

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, JULY 2, 1936

No. 27

Christ and Social Problems

CHRIST never put social and political programs first. He never even put temporal welfare first. Let the modern world listen!

I do not say that He despised these things, or did not give them their due importance. No one cared more for people and their welfare than our Lord. He fed hunger; He healed disease; He corrected wrongs; He declared justice; He cured insanity; He preached a clean, pure life. None ever did these things more passionately because none ever loved so dearly. It might be well if the modern church cared for these things as much as Jesus.

But His was a love big enough to wish the best, not the second best. He knew that the supreme thing a man needs is a saved soul, a heart right with God and touched by His love. As an immediate social consequence, we know that when the heart is right with God it will be right with man. It is a vision of God that gives the finest vision of man. I question if our heart will ever be right with man until it is right with God.

So you will not find any social or political programs in Jesus. You may find much in his teaching and life that may help and inspire your program. But it will be your program; not His! I am tired of those who read the New Testament as if it were a modern social tract, or a treatise on economics. The people who speak of Jesus as if He came merely to affect our social welfare, or give happiness or a good time, do not know even the first thing about His message.

He gave inspiration for good programs. For He gave the love of God, man, truth, justice, peace and equality—the basis of all good programs. But programs die. It is a habit they have. The inspiration remains. That is why, when all our modern platforms are demolished, Jesus will be eternally used as the buttress of every good scheme. He alone gives the truth, the love, and the passion that make men dream dreams of Utopias and work for a coming Kingdom. He gives God, the secret of all progress.

"Come be our King, Master; and bring in a glad new empire that will sweep evil by force into life's dust-bin." But Jesus slipped away from the acclaiming crowds. He climbed up the mountain side behind the multitudes. He fell on his knees and prayed passionately all night long to God. When the dawn came it rose also in His own soul. —James Black in "The Dilemmas of Jesus."

- Devotional and Religious Thought -

"IN NOTHING BE ANXIOUS"

The story is told of a young lad who one day was put on a railroad train by his father, and sent on a journey to the home of his aunt in the city. As the boy entered the train he was greatly troubled at the thought of what might happen to him while on the train and when he arrived at his destination. But he soon found that all his worrying was for nothing.

No sooner had the train started than the conductor came up and spoke to him very kindly. Then the newsboy brought him apples, candy, and picture books to look at. So the time passed very pleasantly and quickly. When he arrived at the city, a cabman was at the gate to meet him and to take him safely to his aunt's home.

The boy couldn't understand it. He thought it was a miracle. But as he grew older he learned that it was his father who had told the conductor to look after the boy, who gave money to the newsboy to supply his wants, and who had telegraphed ahead to a cab company to send a man to meet his boy at the train. Because his father was on the job, all his wants had been provided for.—The Expositor.

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There is no darkness too dense or night too dark that the Light of the World cannot penetrate or dispel.—J. E. Berkstresser.

THE CLEANSING POWER OF JESUS

If I wash thee not, thou hast no part with Me.—John 13:8.

The Word of God, in respect of its cleansing power, is frequently referred to under the similitude of water; and the same purifying and separating power is aptly set forth under the figure of the knife. As the knife was used for the circumcision, as it is the instrument which the husbandman handles in order to purge or cleanse the vine that it may bring forth fruit, so also it is by its action that the "filthiness and superfluity of naughtiness" is laid apart, and we are prepared, as the branch by the removal of the bark is prepared for the graft, to "receive the engrafted Word."

—S. A. Blackwood.

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When it is too late for man, it's early yet for God.—Emily Dickinson.

LET THE BLESSINGS RIPEN!

Lord, if thou hadst been here, my brother had not died.—John 11:32.

In the charming little booklet, "Expecting Corner," Adam Slowman was

led into the Lord's treasure houses, and among other wonders there revealed to him was the "Delayed Blessings Office," where God kept certain things prayed for until the time came to send them. It takes a long time for some petitioners to learn that delays are not denials. Ah, there are secrets of love and wisdom in the "Delayed Blessings Department" which are little dreamed of. Men would pluck their mercies green when the Lord would have them ripe. "Therefore will the Lord wait, that he may be gracious unto you."

God's plans like lilies pure and white, unfold;

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold.

—Peloubet's Select Notes.

—o—

The cross is the only ladder tall enough to reach the threshold of Heaven.—Southern Methodist.

I WARN YOU

Forget not that your first principal business as a disciple of Christ is to give the gospel to those who have it not. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.—A. J. Gordon.

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Nothing short of belief in a righteous God can be made to consist with belief in the authority of an ideal good at all.—R. J. Campbell.

RESURRECTION HOPES

Now is Christ risen.—1 Cor. 15:19:20

The word "miserable" in the text means "to be pitied."

1. The Christian Hope. Of all men, Christians entertained the highest hope, and if deceived they would be doomed to the bitterest disappointment. The hope of Christians was the meeting with their Leader, their Captain, at the close of life. They had their orders from Him. The life of Paul is an illustration. He was called to the ministry of the Christian Church, and had renounced everything to fill it. He had renounced wealth, fame, and home to

serve his Master; had endured poverty, scorn, scourging, stonings, persecutions; if he could only see that Saviour at the end of the race.

2. The resurrection of Christ is the supreme fact upon which the Christian Church is based. It proved the claims of Christ to be the Redeemer of men. Therefore Paul's statement is true. If Christ be not risen your faith is vain; you are yet in your sins. The Church is based on a risen Saviour. Without that it has no meaning.

3. The resurrection of Christ fills out and presents in a concrete practicable form all the arguments for immortality drawn from the instincts of the race, the hopes of men in their best moods, the analogies of nature in its spring-time; and makes the future life not simply a possibility, not a theory, but a glorious and an inspiring certainty.—Samuel Fallows in The Bible Champion.

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He who hesitates in the right will soon be in the wrong without hesitation.—Thomas H. Nelson.

THE AGELESS CHRIST

Son of Man, whenever I doubt of life I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion; but Thou art not obsolete. Thou art abreast of all the centuries, nay, Thou goest before them like the star. I have never come up with Thee, modern as I am.

—George Matheson.

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WESTERN RECORDER

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

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Simplicity and Spiritual Reality In Worship

L. E. BARTON, Jasper, Ala.

WHEN the Southern Baptist Convention met in Louisville in 1927, the writer was appointed to preach Sunday morning at one of the rather fashionable churches of the city. When he went into the study before the service, the pastor said, "Doctor, I have a robe here for you, I will help you put it on if you wish me to do so." The visiting minister said, "I don't believe I care for it." "Oh, you don't want to wear it?" said the pastor. The visitor replied, "No, I am not used to preaching in a robe and I think I can get along better without it. In fact I prefer not to use it."

So the pastor courteously refrained from donning the pulpit robe himself and, we both went in the pulpit in citizens' attire.

One may say, "Well, the pastor was more courteous than you, for you would not conform to his custom and he did conform to yours."

But with me it was a matter of principle rather than courtesy, and a question of violating what seems to me to be simplicity of worship as taught in the New Testament. To me robes and regalia speak of Old Testament shadows and symbols, which were done away in Christ. When Christ died on the Cross the veil of the temple was rent in twain from top to bottom and the old dispensation was outmoded forever in Christ, and its paraphernalia went with it. Had it been primarily a matter of courtesy, I should have conformed by putting on the robe.

I

PRIMITIVE Christianity did not build up class distinctions by dress or otherwise. They were all "saints," "brethren," "kings and priests unto God." They indulged in nothing of a ritualistic nature or in gaudy trappings of dress or regalia to proclaim spiritual ideas.

Their meeting places were severely plain, even crude, of necessity. They often met secretly because of their enemies. Their worship consisted of joyful fellowship, testimony to the goodness of God, relation of their Christian experience, exposition of the Old Testament Scriptures, dwelling on God's marvellous providences of care and deliverance, declaring the Saviour's crucifixion for their sins, His resurrection for their justification and life, and His certain personal return to consummate His Kingdom and vindicate His people.

They had two offices in the church—pastors and deacons. They may have had treasurers. Judas was such in the first band.

It is doubted whether they kept a roll of membership. They knew one another by face and the angel who keeps the record knew whether they were genuine. Moreover, they had not set their faith in numbers as we have done and they made no reports to newspapers. They were often not many but much. A roll of membership would have been too ready an evidence for their persecutors.

Their form of organization was the simplest; could hardly be called an organization. It was more like a friendly compact of believers—those who were cemented by a common faith in certain eternal verities of supreme significance. They simply met and talked and loved and worshipped. They

This appeal is timely of Dr. Barton for a return to simplicity and spiritual reality in the life and work of the churches. Added significance is given it in the varied and long experience of the broadly known author both in the pastorate and in responsible official service of his denomination. Dr. Barton properly points to tendencies away from simplicity and inner spiritual reality manifested among the churches in their activities today, but does not fail to see that here, as elsewhere, the minister himself has the largest opportunity and responsibility to lead the churches back to a God-empowered spiritual simplicity. That is, the minister needs to take himself in hand, under the guidance of the Spirit of God, that he may become a surrendered, cleansed and dedicated vehicle for imparting the supernatural truth of God, which alone has in it the wooing and compelling power of God that can lift His people from world-conformity to spirituality. There is crucial need of this in numberless churches now. Will preachers pay the price? Are we willing?—Editorial Note.

talked of their Master, admonished one another to be faithful and true to Him even unto death, and baptized secretly, on account of their persecutors, those who pledged themselves to Him at all hazard.

II

THESE early believers had no written creeds or Covenants, so far as we know, though they revered and magnified the Old Testament Scriptures, their only holy writing until the New Testament literature grew up. The "Apostles' Creed" was not heard of for a hundred or two years and was neither the work nor faith of the Apostles. They had no "Board of Deacons" to manage the affairs of the church, but a committee of servants to assist and relieve the pastors of burdening material matters which were hindering them from giving themselves to prayer and ministry of the word.

They had no special brotherhood organization, but the whole body of believers was an ideal brotherhood bound together by common faith, experience, service, and suffering. They had no modern Sunday-school, but succeeded vastly better than we in teaching, even ignorant slaves, the basal truths of Christ's sacrifice, doctrine, and spirit. They did not have any committee on attendance, but would foregather at night, after days of toil as slaves, to some designated secret place and risk life and limb to have fellowship with those of like precious faith.

They worked for a wretched stipend—even those who were not slaves—but their liberality flourished to help their brethren in hunger and distress. Silver and gold had they none, but they had power to say to the lame, "Rise up and walk." They were despised of men, but honored of God. They made a poor living, but a great life. They exercised such persistent and rigid discipline and were so straitened by hostile environment that adventures and hypocrites would not, for wholesome self-saving fear, join themselves to them. They had no boosters' meetings and no counterpart of that abominable word "pop" was heard among them. They had no prestige or pomp and pride of circumstance, but were depositaries of divine power which caused tyrants to tumble and thrones to totter.

Their preaching was not adorned with philosophy, but was mighty in the Scriptures and rich in Christian experience. It was often done by plain untrained men who had no embellishment of rhetoric or tricks of oratory, but it was a word with power before which haughty hearts bowed in confession and discouraged spirits were lifted up with hope that sprang eternal in their breasts.

III

BUT one asks, "Do you mean that we should meet in barns, in caves, under spreading oaks, or in dense jungles away from society in order to have simplicity, power and God's favor? Must we discard all equipment, reject all forms of organization and put on sackcloth and camel's hair garments and gird ourselves with leathern belts like John the Baptist, in order to have orthodox faith? Does the truth abide only in hovels of thatch and in garments of poverty? Are schools, choirs, committees, organs, organization, and equipment, hindrances to the Spirit of God?"

That depends. If accepted as an end in themselves, they are demons of offense. Subordinated to spiritual values and purposes, they are useful. Our danger to-day is that we shall abuse and not USE them. "Abuse" means to turn away from proper use. One peril is that we shall take the trappings for the truth, that materiality shall be accepted for spirituality, that we may be **FORMED BY THINGS INSTEAD OF TRANSFORMED BY THE SPIRIT.**

And this is not a foolish fear conjured up by pessimism. One has only to look to history to see that where extravagance in buildings, multiplication of ritual and excess of organization have run riot spirituality has declined. Westminster, Notre Dame, and St. Peter's have attraction for the tourist and antiquarian, but who would associate them with simple New Testament Christianity? Who can name any great ecclesiastical system which can lay any claim to the possession of Apostolic faith and power?

If John the Baptist should return, he would probably adopt the customs and clothing of to-day, but he would lay the axe to the root of the tree of evil. If Christ were here, He would probably ride through Palestine in automobiles, but think you He would spare the money changers in the temple and not denounce the grafters in government and in private business? In tithing the mint, anise and cummin of custom, would He overlook the weightier matters of love, justice, mercy and truth? Shall million-dollar church buildings grow thirty cent church members instead of apostolic Christians? One questions whether it is ever justifiable to put a million dollars, or half million, in a church building. It might be better to split big churches which require such equipment into a half dozen congregations who could develop and minister to many more people.

Shall choirs and great organs chant *Ave Marias* and patriotic airs, instead of redemption hymns? Shall education preachers waste their time on rhetorical piffle and literary lectures or on modern filth which parades as realism? Shall Sunday-school classes spend half the lesson period or all—as I saw it done in a famous class in Washington, D. C., once—on organization, reports, committees, boosting and inane hand-clapping, and leave little or no time for teaching the lesson to needy souls?

IV

BUT diagnosis is useful only as it may point toward adequate remedy. What can be done? Well, preachers can look anew for New Testament ideals and objectives. They can examine their own hearts and ministry to see if their purpose or their conception of the ministry is too low. They can re-evaluate human souls and the power of the cross. They can see that all the frivolous stuff and superficial cant into which many among us have by degrees fallen, is meretricious and devilish; that it is the church playing the harlot with the world and that it robs Zion of all her power for conquest.

Pastors can talk with their official members, explain such things, and teach their young people reverence, reality and

sincerity in the house of God. They can themselves become saturated with divine truth and so humbled and over-awed by a sense of the divine presence that a new sense of reverence will come upon the whole congregation.

A pastor in speaking of the multitudes that went out to hear Jesus, said, "Now that is just the way it is with me, when I go back to the old home, they all say, 'You must preach for us' and then they come from everywhere to hear me." A pastor who can thus think of himself in relation to the blessed Lord, cannot be expected to build a spiritual congregation. The great Denny, author of "The Death of Christ," said, "No man can ever at the same time make himself appear clever and Jesus Christ Wonderful."

The Kingdom of God does not come with observation. It is not in fanfare; not necessarily in big churches, large salaries or big budgets. It is not in ritualism, mechanical programs, boosting and bellowing or bowing and bending of the knees, unless there is bowing of the heart. No, the kingdom comes to rule in men's hearts. It breathes as softly as the zephyrs, surges upward as irresistibly as the sap, travels as silently as the tides, and shine as unselfishly as the vernal sun that calls the flowers from icy winter beds into the lap of luxuriant spring.

If Baptists shall only return to the simplicity of New Testament teaching and worship and to the power and glory of New Testament living, the kingdom will not longer tarry, neither will men abide in the shadow of death, His Kingdom will come to the brightness of His rising when His day-star shines in the hearts and lives of His beloved.

Bible Truth Brevities

Jesus Himself was the best interpreter of God's purposes and dealings with His people.

