

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, JULY 16, 1936

No. 29

God's Kiss of Love

PRINCESS ALICE, the greatly beloved daughter of Queen Victoria, was married to the Grand Duke of Hesse-Darmstadt. She had nursed her husband and daughters, the youngest of which, just a babe, had died, through the then greatly dreaded diphtheria, when her only son was sorely stricken. Though worn out by nursing, she insisted upon taking full charge of her suffering boy. One day, when the fever was at its height, he stretched his hands out to her and said, "Kiss me, mother," and she, breaking through the restraints of prudence, pressed upon his parched lips a mother's love-kiss. That kiss cost her her life. God has stooped down to put the kiss of His love upon the world, but it cost Him the life of His Son; He knew that it would when He gave Him. "He spared not His own Son, but delivered Him up for us all." He sent Him into the world, not with flaming fire to judge it, but in lowly grace to put His kiss upon it to save it. The Son of God came forth from His Father with a commandment, and that commandment was to lay down His life and take it again. It was the only way.

Jesus said, "I lay down My life for the sheep . . . Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment have I received of My Father."

Let no one think that it was an easy thing for the Father to give that commandment, or for the Son to carry it out. Nothing but infinite and divine love, the love of God, could have done it. In His agony in the Garden, Jesus cried, "Father, if it be possible, let this cup pass from Me." It was not possible, the commandment must be carried out. It was the measure of God's love to men; He so loved the world.—J. T. Mawson in "God and the World" (Pickering and Inglis.).

- Devotional and Religious Thought -

SELFISH AMBITION

I wanted to walk in the beaten path
That was trod by the feet of men.
I wanted to thrive by the sweat of my
brow,

And rove in the valley of gain.
But the Master said,

"'Twas not thus I walked, nor lived
If so, I lived in vain."

I wanted to live with a selfish will.
My logic was surely sane;
No thought had I for a hungry world
Nor for those who suffered pain.

But the Master said,
"'Twas not thus I loved, nor gave
If so, I gave in vain."

I wanted to climb to a lofty height,
To be known by the fame of men.
No care had I for the souls of men,
Nor for death at the end of the lane.

But the Master said,
"'Twas not thus I lived, nor died;
If so, I died in vain."

And so my all to Him I gave
In consecration deep. For me
He loved and lived and gave
And died. Then self died out of me.

ZECH FORD BOND,
Cincinnati, Ohio.

GLORIFYING CHRIST

"Mine eyes shall be upon the faithful" (Psa. 101:6).

Some of us may well examine ourselves as to whether we really are of much use to Christ in our daily life. We ought to be glorifying Him in our correspondence, our conversation, and even in our ordinary daily tasks in the home, or office, or field, or workshop. As Dr. Babcock says, "Spirituality is seeing God in common things, and showing God in common tasks." There may be no glory in the task itself, but there is glory in doing it for Him.

He who seeks to glorify Christ in his daily work will discharge his duties to the best of his ability, and will never attempt to shirk any part of his task, however insignificant it may seem to be.—Canon F. J. Horsefield.

LIVING IN THE FOG

One of our great Americans asked the captain of an ocean liner if it was always foggy on the Newfoundland Banks. "I do not live here," was the reply, "you will have to ask another." Fog, however, seems to attract some people. They seem to keep entirely out of the clear air. Cloudy days seem to attract them, mists and smoke appear to be their natural and agreeable at-

mosphere. If within doors, and the sun shines, they pull down the shades. Soon their lives are not only anxious, dubious, and mysterious, but generally filled with gloom and discouragement. Why not get out of the fog? Do a little climbing and get above the clouds, start a draft and clear up the smoke, stimulate the breeze and take up the mist. In other words, keep moving and keep in the sunshine and the fog will lift.—John Timothy Stone.

LABORERS WITH GOD

We laborers together with God: ye are God's husbandry, ye are God's building.—1 Cor. 3:9.

Would any sinful creature ask: Of what use can I be for God, I who have lost character with men, and have sunk into the lowest depths of degradation? None, we would reply, are too bad for Christ, if only really penitent before God. And such, as monuments of divine mercy, will be forever striking illustrations of divine grace. Who, like the demoniac of Gadara, could tell of the delivering power of the Son of God? All men did marvel, and no wonder, remembering what he had been, and witnessing of what he was, when clothed and in his right mind (Mark 5:15). —C. E. Stuart.

PEACE WITH GOD

Being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Instead of worrying, we are told what we are to do. Tell God all about it. Have you never found relief when you could tell a friend what you were passing through? Well, God invites you to make a friend of Him. He can be better than any earthly friend, for many reasons. He is never weighted with care Himself, and our earthly friends often are. He is always at hand, and earthly friends cannot be. He is always ready to listen, and can impart to us His own peace, which others cannot do. Moreover, we can tell to Him what we could not breathe into any human ear.

—Russell Elliott.

"THE BIRD WITH THE BROKEN PINION."

I remember a flash of righteous indignation that swept over Dr. Scofield's face once as he said, "People talk about the bird with the broken wing,—'The bird with the broken pinion never soars as high again.' As if we did not all

have a broken wing! For most of us both wings are broken, and both legs, and our necks!" So let us just give up this notion that it is the "broken pinion" that is going to keep us from soaring as high as some victorious life Christians can soar. One thing is certain: the bird without a broken pinion is never going to know victory. One qualification you must have for the victorious life is the broken pinion, the broken nature, uttermost weakness. God makes no offer of victory to strong people, people who have not failed, and failed utterly. But for sinners he has a Gospel.—Charles G. Trumbull, in "The Victorious Life."

THANKFUL

I watched the golden sunset;
Slowly but surely it went.
I heard a bird's last twitter
As he nestled away to bed
To dream of a seed so plump.

I turned my steps homeward
From the little rounded knoll
Where I stood in meditation,
Watching the waves of darkness
Over the landscape roll.

Out in the fields of green
Under the spreading trees
Watching little plants grow,
And insects come and go,
Is God's ideal temple.

There lift your arms upward
Just at the close of day;
Take the nail-scarred hand in yours
And silently, reverently say,
"Almighty God, I thank you."

DELBERT PARTIN,
Campbellsburg, Ky.

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WESTERN RECORDER

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

VOL. 110

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Beholding the Panorama of Grace

"... To make all men see what is the dispensation of the mystery . . ."—Eph. 3:9.

NO SHALLOW isolated view of truth could ever satisfy the mind and heart of Paul. His deep grasp of the mystery of Christ, a heart-grasp reflected in the transformation of his life and in all of his preaching, shames us for our shallow and superficial hold on truth, with the resultant shallowness of so much of our living and preaching.

The Apostle sought to know more and more of Him who is the essence of all truth. "That I may know Him!" he explains as darlingsly and eagerly he "tracked forth" on the path of truth to explore the unfathomable riches that are in Christ.

I

IT IS sublime truth that Paul is dealing with in the Ephesian letter. This supreme thought that so grips his heart is the grace of God as it centers in Christ. Christ is the fullness that fills all in all. He is the explanation, the perfection, the plenitude, the totality of all things. The Framer and Sustainer of the world, the fullness of the times, the resolution of the eternal drama of redemption.

