminary, was called to his home in Moultrie, Ga., on account of the illness of his mother.

President John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, is in Texas this week, engaged in five days of speaking to the churches. It is our understanding that



Pastor Harold B. Kuhnle, pastor of the First Baptist Church of Danville, for the last year. Mr. Kuhnle hails from San Francisco, and is a graduate of Howard College in Birmingham, Ala., and the Southern Baptist Theological Seminary, of Louisville, Ky., in the class of 1935.



First Baptist Church, Danville, Ky.

The Co-operative Program Record, 1935

C. M. THOMPSON, General Secretary and Treasurer

In the Exhibit the name of the church and the amount contributed for the entire year 1935, passed through the State Board Headquarters, is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the amounts of the contributing churches in remitting funds and credit had to be given to the Association as a whole.

The amounts sent direct to Co-operative Institutions and Agencies are also given.

The distribution of receipts to the various objects is given at the close of this Exhibit.

ALLEN COUNTY--		Budget	Desig.			Budget	Desig.			Budget	Desig.
Association		71.09	75.03	Alva		13.17	10.00	Center Ridge			
Bethel		9.53	12.85	Antioch				Cherry Corner		55.45	2.40
Bethlehem				Arjay				Cold Water		3.00	
Big Spring				Balkan			8.00	Dexter		4.41	
Cedar Cross				Beech Grove				Elm Grove		109.06	
Chestnut Stand				Bethlehem				Flint		17.61	5.15
Dover				Blanche				Gilbertsville		62.08	
Durham Spring				Clear Fork				Hamlet		63.40	6.50
Hanging Fork				Campbell Chapel				Hardin		130.00	
Harmony				East Jellico				Hazel		148.05	7.00
Holland				Ferndale				Hopewell			
Hopewell		8.00		Fonde		39.85	19.08	Kirksey			
Liberty				Hensley Chapel				Ledbetter			
Mays Fork				Ivy Grove				Little Cypress		73.00	2.40
Mt. Gilead				Insull				Locust Grove		21.21	
Mt. Lebanon				Kettle Island		5.00		Macedonia			
New Bethel				Larue Fork				Murray		2,923.00	293.47
New Salem				Long Ridge				Model			
New Middle Fork				Logmont				New Bethel		79.12	
New Hope				Middlesboro, First		192.00	361.61	New Harmony		71.89	2.00
New Mt. Gilead				Middlesboro, Second		12.00	20.07	New Mt. Carmel		4.10	
Oak Forest				Marse Chapel				New Zion			
Rough Creek				Meldrum			5.00	Oak Grove		38.24	
Scottsville		147.26	289.10	Millers Chapel				Olive		21.62	
Trammels Fork				Moss Chapel				Owings Chapel		10.00	
Bond				Mount Mary				Pine Bluff		14.23	
Briar Field				New Liberty				Poplar Springs		21.96	4.50
BAPTIST--				New Vine				Provine			
Association			12.00	Old Cannon				Rushing Creek		21.92	4.40
Battle		11.28	27.28	Old Yellow Creek		11.00		Salem		58.31	15.32
Bethel		50.37	3.50	Pine Grove				Scotts Grove			
Camden				Pineville, First		398.62	311.68	Sinking Springs		79.50	
Fellowship				Pleasant Grove				Sugar Creek		56.25	26.30
Friendship		26.00		Red Oak				Spring Creek		8.00	
Goshen				Riverside		47.13	46.71	Union Ridge		18.76	
Hopewell		22.14	2.80	Straight Creek				West Fork		99.00	
Kirkwood		27.24	15.82	Salem				Zions Cause		24.22	
Lawrenceburg		618.47	143.61	Williams Branch				Elk Lick		14.25	
Mt. Freedom		20.70	17.72	Wilderness							
Mt. Olivet		54.07		Wasoto		2.28	3.25				
Mt. Pleasant		9.35		Tinsley			6.00				
Salvisa		35.61	108.39	BETHEL--		641.20	200.20	BOONES CREEK--			
Sand Spring		188.28	82.84	Adairville				Allensville		121.14	32.16
BARREN RIVER--				Auburn		300.54	182.28	Beattyville		19.39	15.00
Akersville				Dripping Springs		85.12	57.89	Bethlehem			
Antioch				Elkton		338.59	197.84	Calvary		74.37	72.75
Athens				Epley		8.11		Chestnut Stand			1.00
Beautiful Home				Forest Grove			8.00	Cow Creek		1.73	1.90
Beech Grove No. 1				Guthrie		164.00	70.45	Drowning Creek		7.50	5.00
Beech Grove No. 2				Keysburg			1.00	Boones Creek (Athens)		26.18	11.29
Caney Fork				Mt. Gilead		22.00	16.00	Heidelberg		7.00	10.00
Capitol Hill				Mt. Zion		69.65	61.00	Huff Island			
Cave Spring				Muddy River		34.88	45.45	Irvine, First		186.29	76.07
Concord				New Hope		15.25	2.85	Kiddville		10.00	24.32
Corinth				New Union		81.16	79.32	Mt. Olive		38.31	
Dover				Post Oak		13.86	9.68	New Zion			
Fairview				Russellville		1,264.98	492.09	Panola			
Freedom No. 1			2.00	Sharon Grove				Providence (C. C.)		131.29	42.75
Freedom No. 2				Spring Valley		15.10	11.82	Providence (E. C.)			
Fountain Run		200.00	94.73	Trenton		163.53	116.33	Powell Valley		8.75	1.00
Gamaliel				Walnut Grove		229.62	82.93	South Irvine		105.13	23.44
Harmony				Whitaker's Grove		5.00		Ravenna			
Indian Creek		2.20	3.80	Oak Grove		1.15		Union City		78.50	249.99
Lone Star				BLACKFORD--		216.19	2.00	West Irvine			3.00
Marrow Bone				Association				Williams Memorial		40.34	82.54
Maysville				Bethlehem				Winchester, Central		649.94	88.08
Mill Creek				Blackford			48.00	Zion			
Missionary Mound			6.00	Cave Spring				Association W. M. U.			12.00
Monroe		2.80		Chestnut Grove		50.65	17.66	BOONEVILLE--			
Mt. Olivet				Dawson Memorial				Anti-post			
Galloway				Friendly Grove				Anglin Branch			
Fox Ridge		2.13		Friendship				Bethel			
Harmony				Hawesville			128.44	Athens			
Mt. Pleasant				Hopewell		22	3.91	Cedar Valley			
Mt. Pollard				Lewisport		52.66	29.10	Corinth			
Macedonia				Mt. Eden		7.50	13.90	Crane Creek			
New Design				New Hope				Elk Branch			
New Salem				Newton Springs				Garrard			
Oak Forest				Oak Grove				Horse Creek			
Peters Creek				Panther Creek			20.01	Hookers			
Pleasant Hill				Patesville			5.73	Island Creek			
Pleasant Home				Pellville				Fountain Head			
Pleasant Point				Pisgah (Mt.)		29.09	53.85	Liberty			
Rocky Hill				Poplar Grove				Macedonia			
Rough Hill				Roseville				Manchester		44.30	16.70
Sand Lick				Sandy Creek				Muddy Gap			
Skaggs Creek				Union				New Zion			1.58
Summer Shade				West Point		2.00		New Prospect			
Temple Hill		44.00		Yelvington		2.80		New Hope No. 1			
Tompkinsville		1.50		BLOOD RIVER--				New Hope No. 2			
Union No. 1				Benton		33.56	18.60	Pleasant Green			
Union No. 2				Bethel		159.62	3.88	Pleasant Run			
White Oak				Birmingham		19.56	24.67	Robinson			
BELL COUNTY--				Blood River		1.62		Royal Oak			
Association (W.M.U.)			2.00	Briensburg				Union			
				Calvert City		3.21	35.27	Walnut Grove			
								Weston			
								Zion			

	Budget	Desig.
BRACKEN--		
Aberdeen	43.80	49.65
Augusta	16.95	81.58
Carlisle	443.91	394.14
Curry		
Dover	15.36	52.68
Ewing	10.00	51.16
Felix Chapel	4.00	2.00
Flemingsburg	15.00	30.90
Haldeman		
Hesselton		
Howards Mill		
Irvingsville		
Lewisburg	10.00	21.00
Locust Grove	28.00	
May's Lick	140.25	231.03
Millersburg	98.25	59.90
Maysville	783.88	415.28
Mt. Olivet	5.25	5.00
Mt. Pisgah	20.00	13.20
Mt. Sterling	302.50	273.40
Morehead	17.00	142.02
Olympia Springs	53.50	18.00
Oak Ridge		
Pleasant Run		
Pleasant Valley		8.75
Salem		
Stone Lick	2.00	
Stricklett		
Sharpsburg	11.00	
Two Lick	137.51	220.99
Tabernacle	5.00	6.00
Vanceburg	30.18	9.00
Wrigley		
BRECKENRIDGE--		
Association	4.70	
Bewleyville	20.45	50
Black's Lick	7.25	
Burton's School		
Cloverport	253.30	62.00
Corinth	35.43	30.00
English	36.91	19.10
Garfield	39.00	7.25
Dry Valley	3.00	3.00
Goshen	97.79	37.04
Hardinsburg	17.50	125.16
Harned		
Hites Run	25.46	
Irvington	149.65	18.25
Macedonia		
McQuaddy	12.00	
New Bethel	4.00	
Stephensport	5.00	
Walnut Grove	5.00	8.00
CALDWELL COUNTY--		
Association	17.00	10.00
Adril	3.50	1.40
Bulah Hill	20	
Cedar Bluff		
Crider	32.05	8.35
Chapel Hill	8.70	
Donaldson	51.47	6.68
Eddy Creek	63.85	7.37
Eddyville	149.28	146.13
Fredonia	95.58	156.33
Criswell		
Fairview	2.50	
Harmony	12.44	28.83
Hebron	16.49	19.00
Kuttawa	32.50	74.50
Lebanon		23.15
Liberty	22.14	4.44
Macedonia	34.04	11.59
Mt. Pisgah	6.45	8.27
Mt. Zion		13.09
New Bethel		54.69
Otter Pond	10.70	2.25
Pleasant Hill	15.25	
Pleasant Grove	33.79	5.26
Princeton, First	863.40	345.84
Princeton, Second	26.04	5.03
Princeton, Baptist	7.70	
Quinn	17.68	
Walnut Grove	33.33	6.68
White Sulphur	78.13	13.73
CAMPBELL COUNTY--		
Association (W.M.U.)		12.00
Alexandria	45.75	27.50
Bellevue, First	493.92	515.45
Dayton, First	593.75	151.32
Cold Springs		
First Twelve Mile	4.00	1.00
Flagg Springs		19.00
Fort Thomas	604.45	202.48
Grace	3.00	4.10
Grants Lick	102.71	139.25
Immanuel (Dayton)		4.00
Licking Valley	13.00	
Ludlow	33.03	37.49
Mentor	94.49	89.80
Newport, First	1,376.14	272.89
Newport, Firth Avenue		
Oak Island	79.75	71.00
Old Licking	76.48	41.09
Pleasant Ridge	41.65	43.71
Persimmon Grove		2.72
Second Twelve Mile	129.50	55.09
Silver Grove	61.17	57.91
Wilmington	103.19	32.60
CENTRAL--		
Bethlehem	108.37	99.21
Bradfordsville	10.84	8.95
Lebanon	199.16	105.60
Mackville	53.48	77.84
Muldrough's Hill	23.00	44.08
New Hope	51.75	16.25
Pleasant Grove		