The best our Lord has for us is not the fulfilment of some personal hope, but the doing of the word He has committed to us.

Whatever talents, endowments, or influence we may have, in order that we may fulfil our mission as Christians, there must come upon us power from on high.

Witnessing without power is like the discharge of a blank cartridge. There must be both something to tell and power to tell it.

Throughout the New Testament, if not the entire Bible, Jesus Himself is the issue.

The main thing about the early Christians was their life, love and liberty in the Lord and loyalty to him.

If we would have the Lord use us to His glory, we must let Him have right of way in our lives. Until our way has been done away, how can He have His way?

When the pulpit and the pew of any church are the Lord's very own, the outside world will find it out and be drawn to them and their Lord.

When the sound as of a rushing mighty wind was heard on the Day of Pentecost, it sounded the death-knell of Judaism—and all other religions for that matter—as the true religion, and God said to all men: "Here are my people with my message for all men for all time."

Whenever one is genuinely converted, we have indubitable testimony that Jesus is at the right hand of God. Conviction, contrition and conversion followed His arrival in heaven and the coming of the Holy Spirit.

Baptism is as essential to loyal discipleship as repentance is to salvation. A genuine change of mind regarding Jesus and obedience to Him as Lord are common experience of every true believer.

Louisville, Ky.

T. D. BROWN

Billy Sunday's First Meeting

ERNEST O. SELLERS, New Orleans, La.

PAWNEE CITY, Nebraska, lays claim to two distinctions: It was the birthplace and early boyhood home of the celebrated Brooklyn, N. Y., clergyman, author, and lecturer, Newell Dwight Hillis. In it also Billy Sunday . . . it has the records to prove its claim . . . held his first independent evangelistic campaign.

It has been my privilege to converse with several who were residents of Pawnee City at that time and participate in that series of meetings. I have also examined the newspaper files giving the record of the events.

The resident Presbyterian minister conducted some correspondence with Dr. J. Wilbur Chapman, seeking to find someone to conduct a meeting as it was agreed that the time was ripe to hold one. Upon Dr. Chapman's earnest recommendation, Sunday, who had been working with Dr. Chapman, was secured. The local ministers began a meeting February 2, 1896 in the Methodist church and on the 22nd of that month Mr. Sunday arrived to become the evangelist.

The Pawnee Republican, in its accounts says: "An immense audience greeted the evangelist and his sermon was replete with fervent truths which aided by the earnestness of the speaker made a favorable impression on all." Mr. Sunday preached only two weeks. One of the older residents told me how he went to him and urged him to remain longer but that Sunday took him aside and whispering in his ear, said, "I can't, I have preached all the sermons I have." During the meetings someone accused Sunday of preaching Dr. Chapman's sermons, whereupon he pulled from his pocket a letter from Dr. Chapman in which he was specifically given permission to do that very thing.

The newspaper describes as "most affecting" the fact that over 300 people followed Mr. Sunday to the railway station as he was leaving town. During the whole campaign, beginning on February 2 and ending March 5, there was reported 250 converts.

One old resident, at whose home Mr. Sunday was entertained during the campaign, told of his nervous ways, how he would get out every morning and at a high speed run around the court house square for exercise. However, he had not at that time acquired his pulpit rough-housing, nor did he put the "smoke of brimstone on the spiritual ball, race across the platform, pull off his coat and collar, and occasionally break a chair."

The local newspaper, speaking of his addresses, said: "The services of Mr. Sunday were characterized by a zeal and energy never before equalled. While Mr. Sunday might not be considered an orator or possessed of magnetic power, there was something in the man which won the hearts of all." Still living in Pawnee City are many who began an active Christian life after their profession of faith during the Sunday campaign.

Some years ago, in a woman's magazine, Mr. Sunday told of a Pawnee man who blasphemed God and was struck dead. I have the story from one who knows all about the case, for it happened in the store of my informant's father-in-law (he refuses to divulge the man's name). A man did call upon God, "if there is a God," to smite him. Just as he made that challenge he was stricken with a stroke and never again spoke a word, dying soon afterwards. Mr. Sunday was not present but heard of the incident while in Pawnee City.

Other towns have memories and history to relate about Billy Sunday and his labors but this little town was the starting place for Sunday's climb to fame, "his ride to immortality in a chariot of fiery words that seared the souls of thousands of sinners and warmed the hearts of millions the world over." It may or may not be a residuum of his work that this is an honest-to-goodness "dry" town, no liquors are on sale, not even beer.

Against Baptist Schools Receiving Government Money

Former Governor Pollard of Virginia, now residing in Washington, D. C., wrote in part as follows in a recent issue of the Religious Herald:

FOR many years I have been following the efforts being made throughout this country to obtain public money for the support of sectarian schools, hospitals, etc. These efforts have met with varying degrees of success. The National Youth Movement has given encouragement to the plan.

Generally speaking, it may be said that the Catholics have been the most ardent advocates of such movements and the Baptists have been the most active opponents. The Catholic position is quite plausible. They, in effect, say that "by educating thousands of children in our parochial schools, we are relieving the public of great expense. We are not asking help for our schools, but for our worthy students who are being educated at public expense in the public schools. Our children should not be discriminated against because of the conviction of their parents that they ought to be educated in Catholic schools."

In some of the Provinces of Canada the public educational funds are divided between the public schools and the Catholic schools. In a number of the political subdivisions of this country, public money is used to pay on account of the tuition of the students in church schools. Recently in Ohio a proposition to appropriate \$5,000,000 of the State money for private schools, mostly denominational, barely escaped adoption. Attention has recently been called to an appropriation by the city of Columbia, S. C., to a Baptist hospital, and now it is alleged that scores of Baptist schools and colleges throughout this country are acting as employment students to work for the institution and allowing the Government to pay the bill with money which finds its way into the coffers of the institutions.

The true test of our loyalty to a principle is what we do when we are tempted to violate it. How can we effectually defend it if we become "tarred with the same stick?"

It may be well to quote in full the recent action of the Southern Baptist Convention:

Resolved, First. We reaffirm our belief in the doctrine of complete separation of Church and State.

Second, That the doctrine involves not only the inhibition of the use of public moneys, Federal, State or local, for the aid or support of the churches, but also inhibits the use of moneys, directly or indirectly, by or through, educational or benevolent institutions owned or controlled, by or through, our sectarian or religious bodies.

Third, That the churches and all their institutions and agencies should be supported by voluntary gifts of those interested and not by taxes imposed on all the people by force of law.

Fourth, Without undertaking to pass upon the governmental principle involved, we hereby declare that in the opinion of this Convention that the distribution of public benefits by denominational institutions, even as agents for the government, tends to create unseemly rivalries between the sects and menaces the feeling of brotherhood which should exist among the churches.

Fifth, We commend the Southern Baptist Theological Seminary and the Southwestern Baptist Theological Seminary for declining to accept from the National Youth Administration of the Federal Government the allotment made to said institutions for student aid funds of the current session.

Washington, D. C. JOHN GARLAND POLLARD

Evangelist T. C. Crume is now in meetings at the Immanuel Church, Knoxville, Tenn., where Dr. A. H. Pedigo has been pastor for the last twenty-one years.

Messengers Should Be Given a Chance to Vote Intelligently

EDITORIAL IN WORD AND WAY, Kansas City Mo.

THERE was a marked contrast at the recent Southern Baptist Convention between the interest shown in the proposed extension of the Convention's activities along the line of Social Service and that evidenced in the very important matter of the method by which the work of the Baptist Hundred Thousand Club might be carried on after the retirement of Dr. Tripp from its leadership. One needed only to be equipped with a reasonably good pair of ears to realize this fact, as he listened to the spirited voting on the one proposition and the half-hearted way in which the pitifully small proportion of the messengers present voted on the other.

Messengers came to the Convention fully apprized of the proposal for enlarged social action. Through the denominational press, over a period of months, they had been able to weigh the arguments for and against the movement and were therefore enabled to register their intelligent decision when the time came to do so.

On the other hand, the Convention leaders, though some six months had elapsed since it was known that a new plan and a new leader must be provided for carrying forward the vital debt-paying program, had not taken the great Baptist public into their confidence, and had not availed themselves of the opportunity of informing their constituency of the problems at hand.

These leaders evidently met together a few hours before the time for considering the matter, decided upon a plan, brought their recommendation, confused with a multitude of technical matters, to the Convention during the few fleeting moments allotted to the report of the Convention's Executive Committee and expected the body to vote intelligently and whole-heartedly on the matter.

In our humble judgment, this procedure was a mistake. We pass no judgment upon the plan which was adopted. We simply urge our belief that the method of adopting it was not consistent with the maintenance of the deliberative character of the Southern Baptist Convention.

That its deliberative features should be jealously guarded is, we believe, not open to question. Methods of carrying on our co-operative work are of great interest to all. All must have at least an opportunity to participate intelligently in their formulation if they are to be expected to co-operate whole-heartedly and enthusiastically in their successful accomplishment.

The Hundred Thousand Club is too vital a movement to be handled in any way except the best way to enlist the largest number of our people.

We call attention to the fact that the plan for carrying it forward involves not simply the replacement of one man by another in its leadership. The recommendation which was adopted has vastly more significance than that. In the words of the report:

"We, the Committee charged with the duty of considering the future of the Baptist Hundred Thousand Club, would recommend the election of a director of promotion under the Executive Committee, who shall promote the Co-operative Program and the Baptist Hundred Thousand Club. The director of promotion shall co-operate (1) with the Baptist Brotherhood in the promotion of an extensive and intensive program of Stewardship and Missions; (2) with the agencies of the Convention in the promotion of their work, and (3) with the State Secretaries in the entire denominational program. (4) The promotive work of the Convention shall be projected on a plan looking to the Centennial Year of the Southern Baptist Convention in 1945.

We seriously doubt whether ten percent of those who were called upon so hurriedly to vote upon this recommendation knew much about the ramifications and the implications of the proposal.

In the words of one of our great mission secretaries, who has adopted this expression as a slogan in his work, we must "Trust the Lord and Tell the People." **AND THEY SHOULD BE TOLD BEFORE AND NOT AFTER A GREAT PROPOSAL IS PRESENTED FOR IMMEDIATE AND FINAL ACTION.**

Let us not be misunderstood. We are not now calling into question the wisdom of the plan adopted. We simply object seriously to the method of its adoption.

Miss Isabel Crawford, of Orlando, Fla., formerly a Missionary to the Indians under the American Baptist Home Missionary Society of the Northern Baptist Convention, visited Pastor and Mrs. W. R. Lambert in Louisville last week for a few days. She spoke to the children at the Daily Vacation Bible School, reciting her experience in missionary work, to the edification of all who heard her.

A Vacation Bible School averaging 110 in attendance was held at Campbellsburg from June 8-19. This school was well supported by the entire community. Children from all denominations attended. Such interest was manifested in the school that on one day every enrolled pupil was present. Study classes for the Training Union were held June 22-26 with four classes taught and much interest shown. The teachers were Miss Kathryn Orem, Miss Edith Ransdell, Mrs. A. L. Smith and Pastor A. L. Smith.

China Baptist Centennial Celebration will be held at Canton, China, on October 13-18, 1936, commemorating the first hundred years of American, British and Swedish Baptist Mission work. In Canton one may see the fruits of the labors of I. J. Roberts of Tennessee, who was the first foreigner to live outside of the restricted area. One of the strongest churches in Canton, the beginning of the printing of Christian literature and indigenous medical work eventually developed from his modest labors. The sacrificial graves of South China. Clopton of Virginia, the first appointee of the Southern Foreign Mission Board and C. W. Gaillard of South Carolina, whose six short years were filled with amazing activities, are located there. The monumental work R. H. Graves of Maryland, the father of the South China Mission, is still the outstanding achievement of Christian missions in South China. H. H. Snuggs, Tungshan, Canton, South China, is Chairman of the Committee on Entertainment.

Bartimus is led out, and takes his seat at the usual place, still crying out for money. All at once, he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifted up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned King, and He would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when He was here! He would hush every harp in heaven to hear a sinner pray; no music delights Him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God as prayer always will, and His footsteps were arrested. He told them to bring the man. "Bartimus," they said, "be of good cheer, arise, He calleth thee," and He never called anyone, but He had something good in store for him. Oh, sinner! remember that tonight. They led a blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

EDITORIAL

For Intelligently Informed Convention Decisions

WE REPRODUCE from the Word and Way a timely editorial on "Messengers Should Be Given a Chance to Vote Intelligently." The Word and Way refers especially to the fact that the Executive Committee of the Convention proposed a new method of promotion and the employment of a new Executive Committee Secretary to be known as Director of Promotion, without our Baptist people at large having had particular information as to what would be proposed and why.

We think there has been more procedure than formerly which is open to criticism on the ground mentioned by the Word and Way, since the Executive Committee of the Convention has been given its large powers. It is only fair to say, however, that the habit of bringing proposals to the Convention without letting our people know ahead what they would be and what the effect of their adoption would be, was in exercise by Convention agencies before the Executive Committee had been given its present large and in most Convention affairs determinative powers.

I

IN OTHER days there was a constitutional requirement that agencies should publish any new proposals in the papers a month or more ahead of the Convention—so that the messengers should have information for informed action. Tell it not in Gath, publish it not in the streets of Askelon; but those among us whose memory is good are aware that the agencies did not live up to the requirement.

Our contemporary centers attention upon the unwisdom of bringing proposals before the Convention, with the intent that they shall be adopted by it and that all Baptist people of good will and co-operative spirit will perform the doing of them as proposed and in the way proposed, yet without apparent effort or purpose that the Baptists who are asked to register approval of the proposals and carry them out, shall have the information placed before them that would enable them to register a deliberated judgment.

We had recent occasion to show how this same lack of advance information and discussion led to placing the Convention in the position of telling the national government on what conditions the Baptist Convention and the people for whom the government may suppose that it speaks, will back up the government in the exercise of its constitutional responsibility of declaring and waging war. The fact is that, if the United States should declare war, the rank and file of Baptists would pay no attention to that vote, just as they should not. From the Bible they have learned their duty to support Caesar in his proper realm, which includes the sword. The individual Baptist will not do this against conscience, but he will not waste his time quibbling over the question of how his conscience may register under various imagined conditions. Nor will one Baptist presume to dictate for others, nor a group of them for all.

It seems unfortunate that the Convention should be put in the position of changing its method of promotion and sanctioning the employment of a new official to be known as Director of Promotion, without the Executive Committee first using the Baptist press to explain to our people the grounds and purposes of the proposed action, so that they might have the opportunity to make up their minds as to whether the new method and the enlarged secretarial service accord with their best judgment.

II

THE Western Recorder supported the proposal to give enlarged powers to the Executive Committee. We did it, however, with the main idea that its Secretary would function first and mainly for conference and counsel in the name of the Southern Convention with various State bodies

and their representatives. That objective was named in the action establishing the Committee. This service of counsel and conference by authorized persons would foster better understandings and more suitable adjustments between the Southern Convention and the various State Conventions, with their differing conditions, as nothing else of which we can think. We regarded this the chief justification for giving an Executive Committee its unprecedented power to act authoritatively in the name of the Convention ad interim.