It is all focussed in the incarnate personality of Jesus. It all coheres and makes sense in Him, and only in Him. "Together with Christ," Paul advances as the clue to any unity in the cosmos, or in the otherwise tangled ages, or in the systems of truth, or in the brotherhood of man and the federation of men and angels, or in individual blessings, privileges and powers.

Paul is surveying the surpassing wealth of God's grace in Christ. He exults in the wondrous grace that has stooped to redeem his own soul and has called him to be an apostle to the Gentiles. He reminds his readers and gives it continual emphasis that it is "by grace ye are saved through faith, and that not of yourselves, but it is the gift of God." There should be no feeling of self-sufficiency, and there need be no anxious fears as to the security of believers, for salvation is a bestowment, the outcome of God's grace in Christ to them that accept Him by faith.

But the Apostle would not have us stop and rest in the comforts and delights of grace. The Ephesian letter is not merely an invitation to bask in the sunshine of God's love. It is rather a panorama of grace. With astonishing eyes and rapturous heart Paul looks upon the "much-tinted" and richly colored wisdom of God on the landshape of love. He is beholding the grandeur of grace as it issues from the eternal will of God, now revealed and made effective in Christ, and including the nations and comprehending the ages in its scope. What a magnificent view it is! He longs to make all men see it. He prays that the Ephesians may have an enlarging insight into the magnificence of grace, that they may be able to comprehend more and more the splendors of it.

II

"**T**HE Gentiles, too!" Paul shouts, as with pulsating breath he sees the inclusion of the nations within the privileges of grace. "The Gentiles also!" And he is mightily stirred to break the Good News to them. The pagan lands,

BROWN B. SMITH, Henderson, Ky.

that in times past had been "aliens to the commonwealth of Israel, and strangers to the covenants of the Promise, devoid of hope and without God in the world," now by the blood of Christ have been brought from their "far-away" state into a nearness of grace. "The secret of Christ, which in other ages was not made known unto the sons of men is now revealed, namely, that in Christ Jesus the Gentiles are co-heirs and fellow-sharers in the Promise."

The barrier has been broken down; the wall of the middle partition has been dissolved. God's grace in Christ embraces all peoples. Christ is the all in all for all the nations. He is the meeting point for all the races. The secret is out! God's love sweeps the earth. God so loved the world. Christ is the propitiation for the sins of the whole world. God sent His Son into the world that the world through Him might be saved. "Go ye therefore into all the world and declare the Good News to every creature."

"I do so much want all men to see it," Paul says feelingly as he looks upon the unfolding panorama of grace including the whole world. "It is mine to make all men see it," he resolves with deepest gratitude. "This grace was given me for you," was the abiding conviction of his stewardship of the Gospel.

His writings glow with the delight of its world-wide destination. His love takes fire as he views the overwhelming grandeur of God's grace and his own relation to the redemptive program it unfolds. With a leaping heart he dashes forth to announce the glad tidings. Counting his life not dear to himself he plunged forth that he might gain the heathen for Christ's inheritance and the uttermost parts of the earth for His possession.

Do we, or do we not, see it?—the grandeur of grace as it embraces the nations. Are the eyes of our hearts opened to comprehend it? Then surely we too are moved! Our stirrings must be the measure of our vision of grace. If I lift up my eyes and look upon the fields white unto the harvest, if I open the eyes of my heart to behold the magnificence of God's grace for all the world, then with Moffatt I am possessed with a moving passion:

"My album is in heathen breasts
Where passions reign and darkness rests
Without a ray of light.
To write the name of Jesus there,
To point to words both bright and fair,
To see the heathen knee in prayer—
Is all my soul's delight."

III

IN the panoramic view of God's grace in Christ, Paul notes the purposeful unfolding of the ages according to the eternal will of God. He gives the genesis of grace and notes how by it God disposes the ages. "From the beginning of the world it hath been hid in God." "According as He hath chosen us in Him before the foundation of the world." "According to the eternal purpose which He purposed in Christ Jesus."

God's eternal initiative in man's salvation magnifies the splendor of His grace. It does so not only because salvation

is all of grace, but for other reasons as well. It is not casual but a vital part of God's eternal purpose. It is a magnificent grace that puts our justification in the mind and will of God before the worlds were framed. It is a wondrous grace that has made us "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is a grace sublime that calls "the less than the least of all the saints" and makes them a part of God's plan of the ages. It is a powerful grace that sustains and keeps and guarantees to the believer absolute security and sure, final salvation. It is a great grace that leads hope on to its full realization in the grace-prepared inheritance reserved for the children of God. The much-tinted wisdom of God is surely seen in the far-reaching grace that redeems the individual.

In his survey of grace Paul looks further to the grand cycle into which the eternities and all the ages are gathered together in Christ. He views that august, divine arrangement of grace that was laid deep in the bosom of the Eternal Father, unfolding through the rolling centuries, climaxing in Christ, and for the salvation of all who believe on His name. From a dateless beginning was born that program of grace which spoke worlds into existence and disposed the world-periods and aeons of time for its unfoldment.

The Apostle's gaze sweeps the centuries as they lead up to the fullness of times. Then in Christ he contemplates that grace in all of its infinite dimensions—its breadth, and length, and depth and height. Casting his eyes along the vista of the future until times melt into eternity again, he notes how all the years are threaded with a purpose divine—"That in the ages to come God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

IV

IN THIS marvelous panorama of grace, landscape and sky—ey vistas harmonized in Christ, there is to be found the understanding of creation and history. "To make all men see the fellowship of the mystery, which from the beginning of the world hath been hid in God, the Creator of all things by Jesus Christ." This same amazing grace in Christ at last disclosed was the creative, fashioning thought present with the Creator when He purposed and formed all that exists.

Creation and redemption are but parts of one great purpose of God. "In creating the universe God had in view a moral and spiritual end. He designed to create a kingdom in which His own image should be reflected and His own glory should appear." The range of grace therefore is cosmic. The Lamb was slain from the world's foundation, and grace in Him is the creative cause of all things.

It is in the survey of grace we come to see that "through all the ages one increasing purpose runs." Some of the ancient pagan philosophies regarded the Milky Way as a disused path of the sun, over which as he trod the golden star-dust from his foot-steps left the impression of his glorious impression in the sky. But time is no disused Milky Way for the Sun of Righteousness as he moves across the ages. Time is dominated by a mighty purpose of redemption. All the providences of God operate in the interest of bringing the world under the sway of Christ.

Nations rise and fall, cities come and go, dictatorships flare up and pass away, institutions spring into existence and live or die, individuals are born and move across the stage and on into the grave—all related, directly or indirectly, to the purposes of grace in Christ. It is invincible; it cannot be thwarted. Tragic and fatal it is for a race, or a nation, or a church, or an individual not to function in keeping with the eternal program of grace. They all go down miserably as they put themselves in the way of, or fail to co-operate with God's redemptive plan of the ages.

"To make all men see it" is the throbbing passion of Paul as he looks upon this panorama of grace. And if we see it there comes over us too a hush of soul. We exclaim exultantly, "Blessed be God, the Father." And we in turn shall long to get all mankind to view it—until the last man has had the "eyes of his heart" opened to the wonders of it.

Planning for the Every-Member Canvass

IN PREPARATION for the Every-Member Canvass this fall nothing will be of greater help than to get the entire membership to think together about this important matter. Many church members do not give to local and denominational work because they do not know the Bible teaching on giving and do not feel the importance of living up to this Grace. Nothing will be finer than to get all the church members to study together the subject of giving.