	Budget	Desig.
Rock Bridge	3.40	5.89
Springfield	449.96	338.12
Stewart's Creek		
Thompsonville	10.62	
Willisburg	10.00	
CHRISTIAN COUNTY--		
Bainbridge	12.40	
Barren Springs		
Bethel	27.90	30.30
Bethel Woman's College		53.55
Casky	35.93	50.04
Concord	18.93	2.78
Crofton	9.93	5.20
Ebenezer		
Gracey	5.00	11.00
Hights Grove		
Hopkinsville, First	2,995.54	1,278.99
Hopkinsville, Second	339.77	65.50
Hopkinsville, Walnut St.	40.35	46.34
Kelley	17.00	4.78
Lafayette	18.48	39.80
Little River	35.48	12.16
Locust Grove	408.55	59.82
Macedonia	7.00	2.00
Mahdeen	12.77	
Mt. Zoar	21.20	
New Barren Springs		5.00
New Ebenezer	10.00	5.23
Olivet	106.48	43.76
Palestine	4.56	
Pembroke	123.16	103.40
Pleasant Hill	87.68	87.50
Salem	149.17	192.70
Sinking Fork	10.54	9.90
West Mt. Zoar	9.42	
South Union		7.74
West Grove	4.00	
West Union	22.04	3.50
West Palestine	2.50	
CRITTENDEN--		
Bethany	3.80	
Crittenden	10.15	26.89
Crooked Creek		9.00
DeMossville		24.00
Dry Ridge	167.99	96.18
Gardnersville	214.90	50.00
Grassy Run		
Gum Lick		
Knoxville	41.45	10.05
Lawrenceville	34.32	17.05
Mason		31.00
Mt. Carmel	25.00	10.00
Mt. Moriah		
New Friendship	22.50	
Oak Ridge		6.00
Pleasant Green		5.00
Pleasant Ridge	3.00	5.00
Riverview	4.63	8.95
Sherman	79.86	21.00
Shiloh	11.43	3.00
Short Creek	32.50	5.00
Turners Ridge	51.34	
Unity	4.25	
Williamstown	177.15	63.01
DAVISS-McLEAN--		
Association		361.22
Bash	6.00	
Bethabara	199.00	141.06
Bethel		
Brushy Fork		
Buena Vista	229.15	50.29
Buck Creek	163.05	1.00
Calhoun	130.91	30.15
Curdsville	1.00	3.00
Dawson	62.28	16.25
Delaware		
Friendship	81.45	60.69
Glenville	34.90	59.15
Grace		
Green Briar	54.00	8.00
Green River		
Griffith	5.00	4.35
Hopewell	20.35	22.50
Island	41.50	
Karn's Grove	25.80	63.02
Livermore	74.05	28.04
Macedonia	53.28	11.85
Maceo	123.16	22.50
Mt. Liberty	56.00	28.68
Mt. Vernon		
Newman	29.55	34.08
Oak Grove		
Old Buck Creek	5.85	
Owensboro:		
Eaton Memorial	85.77	94.62
First	3,250.00	596.96
Hall Street	134.30	5.52
Lafoe Memorial		
Seven Hills	53.29	48.80
Third	4,758.97	1,474.56
Walnut Street	75.28	160.41
Panther Creek	108.48	53.37
Pleasant Grove	98.00	13.67
Pleasant Ridge	106.86	5.00
Red Hill	39.80	26.90
Richland		
Rumsey		
Sacramento	3.00	.73
Sorgho	56.67	50.30
Stanley	96.79	33.00
South Hampton	58.80	43.20
Stanton		
Sugar Grove	1.00	180.81
Utica	11.54	572.54
Whitesville	1,066.54	258.08
Yellow Creek	41.80	25.30
Yelvington	7.25	5.00

	Budget	Desig.
EAST LYNN--		
Bethel	45.75	7.00
Corinth		1.00
Good Hope	61.75	
Holly Grove	7.79	2.00
Liberty	2.05	
Mt. Carmel	21.25	
Mt. Hebron		
Mt. Roberts	4.00	
Mt. Gilboa	10.93	
Mt. Washington		
Pleasant Grove		8.70
Pleasant Hill	127.96	64.05
Rolling Fork	37.50	12.61
Union Band	5.00	
EAST UNION--		
Beech Bottom		
Big Poplar		
Boston		6.00
Carpenter		
Claifield		
Hon Jellico		
Clear Fork		
Crouches Creek		
Cumberland River		
Egan	5.00	
Evelyn		
Galliff	148.70	22.56
Jellico, First	622.43	528.16
Little Poplar		
Locust Grove		
Midway		
Money Gap		
Mountain Ash		
Old Poplar		
New Hope		
Pleasant View	23.55	8.62
Packard		
Pruden	18.05	15.06
Rocky Springs	.40	
Saxton	5.00	6.01
Valley Creek	3.00	4.00
EDMONSON--		
Association	23.00	
Bee Spring		
Brownsville		13.21
Cedar Hill		
Holly Spring		11.23
Hill Grove		
Hopewell		
Joppa		
Liberty Hill		
Little Jordan		
Mammoth Cove		
Pleasant Hill		
Silent Grove		
Union Light		
ELKHORN--		
Ashland Avenue	263.09	150.78
Bryant Station	23.62	26.12
Calvary	4,838.45	2,503.61
Cane Run	109.75	53.52
Clear Creek	81.86	23.22
Clover Bottom		21.50
Corinth		23.03
David's Fork	171.87	193.58
Dry Run	21.00	19.94
East Hickman	57.00	61.79
Felix Memorial	120.72	51.81
Georgetown	84.83	2,161.09
Glenn's Creek	25.00	10.00
Grace	200.80	41.23
Great Crossing	152.41	37.53
Greenwich		
Hillsboro	122.33	7.68
Immanuel	2,659.75	865.16
Lexington, First		500.00
Long Lick		
Midway	199.71	156.42
Millville	29.00	63.66
Mt. Freedom	96.71	55.90
Mt. Pleasant	139.60	59.62
Mt. Vernon	237.72	71.81
Nicholasville	449.65	213.00
Porter Memorial	344.16	164.69
Paris, First	1,544.68	260.99
Sadieville	7.35	3.00
Silas	17.25	
South Elkhorn	100.07	69.78
Spears Mill	2.25	2.18
Stamping Ground	29.31	63.16
Stonewall		
Verailles	855.99	257.09
Elizabeth	1.17	1.00
W. M. U. of Association	10.00	
ENTERPRISE--		
Magoffin Institute	15.00	3.50
Association		1.32
Allen		
Beaver Valley		
Bloomington		
Elk Foot		
Elkhorn City	18.27	41.04
Fed's Creek		
Flat Gap		1.06
Inez	27.06	46.99
Irene Cole Memorial	50.00	66.21
Ivyton		8.25
Lakeville	5.00	9.35
Liberty		5.00
Licking River		
McVeigh	3.55	1.95
Little Point		
Mash Fork		2.25
Mine Fork		
Mt. Beulah		
Mouth Card		
North Benson Memorial	96.05	8.30