But as time has passed, it has become increasingly evident that the Executive Committee finds its field of action in other quarters, and it has functioned very little in the intended field of conference and adjustment, looking to increased co-operation. It has taken over from the Convention most matters on which that body formerly acted for itself, after having canvassed and openly discussed the merits of different proposals as they arose. A regular part of its technique was what was called the Committee of Reference. Each report of an agency went to such a committee. The report of the Reference Committee embodied any desired recommendations, and these were discussed openly on their merits. When the Convention acted, its action had real opportunity to represent and express the informed judgments of its messengers.

Whatever may be proper for the Executive Committee to do, it is in principle unfriendly to the liberty and autonomy of local Baptist bodies and churches for it in effect to undertake to decide issues that concern and really belong to Baptists at large, by bringing its findings to the Convention, not as a proposed basis for informed discussion and determination by the body, but merely that they may be ratified and made authoritative out among our Baptist people.

III

WE DO not believe that it has been the purpose of any group among us that Baptists should set up an ecclesiasticism. But in what respect does a committee or board or what-not, acting in the name of Baptists, differ from an ecclesiasticism when its course of action shows that it assumes that its judgment is to be regarded final to all intents and purposes, even though it must be ratified to become binding? No assumption by any Baptist group that their knowledge is sufficient and that others do not need to know except as the finished results of the thinking of a small authoritative group is passed out to them, can possibly prosper among Baptists. We warn our brethren against the slightest openness of mind toward such an assumption. For the assumption is in principle and spirit an ecclesiasticism.

The great power now in the hands of our Executive Committee was given it largely that it might build up plans for raising money and then raise the money for our Baptist co-operative work. But if it functions in this field with the super-authority of an ecclesiasticism, if religious history has any truth to teach us, the tendency to take over other fields of Baptist life and practise will for expression only await time and opportunity.

These matters belong to all our Baptist people. The right and also obligation to discuss them freely and frankly should be taken as a matter of course. Any assumption that such discussion is unfraternal and improper is without warrant.

Such an assumption carries at its heart a veiled threat at Baptist liberties, and reveals the very lack of that high spirit of fellowship with liberty with which it is disposed to disparage its critics. This fraternity with liberty has been sought and prized by Baptists in every age. If we are wise, we shall seek it even more now that the whole world seems to be turning toward a goose-step regimentation.

Prayer That Prevails For Rain or For Anything Else

If I shut up Heaven, that there be no rain; . . . If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven; and will forgive their sin, and will heal their land.—2 Chronicles 7:13, 14.

MANY among us will need first to be reminded of the text in James 4:2: "Ye have not because ye ask not." Many Christians who once had a prayer life have seemed to have fallen away from it. Family altars have been forsaken and family life has suffered sad decline. Bible reading is scarcely engaged in at all by multitudes of church members, even in the midst of large and able efforts to improve the teaching of the Bible.

Life is intense on the material plane. Mammon now offers a bid for every moment of time and every capacity of personality, that they may be given over to his cunning catch-coin devices to amuse and divert. His most inconsequential and often crude or unclean and debasing wares are sold to cheap-sophistication as the hallmarks of culture and superiority.

I

OUR very expensively educated America with its boasted highest of all standards of material living, has fallen for this in droves and regiments and army corps of its people. Not only the worldling, but often the professing Christian, is the dupe of the tinsel gods of Mammon. Instead of having that within that could and should command and transform the sense-crazy, greedy-hearted world, too often church members have become conformed to the world. Almost every device of Mammon set up to amuse the world for gain, is patronized by swarms of our church people to-day. Before there could be a chance to reach such church people and teach them the conditions of answered prayer, it would be necessary first to lead them to face the question of whether they have even the least prayer life.

All kinds of people pray when they are in bad trouble, and see no way out, except as God shall protect them. Many infidels who taught their unbelief with zealous devotion have been known to pray in the prospect of death or in other great crises. While this is proof that God has planted even in the minds of persons who refuse Him their faith and the devotion of their lives a sense of Him and of their need of Him, that they cannot shake off, it is not what the entire Bible teaches is prayer that God will answer.

The first condition of answered prayer in our text is that we shall humble ourselves before God. Not only has the modern world flattered itself it is getting too highly educated to believe in "such superstition" as a prayer-answering God, but this rebellious self-sufficiency and unbelief has been asserting itself unabashed among members of churches. Ministers have commented on how few people even bow with reverence and respect when the prayers of the regular Sunday services are offered in the churches. From nearly all over the land the cry has gone up that church meetings held for prayer and devotion are being attended by only a few faithful souls, while many of the flock spend the time speeding around in automobiles or amusing themselves by the thrill exhibitions of the moving pictures or similar pastimes.

II

WE ARE in the midst of a drought, and God is humbling some of the stiff-necked and self-sufficient. We do not know how long the drought will last. If God in mercy and compassion shall send the rains soon to refresh the parched earth, and put new life into the shriveled plants and animals that men may labor in hope of the harvest, we do not know how many other calamities will be needed to break down the unbelief and latent rebellion against God which to-day seem to characterize the world in a degree not before

equalled in America, or even to arouse from their torpor and sinful world-conformity a host of church members which no man can number and no human expertness lift.

Our text admonishes that God's people are to pray and seek His face in the midst of their troubles. Human pride seeks to evade the issue. Knowing it has turned its back upon God so long as creature satisfactions came in regular installments, it would now dodge the issue of humbling itself for very shame. If it was only worldlings who are thus enmeshed in Satan's snares, our cause for anxiety and concern would be less. But a large section of those who are members of churches are so conformed to the world that neither the world nor the church can see any clear difference. May God in His mercy teach His people anew how to pray, and bring them into that humility and receptivity in which they can really seek His face in honesty and obedience.

The last condition to answered prayer mentioned in the text is that God's people shall turn from their wicked ways. The history of the Israelites was largely that of backsliding through their human lusts and interests and world conformity and the patient activity of God in bringing them again to spiritual health. Similarly there has been ebb-tide and flood-tide in the spiritual life of the churches of Christ. It is now a time of ebb-tide.

III

THERE are hopeful evidences of a deeper turning to God by not a few faithful Christians here and there, who understand the depth of the pit into which the intellectual conceit, the materialism, and the sophisticated unbelief of our self-serving machine age is leading civilization. These see no way out except that of a real turning to God by His people on the one hand, or on the other the Second Coming of the blessed Christ to rule over this self-loving, pleasure-crazed, God-forgetting world. Whatever modern education has done to help the world, it has greatly increased its pride and self-sufficiency and its notion that it can indulge the sins of pride and fleshly satisfaction to the limit without reaping the bitter fruits of its self-greed.

There are not a few faithful, praying Christians to-day. In this section of America these are now praying that God will send the rains to refresh the earth and save the land from distress and need. But these same Christians are praying with equal concern, we hope with more concern, that God shall bring the stiff-necked and self-seeking to their senses and to humility—and to know that God rules over this world. God can and does answer prayer, and is not helplessly tied up within His own creation so that He is unable, through the natural laws we see and understand or others whose operations are beyond our measurement, to bring to pass what He wishes in the natural order.

This drought has perhaps accomplished something in bringing sophisticated worldlings to discussing in an academic way (the disengaged way of the non-committal-observer) whether God can answer prayer. And we must humbly confess that there is a large fringe of church members whose discussion of it seems to give little evidence of being better informed or expressing any more personal faith in God.

May there be among all our people a pleading with God to remove the drought which now for months has heavily afflicted a large section of the country. God promises to answer prayer for rain and for other temporal blessings. He has often done so. In the passage we have used and throughout the Bible He reveals the conditions on which He answers the prayers of His people. May there be among us a readiness of heart to comply with those conditions.

We have every confidence that—"If My people, which are called by My name, shall humble themselves and pray and seek My face and turn from their wicked ways—then will I hear from heaven and will forgive their sin and will heal their land."

Paragraphic Comment

TURN BACK TO GOD A Louisville pastor, preaching to his people on praying for rain, told them that he was not ready to do that. As their leader he could only be ready to do that when and on condition that they would show a readiness to turn away from lives centered on their own pleasures and satisfactions and give themselves in repentance and faith to God, seeking first of all to know and perform His will. He told them that true prayer does not seek to make even God the agent of adding to our own ease and satisfactions. The Lord has promised that if His people will first of all seek Him and His Kingdom, what is needed for their temporal well-being shall be added. Such prayers reach His ear, but the prayers of self-centered lives do not. May God use the pressing sense of need of rain to drive this basal truth home to many hearts, and may His people become a people whose prayers He shall hear for rains that shall refresh and bring relief to the suffering land!

PLEASING BUT POWERLESS Intellectual lore and culture leave the preacher pleasing but powerless. There is no virtue in crude manners. Most preachers had better get as many rough corners knocked off of them as possible. Without the chastening of an humble spirit, they are so much hurtful conceit. But the smooth adaptability and gracious acceptability of culture are equally empty of spiritual meaning and the cloak of vain conceit. Cultured or crude, the preacher has no power in his self-nature to preach the Message of God. It is said of Spurgeon, "the prince preachers," that he was so because he knew as few how to be a beggar before God for self-emptying and the access of Divine power. Browning wrote:

"Are there not, Festus, are there not, dear Michal.

Two points in the adventure of the diver—

One when, a beggar, he prepares to plunge;

One when, a Prince, he rises with his pearl?"

To do one's best and then to know his best is nothing except as God's Spirit shall empower it—is preparation to preach.

SINFUL SILENCE There is a sinful silence in the churches in general concerning the glaring evils of our times. The public is sport-mad, pleasure-loving, self-pleasing, God-forgetting. For the most part, the pulpit has come to be silent about it all. We would profit by a study of the faithful prophets of the Old Testament in their witness against the sins of their nation. That witness was borne regardless of human "strategy." It was borne when there was no sign it would produce positive results. The prophet obeyed God in faithfully declaring His message, whether it resulted in the prophet himself being hailed as a leader, or in his being cast aside and hated of men. There was never greater need of such faithfulness in the Christian pulpit than there is now. The time is upon us for a fresh heart-searching by preachers and by all church members. Are we going to conform to the spirit of the times, or shall we return to God, on our knees seeking forgiveness for our sins as individuals and as world-conforming churches, and asking God to fill us afresh with His Spirit, that we may utter His truth to a gain-saying world in His power?

NORTH CAROLINA RESOLUTIONS North Carolina Baptists have a consistent record of jealousy for the autonomy of our Baptist churches. They have often been heard in that behalf, and the resolutions reproduced elsewhere, as passed unanimously by the last North Carolina Convention, worthily bring the position down to date. These warn against the least assumption of ecclesiastical authority in any quarter however high. A Baptist Convention has authority to direct and control Boards, Committees and Agencies it creates, but neither it or they have power or right to try to put any pressure of authority on any church or pastor. To boost churches and pastors that

excel in conformity to these outside organizations and to treat those that do not with "silent charity" (likely no kin to real charity), would be of the spirit of ecclesiasticism and would suggest the desire to go further if it was feasible. The only approach any Baptist convention or agency really needs to churches is that of fellowship in Christ, seeking in the bonds of this fellowship to magnify the things of Christ. If this seems to an agency too indirect, it needs first to learn of what manner of spirit Baptist co-operative work is born and nourished. If it does not know, it needs to be instructed. The resolutions are equally praiseworthy in heading off before it begins any effort in the South among Baptists to pattern after the folly in some other sections of taking the ordination of ministers from the churches and turning it over to a small group of leaders. This has in it possibilities of loading the churches with a pre-determined type of ministers, chosen by human strategy and not by the Holy Spirit.

HOLY SPIRIT COMES IN POWER The Sunday-school lessons now for three months will deal with the growth of the churches of Christ during the Apostolic period, beginning with the descent of the Holy Spirit to abide upon and empower God's people in the churches for the great supernatural tasks of making men new in Christ and then building them up in the new-implanted spiritual life in Christ. The lesson on Sunday will be (1) the promise of power to the disciples to spread the Message of God and make it effective, after the Holy Spirit should come upon them, and (2) the wonderful fulfillment of that promise on the Day of Pentecost. Jesus promised He would send the Holy Spirit to take His place after His ascension to the Father. He would intercede in heaven for His people and the Holy Spirit would on earth reveal Him in power to His disciples and give supernatural power to their Message of the Good News of salvation. The Acts of the Apostles is full of the work of (1) Spirit-filled disciples, who (2) gave themselves continually to prayer and (3) who saw the strongholds of sin break down before the power of God as they preached the Message of God. To us the Acts of the Apostles is thrilling. If we will, we may learn there how to change our own weakness into spiritual power.

COUNCIL OF CHURCHES IS NOT WELCOMED BY FT. WORTH BAPTISTS Many readers are aware that the Federal Council of Churches, an organization with which Southern Baptists have always refused to affiliate, and which is broadly and openly accused of connection with and sympathy for Radical Socialism and Communism, has for some months had out an announcement that it would sponsor evangelistic meetings in various American cities, visiting the larger and more strategic places which are likely to win the smaller ones to the Federal Council outlook. At a recent meeting of the Tarrant County Baptist Workers' Conference, a body representing a membership of 22,000 Baptists, a resolution was passed opposing the bringing of the Federal-Council-sponsored meetings to Fort Worth. The resolution in part reads, "As Baptists of the Tarrant County Workers' Conference, we hereby express our disapproval and protest to any encouragement to bringing this meeting to Fort Worth, and urge the General Ministers' Association and other organizations through which such attempts have been or may be made, to disapprove of such meetings." The members of the Baptist Workers' Conference carried their fight to the General Ministers' Meeting. There will be broadspread and, in our judgment, warranted sympathy with the attitude expressed through these responsible Baptist workers of the large Tarrant County Association against co-operating with meetings fostered by an organization which has displeased and misrepresented responsible American Christians so often and so flagrantly as has the Federal Council of Churches.

The Church As the Body of Christ

BUELL H. KAZEE, Morehead, Ky.

TO THE average church member the church is an objective institution, and apart from him as a living member. To him "the church" is located down at the "church house." Such a person can and does think and speak of "the church" without including himself at all.

But the church must be seen as Jesus meant it to be before it can come into its normal power. We have traveled so far into worldly conceptions of it that it will require a long journey for many to get back to that organism of spiritually animated people through the witness of which God intended to bring divine life into the naturally dead.

The church is presented in the body of Jesus. His was a human body with divine conduct. The nature manifested in it was the nature of God. God was in Jesus—God the divine in Jesus the human. Deity dwelt in man.

1 Cor. 12:27 tells us: "Now ye are the body of Christ and members in particular." Let us try to see the mystery of God in the church by looking at God in Jesus. The body of Jesus was INDWELT by deity. Jesus recognized Himself to be the Son of God in the flesh. He could understand that, but He knew it would be difficult for man to understand. He knew that, unless deity revealed this truth to man, he (man) could never understand it.

I

ONE DAY, in the coasts of Caesarea Philippi, Jesus inquired to see if any of His disciples had understood this truth. In response He heard Peter's declaration: "Thou art the Christ, the Son of the living God." Jesus heard a ring in that confession which He had not heard before from man. Immediately He said: "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then Jesus said something he had never uttered before: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Jesus could not build a church with merely a natural man; neither could he build it with only a supernatural conception. So, the Father coupled a man with a supernatural conception, and thus furnished the proper material for a church. The conception of God in the flesh, short of man, would be lacking in material. The man, short of this revelation, would be lacking in the required supernatural conception. The combination of the two made the first member of the church.