With this in view, in last week's issue of the Western Recorder, we suggested that our churches use the month of September to study the book, "The Grace of Giving." This book gives an excellent study of stewardship and its study should lead our people to a new interest in the church budget, resulting in an unusual response as to the number and amounts of pledges to the budget.

In getting ready for this study it is realized that more than announcements will be necessary, therefore we suggest the following committee be appointed by the church in regular church business meeting: Pastor, Chairman of the Deacons, Superintendent of the Sunday-school, Director of the Training Union, President of the Brotherhood, and President of the W. M. S.

1. Decide on a definite week in September for this study and get the church to approve it.

2. Ask all organizations to arrange to clear that week of all night meetings of every nature.

3. Work to get every member of the church to join in this study. A few suggestions are made as to how to do this:

(1) Get all the deacons to agree to join in this study.

(2) Get the officers and teachers of the Sunday-school each to agree to take the course.

(3) Get the members of the Senior and Adult Unions and the sixteen year members of the Intermediate Unions to co-operate 100 percent.

(4) Get all members of the W. M. S. and the Y. W. A. to co-operate 100 percent.

(5) Get the officers and teachers of the Young People's and Adult departments and classes to enlist all their members. The teachers of the sixteen year Intermediates should enlist their pupils in the study.

(6) Make a list of church members who are not members of any of these organizations and have committees to work to enlist every one of them.

Kentucky Baptists, we believe such an effort will result in great good for our churches and for the denominational causes. Let us unite in this effort to reach the largest number of our church members in this study and in getting them to follow this up by pledging to the support of all our work.

C. M. THOMPSON, General Secretary-Treasurer

W. A. GARDINER, Secretary, Sunday-school Dept.

Eastern Kentucky Baptist News

EVANGELIST E. A. Petroff has just closed a most successful meeting at the Pollard Baptist Church of Ashland. Brother W. K. Wood is pastor.

Rev. Norris Gilliam has been called from the First Baptist Church of Kenova, W. Va., to the First Baptist Church of Springfield, Tenn.

Rev. Sam Branham has accepted the call to the Second Baptist Church of Logan, W. Va. He has also taken unto himself recently a wife.

Rev. Josef Nordenhaug has been called from the Prestonburg Baptist Church, Prestonburg, Ky., to the Vinton Baptist Church (Near Lynchburg), Vinton, Va.

The Vacation Bible Schools have been the major thing of interest among many churches in this section, recently.

Rev. G. G. Lanter has recently returned from North Carolina, where he conducted two revival meetings. Ashland, Ky.

E. L. EDENS

Bible Truth Brevities

SUNDAY SCHOOL LESSON NOTES, JULY 19.

T. D. BROWN, D.D., Highland Church, Louisville, Ky.

The full work of grace in our hearts declares itself as well in our liberality as in our spirituality.

Only as we regard our possessions as a trust from God, to be used for the good of others, can we administer it properly.

Jesus' last word, before He left the temple for the last time, was about money. He commended the liberality of a widow.

The crop of Socialists and Communists would grow less and less if more and more we Christians practiced the liberality of the early church.

Where the Spirit has right of way, and Christ is exalted by pulpit and pew, financial support of the work of the Lord will be voluntary and sufficient.

Much of the present depression would reach a speedy end for thousands, if the rich in the Christian churches of America would follow the example of Barnabas.

The resurrection of our Lord is not only solid basis for a rational and victorious faith, but a master argument for Christian brotherliness and sacrificial generosity towards all, especially towards them that are of the household of faith.

The Mormons are to be congratulated in that they have removed their poor from government relief. If Christian groups generally functioned properly in this respect, there would be little necessity for other than church aid for the needy.

When churches (or deacons themselves) place chief responsibility for the gathering, distribution, and management of church finances on others than their deacons, they repudiate the primary reason for the existence of that body of church officers.

Stephen was full of faith and the Holy Spirit. Dorcas was full of good works and almsdeeds. Both belonged to Christ. Both were His faithful witnesses. Stephen translated his faith into testimony unto death. Dorcas translated hers into coats and garments. "Faith without works is vain."

It should be one with the Christian to pledge and to pay. Some are heavy on pledging, but light on paying. The condition of the poor saints in Jerusalem was relieved only by those who paid their pledges. Our giving is not done till the money is let go. A mere pledge to help is no more effective in relieving actual need than a painted fire is in furnishing warmth for a cold body.

Because a Christian is poor is no reason why his gift should not be sought for a worthy cause. If the truth were known I think that investigation would prove that it is the givers of little rather than the givers of much who save the day for churches and the denomination. It is as much the duty of a church to urge the poor of its membership to give as it is to seek large gifts from its well-to-do.

One of the most serious tests of our love for Christ lies in the realm of giving. Calvary is the best proof we have of the love of God for us. Loving and giving are Siamese twins in the loyal family of the faithful on earth. Using what we have to Christ's glory is never incidental or optional. It is as essential to spiritual growth and development as breathing is to physical life. Who has and does not share cannot have entered into full fellowship with him who for our sakes become poor, that through his poverty we might be rich.

Epochal Day at Eastern Parkway

W. STUART RULE, Louisville, Ky.

WHEN on the morning of June 14, the great congregation at the Eastern Parkway Church, Louisville, stood and Rev. Solomon F. Dowis, Moderator of Long Run Association and Chairman of the Baptist State Board of Kentucky, led in the Dedicatory Prayer, it marked a day of great meaning and significance in the life and history of Eastern Parkway. It was the occasion of the burning of the mortgage on the present church building.

For several years the church had struggled under the load of debt, and there were many eyes wet with tears of rejoicing when the mortgage, deposited by the pastor in a prepared receptacle and lighted by the Chairman of the Deacons, went up in flames.

A committee composed of E. W. Kerr, Mrs. Albert Bush, Victor Skiles, Mrs. Charles Gerlach, Jr., and Forrest Stevenson had prepared an interesting program. Rev. W. L. Shearer, Pastor of Grace Baptist Church, Lexington, Ky., and a former pastor, was the main speaker for the day. His message on the subject, "For Jesus' Sake," was delivered in the power of the Spirit.

Deacon E. W. Kerr, Assistant Church Moderator and Chairman of the Deacons, presided for a day. The fact that he was a charter member of the church made this very fitting.

Brother K. H. Bishop, former member and Choir Director, was in charge of the music. Brother A. C. Pollard, former member, led in prayer. Brother Hart, Secretary of the Sunday-school for many years and later General Superintendent, read the Sunday-school report for the day.

An interesting part of the program was a word of greeting from Brother G. W. Patterson, former member and first clerk of the church, now an aged man.

It was discovered, also, that Mrs. W. B. Fulkerson, who has been a member of the church since its organization, was the wife of the first Treasurer, was teacher of the first girls' class and was the first W. M. S. president.

Rev. C. W. Jennings, representative of the mother church, East Baptist Church, brought a splendid brief message. Eastern Parkway began as a mission of East Baptist Church.

A telegram from Rev. John T. Grizzle, former pastor, congratulated the church on its achievement, was read and ordered answered by the church.