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Offutt			GRAVES COUNTY—			New Zion		
Paintsville	10.00	35.00	Bell City			Oak Grove		
East Paintsville			Chapel Hill	17.11		Stone Coal	10.00	
Peters Creek			Clarks River			White Springs		
Pikeville	324.25	99.01	Cuba	126.79	36.24	Tyner		
Riceville			Dublin			JACKSON COUNTY—		
Salyersville	3.00	13.15	Eaton			Black Water		
Spice Cove			Farmington	16.25		Blooming Grove		
Stone	60.81	11.00	Hardmoney			Brick Lick		
Thealka			Hickory Grove	14.25		Egypt		
Van Lear			Hopewell		20.20	Grey Hawk		
West Van Lear	10.25	18.03	Liberty		110.08	Indian Creek		
Sandy Hook		23	Little Bethel	31.00	5.66	Kirby Knob		
West Liberty		14.25	Little Obion			Liberty		
FRANKLIN—			Mayfield, First	749.90	413.26	Mauldin		
Association	13.66		Melber	68.75	14.00	Mt. Gilead		
Bethel	60.20		Mt. Olivet		31.00	Pleasant Point		
Buck Run	51.34	19.52	Mt. Pisgah			Pilgrims Rest		
Ceda Grove	25.00		New Concord	15.25		Sand Gap		
Evergreen	230.00	70.60	New Liberty	7.35		LAUREL RIVER—		
Forks of Elkhorn	85.50	16.00	Oak Grove		10.00	Association		1.22
Frankfort, First	2,450.13	927.50	Pilot Oak		4.50	Bond	2.00	
Lebanon	35.73	43.30	New Hope	11.25	2.00	Cave Ridge		
Mt. Carmel	58.04	16.00	Pleasant Ridge		12.55	Colony		2.00
Mt. Pleasant			Pleasant Grove			Dyers Hill		
Jett			Pryorsburg	10.20		East Bernstadt	7.20	45.30
Mt. Vernon			Sand Hill			East Pittsburg		2.30
North Benson	35.00	32.00	Sedalia	22.85	19.00	Friendship		
North Fork	273.73	41.80	Sharon	46.70		Green Hill	10.00	
Pleasant Ridge	30.31	2.30	Trace Creek			Hazel Patch		3.00
Philathea Mission			Water Valley	3.25		Hawk Creek	20.00	4.00
Swallowfield	55.15	10.00	Wingo	39.42	7.50	Hopewell		
Thorn Hill	373.82	83.37	Enon		6.40	Liberty		5.00
Providence	30.00	40.58	High Point	5.00	6.00	Laurel Chapel		2.91
FREEDOM—			GREENUP—			Laurel River		2.00
Albany	14.67	28.13	Ashland:			London	128.86	278.15
Burkesville	32.75	78.00	First	3,860.66	688.54	Long Branch		8.00
Cave Spring			Second	4.00	8.52	Lily		3.80
Central Grove	6.00		Central	10.70	32.73	Mt. Peasant		
Etter			Fairview			Mt. Zion		
Gap Creek			Pollard	240.00	90.69	New Bethel		
Grace Union			Unity	703.43	186.58	New Hope		
Green Grove			Barretts Creek		.30	New Salem		10.75
Hopewell			Brushy Fork			Pilgrim's Rest		
Indian Creek			Cannonsburg	70.15	33.71	Pleasant Grove		
Salem	8.00	40.00	Carr			Pleasant Run		
Sexton's Fork			Catlettsburg		545.05	Providence	1.58	
Stony Fork			Chadwick Creek			Salem	5.00	
Stoney Point			Cherryville			Sand Hill		
Sulphur Creek			Coalton			Sinking Creek		
Fairland		1.20	Denton			Slate Hill		1.65
FRIENDSHIP—		2.50	Elizabeth Jarrell			Slate Lick		
Association			Everman			Union		
Boones Creek			Fullerton			West London		3.00
Corinth	25.00	4.50	Grahn			White Oak		
Ephesus	69.00	46.37	Graves Shoals			Hart		
Immanuel		15.00	Grayson	8.70		LIBERTY—		
North Side	2.32	8.33	Glenwood	10.00	35.00	Association	203.27	
Winchester, First	716.46	488.76	Greenup	11.00	8.75	Antioch		6.00
GASPER RIVER—			Geigerville	2.50		Beaver Creek		
Association	18.55		Hitchens			Beech Grove		
Aberdeen		11.21	Kirk Memorial	6.11	26.38	Bon Ayr		
Barnetts Creek			Leech Station			Browder Chapel		
Bethel			Louisa, First	35.46	17.70	Canmer	177.89	13.75
Big Muddy			Mt. Olivet		1.00	Cave City	46.87	62.78
Chapel Union			Mt. Zion			Cedar Cliff		
Huntsville			Olive Hill	8.51	6.30	Cedar Grove		8.50
Morgantown	113.75	82.25	Old Stern			Coral Hill		5.25
Monticello		4.85	Oak Grove			Dover	50.01	4.00
Mt. Olivet			Palestine			Edmonton	14.50	5.00
Mt. Vernon			Princess			Glasgow	1,869.40	1,626.93
New Midway			Rush		3.00	Glasgow Junction	4.50	9.67
New Harmony	11.45		Russell, First	25.00	112.30	Green River		5.00
New Liberty		25	Summit		14.26	Hardyville		10.10
Pleasant Grove			South Portsmouth			Hlseville		51.80
Quality			Salem			Horse Cave	369.12	162.94
Richmond			Sandy Valley	2.50	37.00	Little Bethel		16.30
Rochester	68.22		Union			Little Hope		5.00
Rock Springs	1.57		Vanceburg			Lonok		
Richland	2.11		Willard			Monroe		30.00
Salem	55.50	76.92	Wolf Creek			Mt. Pisgah		22.80
Sand Creek	11.51		Wurtland			Mt. Tabor		
Sugar Grove			Wilson		25	New Hope		
Union		6.10	English Memorial		3.30	New Liberty		
GOOSE CREEK—			Raceland	1.50	4.00	Pleasant Valley	46.88	4.56
Big Creek			GREENVILLE—			Poplar Springs		
Friendship			Colcane			Rowletts	16.00	29.50
Girdler			Compton			Salem	23.05	
Goose Rock			Laurel Springs			Savoyard		
Horse Creek			Morris Creek			Shady Grove	10.77	24.25
Horn Branch			Providence			Siloam		12.00
Mill Creek			Shiloh			South Fork		12.00
New Home No. 1			Tabor			Three Springs		31.63
New Home No. 2			HENRY COUNTY—			Walnut Hill	26.00	45.30
Rock Springs			Association (W. M. U.)		4.00	Zion		14.08
Swafford			Bethlehem	314.80	136.39	LINCOLN COUNTY—		
Union			Campbellsburg	201.79	109.35	Blue Lick		
Zion			Drennon's Ridge	43.72	44.29	Drakes Creek	18.00	11.00
GOSHEN—			Eminence	343.80	132.76	Crab Orchard	15.00	84.44
Association	2.27	1.00	Hopewell	20.11		Double Springs		20.00
Caneyville	46.27	45.23	Lockport	15.26	17.74	Ephesus		1.35
Clarkson	25.00		New Castle	108.16	43.66	Friendship		
Hanging Rock	2.50	11.72	Orville	5.00	1.80	Good Hope		
Hopewell			Pleasureville	171.01	52.42	Fairview		40.00
Leitchfield	544.12	174.78	Port Royal	329.72	98.67	Hustonville	37.69	35.87
Liberty	10.01	26.66	Smithfield	84.00	27.50	Locust Grove		
Little Clifty	47.01	13.52	Turners Station	58.65	44.20	McKinney	28.72	11.25
Little Flock			Union		3.62	Maywood		12.00
Millwood			IRVINE—			Mt. Salem	20.00	18.20
New Hope	3.00	.30	Annville			New Salem		
Phigim	1.00		Chestnut Flat			Olive		
Pleasant Union			Chinquapin			Pilot	17.25	5.58
Pleasant View			Clover Bottom			Pleasant Point		4.00
Providence			Dowis			Pleasant View		
Shrewsbury			Drip Rock			Preachersville		
Sulphur Well			Hawley Fork			South Fork		
Walnut Grove		.70	Kirby Knob			Stanford	147.35	128.62
Yoman			New Bethel					