John tells us in his first Epistle (5:1) that "Whosoever believeth that Jesus is the Christ is born of God." The Ethiopian confessed: "I believe that Jesus Christ is the Son of God." The question arises, "Is this enough?" If this faith comes by the divine revelation, certainly. Otherwise, no! Flesh and blood cannot reveal such truth. There is a vast difference between the historic belief that Jesus was the Son of God, and that great truth revealed by the Father. It is one thing to see that Jesus was the Son of God; it is something else to see Jesus as the Son of God. This latter is what Peter saw, and with that he began to understand something of what his discipleship was to mean.

Now what did this mean? It meant that we, because of a divine revelation, are to regard the church as different from all other groups on earth, just as we, by the same revelation, saw the body of Jesus to be different from all other bodies of the earth. Just as Jesus was the earthly abode of the living God—the supernatural—so is the church, with this understanding, to be the earthly abode of deity—the living God—the supernatural.

II

NOT ONLY was the church to be INDWELT by the supernatural, but, like the body of Jesus, it was to be MOTIVATED by the supernatural. The world is hopelessly lost;

by himself man cannot find his way back to God; he must be lifted back by a supernatural power. Supernatural understanding and motive are requisite to deal with this.

This was the burning passion of Jesus. The pitiful condition of man always tugged at his heart. By this passion his body was moved about through its ministry of love and sacrifice. But this passion was something more than to regard man as unfortunate. It was the burden for man who was lost as God sees him to be lost. It was the supernatural conception of man's 'lostness' which moved Jesus to such tragic sacrifices. Only when a man sees himself thus lost as God sees him does he prostrate himself before the Cross in conviction. This same supernatural enlightenment is required to bring a supernatural or Christ-like burden for the lost upon the church.

The church was to have this vital understanding of man's lost condition. Anything short of this would leave it placid and impotent. It is because we have, in large measure, lost this deep meaning of man's tragic 'lostness,' and have reduced ourselves to pondering the secondary and derivative facts of his social maladjustments, that the passion of the church has weakened even unto impotence. Members of the church were intended to gain this light and this passion from the Father alone. This was His will for the church. Only in that proportion of members which have this revelation is the church effective.

How was this passion to manifest itself? In the testimony and work of the church. We were to preach and teach about God in the flesh; to testify to His power, His glory, His mercy, His forgiveness, His salvation, the Great Commission and related Scriptures tell us.

There is nothing so pointed, so definite, so peculiar, as the mission of the church. It is that the body—the natural—should bear the testimony of the presence of the spiritual—the supernatural. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). At Pentecost they spoke "the wonderful things of God." Peter told them of Jesus who was God in the flesh, whom the Father had now exalted to his place of reigning deity. It was a "glorifying-God" day. Who can glorify God who has not seen his glory? Who can see his glory except those who have had Jesus interpreted to them by the Father as God in the flesh! This is an experience of glory. Testimony to Jesus as seen in this experience is the chief business of the church.

III

IN THE third place, the body of Jesus was EMPOWERED by the supernatural. In all his miracles, in all his work, he called upon his deity for power. Whether it was opening the eyes of the blind, raising the dead, or forgiving sin, it was by means of God in man rather than by human powers.

Jesus meant for the church to be empowered by the supernatural in all it does. He might have said: "Upon you who have had revealed to you that God is to continue operations in your flesh just as he has worked in My flesh, I will build My church. Only as church members understand that they have become the operating agencies of deity in world-saving will they become the strength of the church. Against this church the gates of hell shall not prevail."

Jesus depended on the Father for power. He presented His human body as the instrument through which the Father might work, and always that body was to do the Father's will. While Jesus said, "No man cometh unto the Father except by me," he also said, "No man cometh unto me except the Father draw him." It was the Father's power in Jesus that drew men. That power which the Father exercised through the body of Jesus was to be, and was, exercised through the church after Jesus went away.

When Jesus was about to depart he said: "I will pray the Father and he shall give you another Comforter (Helper), that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you" (author's emphasis). Now, Jesus was saying here that the supernatural power which had been coming through his body was to be sent through the body of the church, by means of the indwelling Spirit, after he (Jesus) had gone away. He was talking to people who had understood the meaning of God in the flesh by knowing Jesus truly.

What was the nature of the Spirit's work to be? Supernatural, of course. First, to explain God's Word. John 14:26: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things whatsoever I have said unto you." Second, to testify of Jesus. John 15:26: He shall, with appropriate manifestations—supernatural manifestations—confirm the testimony of the disciples who have seen Jesus in this exalted state as the embodiment of deity. Third, to bring conviction to the lost. John 16:8: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." Fourth, to guide disciples to new truth. John 16:12: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come."

All this work was to be performed in flesh and blood (the natural) by the Spirit (the supernatural).

When did He come? Unquestionably, at Pentecost. Jesus had said: "Tarry ye in Jerusalem until ye be endued with power from on high." In other words, wait for the supernatural. Then, assuring them just as He left, He said, "Ye shall receive power, after that the Holy Spirit is come upon you." (Acts 1:8). Then, in Acts 2:2-4 we read: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Acts of the Holy Spirit, commonly called the Acts of the Apostles, is the grand recital of the conduct of Deity in Man. It was the power of God that did the work—never the power of man. But always the whole of the man in purpose and as well as the Spirit of God, was present in the doing. This combination of the material and the spiritual was always present and must now always be present in order to proper work in a church of Christ.

[The closing part of this article, which was preached by Pastor Kazee in his pulpit at Morehead, deals with the supernatural results which follow, and now follow the work of Christ in His churches. This will be published in an early issue.—Ed.]

W. M. U. Abbreviated Report

Miss Kathleen Mallory, Cor. Sec'y., Birmingham, Ala.

THE total number of Woman's Missionary Union organizations in the Southern Baptist Convention is 34,645 with an aggregate membership of 593,766. Of this number 11,407 are Woman's Missionary Societies, with a reported membership of 293,833, and 23,238 are young people's organizations, with a membership of 299,883. These organizations contributed during the past year to denominational causes a total of \$1,972,370.39. The total number of tithers reported, 95,292.

The Woman's Missionary Union is celebrating three significant anniversaries this year: Shuck Centennial, Fiftieth Anniversary of Sunbeam Bands, Jubilee of Our Mission Literature.

The heroic faith of Henrietta Hall Shuck has been widely commemorated throughout the South through the various publications of W. M. U., including Royal Service, The Window of Y. W. A., World Comrades and a special biography of

Mrs. Shuck which was studied by the W. M. S. and Y. W. A. members in preparation for the December Week of Prayer for Foreign Missions. Another effective means of celebrating this event has been the pageant prepared by Mrs. C. D. Creasman on "Two Lands and a Life That Lives," illustrating the life and work of Mrs. Shuck.

Starting with only one tiny Sunbeam Band in 1886, organized by Dr. George Braxton Taylor, Hollins, Va., the Woman's Missionary Union has seen this movement grow until this past year there were organized 706 Sunbeam Bands, bringing the total up to 3,386, with a membership of 103,232. The future missionary history of Southern Baptists is largely contingent upon the development of these Sunbeam boys and girls. These Sunbeams contributed last year the Co-operative Program \$28,410.94.

"The Jubilee of Our Mission Literature" has been arousing much W. M. U. interest this year. Through the many years the Literature Department has been entirely self-supporting in the circulation of missionary leaflets and kindred supplies at a minimum cost. During the past year more than one million free leaflets were distributed through the State W. M. U. offices in addition to 81,275 stewardship cards and tithing and offering boxes and over one million offering envelopes. The distribution of this free literature has been made possible through the publication of the three magazines fostered by the W. M. U.—World Comrades with a paid-up subscription list of 17,697; The Window of Y. W. A. with a circulation of 9,072; and Royal Service for W. M. S. with a circulation of 75,562.

Study stimulates service and stirs to sacrifice. During the past year 33,907 mission study classes were conducted. As a result 72,617 seals were awarded to those in the young people's organization and 133,515 seals to the women, many of whom have completed the prescribed five, six or eight books.

Information makes people either more miserly or more merciful. Through its personal service committee each W. M. U. organization is ministering to the under-privileged in their midst. It is encouraging to have 5,070 societies report that they have engaged in definite efforts to win souls.

Another effective service the W. M. U. is rendering is in educating its constituency in Christian stewardship. If asked the well-springs of W. M. U. contributions, the answer would be three-fold: (1) tireless training of tithers; (2) unreserved loyalty to the Co-operative Program; (3) enthusiastic encouragement of free-will offerings through the Baptist Hundred Thousand Club and the three seasons of prayer as promoted annually by W. M. U. organizations.

Those Who Cannot Believe

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that he has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he not said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—D. L. Moody.

But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn,
"Too late! too late!" will be the cry—
"Jesus of Nazareth has passed by."

North Carolina Baptists Guard Baptist Autonomy

A recent issue of the Biblical Recorder publishes timely and significant resolutions on church autonomy which were unanimously adopted by the North Carolina Baptist Convention last November. We publish them in full.

Whereas, it is always appropriate for any Baptist body to reaffirm any fundamental Baptist belief and doctrine, and

Whereas, owing to certain tendencies in some sections of our country we deem it especially appropriate at the present time to reaffirm our Baptist position on the vital matters dealt with in these resolutions: Now, therefore,

Be it Resolved by the North Carolina Baptist State Convention in annual session assembled in the city of Asheville, N. C., on this thirteenth day of November, 1935:

1. That we hereby reaffirm our belief in, acceptance of, and devotion to the plain teachings of the New Testament that a social congregation of baptized believers, covenanted together for public worship for the observance of the ordinances and for the proclamation of the Gospel, constitutes, and it alone does constitute, a New Testament church;

2. That we reaffirm our belief in, acceptance of, and devotion to the New Testament teaching that such local congregation of baptized believers is the only ecclesiastical body recognized in the New Testament and that such body is autonomous and complete and has full authority over all its affairs;

3. That to such body is committed all authority over all ecclesiastical acts such as the ordination of elders and deacons, the calling and settling of pastors, the administration of the ordinances, and the decision of all questions and the transaction of all business which concerns its interest and work, as it acts under Christ the head of the church;

4. That Baptist associations and conventions are only means and agencies of co-operation through which the churches may act for the better accomplishment of the missionary, educational, and benevolent tasks committed to the churches by our risen Lord;

5. That associations and conventions do not have and under no conditions should attempt to exercise authority over the churches or to interfere with them in the performance of any and all of their functions as New Testament churches;

6. That the agencies and agents of this convention be and they are hereby instructed scrupulously to regard the principles set forth in these resolutions and jealously to respect the autonomy, independence, and rights of each Baptist church in all of these matters and not to advocate any theory or program that would in any way conflict, or seem to conflict, with these fundamental Baptist principles;

7. That concerning the ordination of ministers we deem it would be a violation of these principles for any Baptist body, local or general, aside from a Baptist church, to set ordaining presbyteries or to undertake to exercise any authority over the church in such matters;

8. On the other hand with no assumption of authority, we express the hope that our Baptist churches will exercise the care and caution enjoined in the New Testament concerning the ordination of ministers and we believe that the spirit of proper comity among Baptist churches would forbid that any one church shall proceed with the ordination of a minister, though it has the right so to do, without inviting neighboring sister churches to send elders, or elders and deacons, to help form the presbytery and sit in council with the church concerning so vital and important a matter which must needs affect our whole denominational life.

Dewey Stubblefield, pastor at Bandana, Ky., has accepted a call to become pastor at Gleason, Tenn., and he has already moved on the field.

The Minutes of the Forty-eighth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, held at St. Louis, Mo., May 12-13, 1936, were distributed last week. This was mentioned on the W. M. U. page of last week.

Pastor J. A. McVey writes us that E. J. Caldwell has just closed a very satisfactory revival in the Church at Three Point, Ky., in Harlan County. The church has greatly benefited. There were four for baptism, and others were reclaimed, and many reconsecrated themselves.

Pastor E. N. Wilkinson, of the Twenty-third and Broadway Church, Louisville, began preaching in a series of meetings the first of this week at Columbia, Ky. Brother F. H. Durham, a business man of Columbia, writes: "Under the leadership of Pastor W. E. Richardson the Columbia Baptist Church is moving forward, and we expect to pay off the building debt of our church soon."

The Trenton Baptist Church recently passed resolutions on the resignation of George W. Claytor as Superintendent of the Sunday-school after fourteen years of service. The resolutions stated that "He has put forth untiring effort for the growth and spiritual development of the Sunday-school, co-operating always with the pastor and teachers for the accomplishment of these ends."

Dr. T. C. Crume, Florence, Ky., and Gospel-singer Joe Canzoneri, of Jackson, Miss., conducted services in the Grandview Baptist Church, Nashville, Tenn., recently. This was the sixth visit of Brother Canzoneri at the Grandview Church. Pastor J. R. Kyzar, of the Nashville church, speaks well of the visiting team and the fine work they did. There were sixty-two for baptism and eighteen by letter, and a good warm-hearted revival for the whole church.

Pastor James A. McCaleb, then of the East Auburn Church, Camp Taylor, Ky., and now at Middletown, Ky., preached recently in a series of meetings at the Fairdale Church, on the Southern edge of Louisville. The pastor of the Fairdale Church, Brother C. C. Chappell, had charge of the singing and the musical programs. Pastor Chappell reports that the church was well prepared for the meetings. Prayer meetings had been in regular course for some months before the revival started. In all there were thirty-four additions. There had been seven additions previous to the starting of the meetings, and these, with the others who joined by profession were baptized at the same time. There were twenty-eight baptized on the last Sunday afternoon of the meetings.

Kissimmee, Florida, observed the Tenth Anniversary of Pastor T. S. Hubert, of the First Baptist Church of their city, on Sunday, May 10, 1936. When the church undertook to mark the occasion, the Mayor of the town, the Honorable A. F. Crosby, took the matter into his hands, proclaimed a "T. S. Hubert Day," and all Kissimmee took part. The Mayor is not a Baptist, but entered heartily into the ceremonies. Editor H. A. Neel, of the Kissimmee Gazette, wrote editorially: "Seldom can a community the size of Kissimmee unite wholeheartedly in loving tribute to any one person with the enthusiasm that marks the present gesture which citizens of all faiths—and of no declared faith—offer to Dr. Thomas S. Hubert. For ten years Dr. Hubert has labored among us in humility and with gracious regard for everyone. Scarcely a person who has lived here in that time can claim to have been untouched by the gentle influence and sweet spirit of this beloved Pastor. Combining as he does a rare gift of scholarship, the sensitiveness of a poet in the realms of beauty, and the tact of one skilled in the difficult field of human relationships, he has made a contribution to the better life of the entire community which will not soon be fully appraised." This ten years of service is the longest of any of the pastorates at the Kissimmee Baptist Church. Following this public recognition Pastor Hubert was given an honorary Doctor of Divinity degree by the trustees of a college.

PERRYVILLE PASTOR IN DEDICATION

It was a great joy to be with Pastor Carl Loy and his good people of the Harrods Fork Church, in Adair County, on June 21, to dedicate their new church building with Sunday-school rooms. This sacrificing people did great credit to themselves in building this house of worship. We had a hard time raising the \$500 needed to put them out of debt.