An unusual feature of the morning services was the presence of four men who had been pastors of the church. They were Revs. S. A. Cooper, W. L. Shearer, B. T. Kimbrough and W. Stuart Rule, who is in his second pastorate with this church. Each brought greetings and expressed satisfaction at the great progress and growth of the church. Dr. R. I. Kerr, a charter member and one of the first Trustees, and a leading physician of the community, was present and recognized.

There have been sixteen pastors of the church since its organization in 1898, though most of them were pastor for only one or two years in the early life of the church. In the latter half of the church's history, there have been four pastors, serving twenty-one years, of which the present pastor has served nine.

The pastors have been as follows: A. N. Whittinghill, 1898-1899; S. A. Cooper, 1899-1901; J. E. Johnson, 1902; Charles A. Leonard, 1903; Rev. Scott, 1904; J. W. Greathouse, 1904-1906; R. L. Brandenburg, 1906-1908; W. L. Shearer, 1908-1912; C. C. Cunningham, 1912; D. L. Hill, 1913-1914; J. H. Broom, 1914-1915; B. T. Kimbrough, 1915-1920; H. S. Bell, 1920-1923; W. Stuart Rule, 1923-1926; J. T. Grizzle, 1926-1929; W. Stuart Rule, 1929 to the present. There may be slight discrepancies in these dates, but they are substantially correct.

(Please turn to Page 16.)

Dr. W. O. Carver's Forty Years of Service

DON NORMAN, S. B. T. S., Louisville, Ky.

THE MAN today who rounds out two-score years of service in any field receives merited attention. But to one who, during forty years, has touched the lives of nearly 6,000 young men and women, in the days when they were equipping themselves for definite Christian work, there ought to be a special form of recognition.

Some such thought as this must have run through the minds of Dr. W. O. Carver's colleagues on the Seminary faculty as they planned a "surprise" for him during the commencement exercises this spring. Not listed on the program at all was the "keynote" speech by Dr. F. M. Powell as he presented to Dr. Carver, on behalf of the Faculty, a beautiful silver service.



DR. W. O. CARVER

which led them to dedicate their lives in missionary service; one to whom all owe a debt of everlasting gratitude for his stimulating in them a new appreciation of missions and a deepened interest in thought problems confronting the intelligent seeker for Truth in our day.

I

THE resolution passed by the Seminary Board of Trustees, in session at the Statler Hotel, St. Louis, during the Southern Baptist Convention, gives a concise official word concerning Dr. Carver's service:

In the conduct of the affairs of men it is altogether fitting that we give recognition of distinguished service. Dr. W. O. Carver, head of the department of Comparative Religion and Missions in our Seminary, has rendered faithful and continuous service for forty years. In this field, his research has enriched Christianity for all time and his books are to be found in the libraries not only in this country but in foreign lands.

We, the Board of Trustees in annual session, express to Dr. Carver, upon completion of forty years of service, our appreciation of him as a Christian gentleman and scholar. We recognize and take due notice of his contribution to Christianity and express the hope that our Lord will continue him in this important work for many years to come.

II

A LITTLE-KNOWN fact in Dr. Carver's career is his early association with the W. M. U. Training School. His connection with the institution dates back to twenty-eight years ago—a full year before the Training School was formally opened. He taught a course in Personal Work. This fact, with his continuous service as a teacher in the school during the succeeding years, provided the basis for the resolutions by the Training School Board of Trustees.

The Seminary established in 1899 the first Chair of Missions to be found in any seminary or university in America,

The Seminary Board of Trustees in annual session passed a special resolution with regard to Dr. Carver's distinguished service as head of the Department of Comparative Religion and Missions. Similar resolutions were adopted by the Board of Trustees of the W. M. U. Training School, Louisville.

Former students, on whom it may be said without exaggeration that the sun never sets, rejoice in the continued fruitful years allotted to their beloved teacher—one to whom many owe the heart-quicken-

and turned naturally for the head of this department to the young man whose interest and enthusiasm had made the idea feasible from the start. From 1899 to 1923 Dr. Carver also served as Associate Professor in New Testament Interpretation. Upon receiving his Doctor in Theology degree in 1896 he had been asked to remain at the Seminary as instructor in this department. He was the first, and has been the only professor to occupy the Chair of Comparative Religion and Missions.

Dr. Carver has written a dozen or more books on Missions and New Testament Interpretation. His crowning work, "The Course of Christian Missions," evoked from Dr. Julius Richter, world-renowned professor of missions in the University of Berlin, this superlative—"the most complete and scholarly one-volume history of missions in existence."

The Seminary professor's interest in missions is not academic alone. He has visited the foreign fields. And the shadow of his influence is now lengthened, in a personal way, in the lives of two children serving as missionaries—Prof. George A. Carver, for many years in China, and Dorothy, appointed last year to Japan.

III

DR. FRANK M. POWELL'S tribute to Dr. Carver, on Commencement night, as he presented the silver service on behalf of his Seminary colleagues, was hailed by everyone present as a "gem." We could not do better, in closing, than to quote this climax of the recognition service:

"I am delighted that for once in my life I am a 'key-noter.' Secretly I have always felt I should be the key-noter, and now my chance has come! However, tonight I am not an advocate of the 'old order,' neither do I plead for the 'new deal,' but am the spokesman for the 'square deal,' and I have the happy feeling that this is the most decent and fitting deal in which I ever engaged.

"Just forty years ago tonight a brilliant young student was asked to remain permanently on the teaching staff of the Seminary. This student had made a remarkable record both in college and in the Seminary, and from that day, forty years ago, until now, William Owen Carver has justified, dignified and glorified his connection with the Seminary in the interest of the Kingdom of God. During these years he has taught, at one time or another, every subject offered here, and has served with distinction in practically every official capacity we have.

"But his real work—his great work—has been his Department. Here his rich, ripe powers have flowered and fructified as he has grown in grace and wisdom. W. O. Carver has done more to rationalize, enhance and magnify Christian Missions by precept and example than any man we have produced. He has been for years and is to-day our authoritative spokesman both in the field of Missions and the realm of Apologetics.

"As a scholar he has been, always, in the vanguard with sanity and sympathetic enthusiasms. In the midst of a tremendously busy life, he has been a model husband and father; in the home he is the epitome of thoughtfulness and charm; his children, three of whom are definitely committed to specific religious tasks, one in the homeland, one in China, one in Japan, the other three, noble exponents of an ideal Christian home in educational and journalistic pursuits, together with his noble companion, from the ends of the earth would rise up and call him blessed.

"In his church he is a mountain peak of loyalty, faithfulness and devotion; in his giving to the cause of Christ, he does it with an abandon, a sacrifice and a magnitude that continually belies the meagre income which has been his. In his community he has been active and helpful; his civic pride has wrought itself out along the path of the Golden Rule and thus crowns him the good neighbor. As a thinker

(Please turn to Page 12.)

EDITORIAL

Bible Teachings About Satan

THE Bible teaches that Satan is a great fallen prince of heaven. How he fell is a mystery beyond our understanding. But it transpired before man was created, and it is not difficult to understand that such a spiritual being could by subtlety seduce the first human pair, with the result that ours became a fallen race.