LITTLE BETHEL—		Budget	Desig.			Budget	Desig.			Budget	Desig.
Association			3.00	Grace	64.01		33.48	Mountain Ash			
Calltown				Hazelwood	685.08		76.33	Mt. Union			
Charleston		13.00		Highland	4,209.29	2,123.21		Pleasant Rock			
Concord	3.26	4.53		Highland Park, First	374.46		38.02	Pleasant View			
Corinth	6.00			Highland Park, Second	198.66		138.99	Rock Springs			
Dawson Springs	108.25	53.20		Hopewell	1.00		1.00	Second Hickory Grove			
Diamond	34.10			Immanuel	3,714.55		775.16	Stearns	111.36	12.00	
Dixon	36.38			Jeffersontown	535.19		49.03	Walkers Chapel			
Earlington	338.76	26.49		Kings	114.42		22.41	Whitley City	3.00		
Green Grove				Knob Creek				MOUNTAIN—			
Harmony	13.50	8.50		Lee's Lane	12.58		5.36	Big Hill			
Johnson Island		2.19		Little Flock	139.57		99.12	Bowman			
Dalton	13.31	11.10		Long Run	10.00		10.00	Bethel			
Lafayette				Lyndon	98.55		118.49	Cow Creek			
Liberty		61.25		Manly Memorial	22.60		1.86	Chavis			
Madisonville	569.15	189.21		Meadow Home	104.90		25.80	Gray's Creek			
Mt. Zion				Middletown	63.98		39.50	Bear Branch			
Nebo	74.70	21.75		Ninth and O	1,317.00		494.32	Johnson			
New Hope	7.00	5.00		Ormsby Avenue	350.59		59.87	Longs Creek			
New Prospect				Parkland	3,887.14		468.40	Lick Branch			
New Salem	1.50	18.69		Pleasant Grove (B. C.)	70.22		25.40	Mill Branch			
Nortonville	5.00	7.20		Pleasant Grove (J. C.)	108.32		38.67	Mt. Zion			
Olive Branch	9.65	8.00		Plum Creek	86.16		103.12	Naphtain			
Pleasant Grove	30.43			Portland Avenue	31.78		28.25	Otter Creek			
Pleasant View				St. Matthews	141.51		50.53	Sandlin			
Pleasant Valley	6.87			Shawnee	173.93		112.31	Sizes Rock			
Pond River		2.85		Shirley Memorial	9.00		12.92	South Fork			
Providence, Second				Shively	240.74		45.92	Big Rock			
Richland		11.25		South Jefferson	168.60		69.45	MT. ZION—			
Salem		24.15		South Side	76.75		33.65	Association			89.82
Slaughters	15.70	8.86		Sunny Side	42.63		1.00	Bacon Creek			
Silent Run				Taylorsville	416.88		112.88	Bethlehem	21.05	27.80	
Stoner	1.55			Third Avenue	1,091.18		199.59	Buffalo			
Trade Water Valley	3.58			23rd & Broadway	1,777.46		451.93	Corbin, First	458.26	228.24	
Victory	15.30	10.92		Van Buren	11.80		17.00	Corbin, Central	545.16	518.75	
White Plains		16.40		Victory Memorial	1,246.53		219.01	Corbin, South			
Zion				Virginia Avenue	1,355.46		359.88	Corbin, West	27.29	30.30	
Zion (Little)				Walnut Street	16,108.92	2,951.29		Corinth			
LITTLE RIVER—				Weaver Memorial	865.82		174.96	Corn Creek			
Bethany	20.44	8.76		West Broadway	1,652.73		376.81	Cumberland River			
Bethlehem				West Side	156.72		59.02	Dushman			
Blue Spring	10.49			Ky. Baptist Hospital			2.81	Flat Creek			
Buffalo Lick	119.19	16.20		S. B. T. Seminary	69.93		115.19	Fundamental, Corbin	6.00	10.46	
Boyd's Hill	19.40	12.25		W. M. U. Training School	63.50		364.35	Gold Bug			
Cadiz	632.32	161.10		LYNN—				Good Hope			
Canton	12.50			Aetna Grove	33.74		5.00	Hopewell			2.00
Carmack	4.08	8.75		Aetna Union	16.28			Horae Creek			
Center Furnace				Bonnleville	9.77			Level Green			
Cerulean	21.59	10.60		Bowling Springs	10.46			Meadow Creek			
Cumberland River	4.80			Bradford			1.00	Mt. Pisgah			
Donaldson	2.25			Buffalo	537.56		60.85	New Zion			
Delmont	21.64	1.10		Cane Run	1.75			Oak Grove	9.70		
Ferguson Springs				Cherry Spring				Pilgrims Rest			
Golden Pond	3.80	2.50		Cove Hill				Pleasant Grove			11.36
Hurricane	8.00			Concord			3.00	Rockhold	6.00		
Locust Grove				Falling Springs			4.33	Sand Stone			
Lamasco	9.78	1.00		Friendship				Tidal Wave			2.50
Liberty Point	87.63			Jericho				White Oak			
Mt. Pleasant	60.35			Hardyville				Watson Chapel			
Oak Grove	156.31			Hiawatha St., Louisville	23.42			Watts Creek			
Pleasant Hope				Knox's Creek	49.03			Williamsburg, First	1,425.00	1,189.30	
Rocky Bridge	5.62			Liberty				Williamsburg, Main St.	21.50	13.40	
Rock Front				Leitchfield Crossing	17.66		4.05	Wofford	5.18	5.00	
Shady Grove	20.00			Little Flock				Woodbine	9.00	47	
South Union	6.00			Lucas Grove	6.80			East Corbin			6.00
Turkey Creek				Magnolia	44.51		63.02	MUHLENBURG—			
Wallonia	24.01	4.00		Millerstown	11.90			Association	4.50	4.00	
LOGAN COUNTY—				Mt. Carmel				Beech Creek	158.43	88.51	
Antioch	29.55			Mt. Moriah	38.95		29.17	Bellview	3.83	10.00	
Beechland	57.52			Mt. Pisgah	2.18			Bethel			
Bellview	3.54			Mt. Tabor	16.21			Bethlehem			10.26
Bethlehem	3.85			Munfordville	39.20		10.17	Browder			1.00
Cave Spring				Oak Hill	37.23			Carters Creek			
Center				Pikeview	41.48		50.00	Cave Spring			4.75
Cliff Hill	17.61			Pleasant Hill	8.92			Cedar Grove			12.63
Concord				South Fork	22.10			Central City	716.96	71.82	
Elk Lick	80.50			Three Forks Bacon Creek	61.65			Cherry Hill	22.01	16.75	
Green Ridge	15.30			Union	150.02		68.15	Drakesboro	91.31	28.70	
Gupton's Grove				Willowtown				Dunmor	14.20	4.25	
Liberty	84.60	76.17		Mt. Olivet	1.70			East Union	3.85		
Mt. Pleasant		5.00		Pine Grove				Ebenezer	3.25		
Mt. Tabor				LYNN CAMP—				Forest Grove	25.12	15.57	
New Cedar Grove				Association			5.00	Forest Oak			
New Friendship				Beech Springs				Friendship	14.53		
New Hope				Callahan				Greenville	118.44	134.09	
Oak Forest				Calvary				Graham	10.00	12.50	
Oak Grove		3.50		Candle Ridge				Hazel Creek	26.34	2.00	
Pleasant Hill	14.28			Dripping Springs				Mercer			5.00
White Oak Grove				East Corbin				Macedonia	6.00		
LONG RUN—				Good Hope				Mt. Carmel			10.00
Association				Grays	17.07		4.16	Mt. Pisgah			4.50
Baptist Tabernacle	427.25	360.56		Horse Creek	50		1.83	Nelson Creek			3.50
Baptist Temple	299.78	58.56		Indian Creek				New Hebron			3.75
Bardstown Road	99.74	25.05		Kirk				New Cypress			9.70
Beechland	303.01	87.42		Kildav				New Hope			
Beechmont	848.11	911.93		Liberty				New Prophet			5.00
Bethel	30.00	1.00		Locust Grove				Oak Grove	15.00		9.00
Broadway	1,841.31	1,438.11		Lowell				Paradise			80
Buechel	216.04	132.04		Lynn Camp				Penrod			7.60
Calvary	1,200.92	166.43		Merimac				Pleasant Hill			3.00
Carlisle Avenue	681.39	161.54		Middle Fork				Powderly			6.00
Cedar Creek	250.57	150.53		Mt. Olivet				Riverside			
Clifton	2,577.31	415.80		New Bethel				South Carrollton	75	4.00	
Crescent Hill	4,129.98	1,527.95		North Corbin				Unity			
Crestwood	854.49	530.70		Piney Grove			17.85	Vernal Grove			
Deer Park	2,591.88	775.10		Pleasant Ridge				Woodland			62.00
East	363.07	222.31		Poplar Grove				Woodson			
East Audubon	52.30	60.94		Robinson Creek				Old Bethel			10.00
Eastern Parkway	214.42	103.88		Salt Gum				West Union			2.50
Eastwood	17.71	25.28		McCREARY COUNTY—				NELSON—			
Eighteenth Street	1,290.77	300.48		Beech Grove				Association			6.15
Elk Creek	71.76	67.00		Brineome				Ashes Creek			
Fairdale	10.00	39.57		Buncomb				Bardstown	764.00	141.53	
Farmdale	165.52	17.73		Co-operative			5.00	Bardstown Junction	40.00	5.02	
Fisherville	12.68	61.41		Dripping Springs				Beech Grove			
Fourth Avenue	1,827.67	1,548.47		Green Grove				Belmont	22.05	43.05	
Franklin Street	159.29	32.41		Green Wood	28.00		1.75	(Continued in Next Issue.)			
				Little Indian Creek							

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

W. M. U. State Convention

The Kentucky W. M. U. State Convention will meet at the Central Church, Winchester, Ky., April 8-9.

We are unusually fortunate in our list of outstanding speakers for this Convention. It includes: Miss Kathleen Mallory; Mrs. Frank Burney, Southwide Margaret Fund Chairman; Mrs. Una Roberts Lawrence; Mr. Lewis W. Martin, Home Board Missionary in Kentucky Mountains; Dr. M. T. Rankin, new Foreign Mission Board Superintendent of the Orient; Dr. H. H. McMillan, China; Miss Rose Marlowe, China; Miss Naomi Schell, Japan; Mrs. Earl (Sarah Gayle) Parker, China; Mr. and Mrs. John Mein, Brazil; Dr. T. L. Holcomb, Baptist Sunday School Board, Nashville, Tenn.

Southwide W. M. U. Convention

The W. M. U. of the South will hold their annual convention at St. Louis, May 12-13, with headquarters at the New Hotel Jefferson.

Call of Literature

This is the 50th Anniversary of our W. M. U. Literature Department, and the occasion will be celebrated in a fitting way at the Convention in May. Each State is asked to bring copies of its earliest publications, which were used by the women. We have some material in our office, but I wonder if some of our women have, stored away at home, some early publications. If so, get in touch with our State W. M. U. Headquarters at once.

A Second List of A-1 W. M. U.

Organizations

Reports from the following reached our office after January 15, therefore were too late to be included in our first published list. This will be the final published list this year.

Campbell County Ass'n.: Bellevue.

Christian County Ass'n.: Hopkinsville, First; Hopkinsville, Second.

Laurel River Ass'n.: Liberty.

Long Run: Carlisle Ave.; Immanuel; Weaver Memorial.

Shelby Co.: Finchville.

Glorious Victory

The State W. M. U. Secretaries reported, at Birmingham, the last of January, that \$231,696.47 had already been received for the Lottie Moon offering and much will come in yet. The Southwide goal was \$165,000.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Organizations A-1 in 1935

The following are the victorious organizations for 1935, reaching all the points on the Standard of Excellence (Y. W. A. ten points, others eight). Congratulations to them! It was a little more difficult this year, because of the infantile paralysis ban.

Baptist: Lawrenceburg G. A.

Bell Co.: Pineville Int. G. A., Jr. R. A.

Bethel: Adairville Int. G. A., Jr. G. A., R. A., S. B.; Auburn Y. W. A., Int. G. A., Int. R. A., S. B.; Russellville Int. G. A., Jr. G. A.; Trenton S. B.

Boone's Creek: Calvary S. B.; Irvine-First Y. W. A., Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., S. B.; Winchester-Central Int. G. A.

Bracken: Mays Lick Jr. G. A.

Campbell Co.: Bellevue-First Y. W. A.; Dayton-First Y. W. A.; Newport-First S. B.; Silver Grove Y. W. A., Int. G. A.

Christian Co.: Hopkinsville-First Y. W. A., Jr. R. A.; Hopkinsville-Second Jr. G. A.; Olivet Int. G. A.

Crittenden: Dry Ridge G. A., S. B.; Williamstown Jr. G. A.

Daviess-McLean: Dawson Int. G. A.; Owensboro-Third Y. W. A., G. A.; Whitesville Y. W. A., Int. G. A., Jr. G. A., Jr. R. A., S. B.