The entire amount was provided for in the afternoon, after Brother Sliker preached, and we were able to dedicate the house to the Lord.

This was our twelfth experience in the matter of dedicating churches and Sunday-school rooms.

We are finishing up ten years since we came back to the Beech Grove Church, and nineteen years in all. The work is going well, and the people are long-suffering.

J. L. ADKINS,

Perryville, Ky.



Unanimous! EVERY HAND RAISED IN FAVOR OF ABIDING SONGS

The Most Natural Selection

The secret of a successful song book lies in the richness of its standard hymns and the effectiveness of its gospel songs. It is your opportunity, and probably your duty, to examine this distinctive book before you make any selection for your revival, church, school, home.

HUNDRED; BRISTOL, \$17.50; CLOTH, \$27.50, CARRIAGE EXTRA
(50 Copies at hundred rate) Doz., \$3.00, \$4.25; Single, 30c, 40c postpaid.

"Abiding Songs"—"the answered prayer of a pastor."
For all occasions where the very best religious songs are needed.

BAPTIST BOOK STORE

323 Guthrie Street - - Louisville, Kentucky

A LETTER FROM HAZARD

Our work here goes well under the Lord's leadership. Our attendance at all services have been large since the meningitis ban has been lifted. Last September we began raising money to build a Sunday-school annex on the pay-as-you-go plan. Enough money was raised to put the foundation in before the cold weather began. Work was discontinued during the cold weather, but pledgers continued to give. With about \$500 on hand the middle of April we made a drive and have added about another \$1,000 to that, and the work goes on in a great way.

We are fortunate enough to have a man in our church, E. H. Brashear, who is the architect for a local lumber company. He has drawn the plans without charge, and is supervising the building for no pay. He is also contributing largely to it with his money.

The estimated cost of the building is \$10,000, and we hope to have it completed and paid for within three years. When completed, we can care for comfortably 600 in Sunday-school. Our census possibilities are approximately 2,000.

A. B. PIERCE,

Hazard, Ky.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

James A. McCaleb, Middletown, Ky. Accepted.

M. O. Cheek, First, Kerens, Tex. Accepted.

Philip C. Hughey, Wadsworth Avenue, New York, N. Y. Accepted.

Eugene Myers Harrison, Woodlawn, Chicago, Ill. Accepted.

H. S. Richardson, Perryville, Mo. Accepted.

R. A. Thompson, First, New Bern, N. C. Accepted.

Gaines H. Mason, Welsh Neck, Society Hill, S. C. Accepted.

S. A. McDaniel, Pleasant Hill, La. Accepted.

S. D. Dollahite, Plano, Tex. Accepted.

H. E. Morrison, Calvary, Greendale, Ariz. Accepted.

Carl B. Renau, Hennepin, Okla. Accepted.

B. L. McKee, Fannin, Miss. Accepted.

H. J. Miles, First, Macon, Mo. Accepted.

G. B. Crawford, Foley, Fla. Accepted.

G. G. Joyner, South Royal Street, Jackson, Tenn. Accepted.

D. C. Woolley, Eclectic, Ala. Accepted.

Roy Cherry, Maramec, Okla. Accepted.

L. A. Brown, Homer Avenue, Joplin, Mo. Accepted.

Resigned

James A. McCaleb, East Audubon, Camp Taylor, Ky.

M. P. Boynton, Woodlawn, Chicago, Ill.

M. O. Cheek, First, Hubbard, Tex.

A. P. Wilson, Harrisonville, Mo.

E. B. Hickox, Immanuel, Moberly, Mo.

A. J. Johnson, Calvary, St. Louis, Mo.
R. A. Thompson, Cayce, near Columbia, S. C.

S. W. Oldham, Wendell, N. C.

S. D. Dollahite, Marlin, Tex.

R. C. Campbell, First, Lubbock, Tex.

Carl B. Renau, Hunter, Okla.

J. M. Hagood, Stilwell, Okla.

George W. Lair, First, Granger, Tex.

J. T. Howard, Floresville, Tex.

G. B. Crawford, Greenville, Fla.

H. A. Turner, Norphlet, Ark.

G. C. Cox, Weaverville, N. C.

L. A. Brown, Anderson, Mo.

D. Z. Woolley, Columbiana, Ala.

Ordained

W. H. Mann, Southside, Mooresville, N. C.

P. E. Hailey, Flora, Miss.

G. A. Harris, Cullin, Va.

Died

John Sproles, Bogue Chitto, Miss.

J. E. Phillips, Punta Gorda, Fla.

J. D. Moore, Rirgecrest, N. C.

George E. Truett, Vanderwerken, Va.

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, urgently requests laymen in each church who are responsible for the financial affairs of the local church to seek full information concerning the Board's pension plans.

Bible School Department

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

Eastern Parkway Vacation Bible School

"Largest attendance ever. Two Junior departments. Adult class in Baptist History, Doctrines and Church polity of Denominations. Forty-eight workers enlisted." This is fine! W. S. Rule is pastor.

Franklin Street Vacation School

Pastor L. C. Ray was in the office recently and was rejoicing over his Vacation Bible School. He reported over 250 enrolled. Well may he be enthused over the opportunities with such a host of boys and girls.

Vacation School Reports Coming In

The reports from Vacation Bible Schools are coming in. Other churches should yet plan for Schools this Summer. Just today we find that Grace, Lexington, will have a school. Brethren, please send your reports to us as soon as the school closes.

Clear Creek Encampment

August 3-13 will be a big time at Clear Creek Springs this Summer. A good program has been arranged. Rates are reasonable—only one dollar and fifty cents a day during the Encampment for bed and meals. It will be worth your time to hear Dr. J. Dean Crain. The Bible hours will be worth your time. The study of the Bible books will be worth your time. The music will be worth your time. The fellowship will be worth your time. The mountain air and spring water will be worth your time. Come on and join us in these ten days of profit.

Westside, Louisville

Pastor W. C. McClung has just closed a good training school with his Sunday-school workers at Westside Church, Louisville. His people have received over 250 awards within two years. Congratulations to this fine group of people.

The Fourth of July

Are you interested in a proper celebration of the Fourth of July? To be sure we are all grateful to God for the meaning of the day. In addition to the celebration you may be expecting why not also make it an occasion to celebrate having a Standard Sunday-school?

"Like A Mighty Army"

A great army is moving forward throughout the South. It is the Army of Sunday-school workers. A Division of this Army is operating in hundreds of Associations. The objective of this Army is that the best in Sunday-school

work may be taken to every church and mission point. It is the heart's desire of men and women in this Army to help the smallest and weakest Sunday-schools. It is their heart's desire that the largest Sunday-schools shall receive help also.

In and through all this is the deep conviction that our denomination ought to be reaching vastly more people for a study of the Bible. How humanity does now need the teachings of this Book! The number of pagans is growing rapidly in Kentucky and in every

Shall We Have 25,000 New Pupils?

Within one month the Baptist churches in Kentucky could add 25,000 to the Sunday-school enrollment. With proper interest, prayer and work this would be a small undertaking. Is your force of officers and teachers willing to join in such a forward movement? Let me make a few suggestions to you Superintendents:

1. Put on a vigorous campaign of visitation. This would be a real missionary endeavor.

2. See that your record of enrollment is right. Enroll all who attend and agree to become pupils. Do not take names off the roll except in cases of death, removal from the community or uniting with some other church. If you think there is another reason to drop a name please be sure to consider well what may become of that one whose name is dropped.

3. See that proper figures are in the letter of the church to the District Association. These figures should include the Cradle Roll and Extension departments.

4. See that Mission Schools are reported. These should appear in the Associational Minutes as separate Schools. List all the School of churches and then below that place the names of mission schools.

5. Pray daily for continued interest on the part of all your teachers and officers.

Let us have 25,000 new pupils added to our Sunday-schools this Summer. Will you do your part?

State in the United States. A charge is in order. The soldiers in this Army must have a deep-seated feeling as to the power of the Gospel and the presence and help of the Lord. With the help of the Holy Spirit this Army can make a worthy advance against the power of sin. Kentucky Baptists, let us do our part unselfishly and wholeheartedly!

The Associational Monthly Meeting

Just a few suggestions are made here as to the Monthly Meetings of Sunday-

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.



school workers in your Association. Confine the entire meeting to one and a half hours. Start with a devotional period composed of singing, Scripture reading and prayer. Do not ask anyone to make a devotional talk. Follow this with a review of the Monthly Report Chart. Take the count of attendance from churches. Have a well planned program. If part of the time has been allotted for Department Conferences please, please do not use this for something else. Do not ask visitors to take up your time. These Department Conferences are most likely the most valuable part of your program. The teachers come to get specific help in these conferences.

Occasionally you will need to devote the entire time to a general program. There are some things needing discussion with all present. It may be preaching attendance, Bibes used, training, evangelism, Weekly Teachers' Meetings, or some other general matter.

But let me repeat this admonition—be sure to watch your time and hold each one to his assigned number of minutes that the program may run to the best advantage. Make these meetings count for the most for better Bible teaching.

Oak Ridge Record in Training

Ten books in the Sunday-school Course have been taught in Oak Ridge Church in North Bend Association and 275 awards have been earned by the members of this church. This may be the largest number of awards in the new Study Course. Our records indicate that Franklin Street, Louisville, came second with nearly as many awards and Westside, Louisville, third with 250 awards.

SUNDAY SCHOOL ATTENDANCE

June 21, 1936

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

Louisville, Walnut St.	1,074
Newport, First	980
Owensboro, First	760
Frankfort, First	670
Louisville, Ninth and O	636
Louisville, Carlisle Avenue	583
Lexington, Porter Memorial	533
Louisville, 23rd and Broadway	525
Mayfield, First	513
Lexington, Calvary	510
Owensboro, Third	505
Harrodsburg	500
Louisville, West Broadway	500
Danville, Lexington Avenue	481
Paducah, Immanuel	456

(Please turn to Page 23.)

THE FIRESIDE

THE SHUTTLE

Back and forth, back and forth,
Flies the shuttle of warp we're weav-
ing—

Now it's a rose and now a thorn
But ever to the plans we are cleaving.
Nature has arranged the warp, perhaps,
Minds have conceived the strands,
And it's ours to weave the woof of fate
With busy and flying hands.

In and out flies the shuttle of time,
Out and in as we're weaving,
It's morning and even and night and
day,

But still to the pattern we're cleaving.
Now it's a rose and now a thorn,
Now it's a shaded fashion,
Now it's a gleam as we thread a seam
Or yield to life's grim passion.

Now it's a broken thread,
That halts our constant motion,
Now it's a break in the woof of time
To change our subtle notion.
Back and forth, back and forth
Again goes the shuttle flying—
Years come in and years go out—
The days are constantly dying.

And so it goes to the end of the warp
As we weave the pattern of life,
It's sometimes sun, and sometimes
shade,

It's joys and smiles and strife.
But when we come to the end of the
warp

With the woof all woven in,
We'll find the pattern of cloth we've
made

Is just as our life has been.

Mrs. Sarah H. Terry,

Louisville, Ky.

HOW THE WRIGHT BROTHERS LEARNED TO FLY

Two boys were sitting together near a big window watching for their father, who would soon come home. Their names were Wilbur and Orville Wright. When at last Mr. Wright came in sight the boys ran out joyfully to meet him. They noticed that he held one hand behind him.

"What is it?" they cried together. For answer Mr. Wright brought out a queer little object that looked something like a tiny box kite. "Here's a helicopter," he said.

"Look, I will throw it on the ground," and he tossed it away from him. Wilbur held out his hands to catch the little object, but it did not fall. Instead, it rose up into the air.

The boys had never seen such a thing. "Daddy," said Orville, "if birds and a helicopter can fly, why can't we?"

"Because we have no wings," Mr. Wright answered.

"But why don't we make some?" Orville wanted to know.

"Well, said Mr Wright, "some day when you grow to be a man perhaps you can make some wings big enough to use yourself."

"I will," said Orville.

"I will build a kite big enough to ride on when I am a man," said Wilbur.

This happened way back in 1878. The year 1900 came, and Wilbur and Orville Wright were now young men.

"Well, Wilbur," said Orville one day, "you never made that kite big enough to take a ride on."

"No," answered Wilbur, "and you never made your wings to fly with."

"I still think," Orville said, "that we ought to be able to fly. Just think of those big eagles that fly so easily. Some of them are most as heavy as we are."

"Well, let's watch the birds and see if we can find out how they do it," suggested Wilbur.

To help them carry out their plan the two brothers began to build a "glider." This glider looked something like a very large kite, and it also looked in some ways like the little helicopter that Mr. Wright had brought home to Wilbur and Orville so many years before.

When the glider was finished they picked it up and started out for the little town of Kitty Hawk by the sea. Around on all sides were great sand dunes and thousands of birds soared in the sky.

The Wright brothers spent long hours lying in the sand watching these birds and they learned that they could fly long distance without flapping their wings. That showed that the birds were floating on air currents just as a swimmer can float in the water. They saw how the birds tipped their wings this way and that in order to balance and steer.

"Now that we have seen how they do it," said Wilbur, "let's try it, too, with our glider."

Out on the dunes they took the glider fastened to the end of a strong rope. They tugged it to the top of Little Hill and balanced it on the edge of the slope. Finally they gave it a gentle push over the cliff. Down the slope it went—slowly at first, and then more and more quickly, until it was fairly racing. The brothers held their breath. Suddenly a rising air current caught the wings. The glider swept off the slope and flew!

The brothers were very happy about this, but their work was not done yet. They knew now that glider would fly—but could they ride it? Could they steer it?

Again they brought the glider to the top of Little Hill. This time Wilbur was

fastened in and Orville pushed it off just as before. Again it was caught up and again it flew.

"Now," said Wilbur after he had returned to the ground, "we must learn to steer the glider and to balance it so that it will stay in the air a long time." Day after day they practiced until both could steer and balance quite well.

"Now," said Orville, "I think we ought to put a motor in our glider." They began at once to build the motor, and when it was fastened to the glider the engine was started and it rose into the air and carried a passenger.

The Wright brothers' glider became known the world over. Its name was changed to airplane.—Selected.

AT THE SEASHORE

What a happy time boys and girls have when they go to the lake or to the ocean to spend the day. What fun it is to swim or wade in the refreshing waves or play in the lovely, white sand.

Mary and her little brother, Billy, had so much fun one day when their parents took them to the shore. They brought their pails and shovels with them, and dug in the sand and made sand houses and forts and castles.

They worked a long time making a beautiful sand castle, and when it was all done, and they stood looking at it, a great big wave came up and washed it all away.

It took them a long time to make it, but it took only a minute to wash it away.

I know that most of the little boys and girls who read this story go to Sabbath-school, and I know you can quickly tell me what lesson in the Bible this makes us think of.

Maybe you would like me to tell about it. In the eighth chapter of Matthew, the Lord Jesus tells the people that all those who hear His sayings and do them, meaning all who believe on Him as their Saviour, are like the wise man. He built his house upon a rock and it stood good and strong when the storms came.

But isn't it too bad that the Lord Jesus had to tell about a man who was not wise, but was foolish? He built his house upon the sand, and when the storms came his house fell. The Lord tells us that the people who will not believe on Him as their Saviour are like this foolish man.

"Which man do you want to be like?" —G. V. F., in "Sunlight for the Young."