The Satan of Christendom is not the Satan of revelation. The Satan of Christendom is largely a conjured-up being of men's imagination. Men conceive of this fallen prince of heaven as a monster of wickedness and instigator of loathsome lusts and brutal crimes. They think of the devil as an astute demon in human form, who has leering eyes, pointed ears, protruding horns, and a curled and forked tail. He is, so to speak, a crude hobgoblin of fancy—for the sophisticated to show they have outgrown superstition by much knowing. Which suits Satan very well, since it leads his dupes to look for him where he is not, and to miss his presence where he does his chief work to destroy souls.

I

NOT thus does the Bible reveal Satan. It exhibits him as "the god of this world" (2 Cor. 4:4; John 12:31; John 14:30). It describes him (Isaiah 14:12-17) as a proud and gifted being whose ambition is to exalt his throne above the stars of God and "be like the Most High." This being, when he tempted our Lord, claimed to meet Him on more than equal terms. He "led Him up" into the wilderness, gave him a vision of earthly sovereignty, and said, "To Thee I will give all this authority . . . for it hath been delivered unto me, and to whomsoever I will give it. If Thou, therefore, wilt worship before me it shall be Thine."

Satan claimed to be the rightful heir of this created world. He laid claim to the worship of mankind. When men dream of him as a devil with horns and hoofs, who tempts the weak to pursue lives of shame and indulge the baser appetites of the body amid the guilded vice dens of cities, they betray their ignorance of the Satan revealed in the Bible. For this fallen prince fashions himself into "an angel of light," and (2 Cor. 11:14) "his ministers fashion themselves as ministers of righteousness." They do not corrupt men's morals, or incite them to violence and murder; they rather dispense a counterfeit religion of man's self-sufficiency, **religion with Christ and His Cross left out.**

In James 1:14 we read that when a man is led into evil courses, "he is drawn away by his own lusts." Our Lord declared that the **human heart** is the poisonous spring from which crimes and immoralities flow. In Mark 7:21 He says, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness."

It may even be questioned whether Satan ever tempts men to fleshly sin. The outstanding passages we have given must impress the receptive student that **the great work of Satan is in the realm of religion and not of incitements to the fleshly passions and affections of men. Man's own fallen nature leads him to become enslaved to the temptations of the flesh. Being self-centered and knowing not God, he needs no help from Satan to make him run after the things that seem to promise fullest expression to his own ego.**

II

THE fallen prince who rebelled against God that he might set up a kingdom for himself, had an ambition vastly higher than that of tempting men and women to be enslaved by the appetites of the flesh. Oftener than not such sins are over-done, from the devil's standpoint, for they produce a wreck and ruin of life so obvious that it warns even intelligent selfishness not to follow the example of its victims.

For another reason Satan is not likely to incite in his victim sins that lead to shame and contrition, as sins of the flesh often do. He does not foster shame and contrition, but pride and self-sufficiency. **For the broken-hearted and repentant are not far from the Kingdom of God, and Satan is out to keep mankind as far as possible from that Kingdom.**

In Ephesians 6:12 (Weymouth) Paul writes, "Ours is not a conflict with mere flesh and blood, but with the despots, the empires, the forces that control and govern this dark world—the spiritual host of evil arrayed against the heavenly warfare." This warfare is **in the realm of faith.**

Arrayed on his side is Christ, now His heavenly High Priest, and the Holy Spirit whom the Lord hath sent to be the Christian's comforter and helper, to support him in the conflict. Arrayed against him are Satan and his hosts. The purpose of these enemies of his soul is to draw him away from faith in and dependence upon God. Faith in the transaction of the Cross of the blessed Christ is central in God's work of redemption. **Satan's central strategy, from which he never turns aside, to which he masses the attack of all his cohorts, is to destroy that faith.**

When Peter suggested to the Master that He should not die on the Cross, Jesus addressed him as "Satan." When Satan asked to have Peter to try him, it was **his faith** he sought to destroy, but the Lord said, "I made supplication for thee, that thy faith fail not" (Luke 22:31-RV). **The devices of Satan to alienate men from God are DEVICES TO DESTROY FAITH, NOT THEIR MORALS.**

III

IF THIS truth was clearly understood by all preachers today, it would give them a clearer realization of what they are up against when they stand up before men to declare the message of Christ. When we seek to lead men to receive Christ as Saviour and Lord, we wrestle not with flesh and blood, but with principalities and powers under the command of that great spiritual rebel, "the god of this world."

Satan is not disturbed over the preaching of a preacher so long as he can lead him to place the emphasis elsewhere than upon salvation from sin through God's first-born Son, who so loved men that He emptied Himself, and died the death of shame on the cross that they might be reconciled to God. So long as he preaches only philosophy, morals, human welfare, social betterment, Bible history, or scientific theories, Satan does not even disturb the slumber of one of his imps to send him out to deal with that preacher.

Nor is he disturbed by a preacher who claims orthodoxy, but preaches it with timid hesitancy, seeking to avoid offending the enemies of Christ. We suspect that God's people go unfed and sinners remain blinded in their sins on account of this lack of downright committal and earnestness and passion in preaching the great revealed verities of redemption, more than they do from the frank and open denials of rationalistic preachers. Orthodoxy is important, but tragic discredit is done to it by those who, while holding on to it, at the same time show their lack of conviction by preaching louder against Christ than their hesitant words for Him.

Satan is a great fallen prince of heaven, not a bad-dream cartoon for "the funnies." He tempts men in the realm of religion and the spiritual. He seeks to betray in their hearts the Christ of God. Do not be shocked when we say that he does far more among the moral and the religious, in the pulpit or the professor's chair, than he does among the habitues of vice and drunkenness.

Our knowledge of the wiles of Satan is only rudimentary until we come to see that he often does his largest work through the good and the religious rather than the fallen. Let us, "Put on the whole armour of God that we may be able to stand against the wiles of the devil."

Consider the District Association

THE season is on in which the District Associations in Kentucky and the South hold their meetings. Within a few weeks the Simpson County and Blackford Associations will meet on the same day. Between then and the closing weeks of October about eighty-five of these Baptist bodies will be meeting in Kentucky. During some weeks as many as eight or ten of them will meet.

Throughout the South 906 District Associations were listed in the last Baptist Handbook. In these bodies approximately 25,000 churches are represented, with a membership of approximately 4,300,000. In Kentucky nearly 2,100 churches, with a membership of 356,000 are represented in the District Associations.

In our Baptist system these bodies lie much nearer the churches than do State bodies or the Southwide Convention or any of the derived sectional meetings operating under them. The District Association is at once responsible and exceptionally responsive to the churches. It is largely in this ready responsiveness that the rich opportunity of the District Association consists. Together with this is the corresponding fact that the District Association may be spoken of as the Baptist convention of the masses of Baptists.

The other better known denominations in the South have no meetings that are quite the counterpart of our District Associations in their popular appeal to the people. It is perhaps not too much to say that the average attendance on these bodies is 1,000. We know of not a few where the attendance doubles that. In nearly all our Associations in Kentucky the crowds present at these meetings are twice as large as can be seated in the churches.

I

THIS means that perhaps as many as 75,000 in Kentucky attend the annual meetings of our District Associations for at least one day of the two—Baptists and their friends. By the same token eight or nine hundred thousand attend throughout the South. The attendance on the General Association in Kentucky (called State Convention in most states), both messengers and visitors, is not usually more than 600 or 700. For some reason the attendance on our State body meetings is smaller in proportion than in most States. It is said that in Texas they have 6,000 or 7,000 sometimes, but if the attendance average 1,000, only about 16,000 to 18,000 Baptists attend these State Conventions in any one year.