Elkhorn: David's Fork Y. W. A.; Georgetown Y. W. A., Jr. G. A., R. A.; Great Crossings Jr. G. A.; Int. R. A.; Lexington-Calvary Y. W. A., Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., Faith Snuggs S. B., Beginners S. B.; Lexington-Grace Y. W. A.; Lexington-Immanuel Y. W. A., Jr. G. A., Jr. R. A., S. B.; Lexington-Porter Memorial Int. G. A.; Nicholasville S. B.; South Elkhorn Int. G. A.; Versailles Y. W. A., Jr. G. A.

Friendship: Northside Y. W. A., G. A., S. B.

Goshen: Caneyville Jr. G. A.

Graves: Mayfield-First Jr. G. A.

Greenup: Ashland-First Y. W. A., Jr. G. A.; Ashland-Unity Y. W. A., Int. G. A., Int. R. A., Jr. R. A., S. B.

Henry Co.: Eminence S. B.

Liberty: Horse Cave Y. W. A., Jr. G. A., Jr. R. A., S. B.

Lincoln County: Hustonville R. A.

Little Bethel: Dawson Springs Int. G. A.

Long Run: Elk Creek Jr. G. A., Jr. R. A., S. B.; Fisherville S. B.; **Louisville:** Baptist Tabernacle Y. W. A.; Beechmont S. B.; Carlisle Ave. S. B.; Clifton Y. W. A.; Crescent Hill Y. W. A.; Fourth Ave. Y. W. A., Int. G. A.; Franklin St. S. B.; Hazelwood Int. G. A., S. B.; Ninth and O Jr. G. A.; Parkland S. B.; Shawnee S. B.; Victory Memorial Int. G. A., S. B.; Virginia Ave. S. B.; Walnut St. Jr. G. A., S. B.; Orphans' Home (Lydia Green)

Y. W. A., Jr. G. A.; West Broadway Int. G. A., Jr. G. A., Jr. R. A.; West Side S. B.; Pleasant Grove (J. C.) G. A.; Plum Creek S. B.; St. Matthews R. A., S. B. **Mt. Zion:** Corbin-Central Y. W. A., Int. G. A., Jr. G. A.

Nelson: Bardstown Y. W. A., Jr. G. A., Int. R. A., S. B.; Belmont Y. W. A., Jr. G. A., S. B.; Lebanon Junction Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., S. B.; Mt. Washington Y. W. A., Jr. G. A., S. B.

North Bend: Big Bone G. A., Int. R. A., S. B.; Covington-Immanuel Y. W. A., Int. G. A., Jr. G. A., Jr. R. A., S. B.; Covington-Madison Ave. Jr. R. A., S. B.; Covington-South Side Jr. G. A.; Elsmere Int. G. A., Jr. G. A.; Erlanger Y. W. A., Int. G. A., Jr. R. A.; Florence Y. W. A., Int. G. A., R. A., S. B.; Latonia Jr. G. A.; Union Jr. G. A., Jr. R. A., S. B.

Ohio Valley: Henderson-First Y. W. A., Int. G. A., Jr. R. A., S. B.; Henderson-Immanuel Int. G. A., Jr. G. A.

Owen Co.: Dallasburg Jr. G. A., S. B.; Old Cedar Int. G. A.

Russell Creek: Campbellsville Int. G. A., S. B.; Columbia Int. G. A.; Greensburg Jr. G. A.

Salem: Ekron Int. G. A., S. B.

Severn's Valley: Gilead Y. W. A., Jr. G. A.; Hodgenville Int. G. A., S. B.

Shelby Co.: Bagdad S. B.; Buffalo Lick Y. W. A., Int. G. A.; Christiansburg Y. W. A., Jr. G. A.; Finchville Y. W. A., Jr. G. A., Jr. R. A., S. B.; Graefenburg S. B.; Mt. Moriah S. B.; Waddy Int. R. A., S. B.

Simpson: Franklin-First Y. W. A., Jr. R. A., S. B.; Sulphur Spring Jr. G. A., Jr. R. A., S. B.

So. District: Danville—First Int. G. A., Jr. G. A., Jr. R. A., S. B.; Danville-Lexington Ave. Y. W. A., S. B.; Harrodsburg Y. W. A., Int. G. A., Jr. G. A., Int. R. A., R. A., S. B.; Calvary Jr. G. A.

South Kentucky: Middleburg Y. W. A.

Sulphur Fork: Sulphur Jr. G. A.

Tate's Creek: Buffalo Mission of Richmond-First Church, Int. G. A.; Kirksville Int. G. A., Liberty Y. W. A., Int. G. A., Int. R. A., Jr. R. A., S. B.; Richmond First Y. W. A., Jr. R. A.

Ten Mile: Concord S. B.; Glencoe Y. W., Jr. G. A., S. B.; Mt. Zion Y. W. A., S. B.

Three Forks: Hazard-Broadway Int. R. A.

Union: Beaver S. B.; Berry Y. W. A.; Cynthia Y. W. A., Jr. G. A., Jr. R. A.; Union Y. W. A.

Upper Cumberland: Cumberland Y. W. A., G. A., R. A., S. B.; Harlan Y. W. A., Jr. G. A., Jr. R. A., S. B.; Harlan-Sunshine Int. G. A., S. B.; Loyall Y. W. A., S. B.

Warren: Rocky Hill S. B.; Smith's Grove Y. W. A.

West Kentucky: Bardwell S. B.; Fulton-First Y. W. A., Int. G. A., S. B.; Hickman S. B.

West Union: Barlow Jr. G. A.; Paducah-East S. B.; Paducah-Immanuel Jr. G. A., S. B.; Paducah 12th St. S. B.; Wickliffe S. B.

Bible School Department

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

Sunday School Convention

A final word before the meeting of our Kentucky Baptist Sunday School Convention in Danville next Wednesday, Thursday and Friday, February 19-21. The hotels, the Gilcher and the Henson, have given low rates. Homes will be available for one dollar per day per person for bed and breakfast. This is low enough to justify our hopes for a large attendance.



Dr. John R. Sampey

"The Bible and World Missions" will be the subject for the address to be given by Dr. Sampey at the State Sunday School Convention in Danville on the evening of February 20.

The churches will find it a good investment to send several of their workers to this Convention. Many things we hope will come to those who attend. Our desire and prayer is that there may follow a revival in our State. We need a revival of interest in the unreached and in the lost.

The Department conferences will be worth the time and expense. The best leaders to be had have been secured to conduct these conferences and the programs they have arranged are pointed and vital.

Plan to be with us for the opening song on Wednesday morning at 9:00 o'clock. At 9:30 the first of the doctrinal devotionals will be given by Dr. R. P. Mahon. We hope you will not miss this. The other devotionals are doctrinal. Look over the program which was given in the Recorder last week and decide that you cannot miss this great meeting.

For reservations in homes write Dr. C. C. Warren, Danville. For hotel reservations write direct to the hotels.



W. E. Hunter

"The World's Need For The Baptist Message" will be the subject to be discussed by Dr. Hunter during the State Sunday School Convention in Danville, February 20.

Why Should My Sunday School Use the Standard of Excellence as a Program of Work

The following reasons were given by Pastor W. L. Shearer of Grace Church, Lexington, in the examination on "Building A Standard Sunday School." They are worth considering:

"1. A Sunday-school should use the Standard because it gives full recognition to the authority of the church.

"2. Because it recognizes our essential need for the study of the Bible. Therefore, insist upon using the Bible in various departments.

"3. Because it insists upon our School practicing the spirit and principles of Evangelism.

"4. Because it calls for unity in the work and insists upon using Baptist literature."

SUNDAY SCHOOL ATTENDANCE

February 2, 1936

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

Louisville, Walnut St.	1,056
Newport, First	892
Louisville, Carlisle Avenue	616
Owensboro, First	582
Louisville, Ninth and O	581
Lexington, Calvary	514
Lexington, Porter Memorial	500
Louisville, West Broadway	494
Louisville, 23rd and Broadway	454
Harlan	430
Owensboro, Third	424
Louisville, Eighteenth St.	417
Akron, Ohio, Calvary	412
Louisville, Clifton	405
Covington, Latonia	371
Mayfield, First	363
Covington, Madison Avenue	328
Pineville, First	302
Bellevue	300
Louisville, Baptist Temple	265
Danville, Lexington Avenue	260
Harrodsburg	259
Corbin, Central	246
Louisville, Third Avenue	234
Fulton, First	204

SUCCESSFUL YEAR AT DR. DODD'S CHURCH

Dear Editor: The First Church, Shreveport, La., enjoyed a very successful year during 1935. There were 322 additions to the church, 146 of them being by baptism. Present enrollment is 4,302. Finances: Property \$11,628.98, Local Work \$27,442; Missions, Education and Benevolences \$27,979.30, total \$67,049.52.

J. McIVER, Church Sec'y.,
Shreveport, La.

FROM DR. HAMILTON

The amount due February 1 for a year's interest on the Baptist Bible Institute bonds is \$8,610 and to date we have \$6,131.96. We are paying the bondholders their interest for six months. We are placing the balance with the bankers and will continue praying and working until the total interest has been paid. How thankful we are to every one who has helped us in this obligation and how grateful we will be for any further contributions, whether small or great. Please continue to keep us in your hearts and in your prayers.

W. W. HAMILTON, President,
Baptist Bible Institute,
New Orleans, La.

Many who know him throughout Kentucky will be glad to welcome into a pastorate in this State Dr. F. Patrick Dennison. Dr. Dennison become well-known here in connection with a pastorate he had across the Ohio River in Ironton, Ohio. He has been down in Alabama, where he was pastor at Union Springs for a number of years. Dr. Dennison has a vital Gospel to preach. He is a man of genuine spiritual passion and an added background of scholarship. He has had a deal of experience. Back in his young days he was a Roman Catholic. In a way our sympathy goes out especially to those who change their denominational alliance. Two classes of men do it. The better class do it for conscience' sake; let the other go. Dr. Dennison distinctly belongs to the better class. We consider the church fortunate which enjoys his ministry. The church that does enjoy his ministry now is the one at Greensburg, Ky. Brother H. E. Shively gives us information about him and sends along a front-page story from the Greensburg Record-Herald, setting forth the coming of Pastor Dennison and the service of induction which was participated in by the other denominations.