Pastor Li, of Pingtu, China, is a great evangelistic preacher and trusted comrade of the missionaries. He has baptized more than 5 000 souls.

**DISTRICT ASSOCIATIONAL
MEETINGS 1936**

Date	Association	Church
July		
29-30	Simpson County,	Cedar Grove.
August		
5-6	Rockcastle Co.,	Poplar Grove
5-6	Liberty,	Cedar Grove.
5-6	Gaspar River,	Barnett's Lick, Banock.
5-6	Daviess-McLean,	Panther Creek.
5-6	Bracken,	Mt. Pisgah.
6-7	East Lynn,	Washington, Marion County.
11-12	Henry County,	Port Royal.
11-12	Owen County,	Greenup Fork.
12-13	Logan County,	Beechland.
12-13	Ohio County,	Beaver Dam
13-14	Crittenden,	Pleasant Ridge.
19-20	Campbell Co.,	2nd Twelve Mile.
19-20	Barren River,	Temple Hill.
19-20	Goshen,	Pilgrim's.
19-20	Ohio River,	Union, Crittenden.
19-20	Russell Creek,	Macedonia.
19-20	South District,	First, Danville.
22-23	Franklin,	Evergreen, Clark Co.
25-26	Muhlenburg,	Bethlehem.
26-27	Tates Creek,	Tates Creek, Richwood.
26-27	Friendship,	Ephesus, Clark Co.
27-28	Baptist,	Lawrenceburg.
27-28	Breckenridge,	Macedonia.
27-28	Enterprise,	Pikeville.
September		
1-2	Elkhorn,	First, Lexington.
1-2	Elkhorn,	Midway.
1-2	Ten Mile,	Vine Run.
2-3	Central,	Bradfordsville.
2-3	Edmundson,	New Grove.
2-3	Sulphur Work,	Sligo.
3-4	East Union,	First, Jellico, Tenn.
3-4	Lincoln County,	Beech Grove.
3-4	Shelby County,	Little Mount.
4-5	Bell Co.,	Hundley, Middlesboro.
8-9	Bethel,	Guthrie.
8-9	Mt. Zion,	Bethlehem.
9-10	Russell County,	Friendship.
9-10	Allen County,	New Salem.
10-11	Wayne Co.,	New Salem, Amos.
11-12	Booneville,	Liberty, Fall Rock, Clay County.
11-12	Greenville,	Morris Creek, near Stanton.
15-16	Pulaski,	Sinking Valley, Public.
15-16	Severns Valley	Meeting Creek.
16-17	Boones Creek,	Kiddville.
16-17	North Bend,	Madison, Ave., Covington.
17-19	Mountain,	Saul.
18-19	Lynn Camp,	Merrimac.
18-19	Three Forks,	Lothair.
22-23	Ohio Valley,	-----?
23-24	Caldwell Co.,	Macedonia, Lyon County.
23-24	Warren County,	Claypool.
24-25	Upper Cumberland,	Evarts.
24-25	Nelson County,	Chaplin.
25-26	South Union,	Alsile, Jellico Crk.
25-26	Freedom,	Burksville.
25-26	Goose Creek,	Goose Rock, Clay County.
25-26	Irvine,	Stone Coal, Arvel.
30-31	Lynn,	Pikeview, Hart County.
October		

1-2	Long Run, Ninth & O, Louisville.
2-3	Laurel River, New Hope, Rock- castle County.
6-7	West Kentucky, First, Fulton.
7-8	Little Bethel, New Hope.
7-8	Little River, Hurricane.
14-15	West Union, Bandana.
21-22	Blood River, New Bethel.
28-29	Graves County, Wingo.

Meeting Places and Dates Not Known

Blackford	.....
Christian County	.....
Greenup	.....
Jackson County	.....
North Concord	.....
McCreary County	.....
Old Bethel	.....
Salem	.....
South Concord	.....
South Kentucky	.....
Union	.....
Whites Run	.....

We will appreciate from clerks, moderators or pastors, information to fill blanks or to correct any errors.

NEWS FROM BAPTIST ASSOCIATION

Dear Dr. Masters: Some two or three weeks ago the Western Recorder stated that T. H. Shelton resigned Bethel and accepted Cornishville. Several have been confused thinking I had resigned Bethel. I am still at Bethel, we have a big day planned for July 5. I wish you and Dr. Wood could be with us again.

Concerning the mistake, my son Thomas Hicks Shelton resigned Salem Baptist Church, Salem, Ky., and accepted Cornishville and Mt. Freedom Baptist Churches near Harrodsburg, Ky.

The District Board of Baptist Association met with Mt. Freedom Baptist Church, June 22. Thomas Hicks Shelton conducted the devotional, Brother E. M. Gash discussed State Missions. T. G. Shelton discussed missions in general. The Board meeting was at 1:30, Brother E. E. Young, Moderator and Brother Gilbert Sheely, Clerk. We had special prayer for the mission work. At 2:30 a sermon on Grace was preached by T. G. Shelton. Brother J. C. Smith has resigned Maxwell Church and accepted work in Mississippi.

Brother C. W. Dickerson has resigned Willisburg. Brother Booker is holding a meeting at his church near Lawrenceburg.

I am to be with Pastor W. G. Blakely and the Pleasant Valley Church, Golden Pond, Ky., July 10, for a series of meetings. July 17 with Pastor W. A. Wilkerson and Jolly Springs Church, Dresden, Tenn. On August first, I expect to begin a meeting with Pastor T. A. Duncan and Ruthville Church at Martin, Tenn.

Brother James Commings and Brother Marshall Black will supply the pulpit at Bethel, third and fourth Sunday in

July, while the pastor is out in evangelistic work.

Blessings on the Western Recorder and the Lord's work in Kentucky and to the uttermost parts.

T. G. SHELTON,

R. 3, Harrodsburg, Ky.

**YOUNG PEOPLE'S REVIVAL IN
EAST CHURCH**

A good meeting was held in the East Baptist Church of Louisville during the period May 10-24. It was termed a "young people's revival," but among those who were baptized were three married men, one of whom had likely found the Lord a long time before.

Young people, under the direction of Brother W. C. Younce, composed the choir. Other young people took the offerings, while a good deal of the field work was also done by them. Many responded to the call of Jesus.

Brother Leo Green was the preacher. Truly he is a most interesting preacher. It is good to see a young man so consecrated, so earnest, and so useful.

FRED G. TUCKER, Pastor,
Louisville, Ky.

**DEACONS ORDAINED AT WHITE
OAK, WILLIAMSBURG**

The Council called by the White Oak Baptist Church met on Sunday, June 14, at 7:00 o'clock, for the purpose of examining Dan Throgmorton and Isaac Smith with the view to their ordination to the office of deacon. The following composed the council: Lewis Wyatt, of Cumberland River Baptist Church; Lawrence Prewitt, pastor of the White Oak Church; Alfred Jones, of Bon Jellico Church; James Barnhill, of Youngs Creek Church.

The following churches were represented: Main Street Church, Williams-

"Why cannot ministers live easily on their small salaries? Many of them have the cost of their education to pay back, an automobile or means of transportation to buy and maintain, the latest tools, the books to buy for effective service, the liberal support of all the causes of the churches. Knowing so thoroughly of them all makes him long to give. There is the continual strain of keeping up a life insurance for his loved ones, if his salary is large enough even to consider such a thing. Entertaining to help his church, and ministering from his scanty store to the sick and to those in need are some of the joys of his life. He gladly, 'for His sake,' becomes poor and rejoices that the joys of the Master's service more than compensate for all he bears." — The Relief and Annuity Board.

burg; Bon Jellico, Youngs Creek, White Oak; Mission, Cumberland River; and others. After prayer, M. R. Lovett led in the questioning. These questions were splendidly answered by the candidates, after which the council unanimously recommended that the church proceed with the ordination.

Brethren Throgmorton and Smith are outstanding in their profession in the community, and are much loved by all for their loyalty and untiring efforts in the church in which they were ordained. M. R. LOVETT, Williamsburg, Ky.

HAM IN MEETINGS AT SOMERSET

Dr. John W. Ham, assisted the writer in two-weeks' meetings at the First Church of Somerset June 17-21, resulting in twenty-seven additions. The singing was conducted by Floyd Montgomery and wife, of Mt. Olivet, Ky. The meeting was well attended, especially the day services.

Dr. Ham brought some very fine messages on Christian living and the fulfillment of prophecies. The church has been greatly revived in their Christian living and Bible study.

The visiting evangelist left Somerset to go to the Ninth Street Church in Charlotte, N. C.

The singing was an outstanding feature of the meetings.

W. E. HUNTER, Somerset, Ky.

Fellowship Tidings

Dr. M. B. Adams, of Lewisburg, Ky., in Mason County, and formerly President of Georgetown College, is to become pastor of the Flemingsbrug Baptist Church on August 1.

Pastor E. V. May, of the First Church of Mercedes, Texas, is going to return to Kentucky during the last two weeks in August to be in meeting with Pastor J. E. Darter at the Gilead Church, Glendale, Ky., where he served himself as pastor for three years just before he left Kentucky fourteen years ago.

The New Castle Church, H. K. Masteller, pastor, observed Homecoming Day on June 14, with all-day services at the church. Prayer meetings were held each night during the week preceding. A number of former members and other friends of the church were present, and all enjoyed the fine messages brought by Dr. G. S. Dobbins, of the Seminary at Louisville. The main feature of the day was the raising of a substantial sum to apply on the church debt. The ladies of the church served a delightful dinner to all who attended.

Dr. C. B. Althoff, pastor of the Beechmont Church, Louisville, now traveling in England, Continental

Europe, and other countries, before leaving Louisville announced for the month of July the following supplies: July 5, Milford Riggs; 12 George R. Jewell; 19 Falter Reppenhagin; and 26 W. O. Carver, Sr.

His many friends will be glad to have information that Dr. J. B. Cranfill, of Dallas, who has been ill, is making headway toward recovery, though slowly. On July 13 Dr. Cranfill purposes to go to California for six or eight weeks' rest by the Pacific Ocean breezes. We hope to be able to tell our readers how he may be addressed there.

Grover C. Prince, Forrest City, Ark., has just completed his second year as pastor of the First Baptist Church, Forrest City, Ark. A report to the church of the accomplishments of the two years showed 170 new members received, all debts paid, a new parsonage constructed and paid in full and the church now engaged in a building campaign to erect a new church building.

The Jeffersontown Church will observe the completion of fifteen years of loyal and faithful service of their pastor, L. T. Wright, on June 5. Also that will be a Roll Call Day, and will be the beginning of a two-weeks' series of meetings. The committee in charge consists of E. G. Hewitt, Chairman, and W. A. Gerrard, Leslie Ludwick, Mrs. E. M. Allen, and Miss Virginia Alcorn.

The new 1936-37 annual catalogue of the Southern Baptist Theological Seminary is just off of the press and is ready for distribution. This gives the calendar for the coming year, the trustees and faculty, list of last year's students, brief history and description of the institution, student activities, curriculum, schedule and last year's graduates. Prospective students may secure a copy of same by addressing President John R. Sampey at "The Beeches," 2825 Lexington Road, Louisville, Ky.

Judge William H. Warder died without warning at his home in Marion, Ill., June 9. Judge Warder followed the

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legal profession, and served two terms in the Illinois Legislature. The Chicago papers credited him with being the first to make a speech in favor of hard-surfaced roads in the Illinois Legislature. He had observed his fiftieth wedding anniversary on April 26, 1932, with his wife, Mrs. Meta G. Goodall Warder. He is survived by three children: Miss Laura Belle Warder, Master in Chancery for Williamson County; Mrs. Fred (Harriet Warder) Stollar; and Mrs. Hosea (Evelyn Warder) Ferrerell. Also he leaves one brother, the Hon. Walter Warder, Attorney, of Cairo, Ill.; and one sister, Mrs. Charles Jules (Annie Gertrude Warder) Michelet, of Wilmette, Ill. His wife also died suddenly on March 23, 1935. Judge Warder was the second son of the late Joseph and Ann Kirkham Warder, of Mayesville, Ky., and Johnson County, Ill., and a grandson of the late Rev. Walter Warder, of Maysville, Ky.

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205 E. Chestnut, Louisville, Ky.

Sailing Address of Mrs. Ling Changed

Instead of sailing from Van Couver, as previously planned, she will sail from San Francisco. Address steamer letters to Mrs. F. Y. O. Ling, Steamer President Hoover, Dollar Line, Sailing July 10, San Francisco, Calif.



Miss Minnie Berry, Franklin, Ky.

Newly appointed Missionary of the Home Mission Board to work in the mountains of Kentucky.

Miss Berry's salary is paid by the Kentucky W. M. U. out of its Annie W. Armstrong offering.

Miss Berry's Life Sketch

My birthplace was near Adairville, Logan County, Ky., but in early childhood my parents, L. G. and Mollie Burr Berry, moved to Simpson County, where I was reared. I am the great granddaughter of William Kirk, a Baptist minister who came from England to America because of religious persecution. I attended country schools and had my mother as my Sunday-school teacher. The influence of Mr. John W. Stringer, my Sunday-school superintendent and his Godly wife, meant much to me in my youth.

At eleven years of age my parents led me to Christ, and I was baptized into the membership of Sulphur Spring Church by Dr. E. N. Dicken, a loved pastor for many years.

While attending Franklin Female College, Franklin, Ky., I had as Bible teacher Dr. James T. McGlothlin, who

greatly influenced my life. Mrs. McGlothlin was counselor of our Y. W. A., and Mrs. James M Crocker, my Sunday-school teacher, and these consecrated women gave me a vision of the service I might render in His name.

Under the ministry of Dr. B. H. Lovelace, and as a co-worker of his lovely Christian wife, God led me to surrender my life to Him for definite service. I entered W. M. U. Training School, Louisville, and received my B.M.T. degree during the time Mrs. Maud R. McLure was principal.

Following this, I taught Bible in Campbellsville College and later served as leader of young people in First Church, Jackson, Tenn.

During the invalidism of my parents, I worked in Franklin Mission Church, which was organized by my present pastor, Rev. J. G. Barbe. Was superintendent of Simpson Association, Secretary-Treasurer and chairman of Mission Study in West Central District. Was elected Vice-president of Southern Region in April, 1936, and am resigning to become a worker in our Kentucky mountains, having been appointed by the Home Board on June 4.

The desire to serve in the mountains was deepened by a stay of two months at Clear Creek Encampment last summer and I rejoice that God has opened the way for me to answer the call which I have felt so definitely for several years.

Minnie Berry.

Mission Note Books

I hope each of you is keeping the pictures and life sketches of our Missionaries, being published on this page.

In your State Mission notebook put: "Miss Virginia Collins," published May 14; "Miss Annie Allen" June 18.

In your Home Mission note book put: "Miss Minnie Berry," this issue; "Mr. David Calhoun," June 25; "Mr. and Mrs. Lewis Martin," to be published.

In your Foreign Mission note book put: "Mrs. F. Y. O. Ling," June 4-11.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

Tithing, An Act of Faith

Marguerite Woosley, Campbellsville
(Y. W. A. winner Declamation Contest)

We have all heard much about tithing of late. It has been presented as our Christian duty; some have thought that we are bound by law to tithe; and some have even bribed themselves with promises of material riches because God has said, "Prove me now, herewith, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room to receive."