Thus the District Association is largely the "Baptist Convention" of the great mass of our people. It is significant that this popular Baptist assembly is so responsive to inspirational and other currents of Baptist life that arise among the churches or their messengers. Also District Associations are exceptionally free from the tendency to "legislate" or formulate practical plans for the churches or other Baptist bodies to carry out. They could do it, for they are as independent of other Baptist bodies as other Baptist bodies are of them. **But these bodies which lie closest to the churches and which are most responsive to the life and thought of the churches, have kept themselves beautifully free from passing formal plans the operation of which would limit or constrain Baptist Conventions on the one hand, or the churches on the other.**

Is it too much to suggest to more general Baptist co-operative bodies that this attitude on the part of the District Associations, which has not been departed from even in the present day of self-consciousness and individualism on the part of organizations as well as of men and women, has in it an expression of the unspoiled Baptist spirit from which the larger bodies may learn useful lessons? We would not restrain Baptist conventions from the exercise of their own liberty and authority within their own sphere. But we would point to the value of magnifying the liberty of Baptists and giving the spirit of inspiration and fellowship fuller play than we do functions that look in the direction of human authority.

II

DURING the next six weeks we hope that brethren will write for our columns in the interest of a larger use of the spiritual opportunities of the District Associations. Especially do we hope that a number may feel moved to write on the general theme, "How Can the District Association Meeting Be Used to Contribute More Largely to the Spiritual Life of the Churches?" For the last year or two at this season helpful articles have appeared in our columns from moderators and pastors looking to the larger spiritual effectiveness of the association meetings. Our attendance upon many of these meetings has indicated that the discussion bore fruit. Likewise, the discussion at this time will bear fruit.

As a body of people we have habituated ourselves to looking almost exclusively to our Convention meetings for impulses that are expected to become the norm of Baptist performance, favor and support. We would not subtract any influence from the General Association or the Southern Baptist Convention. **But think of how much we lose in spiritual democracy and aspiration when we fail to gather up and hold in our consciousness spiritual outlooks generated and expressed among ten times as many representatives of the churches in the District Associations!**

If someone replies that similar spiritual heights are not ordinarily reached in District Associations, and that the distinguished human observation before which inspirational appeals must pass muster in these bodies is not so prominent, the answer is not difficult. We think it is true, especially in recent years that the opportunities for spiritual impression are larger in the District Associations than in the Conventions. And the use of these opportunities has tended to find its first purposeful expression in the District Associations.

The reports, however joyous and justified, that come back to the rank and file of our people of high hours of spiritual quest in State or General bodies, after all are pretty far removed from the churches. **Why not magnify for its real importance these attainments in the bodies back nearer the churches, which are more quickly responsive to such currents, and which directly reach a cross-section of the life of the churches at least ten times as large?**

III

IT HAS been our custom to talk of the District Association as the largest unused opportunity for the building of Baptist fellowship and co-operation. Why should we be content to let it go at that? Why should we not give the best we have of spirit and brains and devoted effort to turning these great opportunities into genuine spiritual achievement?

Our Associations hear reports on and support the various Baptist causes. This they should and must always do. But "causes" are not the end of it. We give precedence to none in devotion to those causes. **But are we not aware that the causes are merely an effort to work out into life the expression of holy supernatural faith that must first and continually be worked within us?**

We know of no more unfortunate organization danger than that of assuming that if we excel in strategy and wisdom in consuming the fruit, we may excuse ourselves from giving serious attention primarily to fertilization and digging around the roots of the tree. Yet this alone gives us ground to expect healthy and abundant fruit for our Lord and Master. Why are we so reluctant to see that plans for salesmanship do not displace the necessity of production in spiritual life more than in the material world?

We beg our brethren to think on this matter. We hope many may write on it. There are many phases of it we have not mentioned. Moderators, especially, could help much by writing on what a moderator can do to make the association meeting more spiritually helpful. The Moderator has a genuine problem in conducting his meeting, but also a large opportunity.

Paragraphic Comment

LITTLE FAITH AND GREAT FAITH

The largeness or smallness of faith does not determine its reality, when it is faith directed to Christ for salvation. Our salvation is in Him, and our faith is the hand with which the heart and life reach out to take hold of Him. The success of the venture does not depend upon the strength of the hand, but upon the love and divine compassion and power of the Saviour. Yet we can answer the question, What is great faith and what is little faith? The sinner who sees little in Christ is the man to whom we must say, "O thou of little faith." On the other hand, the sinner who, in full consciousness of utter worthlessness, sees something at least of the greatness and grace of glory of the Person and Work of the Saviour, and can scarcely turn away from the sight—this is the man who has great faith. Such a man was the Centurion, of whom the Lord said (Luke 7:9), "I have not found so great faith, no, not in Israel." The Centurion was simply a man who had gotten deep insight into Christ as one who was mighty to save and deliver.

COMFORT ONE ANOTHER WITH THESE WORDS

The words of the heading are quoted from 1 Thess. 4:18. Paul has been writing to the Thessalonian Christians about their loved ones who have passed on to be with God. Instead of telling them, as many of us would be likely to do, of the happiness of their friends who have entered into glory, he said that they should not sorrow as those who were without hope. "For," said Paul, "the Lord Himself will descend from heaven with a shout, with the voice of the archangel and the trump of God, and them that sleep in Jesus shall come back with him. Wherefore, comfort one another with these words." There is in the Second Coming of our Lord a power to heal the wounds of bereavement not to be found in any other consolation. To us it seems that the loss is vast that in most current teaching and preaching among orthodox elements there is an anxiety "not to seem to be extreme in the eyes of our brethren," which leads many preachers to avoid making any large use of this great Bible teaching. None of us can claim that it is being passed on to the people of God with a stress even remotely akin to that which is laid upon it in the Word of God.

DETACHMENT OF THE SPIRIT

The surface intensesness of modern life is developing a generation many of whom are without inner resources of character. Many young people must have something fed at them from outside all of the time, or else they become restless and petulant. To be thrown upon their own inner resources makes them miserable. Some of their elders are little better. No such people brought together under a single roof can make a happy home. Our fathers surpassed us in inner resources, though they had relatively less of our much-boasted "education." They could sit down and be quiet and think, and they could converse on many things of common interest. Christian people often spoke together about the Bible and its teachings. Some of the treasured beauty spots of his life which will never fade from the memory of this writer are pictures he carries with him of occasions in which the unforced comradeship of God-fearing homes and the fellowship therein of those privileged to enjoy the hospitality came to expression. This fellowship of spirit was possible because within those groups were men and women who took time to think for themselves, and who had learned to treasure and know the things of God. How we shall, amid the rush and congestion and noise that environ the hours and days of the average man and woman and child today, be able to preserve something of that detachment of Spirit, that capacity for reflection and meditation which were known to the by-gone generations, is difficult to say. But it is not difficult to understand that, if we shall not some-

how preserve our ability to be alone with God and to hear His voice when He speaks, in the midst of all the modern racket and clatter and ceaseless motion which we call civilization, we shall be poor and bereft indeed!