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and Faded Hair
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LEADER IS PROUD OF YOUNG PEOPLE AT TRUESVILLE

Sometime ago I saw the question asked in the Western Recorder, "Who can beat it?", and I today am giving the answer 'We can beat it?' Not in numbers, but service and morals. I believe our B. Y. P. U. surpasses all others. We have twenty members in all, including sponsor and leader. We are alive and active. We are 100 percent on the eight points, though a little slow on sword drill. We have programs regularly without papers or books, and all stay for preaching. So often boys and girls do not stay for preaching services.



Edward N. Lawson

Now, as to the morals of these girls and boys, I would like to see a B. Y. P. U. who can come up with them. I have six boys and twelve girls. Some of the things they don't do: They don't use tobacco. They don't spend their time or money in picture shows; they don't drink whiskey, beer, play cards, or dance, or use profanity. They all go together. Find me six boys and twelve girls that don't do some of these evils, or all of them. They are few and hard to find.

Our pastor, Edward N. Lawson, often tells them he is proud of them. He could say more than any other pastor can in Kentucky. And don't think these boys and girls are shut up from the world. They are not. They mingle every day with other girls and boys of their own age.

These young people have a purpose in their hearts that they will not defile their bodies. Pastor Lawson leads them in their thinking and directs them in their play.

Brother Lawson recently made a trip to Knoxville and found a great opportunity for preaching the Gospel.

MRS. SUSIE SMITH,
Truesville, Ky. Leader.

BETHEL ASSOCIATION NEWS ITEMS

The work of Bethel Association for the year 1935 was most encouraging and all departments of the work indicate that we have for the year 1936 much encouragement for the best year's work ever experienced by the association.

Our Associational treasurer, A. J. Page, reported at the last Executive Board Meeting an increase of \$500 for

missions last quarter over the corresponding period of last year.

At the last meeting of the Executive Board, Rev. E. C. Sisk, Bowling Green, was elected to do Associational mission work. Mr. Sisk has a wide experience in this field of work and things have already taken shape in a fine way under his leadership. Brother Sisk is a zealous worker for every department of the work of our Lord.

Dr. J. Pendleton Scruggs, new pastor at Russellville, is the leader of the "Hundred Thousand Club" work. A rally of the churches was held in Trenton and much interest manifested. Dr. Scruggs brought to us a fine message of information and inspiration. On the following day Dr. R. T. Skinner, Bowling Green, addressed the association in the interest of the "Hundred Thousand Club" work.

Meetings of interest and deep spiritual power have been reported throughout the association, and the general church work shows great progress.

During the six years of pastoral work at Adairville, Rev. W. S. Hardin has done a very constructive work. The church has rebuilt the Sunday-school plant. Both auditoriums have been re-decorated and a beautiful Pilcher Pipe organ installed. During these six years \$32,000 has passed into Kingdom service as a part of the worship of this church. All organizations of the church are doing fine work. There have been those who have been saved and added to the church through the evangelistic efforts of pastor and people.

Under the leadership of Rev. F. E. Howard the Auburn Church moves on in a fine way. All organizations go on together with encouraging success. A new furnace has been installed, and a corner lot purchased which joins the church lot offering opportunity for building enlargement in the future.

The Guthrie Church had a good meeting led by Rev. W. H. Ellis, Humboldt, Tenn. Results of the meeting were sixteen for baptism and six by letter. Pastor C. R. Barrow records forty-eight additions to the church during the year.

Trenton Church has moved to fulltime under the leadership of Rev. C. R. Widick. A very constructive work is being done and all departments of the church life are making progress. There were added to the membership in the recent meeting twenty-five members.

Muddy River Church closed a good revival with twenty-one additions for baptism. This meeting was conducted by Rev. Marvin Stinson, Guthrie, Ky.

Dr. Arthur Fox, of Morristown, Tenn., and V. T. Saxton, Lexington, Ky., led the Elkton Church in a most gracious revival. There were forty-one additions to the church, thirty-one for baptism and ten by letter. Dr. Fox is a fearless, sane, Gospel preacher. In addition to his evangelistic zeal, and passion for the lost, he does a great constructive

work for the church and when he leaves the church is in a fine condition to carry on the work of the Lord. At the close of the meeting three deacons were ordained and the church asked the pastor to preach three Sundays instead of two.

Rev. John Mein, Missionary to Brazil, is to be with us the third Sunday in February.

Special committees have been appointed by the Executive Board to enlist every church in evangelism, Baptist Training Union work, enlistment and Sunday School work. These departments are to be led by our missionary, Rev. E. C. Sisk.

A Workers' Conference has been organized and meets every quarter. This conference is for the building up of all departments of our church life and is led by Rev. C. R. Widick, Trenton. The program in the morning is given to general topics of our church life and the afternoon program is given to Sunday School work led by Rev. F. E. Howard, Auburn. Dinner is served by the church entertaining the conference. The next meeting will be held at Elkton.

A simultaneous Sunday School Study Course is being planned for the association, April 26-May 3. Secretary W. A. Gardiner will have charge of the work.

W. E. FLORES.

Elkton, Ky.

CARD OF THANKS

I wish to take this way of expressing my heart-felt appreciation to our many friends for their letters of sympathy with us in the death of our nine-year-old boy, Everett. These letters came to us from our many friends who live in Tennessee, Kentucky and Virginia. We appreciate so much every one of your kind letters, you can hardly realize what these meant to us in our sorrow. Please accept our thanks.

Fonde, Ky.

R. B. MOYERS.



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PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Mark Lowry, Wesson, Miss. Accepted.
Lester E. Nicholson, Deemer, Miss. Accepted.

Sam P. Martin, First, Murray, Ky. Accepted.

W. A. Chisholm, Oakwood, Tex. Accepted.

Paul Stewart, Wynnton, Columbus, Ga. Accepted.

Edgar Parker, Lairds Hill, Rust County, Tex.

W. L. Shuttleworth, Park Memorial, Houston, Tex. Accepted.

W. G. Wynans, First Murphrysboro, Ill. Accepted.

I. W. Meyers, Southside, Decatur, Ga. Accepted.

Resigned

Mark Lowry, Silver Creek, Miss.
Sam P. Martin, First, Winter Park, Fla.

J. R. Carter, Fernwood, Miss.
D. S. Kellam, Green Cove Springs, Fla.

W. A. Chisholm, Graford, Tex.
Paul Stewart, First Columbin, Ala.

T. F. Huffman, Robstown, Tex.
W. L. Shuttleworth, First, McGregor, Tex.

W. G. Winans, Marietta, Okla.
I. W. Meyers, Falkville, Ala.

Ordained

Carey Allen, Long Beach, Miss.
B. F. Sutton, First, Doyline, Tex.
Hall Payton, First, Mansfield, La.
Jesse Farrow, First, Lindsay, Okla.

Died

H. I. Phillips, Jackson, Tenn.

BUILDING WORK PROGRESSING AT BEECHLAND

Last fall we decided to begin our Beechland Baptist Church building on the pay-as-you-go plan. Our first intention was to erect the basement or concrete foundation only, with a temporary roof. Of course plans were adopted for the complete building even at that time. Then, as the work progressed it was decided that a temporary roof would be a useless expense. Eventually, the church decided to go on with the other two stories (ground and second), finishing the building, ready for brick veneer in the future. Accordingly the frame work for the two stories was erected upon the 44 x 68 feet foundation; sheeting and roofing paper put on (with strips to hold the roofing paper); a permanent built-up roof perfected; window frames and windows put in and everything in readiness for the finishing into rooms of the ground floor in the spring.

In praise of the loyal and faithful members and friends who have made all this possible, we wish to say, all the expenses of this building have been met in addition to the regular budget of the

church. Throughout the depression the church has made improvements and kept well up with its budget. We thank God for the means that permitted this and for the faithful brethren who were good stewards.

Some have asked why we do not borrow. With all property clear of any encumbrances, with no debts except current running expenses upon us, we could borrow, but we do not choose to borrow. Friends of Beechland, pray for our work.

O. A. LINGER, Pastor,

Beechland Baptist Church,
Valley Station, Ky.

REVIVAL AT GREEN MOUNT

Western Recorder: Please find enclosed a check for \$2.00 for which renew my subscription for the year 1936.

Dear Brother Masters, I hope you will visit Laurel River Association again soon. We enjoyed your visit so much last spring.

We had a revival in our church at Green Mount last September. Brother A. H. Keith did the preaching. The tangible results were eleven for baptism, one by letter. Also the church revived.

J. R. BAKER,

London, Ky.

NORMAN PRICE ORDAINED TO MINISTRY

The First Baptist Church, Paducah, ordained to the Gospel ministry, Norman Price on Sunday morning, February 2. An examining council consisting of Joe Odle, A. E. Lassiter, A. M. Parrish, D. B. Clapp, J. M. Price and George D. Heaton met Saturday night and shared the Christian experience and Christian convictions of Norman Price, bringing a unanimous recommendation to the church to ordain him.

The ordination sermon was preached by Professor J. M. Price, Head of the Department of Religious Education of the Southwestern Baptist Theological Seminary, an uncle of the young man ordained. It was a masterful delivery on "The Mission of the Minister" setting

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forth the task as three-fold: head of a character building institution; preacher of righteousness and redemption in Christ; and minister to the heartaches and needs of individual people. The service was very impressive.

Norman Price is now pastor of the Baptist Church in Clay Village and the prayers and best wishes of the First Baptist Church in Paducah will always follow him. **GEORGE HEATON,** Paducah, Ky.

Secretary J. Howard Williams of the Texas Baptist State Mission Board has been ill, but at last report is doing better.

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H. L. DOBBS, Supt. Kentucky Baptist Hospital, Louisville, Ky.