I shall present this subject from a different view point,—as a privilege

rather than a duty,—not as of the law, but of Grace,—and claiming the promises of God in their full spiritual value. In other words, as an act expressing our faith in God's care for His children.

The Christian's acts, which God accepts, are those prompted by love, as Paul says, "The love of Christ constraineth us." We love, therefore we wish to express our love in some tangible way. We wish to give. It is God who gives us the love we have, therefore Christian giving is a Grace, a God-given Grace. Paul exhorts the Corinthians to see that they abound in this Grace also. Only God can enable us to grow in Grace. We must yield ourselves to Him and trust Him.

Stories have been told of how God wonderfully repays the tither; how his money becomes doubled as God blesses his obedient child. If you are tithing from the motive of personal gain, God does not smile on your gift. He does not ask His children to invest their money for the sake of their own profit. He asks them to dedicate their all to Him and trust Him to provide their daily needs. He does pour out blessings; often more than we are able to receive, but not necessarily does He increase our income. He helps us to get along better on the income we have. You have all known people who have tithed all their lives and yet have been poor. But did you not notice that they were happier than many who had twice as much money? This was because of their faith.

I believe God gives us this privilege of tithing,—taking out one-tenth of our money before we use any of it for ourselves, in order to strengthen our faith in Him. It is not that we benefit God by our gifts. Does He have need? God, the owner of everything? But by giving this small portion back to Him, we express our faith in His promises and receive the benefit of the limitless powers of God. We read,—Consider the lilies how they grow, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these. "Your Heavenly Father knoweth that ye have need of these things." And again, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." We say we believe them all.

We often sing, "God will take care of you." Then why do we not give as if we believed it? Why do we give as if we were taking the very food from our mouths by our giving? You say it is hard to make ends meet on the money you have. Try it on one-tenth less. It will surprise you how much better you get along. God will take care of you. One doesn't need much money if he has God. I challenge you to try it and see. Put God to the test. Is his arm shortened that He cannot save? Or is He who keeps your soul unable to keep your body?

News and Truths About Our Home Mission Work

J. B. Lawrence, Ex. Sec'y.-Treas.

Joe Burton, Publicity Sec'y.

TWO BOARDS UNITE FORCES FOR SOUTHWIDE EVANGELISM

One of the most significant actions taken by a denominational agency in recent years was the unanimous and hearty decision of the Home Mission Board and the Sunday School Board to co-operate in a concerted, united South-wide program of evangelism.

The action of the Sunday School Board in its annual meeting June 4 was recommended by Dr. T. L. Holcomb following a conference with Dr. Lawrence on this matter.

"Our people are ready for a South-wide evangelistic movement," says the Home Mission Board Executive Secretary-Treasurer. "Our times demand a new approach to the evangelistic problem. The Kingdom of God awaits the preaching of the Gospel of Christ in evangelistic fervor and power. Our two Boards are uniting for this very thing.

"The two Boards working together in the field of evangelism will be able to go out into the highways and hedges, remote sections and districts, congested centers and spiritually destitute places of our entire territory to compel, in the New Testament way, those who know not Christ to come to the great feast of the Gospel."

The Home Mission Board has the money set apart, designated from the income of the Bottoms Trust Fund, to establish again an evangelistic department. A committee, appointed several weeks ago to select a superintendent of evangelism, expects to announce soon the name of the person chosen.

Missionaries To Speak On Program At Ridgecrest, August 2-7

Eleven missionaries, two executives and two Board members of the Home Mission Board, and fourteen State Mission Secretaries are to appear on the inspirational and informational program of the State and Home Mission Conference at Ridgecrest, August 2-7.

Featured on the program will be a series of eight messages by Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, and president of the Home Mission Board, on "Thy Kingdom Come."

Missionaries who speak will represent mission work of the Home Mission Board in the mountains, in Cuba, among the Mexicans, Negroes, Indians and Jews, and in the Rescue Mission at New Orleans.

In addition to these who appear on the program, there will be a number of other missionaries at the conference from various fields. The conference affords a wonderful opportunity for Baptists to get acquainted with the missionaries and the work of the Home Mission Board.

Room and meals can be had for as low as \$1.50 per day. Reservations

should be made by writing Mr. Perry Morgan, Ridgecrest, North Carolina.

Cubans Start Building Funds

Recently the Regla Church in Cuba, Missionary Herbert Caudill, pastor, started a building fund in the hope of raising enough money in time to build a modest chapel to relieve present crowded conditions.

The past month \$9.90 was added to the fund, six dollars of this amount having been given by a woman who has not been baptized on account of conditions of health. The fund now stands at thirty-one dollars.

At Guasimal the need of a building is even more critical than at Regla, according to Brother Caudill. At a recent preaching service, with sixty-five present, only thirty-eight could get inside, and the others had to stand outside.

The average attendance in Sunday-school last year at Guasimal was thirty-six. Every time it passed forty there was not enough room for the entire group to meet for assembly. Members of the Sunday-school carry their chairs with them when they go to their classes.

This church has also started a building fund which now is more than \$75.

Specialists Treat Tuberculosis At El Paso Sanatorium

A person who has a rare, violent skin disease does not consult a surgeon, nor does one in need of a serious major operation call a skin specialist. Each seeks the services of the specialist who has had training and experience in the field of the patient's own malady.

Medical science covers too broad a field for any one man to be proficient in all of its branches. Rather than trying to cover the entire field, therefore, a physician selects one branch of medical science, seeks to perfect his knowledge in that field, and thus is enabled to give the best of service to patients who need his care.

Tuberculosis, although a slow progressive disease, is much surer of its victim than acute troubles, and needs the same expert care of specialists, under the best conditions, that is needed for any acute disease. For this reason tuberculosis sanatoriums, equipped with all modern methods of diagnosis and treatment, and providing specialists trained to treat the disease and nurses schooled to handle such patients, are maintained.

The Home Mission Board of the Southern Baptist Convention operates such an institution, the Southern Baptist Sanatorium, El Paso, Texas, an institution valued at half a million dollars, and offering expert care for the cure of tuberculosis at rates as low as fifty dollars per month.

Border Town Strategic Field

From Eagle Pass, Texas, Missionary

L. Ortiz writes of the strategic importance of a vigorous Mexican work on that field. Eighty percent of the people, the missionary says, are Mexicans, and half of them are of the upper class.

"The vice president of the large bank is a Mexican," he writes. "Here we have the opportunity to preach the Gospel to some people that cannot be reached in other places. Years ago the consul of Mexico, Sr. Don Emiliano Tamez, was converted in one of my services, and I baptized a colonel of the Mexican army, Guadalupe Rodriguez. These two influential men have returned to Mexico, and I know they are faithful to Christ."

The presence of Mexicans of this type in Eagle Pass, Brother Ortiz points out, makes important an increased mission activity there. The work at present is handicapped by an inadequate and unsightly building, which was purchased in 1926 and deeded to the Uvalde and Del Rio associations.

Now, the missionary states, if the Home Mission Board could improve this building and make it into a suitable house of worship to attract the high class Mexicans in Eagle Pass who should be reached, the property would be deeded to the Home Mission Board.

News Service Free To Pastors

The Home Mission Board issues each month a news service for churches that publish weekly bulletins, sent for several months to all pastors of full-time churches. Because of the expense of mailing to such a large list and because no accurate check of how widely the service was being used could be made, these news items are now being mailed only to pastors on request.

This news service provides brief facts and news about Home Missions suitable for use in the limited space available in church bulletins, and written in such a way as to be easily readable.

Pastors will not only render a service to the cause of Home Missions by using

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this material in their bulletins, but will also keep missions before their people constantly.

If your church publishes a bulletin, and you will use this service, write to the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, asking that your name be placed on the mailing list.

Deaf To Meet In Ozarks

Tenth annual convention of the deaf of the Ozarks is to be held at Monett, Missouri, on Sunday, August 16, according to a newspaper clipping from Rev. J. W. Michaels, pioneer deaf missionary of the Home Mission Board.

Our three missionaries to the deaf, including Brother Michaels, Rev. A. O. Wilson and Rev. C. F. Landon, are to have prominent places on the program. Brother Wilson has charge of the entire program.

The organization for the deaf of the Ozarks was affected in 1926 in order that the deaf might have the gospel preached to them in their own language, and for the purpose of Christian fellowship.

A large number of deaf from Missouri, Arkansas and Oklahoma are expected to attend the annual meeting in August. O. O. Steinhaus, Bolivar, Missouri, vice president, will preside over all services. Mrs. L. B. Powell, Rogers, Arkansas, secretary, is handling all correspondence in regard to the meeting.

Missionary F. A. Green, Gallup, New Mexico, in the mission for foreigners has a service each Monday night for children. When these services were begun less than a year ago not a child present knew one verse of scripture. Now, with thirty-five or forty present, it is not uncommon for each child to give three verses, while some give fifteen or twenty.

Missionary J. A. Lopez, in carrying on mission work among the Mexicans in six counties of Southwest Texas, travels about 2,000 miles each month in his car.

PROFESSOR POWELL IN MISSISSIPPI

Dr. F. M. Powell, Louisville, Ky., added another star to the crowning glory, work and worth of our great and honored Seminary at Louisville in a series of sermons delivered recently at the First Church, New Albany, Miss.

Baptists rejoice in an institution of scholarship, with an ability to teach young ministers and a faculty who can preach as did Dr. Powell. His intellectual and scholarly exposition of the great truths of our faith was a treat for the whole City. His original and emphatic interpretations and expressions with illustrations gathered from a long and wide experience of living, left the sparkling facts of life and religion stirring both heart and mind. Dr.

Powell's coming met a long-felt need in our religious life and fellowship.

The messages brought food for the intellect, meditation for the soul, courage to the faint-hearted, inspiration to the weary, and hope to the destitute. He stirred the heart and mind of the "three hundred that lapped" found in every church: who carry on, bear the toil, endure the "hardships as a good soldier in Christ Jesus," and set the pace in denominational loyalty for a world program of "faith, hope, love."

J. P. KIRKLAND, Pastor,
New Albany, Miss.

HAS EVERYONE A RIGHT TO HIS OWN OPINION?

Mrs. J. S. Ransdell, Louisville, Ky.

There is a popular phrase now that, "Everyone has a right to his own opinion," let that opinion be right or wrong. We recognize the fact that everyone has the privilege to choose between good and evil, and the privilege to choose his own way of thinking. We cannot compel one to think right or to live right. But does it become Christians to say, "Every one has a right to his own opinion," accept his view as his right, though he be an atheist?

I think not. There must be a standard for weight, for money value, and for time. People's watches vary. We cannot say that each has the correct time. Then by what must we set our time. We must have a standard by which to go. There has to be a regulator. Then what should be the Christian's standard of life? Any reasonable, thinking person, would say, "The word of God, of course."

But more and more the world is flinging into our face that views of right and wrong, are only people's opinions," and "that one person has as much right to interpret the Bible as another, and that no one knows who is right," and therefore the conclusion is, discard the whole thing. While some say to us, "That is only your interpretation of the Bible," others frankly say, that they "do not accept the Bible as their guide for right and wrong." Our only answer is, "We have no other guide," and that our interpretation must be guided by God's Holy Spirit, according to His promise.

Religious liberty is fast passing away in the United States. Formerly it was the Christian's precious privilege to speak freely of his faith, to speak in praise of God, and to recommend Him to others. But today if one talks of his faith in God, he is considered a "fanatic," he is "pressing his opinions on other people" (according to the world view). Religious intolerance is fast sweeping this country, and Christians are playing (unconsciously so perhaps) into the hands of the workers of Satan.

I have been North and I contacted

people there who were unbelievers in high places. I have talked to them of their souls. I have had them to tell me that they "did not accept the Bible." Fortunately I have had them to approach me first to ask my views and to state theirs. These people have told me that they did "not believe in the Virgin Birth," that they "could not accept a God that gave a man a mind to choose, and then condemned him because he chose Buddhism."

Others have told me that they "judged nothing as sin," that "they liked all churches, therefore could accept none." These people have been highly educated, and unfortunately are at the heads of schools. They have talked freely to me, and for some strange reason questioned me concerning my faith, and to bear testimony to these has brought some of the greatest joys that have ever come to me.

One told me that he never has any impressions that he should have anything to do with churches, and that his conscience never bothers him. The opportunity came for me to tell of the grace of God, His convicting power, and how one may sear his conscience by hardening his heart.

I have taught among Chinese and have had them in their broken English, to tell me that they were the sons of Confucionists, but that they "believed in Jesus now (pointing to their heads), and believed that they would be Christians," thus demonstrating that they recognized the difference between intellectual belief and Christian experience.

Such experiences as these are sweet to remember, but how fast is the wall against Christian approach being built. We see it every day. The hands of Christians are being tied, as it were. And Satan has many plausible phrases, that may sound innocent but which are stepping-stones to religious intolerance. And often these expressions are used unthinkingly by Christians.

ORDINATION SERVICE

The closing service of the pastorate of our esteemed pastor, Eld. Edward Haun, Lily, Kentucky, was a very picturesque one and demonstrated the power of God to save souls. It was indeed one of our most spiritual services for quite a while.

Previously the following brethren had been set apart on trial as deacons: Brethren Joe Ellison, Frank P. Miller, and Charlie Davis. After an appropriate devotional service, the church was called to order by the pastor and the following

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REV. FRANK A. CLARKE, President,
Salyersville, Kentucky

presbytery was chosen to sit in an ordination council: Eld. Edward Haun, Moderator; Mitchell Parker, Secretary; Eld. J. E. Davis, Examiner; John Brewer, Ordination Prayer, and Eld. Matt Moore. The pastor was asked to preach the ordination sermon.

Following a brief, but careful, examination of the candidates, the presbytery recommended them to the church for ordination. Hands were then laid upon the brethren, and our pastor immediately proceeded to preach the ordination sermon. At the close of the service one fine young lady, Miss Sadie Miller, a daughter of Brother Frank P. Miller, came forward and surrendered her life to Christ and asked for baptism into the fellowship of the church.

Immediately following the preaching service, the large crowd assembled on the banks of Lynn Camp Creek for a baptismal service, and Miss Geneva Litteral (an orphan girl) and Miss Sadie Miller were buried with Christ in baptism. Calvary Baptist Church, and Lynn Camp Association, will be greatly blessed because of this meeting.

This meeting was a great blessing to phases of it that are particularly dear to my heart, viz.: one of the brethren ordained to the deaconship is my son according to the flesh, and the man who brought the message and did the baptizing is my son in the Lord Jesus. It was my happy privilege to lead him to Christ back before the World War. May Heaven's richest blessings abide upon these brethren and sisters, and upon Calvary Baptist Church.

J. E. DAVIS,

Place, Ky.

EZRA MEADOR ORDAINED IN BLACKFORD

On the fifth Sunday in May a council consisting of the following pastors and deacons was formed for the purpose of ordaining Brother Ezra Meador of Newton Springs Church in the Blackford Association, to preach the Gospel: Pastors and Ministers—C. F. Reardon of Bethlehem Church; A. T. Loyd and Olla Basham both of Hopewell Church; William Varble, W. R. Oldham of Pleasant Grove Church; W. R. Edge of Newton Springs Church; F. M. C. Jolly of Panther Creek Church; and D. A. Meador of Huff's Creek Church. Deacons—Dennis Walker of Mt. Pleasant Church; F. V. Keown, Fount Richards, J. T. Edge, James Newton, and Claud Richards all of Newton Springs Church.