ANDREW BONAR ON PENTECOST

In a wonderfully edifying volume, "Sheaves After Harvest," the great Dr. Andrew Bonar, of Great Britain, has a sermon on Pentecost. We quote this, which we are persuaded needs to be stressed among our people today: "Every one of us who is a believer has the Holy Spirit at this moment in his heart; and He will abide there forever." Dr. Bonar follows this with teaching to clear up his meaning. Paul teaches that, "He that hath not the Spirit of Christ is none of His." Let us accept in its full force the truth that the Holy Spirit comes into the life at regeneration and does not depart thereafter. But this teaching is to be balanced by that which explains that many quench the Spirit or grieve the Spirit. In fact the carnal Christian spends most of his life grieving the Spirit. If the reader will study the Acts of the Apostles and the Apostolic Epistles, he will find that there is such a thing as "fulness of the Spirit," and that this was the condition of the disciples at Pentecost and of those who went forth in the Apostolic period to herald the Gospel of Christ. This "fulness" is something no carnal Christian has. It is something that every Christian can have, if he will pay the price. It is something Paul did not have in the experience recounted in Romans 7, but which he developed marvelously in Romans 8 and elsewhere. Alas, this great teaching has been crowded below the horizon by the average Baptist teacher or professor or preacher in the South. We ought not to have done it. We ought to be ashamed of ourselves for having done it. We should ask God to forgive us. May we be faithful and tractible enough to turn from our error and to seek to know, this great truth.

FINE PROPOSALS FOR GEORGETOWN

Elsewhere we publish the unanimous report of the Committee of Nine that recommends a more satisfactory set up of relationship between the General Association of Kentucky Baptists and Georgetown College. In brief the Committee recommends that Kentucky Baptist Education Society, with headquarters in Georgetown, be dissolved, and its charter surrendered. And that henceforth, nominations for positions on the Board of Trustees shall be by the Board of Trustees of Georgetown College to the General Association, which will elect. The Committee recommends that no person shall be eligible for a trusteeship, "except members in good standing of churches affiliated with the General Association of Baptists in Kentucky," and that "the trustees of Georgetown College shall make an annual report to the General Association of Baptists in Kentucky." The committee also says, "the recommendations above submitted would be worthless unless our senior college proceeds with such charter amendments as shall make this alignment possible," and expresses the hope that the changes will be made before the next meeting of the General Association. Heretofore the controlling Society was made up of members, regardless of denominational alignment, who had contributed as much as \$100 to Georgetown, and there was no restriction as to the denominational alignment of members of the Trustees in the charter of the institution. The Committee recommends that the charter be so changed as to comply with its various recommendations. We feel that all elements among our people who are concerned—and all Baptists have a very definite concern—have great cause for satisfaction at the fine work which has been accomplished by this Committee, and the prospects look brighter than at any time within our memory for the growth among our people of interest in Baptist Education and the development of our Senior College.

Report of Baptist Education Committee of Nine

At its last session the General Association of Kentucky Baptists appointed from its own body a committee of three, and requested a similar appointment by the Kentucky Baptist Education Society (a Georgetown College organization) and the Baptist Education Society of Kentucky (an organization of the General Association). Each of the bodies appointed three of its members to unite with the appointees of the other bodies to study and work out recommendations that might bring Georgetown College and the General Association into fuller fellowship and co-operation. The committee of nine has held its meeting and the report which follows, by its secretary, Mr. Ira J. Porter, represents the unanimous and hearty conclusions of the committee. Hope grows brighter, apparently in all interested sections, that the perplexities which have been confronted will give place to a set-up of methods of relationship between Kentucky Baptists and Georgetown, as well as the other Baptist schools, more adapted to the genius of Baptists than any which has hitherto existed.—Editorial Note.

YOUR committee of nine reporting to its respective groups has endeavored to face the immediate issue for which it was appointed; namely, the vexing and distressing condition of Georgetown College and its relation to the request of the General Association of Baptists in Kentucky.

In our study we have made some discoveries which should be faced frankly and fully in order that a speedy and satisfactory solution might be reached which would bring about a better understanding and closer relation between Kentucky Baptists and their senior college. We beg leave, therefore, to present facts according to our findings and to submit recommendations.

FACTS

I. Kentucky Baptists should be able to support in confidence a senior college for the training of Baptist leaders.

II. Measured by the rule of economy and efficiency, we have much unnecessary and inefficient educational machinery.

III. Trustees of Georgetown are selected in such a manner that there is no place for unity of program and action. The manner of election is also foreign to the policies of Southern Baptists in the management of their schools.

Therefore, believing definite action to be necessary and practical, we recommend as follows:

RECOMMENDATIONS

I. The agreeable dissolution of the Kentucky Baptist Education Society and the surrender of its charter.

II. The General Association of Baptists in Kentucky at each annual session shall elect from nominations by the trustees of Georgetown College one name for each vacancy.

The trustees shall nominate three names for each trustee vacancy. No person shall be eligible for nomination except members in good standing of churches affiliated with the General Association of Baptists in Kentucky.

III. That the trustees of Georgetown College shall make an annual report to the General Association of Baptists in Kentucky.

IV. Your committee fully understands that the recommendations above submitted would be worthless unless our senior college proceeds with such charter amendments as shall make this alignment possible. Therefore, we further recommend that the intent of these resolutions be carried out as fully and speedily as possible, on the part of both the General Association of Baptists in Kentucky, and the trustees of Georgetown College.

V. In full sympathy with the trustees of Georgetown College in their effort to solve this problem and to assure

Kentucky Baptists of their policy, we desire to suggest that in faithfulness they strive speedily to adjust the strained relations now existent.

We fully understand that the power of action rests solely and alone in the hands of the trustees, and respectfully urge that prior to the 1936 meeting of the General Association they make known their decision as to the future of the college, whether they propose to conduct the institution as independent of the wishes and support of the General Association of Baptists in Kentucky, or whether it shall represent the doctrines and polity of Kentucky Baptists as expressed by the General Association of Baptists in Kentucky.

Louisville, Ky.

I. J. PORTER, Secretary

SUPPLEMENTAL

Your committee believes that the matter which has caused the turmoil of recent months is symptomatic of an educational condition in Kentucky which needs to be faced and settled once for all, to the end that the General Association of Baptists in Kentucky shall be enabled to support with influence, money, and prayers, a system of educational institutions which shall correctly represent Baptist principles and faithfully strive to educate for Baptist leadership. In keeping with this belief we make bold to suggest, as matters for consideration on the part of various groups we represent, the following:

I. The manner of electing trustees by each school seeking the support of Kentucky Baptists as recommended for our senior college.

II. The agreeable dissolution of the Baptist Education Society of Kentucky and the assumption of its functions by the General Association of Baptists in Kentucky according to the following method:

1. The election of trustees as indicated above.
2. The Budget Committee of the General Association shall not only recommend the percentage allocation for education, but the allocation for each school as well.
3. The friendly assistance heretofore rendered the schools by the Baptist Education Society of Kentucky shall be committed to the Committee on Schools and Colleges,* which shall be named by the nominating committee at each annual session of the General Association. This committee shall be composed of nine members from as many different associations and no member shall be under the employ of any of the affiliated institutions.

III. We further suggest the wisdom of the consolidation and co-ordination of our schools, so that from high school to senior college emphasis shall be placed on the graduation of Kentucky Baptist students from our Baptist senior college.