23. Q. How many surgical operations are performed in the United States each year?
A. In 1934, there were approximately three million operations performed in hospitals in the United States.

24. Q. How many surgical operations are performed in the Kentucky Baptist Hospital each year?
A. In 1935 there were 2,345 operations performed in the Kentucky Baptist Hospital. This includes both major and minor operations.

25. Q. How many Doctors are on the Staff of the Kentucky Baptist Hospital?
A. The first day of January, 1936, there were 101 Doctors on the Active Staff, and 258 on the Courtesy Staff.

Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Are You Going To Danville?

This is my last chance to urge you to attend the State Sunday School Convention at the Lexington Avenue Church, Danville next week, February 19-21. Secretary Gardiner has planned a very attractive program which promises to be both practical and inspirational. The Convention is fortunate to meet with Pastor Warren and Lexington Avenue Church. Many of you are or will be Officers or Teachers and ought to be ready to receive what this Convention has to offer.

Will You Be One of the Thousand?

I am depending on you to be one of the thousand or more to be registered at our State Training Union Convention which will meet with the First Church, Newport, April 16-19. Let this be not just another meeting but please pray and work that the Lord may use us to make this the greatest Spiritual and practical Convention we have had.

Evansville Training School

The third annual City-wide Baptist Training Union Training School was held in the Calvary Baptist Church of Evansville, Indiana, January 20-24. Six churches co-operated in the school, including the First Church, Evansville, of the Indiana Convention and the Olivet Presbyterian Church of this city, and we all agreed that this was one of the best training schools we have had.

Brother DeJarnette, our State Secretary, was with us and taught the book "Christian Leadership," Brother E. T. Moseley, pastor of Walnut Street Church taught the Intermediate book "Training in Stewardship," Brother Robert Davis, pastor of Ormsby Avenue Church in Louisville taught the Senior book "More Than Money," Miss Gladys Cummins of Calvary Church taught the Junior book "Bible Heroes;" and C. B. Curtis, pastor of Calvary Church taught the B. A. U. Manual.

In spite of the zero and sub-zero weather there was much interest in the courses and the average attendance was ninety-two, with eighty-two taking the tests Friday night.

Outstanding in the school were the devotional period messages by Brother Davis each night. They were powerful and inspiring and on Friday night in response to an invitation by Brother Davis approximately seventy-five people dedicated and re-dedicated themselves to the Lord for whatever service to which He might call them or use them. It was a great week and we are looking forward to the 1937 Training School.

C. B. CURTIS.

Textbooks and Awards

(From Study Course Tract by J. E. Lambdin)
Junior B. Y. P. U. Study Course

(New arrangement, showing books now in use. Other books will be added as they are ready.)

- | | |
|--|---|
| COURSES | AWARDS |
| 1. Methods—Diploma, Seal for taking second time. Book: The Junior B. Y. P. U. Manual, Lambdin. | |
| 2. The Christian Life ----- Seal | Book: Studying for Service, Black. |
| 3. The Church (Book not ready) ----- Seal | |
| 4. The Bible ----- Seal | Book: Bible Heroes, Ethel Hudson Williams. |
| 5. Missions ----- Seal | Book: Trail-Makers in Other Lands, Lambdin. |

Intermediate B. Y. P. U. Study Course

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|--|--|
| COURSES | AWARDS |
| 1. Methods—Diploma, Seal for taking second time. Book: The Intermediate B. Y. P. U. Manual, Lee. | |
| 2. The Church ----- Seal | Book: The Meaning of Church Membership, Crawley. |
| 3. The Christian Life. (Not yet ready) ----- Seal | |
| 4. The Denomination ----- Seal | Book: Training in Christian Service, Leavell. |
| 4. The Bible ----- Seal | Book: Training in Bible Study, Cooper. |
| 6. Stewardship ----- Seal | Book: Training in Stewardship, Leavell. |
| 7. Missions ----- Seal | Book: Messengers of Light, Crawley. |
| 8. Soul-Winning. (Book not yet ready) ----- Seal | |

Senior B. Y. P. U. Study Course

(Plan used since January, 1932. Showing books now in use. Other books will be added as they are ready.)

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| COURSES | AWARDS |
| 1. Principles and Methods—Diploma for taking one book. | |
| a. Senior B. Y. P. U. Manual, L. P. Leavell. | |
| b. Senior B. Y. P. U. Administration, Arthur Flake. | |
| 2. The Christian Life—Seal for taking one book. | |
| a. Pilgrim's Progress for the B. Y. P. U., L. P. Leavell. | |
| b. Planning a Life, H. E. Watters. | |
| 3. Church Membership ----- Seal | Book: Training in Church Membership, Van Ness. |
| 4. Church Activities ----- Seal | Book: Church Music, I. E. Reynolds. |
| 5. Soul-Winning ----- Seal | Book: The Plan of Salvation, Crouch. |
| 6. The Bible ----- Seal | Book: The Books of the Bible (revised), Moore. |
| 7. Doctrine ----- Seal | Book: Training in the Baptist Spirit, Van Ness. |
| 8. Stewardship—Seal for taking one book. | |
| a. Investments in Christian Living, Rigell. | |
| b. More Than Money, Freeman. | |
| 9. Missions ----- Seal | Book: Witnessing at Home and Around the World. An annual book containing the report of the Home and Foreign Mission Boards, edited for study class work. |
| 10. Denominational Life ----- Seal | Book: The People Called Baptists, McDaniel. |

B. A. U. Study Course

(New course, showing only the books now ready. Others will be added as they are ready.)

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| COURSES | AWARDS |
| 1. Principles and Methods ----- Diploma | Book: The B. A. U. Manual, J. E. Lambdin. |
| 2. The Christian Life. (Book not ready) ----- Seal | |
| 3. Christian Home-Making. (Book not ready) ----- Seal | |
| 4. The Church Member and His Church ----- Seal for taking one book | |
| Books: | |
| a. Growing A Church, Burroughs. | |
| b. The Functioning Church, Burroughs. | |
| c. Honoring the Deaconship, Burroughs. | |
| 5. The Church Member and His Denomination ----- Seal | Book: Working Together in a Spiritual Democracy, Dobbins. |
| 6. The Church Member and the Social Order. (Book not ready) ----- Seal | |
| 7. The Church Member and His Bible ----- Seal | Book: Our Doctrines, Tribble. |
| 8. Christian Witnessing ----- Seal | Book: The Fine Art of Soul-Winning, Hamilton. |
| 9. The Stewardship of Possessions ----- Seal for taking one book | |
| a. Our Lord and Ours, Burroughs. | |
| b. Our Church and Ours, Burroughs. | |
| 10. The Church Member and Missions ----- Seal | Book: Witnessing at Home and Around the World. An annual book containing the reports of the Home and Foreign Mission Boards, edited for study class work. |

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- The Baptist Training Union Manual, J. E. Lambdin. Award, Administration Diploma.
- All holders of the Administration Diploma who have completed either the Senior Manual, Senior B. Y. P. U. Administration or B. A. U. Manual are entitled to the seal marked "Proficiency in Senior (or B. A. U.) Methods."
- The Junior and Intermediate B. Y. P. U. Leaders' Manual, Mrs. J. E. Lambdin. Award, seal for Administration Diploma.
- Christian Leadership, Mrs. Edwin S. Preston. Award, seal for the Administration Diploma.

Most of the books above, except as otherwise indicated, sell for sixty cents cloth, and forty cents paper.

Awards for January

Association	Methods	Other Bks
Baptist		4
Breckenridge	36	24
Daviess-McLean		1
Little Bethel	1	
Long Run	39	44
Lynn	12	
Nelson County	17	3
North Concord	51	47
Ohio Valley	13	66
Owen County		1
Salem		1
Shelby County	14	
Tates Creek	10	
	193	191
Indiana		7
Total	193	198-391

RECORD OF ATTENDANCE

February 2, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Akron, Ohio	115	14	134
Paris, First	113	7	140
Louisville, Crescent Hill..	103	12	152
Louisville, 23rd & Bdwy..	100	16	124
Louisville, Bapt. Temple..	91	13	137
Owensboro, Third	89	9	131
Louisville Ninth and O....	88	24	123
Harrodsburg	88	12	120
Danville, Lexington Ave..	72	8	115
Owensboro, First	64	8	118
E'town, Severns Valley....	63	4	106

Rev. Broadus Jones has resigned at the First Church of Henderson, N. C., to become pastor of the First Church of Norfolk, Va.

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AUTOMOBILES FATALITIES IN 1935 REACH 36,400

The economic cost of injuries and deaths due to accidents in 1935 is at least five billion dollars. Despite unprecedented, intensive safety campaigns, with emphasis on safer roads, safer automobiles, and better observances and enforcement of traffic safety regulations, 1935 automobile accidents exceed all previous high records.

The new all-time record for 1935 is 36,400, as compared with 36,101 in 1934, the National Safety Council has announced. Early estimate had indicated that there would be a decrease, due to safety campaigns in many states and cities, yet the final months brought the total to the shocking figure of 36,400.

The Council points out that the increase in fatalities, 1%, has kept pace with the increase in population, but that automobile registration advanced 4.3% in 1935 over 1934 and gasoline consumption went up approximately 6%.

Records so far for 1936 indicate no probable decrease in highway injuries and deaths. Washington, D. C., after a strenuous campaign to make a safety record to serve as a national model, had thirteen traffic deaths to and including January 29, 1936, as compared with seven for the entire month of January, 1935:

H. P. Jackson, president of the Bankers Indemnity Insurance Co., said in The Insurance Review for January, 1936:

"In the field of conservation and prevention, it seems to me lies one of the great future opportunities of the casualty business.

"Pay as you kill' has become a common expression in discussing the problem of traffic deaths and automobile liability injuries, but every sane person is looking in the direction of saving lives on the highway. The obvious public awakening to this movement is heartening. Where can leadership better be found than with the casualty companies?