Rev. C. F. Reardon was elected Moderator of the council. Rev. F. M. C. Jolly questioned the candidate. Upon finding the candidate sound in the faith, Rev. W. R. Edge offered the ordination prayer which was followed by the laying on of hands. Rev. W. R. Oldham delivered the charge to the church; Rev.

William Varble delivered the charge to the candidate; D. A. Meador, the brother of the candidate, preached the ordination sermon; and Rev. A. T. Loyd presented the Bible.

After a song the congregation was dismissed by the candidate.

D. A. Meador, Clerk.

Lewisport, Ky.

THREE DEACONS ORDAINED AT MT. PISGAH

The Presbytery called by the Mt. Pisgah Baptist Church met Sunday, June 21, 1936, at 2:00 o'clock for the purpose of examining Brother Marvin Jones, Claud Richey and Brother Earl Richey with a view to their ordination to the office of deacon.

The Presbytery was composed of the following members: Rev. S. A. Kittinger, pastor; Rev. H. D. Divine of Oak Grove Church; and Rev. Charlie Brown of Cherry Hill, also the following deacons, J. T. Richey, V. P. Nofsinger and T. A. Wilkins of Cedar Grove Church; J. H. Richey, Joe McIntyre and Joe Peveler of New Harmony Church; F. M. Miller of Bethlehem Church; Dave Oldham, Hobart Bruce, W. E. Vincent, Amos Richey and J. F. Wilcox, of Mt. Pisgah.

Pastor S. A. Kittinger took charge of the service and called the Presbytery to order for the purpose of organization. Hobart Bruce had charge of the music.

H. D. Divine was elected Moderator and J. J. Groves, Clerk. Rev. Charlie Brown was chosen to deliver the ordination sermon.

After asking the questions the pastor read the church covenant to which the candidate readily subscribed to the requirements therein. The questions were splendidly answered.

After the examination the presbytery and church each voted unanimously to proceed with the ordination.

Rev. Charlie Brown delivered the ordination sermon, using for the foundation of his discourse "Men of honest report," based on Acts 6:3.

After the ordination prayer by J. T. Richey, the presbytery proceeded with the laying on of hands. J. H. Richey gave the benediction prayer.

These new deacons are men of good report that have proved their ability to serve as one is our present Sunday-school Superintendent, one has taught the young people's class for years and all have served on many committees for the church.

Sunday was a great day with us—it being our regular meeting day, and at the close of the eleven o'clock services, the good ladies of our church and neighboring church repaired to the grove in front of the church and spread dinner on the ground—quite a surprise to many as it had not been announced that we should have dinner at the church. Each one brought enough for their family and

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some to spare. So those who failed to bring their lunch were well provided for and all appeared to have an enjoyable time.

While the crowd was not large it was really a homecoming. There were three ministers present. Brother Divine has been a member with us since his childhood days, just recently moving his membership to Oak Grove Church. He also served us as pastor for six years. Brother Kittinger was a member with us having served as clerk of the church for a number of years and when Brother Brown was a boy he used to attend our church with his father who was our pastor for sometime.

There were some with us who had moved their membership to other churches, and many others who have moved away, so that it is not convenient for them to meet with us very often.

Our church has put on new life, so we are expecting to do greater things for our Master in the future.

JESSE J GROVES, Clerk,

Bremen, Ky.

The Trustees of Kansas City Baptist Theological Seminary, Kansas City, Kans., have elected Dr. J. T. Crawford as Acting President of their institution, and he has accepted. Also he is to be Professor of Homiletics and other subjects. Native of Labette County, Kansas, he graduated from Ottawa University in 1892. He graduated five years later from the Divinity School of the University of Chicago. He has been pastor at Phillipsburg, Kansas for two years, Pastors, Kans., nine years, and has been Executive Secretary of Kansas since 1907, for twenty-nine years.

"Old age security is now recognized as one of the foremost obligations of society. The national Government has exempted the churches from taxation for this purpose and excluded its employees from the benefits involved. We have declared that the Gospel of Christ is a redemption from God and a way of life. The Spirit of Christ is revealed in the way we live as individuals and with our fellow-beings. How can we continue to preach our Gospel with effectiveness unless we apply its precepts in our relationships? A political government challenges the churches in this field of human relationship."—The Relief and Annuity Board.



New Study Course Book

A letter from Mr. Lambdin reads as follows: "We are listing **Christ's Gift to the Churches**, by Ruth Carver Gardner, as an elective credit course in the Senior B. Y. P. U. Course 10, and in the B. A. U., Course 5. It presents the work of the Relief and Annuity Board. It is priced at sixty cents in cloth, and thirty-five cents in paper. This will hold until further notice."

Associational Programs

(Taken from Page 21 of the July issue of the Baptist Training Union Magazine.)

Monthly

Theme—Faith is the Victory in Our Citizenship

1. Songs and Prayer
2. Devotional—Romans 13 (See Editorial, cover page 2 (10 minutes))
3. Roll Call, Business, Announcements (15 minutes)
4. Special music
5. Discussion—"What Daily Bible Reading and Prayer Have Meant to My Life" (20 minutes)
 (Note—See program, page 25, for Juniors and Intermediates. If building will permit, the Juniors and Intermediate may assemble in other rooms for conferences at this time.)
6. Discussion—"Plans to Attend State and Southwide Assemblies" (See page 16) (15 minutes)
7. Talk—"How to Use The Baptist Training Union Magazine" (15 minutes)
8. Talk—"The Responsibility of Citizenship" (25 minutes).

Quarterly

Theme—Faith is the Victory in Building Greater Training Unions

- 30 Songs and Prayer
- 30 Devotional—Matt. 17:20; Luke 17:5, 6
- 2:50 Roll Call, Business, Announcements
- 3:05 Song or Special Music
- 3:10 Discussion—"The Monthly Business Meeting—The Solution to Committee Work and Better Programs"
- 3:35 (Note—At this time, if the building will permit and if it is desirable, the entire group may be divided into conferences either by departments or by officers and committees. Use the associational department leaders to lead the conferences. If entire group does not divide into conferences program may be as follows):
- 3:35 Talk—"The Development of Baptist Training Union Work During the Past Ten Years" (See page 9)

- 3:55 Talk—"The Training Union Program Every Church Should Have"
- 4:10 Song or Special Music
- 4:15 Talk—"Faith is the Victory in Winning the Lost."

Hardinsburg, Breckenridge Association

On Sunday night, June 7, it was my privilege to talk to the Training Union, of which R. T. Dowell has been the faithful director for many years. Then at the regular preaching hour on request of Dr. T. E. Smith, who has been pastor of the church for seven years, it was my privilege to preach.

During the week I taught the Senior Manual in the Training School which was held in connection with the simultaneous Associational School. There were also two other classes. Miss Emaline Hall taught Trail Makers in Other Lands and Mrs. A. C. Houchell taught The Meaning of Church Membership. The average attendance was thirty-seven in all classes. Thirty-two completed the courses. At the intermission period each night the general work of the Training Union was discussed by the State Secretary.

Cloverport

The Training Union of the Cloverport Church conducted its Training School during the previous week, because of circumstances which prevented its being held when the others were held. In this school there were four classes. Mrs. G. C. Sandusky taught Bible Heroes. Miss Emma Blythe and Mrs. F. C. Pauley taught the Intermediate Manual. Pastor G. C. Sandusky taught the Senior Manual, Miss Evelyn Hicks taught the B. A. U. Manual. In these classes there were fifty-six who completed the courses. About six attended from Hite's Run Church.

Stephensport

During the week of the simultaneous schools Pastor Baynard F. Fox taught the Intermediate Manual and had twenty-four to complete the course. There has never been a B. Y. P. U. in this church, as far as we know, and this course has given the necessary preparation for the work of the union, which the pastor planned to organize last Sunday.

Walnut Grove

Rev. J. B. Benson, of the Seminary, taught again this year the Intermediate Manual and had nine to complete the course. The attendance of course was larger, and is true in most all courses. The teacher reported that it was a wonderful week.

Henry County, Bethlehem

It was a joy to be with Director Cecil Clifton and to speak to the people of Henry County in their Associational Training Union meeting at Bethlehem Church, Saturday night, June 13. The program consisting of song service, devotional, business, announcements, spe-

cial music and message was followed by a brief social period.

Crestwood, Long Run

On Sunday, June 14, it was my privilege to worship with the Crestwood Church, of which Rev. C. P. Herring is pastor, and to speak in the morning on "The Place of the Baptist Training Union in our Church" and at night on "The Victory of the Church." Mrs. N. E. Williams is director of the Training Union which has all four departments, Junior, Intermediate, Senior and Adult.

RECORD OF ATTENDANCE

June 21, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Akron, Ohio, Calvary	113	16	126
Owensboro, Third	107	3	150
Lexington, Porter Memo.	90	17	176
Harrodsburg	89	24	127
Owensboro, First	86	26	133
Louisville, Bapt. Temple	79	10	137
Louisville, Ninth and O	74	9	118
Gatliff	70	10	114
Newport, First	69	3	196
Madisonville, First	62	22	135
Paducah, Immanuel	51	9	118
Lexington, Grace	48	4	111

THE RELATIONSHIP BETWEEN BAPTIST MISSIONARIES AND BAPTIST SCHOOLS

Dr. L. R. Scarborough, en Route 1,500 miles toward South America

A hasty review of the missionary situation in South America reveals the following facts: Southern Baptists, after fifty years of sacrifice and heroic service, evangelism, education, and constructive kingdom work, have achieved around six hundred churches, sixty-eight schools of all sorts, and 1,331 mission stations. There are now on the field approximately 128 missionaries from the homeland at work in four states: Brazil, Argentina, Uruguay, and Chile. In Brazil we have ninety-two missionaries, in Argentina twenty-four, in Chile and Uruguay, twelve.

It is interesting to study the relationship of Baptist schools, colleges and

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seminaries in the homeland to the leadership of these missionaries. The following is an analysis of their educational sources: Sixty-five of these missionaries were trained in Baptist schools, twenty-one in state schools, ten in state and Baptist schools, eight in other than Baptist or state schools, two in the schools of other denominations, and ten have no college or seminary training. This shows that Christian schools trained about eighty percent of them, state schools about twenty percent of those who had college training, and about eight percent did not have the advantage of any college or seminary training.

It is also interesting to study the states from which these missionaries went to South America. The following states or nations furnished one each: Canada, Chile, England, Illinois, Kansas, North Carolina, New Jersey, New York, Oklahoma, and Oregon. The following furnished two each: Ohio, Ireland, Michigan, New Zealand, and Sweden. The following three each: Florida, Louisiana, and Pennsylvania. Alabama and Brazil, four each. Arkansas, Georgia, and Missouri, five each. Mississippi six, Tennessee seven, Virginia ten, Kentucky twelve, South Carolina thirteen, and Texas twenty-two.

The following shows where they received their theological training: Baptist Bible Institute, three; Southwestern Seminary, twenty-eight; Southern Seminary and W. M. U. Training School, forty-five; other seminaries and Baptist schools, nine. A study of the different schools from which these missionaries came reveals the missionary spirit and missionary instruction in these schools.

It should be remembered that this is only a study of South America. It does not cover the other mission fields of the Southern Baptist Convention. It reveals the influence of strong personalities in different fields. Texas shows the predominating influence of the Bagbys. South Carolina, having thirteen in South America, shows the influence of the Entzmingers. North Carolina has a large representation in China that shows the influence in that state of strong missionaries from the Orient.

It is another phase of educational institutions on the foreign fields themselves that shows the tremendous power of Christian schools. The colleges and seminaries have great influence in training the leaders in the homeland. The colleges and seminaries built by our missionaries on the foreign fields are dynamic factors in the growth of mission work.

Evangelism and Christian education are the Siamese Twins of missionary progress. Wherever we have in the foreign field a great educational center with the education evangelized we have a great missionary achievement. Evangelism without education cannot stabilize the work. Education without evangelism cannot propagate the work.

Evangelism furnishes the passion for propagation. Education furnished the roots for stabilization. What is the story these facts tell us? One burning message to Southern Baptists: **Maintain the homeland colleges and seminaries at their highest efficiency, keeping them with a burning mission passion, and build colleges and seminaries in the foreign fields, maintaining them with a passion for lost souls.**

This article is written in the Mid-Atlantic, 1,500 miles from North America, on our way to South America, thousands of miles ahead, with the purpose in view of helping Baptists to carry the Gospel to all the lost world in this generation.

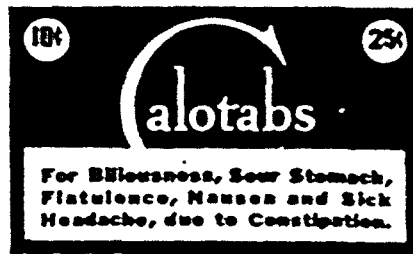
SUNDAY SCHOOL ATTENDANCE
(Continued from Page 14.)

Hopkinsville, First	448
Akron, Ohio, Calvary	435
Louisville, 18th Street	425
Covington, Latonia	365
Fulton, First	357
Elizabethtown, Severn's Valley	345
Covington, Madison Avenue	336
Jellico, Tenn., First	331
Louisville, Baptist Temple	326
Madisonville, First	322
Louisville, West Side	306
Louisville, Hazelwood	306
Louisville, Third Avenue	304
Bellevue	300
Louisville, Virginia	284
Corbin, Central	265
London	258
Erlanger, Elsmere	254
Pineville, First	252
Farmdale (near Louisville)	247
Versailles	236
Bruner's Chapel (near Rose Hill) ..	233
Owensboro, Eaton Memorial	221

The Word and Way, of Kansas City, Mo., is celebrating its fortieth anniversary during July.

Pastor A. P. Wilson has resigned his pastorate at Harrisonville, Mo., after six years of labor, and will return to Canada.

Dr. John F. Herget, President of William Jewell College, Liberty, Mo., and formerly for twenty-five years pastor of the Ninth Street Church, Cincinnati, Ohio, says that of the fifty preachers



who have been pastors for the last ten years or more of Missouri churches, twenty-three of them are former William Jewell students.

F. Ernest Bray has resigned as pastor of the First Church of Chaffee, Mo., to become District Missionary in Charleston, Mo., and contiguous territory.

Rev. Wade Lee Cochran, of Piedmont, Mo., and formerly a student at Bethel College, Russellville, Ky., and Miss Anna Belle McClain were married at Williamsville, Mo., on June 20.

Brother J. Calla Midyett was eighty-six years of age on June 14 and celebrated his sixty-fourth anniversary as a minister of the Gospel by speaking three times on the radio from Macon, Ga., on that day.

Dr. A. E. Cowley, pastor of the First Church of Shelbyville, Ind., will leave June 29 for a trip to his native England, and will also visit Continental Europe, Egypt and Palestine. He will be away for two months during July and August. In London he will visit his mother.

Dr. Lawrence T. Fitzgerald, recently graduated from the Divinity School of Yale University, and several years ago pastor of the Van Buren Street Baptist Church in Louisville while he was a student in the Southern Seminary, has been called to the First Baptist Church of Mexico, Mo.



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