"In 1934 the Bureau casualty companies paid out \$81,000,000 in automobile liability claims. If a fourth, only, of those accidents could have been prevented, the saving in dollars would have been over \$20,000,000 to be ultimately reflected in rate reductions to say nothing of the pain and suffering and the continued economic value of many wage earners otherwise permanently crippled."

There is no question but that at least a fourth of the motor accidents—some authorities say as high as sixty percent—are due to had-been-drinking drivers. The better casualty companies, which have united for standardization of rates and coverage under casualty insurance, compose the Bureau to which Mr. Jackson refers. The estimate of the financial loss which may reasonably be charged against liquor induced accidents

covered by the Bureau casualty companies is one indication of the immensely greater economic loss sustained if all insurance companies are taken into account.

The National Safety Council has recently stated that the wage loss and medical expense involved in accidental deaths and injuries in the United States in 1934 was approximately \$2,400,000,000 with a conservative estimate of an equal amount for disability as a result of sickness, or a grand total of \$5,000,000,000.

How long will public officials hide the real cause of a very large percentage of traffic accidents—the use of alcoholic liquors? The human element is the chief factor in accidents, and alcohol, even in small quantities, nullifies all safety education and all traffic regulation.

Book Reviews

Chappell's Special Day Sermons, by Clovis G. Chappell, published by Cokesbury Press, 204 pages, price \$1.50.

Dr. Chappell, a well-known Southern Methodist pastor, in this volume has brought together sixteen discourses suitable for special day sermons and special occasions. He is a well known writer and the discourses are readable, instructive, suggestive, and brightened by illustrations.

The Magi and The Star, and other Poems, by G. S. Ricker, published by The Fleming H. Revell Co., 139 pages, price \$1.35.

Lovers of the Bible and poetry will receive pleasure and inspiration from this collection of poems, numbering sixty to seventy-five. It is a suitable book for devotional reading, and is likely to be especially appreciated by shut-in persons, who seek for consolation and comfort.

Women of the Old Testament, by Abraham Kuyper, published by Zondervan Publishing House, Grand Rapids, Mich., 150 pages, price \$1.00.

The author is a famous German scholar, and Bible student. He is a Lutheran theologian who is conservative and many of his works have been translated into English. The present studies are character sketches of Old Testament women that radiate Scriptural insight, and deep knowledge of human character.

We Face Calvary and Life, by G. Ray Jordan, published by The Cokesbury Press, 160 pages, price \$1.00.

The able young pastor of a Methodist Church at Winston-Salem, N. C., who has won a reader-following for his six or eight books, in this volume brings together ten sermons, each of which from its own point of approach seeks to make his contribution in convincing men who do not believe the Gospel is necessary, of their error. In the preface he says in part: "There is some-

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thing more important than worshipping Christ. We who are true to Him follow in His train. It is ours to face calvary, to take a cross, and to give Jesus' sacrificial and redemptive Spirit a chance to work through us." This is mightily true, but, borrowing the author's form of sentence, "There is something more important than trying to imitate the Spirit of Christ." It is knowledge of Him as the bearer of the guilt of our sins, and as the blessed Lord who enables us daily to refuse sin and to rise above its power. It is the redemptive, sin-recognizing element of the Gospel which so many popular present-day preachers fail to get into their sermons or into their books, lacking which they have no medicine to cure men who think they can get along without religion.

The Resurrection of the Unknown Soldier, by Myron L. Pontius, published by the Cokesbury Press, 104 pages, price \$1.00.

Here are twelve sermons, the first of which is used to give the name to the volume. They are thought-provoking discourses, and include such subjects as A Warless World, The Endless War, Christian Citizenship, House of Friendship, and Building a New World. He offers Christ as the only possible solution of the war-problem.

The Twentieth Street Church, Huntington, W. Va., has called as their pastor Rev. Cornelius Bowles, of Ponca City, Okla., and he has accepted.

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NELSON WOMEN GIVE WHEEL-CHAIR TO HOSPITAL

H. L. Dobbs, Supt., Ky Baptist Hospital
Miss Sallie Priest, our Hospital Missionary, has received \$50 from the Woman's Missionary Union of Nelson Association with which to purchase a new wheel-chair for the comfort of the sick patients who enter the Kentucky Baptist Hospital.

The gift was made because of a heart-response on the part of certain women from the Nelson Association who attend the Kentucky W. M. U. Convention at Owensboro and listened to an address made by Miss Priest before that body. In her address Miss Priest showed pictures of the Kentucky Baptist Hospital, at the close of which she dropped a remark about there being a shortage of wheel-chairs with which to facilitate the movements of the patients while undergoing treatment.

Weeks passed, and several months went by. Just the other day a bright faced young woman came to our beautiful building on Barret Avenue to see Miss Priest, and said to her: "As you talked of the need of wheel-chairs, I thought I should like to be a wheel chair waiting at the door of the Hospital—just waiting there to give comfort to the sick who enter the door. Now, here are fifty dollars for the W. M. U. of Nelson Association. We want you to get a chair to wait with comfort for the sick, and with prayer for restored health."

Hospital finances do not permit us to replace our equipment as often as it should be done, but such generosity as this on the part of our friends contributes greatly toward the relief of many in their suffering.

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.

PASTOR C. S. GREGSTON

Whereas, our Heavenly Father has called from our midst to his heavenly home, our beloved brother, C. S. Gregston, pastor of Calvary Baptist Church, Paducah. Therefore be it resolved:

First, That we deplore the loss of a faithful preacher of the Gospel, a diligent worker, and a beloved yoke-fellow in our Master's service. Brother Gregston labored in our Association for about twenty-five years, serving as its Moderator for two years, and as pastor of District Missionary during the entire time.

Second, That we express our deepest sympathy to his loved ones in their grief, and to the church in its loss of their pastor.

Third, That we pray God's richest blessings upon the bereaved loved ones and the church.

I. W. ROGERS, Clerk,
West Union Mission Board,
Paducah, Ky.

R. L. WELLS

Brother R. L. Wells was a deacon in our church and a faithful member and a regular attendant until ill health.

Be it resolved:

First, That in the homegoing of Brother Wells we have lost a good man, father and husband.

That we extend to his family our sympathy and ask the Father's blessings to be with them.

DRIPPING SPRINGS CHURCH,
Russellville, Ky.

C. I. HIBBS

Whereas God in His infinite wisdom saw fit to take Brother C. I. Hibbs, the clerk of the Ohio Valley Association of Baptists, from our midst by death on January 7, 1936.

Be it resolved that we express our appreciation of him as a faithful, efficient clerk, and as a loyal and devoted Baptist. We shall miss him sorely and his passing leaves a vacancy that will be hard to fill. He had been clerk of the Association for fifteen years.

E. B. ENGLISH,
N. B. SIZEMORE,
M. W. CUSIC,
Committee Executive Board.

J. P. GOODSON REYNOLDS

Resolutions of respect in memory of J. P. Goodson Reynolds who died January 5, 1936:

Whereas, the great Ruler of the universe has, in His infinite wisdom removed from our fellowship our beloved Brother J. P. Goodson Reynolds, and; whereas, the worthy relation held during his membership with our church makes it fitting that we record our appreciation of him, therefore be it resolved,

That with deep sympathy for the wife and children and other relatives and friends of the deceased we express the earnest hope that even so great a bereavement may be over-ruled for their highest good.

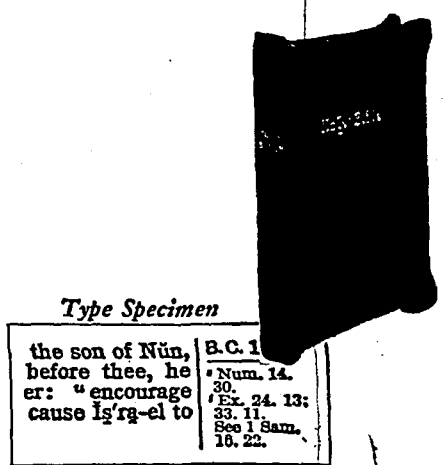
MRS. HERSHEL ALLEN,
Oakland Baptist Church,
Oakland, Ky.

MRS. J. R. TRIPLETT

The Lord in His infinite wisdom called one of our finest women from among us, on November 26, 1935, Mrs. Lillie Gill Triplett, the wife of Rev. J. R. Triplett, had been a member of Eastern Parkway Church, Louisville, for some months, pending Rev. Triplett's removal to another field, and there has been no woman among us more beloved for her work's and her character's sake than she.

Mrs. Triplett was converted at the age of thirteen under the preaching of the late Dr. J. Phillip Jenkins, was married by Rev. Sam P. Martin to Rev. J. R. Triplett in 1904, serving with her husband in revival meetings, the pastorate and as a real helper in the home until her death. She was gifted in song, and used that talent as a gift from God.

In Louisville, Mrs. Triplett was active in the Victory Memorial, Third Avenue, Farmdale and Eastern Parkway Churches; at Farmdale, where her husband was pastor, and at the others as a member and a loyal worker. She was especially active in the Woman's Mis-



Type Specimen

the son of Nun, before thee, he er: "encourage cause is'ra-el to

B.C. 1
Num. 14.
30.
Ex. 24. 13:
33. 11.
See 1 Sam.
18. 22.

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sonary Union, being President in several unions where she served.

The funeral service was held at Eastern Parkway Baptist Church, Louisville, amid a sorrowing multitude of friends, neighbors and loved ones. Rev. Sam P. Martin came all the way from Florida to preach her funeral, in fulfillment of a promise of long standing to her. Rev. A. A. Stulck, pastor of Highland Park, long time friend of the family; Rev. S. F. Dowis, also a friend of the family and Moderator of Long Run Association; and her own pastor, had part in the services.

Verily a good woman is gone. She often encouraged her pastor by a quiet word of commendation or of inspiration, as she encouraged her neighbors by her life. "Being dead, she yet speaks."

May God bless her family, to whom she was much more than a mother and a wife. And may He help them to look beyond the clouds and see His face, and hear Him say, "Because I live, ye shall live also."

W. STUART RULE, Her Pastor.