IV. We believe that when such relationship as suggested above is established that the General Association of Baptists in Kentucky should set itself to the loyal and faithful support of such an educational system and endeavor to provide the necessary funds for its maintenance and advancement.

Louisville, Ky.

I. J. PORTER, Secretary

*The General Association now has a Committee on Schools and Colleges.—Ed.

Dr. Frank M. Powell, Professor of Church History at the Southern Baptist Theological Seminary, enjoys the distinction this year of having preached two baccalaureate sermons and of receiving two Doctor of Divinity degrees. Mention was made last week of Georgetown College conferring upon him this degree, and at the same session his son, Frank M. Powell, Jr., received his A.B. degree. The other doctorate was conferred upon Dr. Powell by Howard College, at Birmingham, Ala.

Where Did the Baptists Come From?—J. B. CRANFILL, Dallas, Texas

ONE of the most brilliantly written books that has come into my hands in a long time is *SEE THESE BAPTISTS GO*, by Frank S. Mead, whose publishers are the well-known and highly respected Bobbs-Merrill Company, of Indianapolis. In this book Mr. Mead glowingly recites the history of nine denominations—The Episcopalians, the Congregationalists, the Reformed Church in America, the Lutherans, the Baptists, the Presbyterians, the Quakers, the Methodists and the Disciples of Christ.

While all these history stories are of abiding interest to the thoughtful reader, and while writers and editors of each denomination will in turn discuss the various statements and references made by Mr. Mead concerning them, I must confess that I was chiefly interested in his chronicles of the Baptists.

The origin of the Baptists has long been a question in which ecclesiastical historians have keenly interested and on which many thoughtful discussions have appeared. Mr. Mead attempts to answer these questions, and he does it about as well as it can be done, if one relies chiefly or wholly upon traditional source material covering the history of our great denomination.

I

MY OWN conviction is and has always been that Baptists began with the proclamation of the Gospel during the life of John the Baptist and of our Saviour Himself, and that no other satisfactory explanation of the origin of the Baptists can be maintained. I have read hundreds—yea, even thousands of pages—from the hands of various historians and not one of them has ever been able to designate a distinct date in Christian history on which the Baptists appeared upon the scene unless that historian or critic ignores many of the theories and theorists who have written ecclesiastical history and begins with the Gospel dispensation.

I realize that there are Baptists who are little, if at all, concerned about this vital question. Many Baptists, like the mule, have no pride of ancestry and no hope of posterity. This has been and is in every age true of some well-meaning but weak-kneed Baptists. In saying this, I mean no reflection upon Baptist scholastics, many of whom are so meticulous that they are unwilling to face the facts of history and the more important facts of New Testament teaching concerning our people.

Perhaps at this point we may well pause to let our author speak his mind concerning the origin of the Baptists. Here is, in part, what he says:

How old are the Baptists? Well, how old are the hills? One date is as hard to determine, to pin down, as another; one beginning is as obscure as the next. That's exceptional. For men and institutions, usually, are quite sure of their birthplaces and dates. The Methodist is sure; there is John Wesley, and Charles. The Lutheran knows; he has his Luther, his Wittenberg. The Presbyterian has Calvin and Geneva. But the Baptists! Say some of them, "We have no founder but Jesus; we were born the day He stood with the Baptist, knee-deep in Jordan. We recognize no human authority, no human creed. Our faith was here, functioning, before the first pope came to Rome; we were Protestant before the Reformation, before Luther was born.

Our distinguished author goes on to give the views of the other group of historians, who have straddled along through the centuries, without either connecting with the New Testament, on the one hand, or the true history of Baptist faith and practice as subsequently developed, on the other hand.

I make no claim here that under the Baptist name our people have subsisted ever since the days of Christ and the apostles, but I do maintain that under one name and another the Baptist principle has been in evidence in every age. When we take into account the fact that for centuries Baptists were not allowed to build schools or colleges of their own, and when we consider the fact that they were persecuted and

burned at the stake in almost every century, we need not wonder that they were unable to produce literature or maintain gatherings for public worship or congregations that voiced the sentiments handed down to them by our Lord Himself.

II

THE First Baptist Church organized was at Jerusalem. The laws for its government are found in the 18th chapter of Matthew. The prophecy of its perpetuity was voiced by our Saviour Himself when He said to the Apostle Peter, "Thou art Peter, and upon this Rock I will build my church, and the gates of Hell shall not prevail against it." He did build his church and he himself was the Rock on which the church was founded. "The stone which the builders rejected has become the head of the corner."

Not only did Jesus establish the church during His personal ministry on earth, but He left for us two imperishable monuments and memorials. One was baptism by immersion, which is a likeness of the burial and resurrection of Christ, and the declaration by the candidate for baptism that he has forever left his old life and been buried with Christ in baptism as a token of his union with his Lord. As long as grass grows and water runs, this memorial will be maintained and it has been maintained through all the climbing centuries. The other memorial is the Lord's Supper, which will show forth the Lord's death till He comes.

But we must hurry back to our book. Realizing the impossibility of following our fair-minded author through his entire discussion of the Baptists, we come a little nearer to our own time and note his references to some distinguished members of our denomination, who have left their impress upon the hearts of men.

Speaking of the English Baptists, he says that "They showered England with great men, great deeds . . . They gave her the soldiers of her Revolution, her mighty men of peace; they provided Bunyan and his 'Pilgrim's Progress,' written in Bedford jail; blind Milton and 'Paradise Lost,' written in darkness; they produced Daniel Defoe and his 'Robinson Crusoe,' Alexander Maclaren and A. J. Gordon and Robert Hall and Spurgeon the Incomparable, preachers all. They gave England Andrew Fuller, in whose home was formed (in 1792) the English Baptist Missionary Society and William Carey, the father of modern missions."

Coming to America, the Baptists were the authors of civil and religious liberty, and through Roger Williams, and Dr. John Clarke, they established the first free state among the colonies, and the first city, Providence, Rhode Island, in which there was absolute liberty of conscience and freedom of speech. They were loyal soldiers during the American Revolution and this author states that some observers have declared there was not a Baptist Tory in America when King George sent his minions here to hold the thirteen colonies in subjugation to the British crown.

Not only is this so, but the Baptists were the authors of the First Amendment to the Federal Constitution. Our author gives a lucid account of those historic days as follows:

The States were jealous of one another, dubious of centralized Federal power. Finally, Massachusetts and Virginia became the pivotal states in the fight; they must pass it, or the whole thing would be lost. Massachusetts fell into line with any early election and that left Virginia. Now Madison was running for the state legislature of Virginia against a Baptist Elder, John Leland, in Orange County. Madison's presence in that body was necessary to ratify the Constitution and Madison was beaten before the election! Orange was overwhelmingly Baptist; Madison hadn't a chance. Leland knew that. He also knew that without Madison's golden voice and political influence, there would be no Constitution. So, with victory already in his hand, he dropped out of the race and gave Madison an open road. The rest is history. We call James Madison the "Father of the Constitution." But is he? What shall we do with Elder Leland? Meanwhile Baptists everywhere kept talking about that

Amendment. A General Committee of the Baptists in Virginia met in 1788 to discuss "whether the new Constitution . . . made sufficient provision for the secure enjoyment of religious liberty." They talked it over among themselves and they talked it over with Mr. Madison, and they sent a delegation up to talk it over with Mr. Washington, who was now President Washington. Their reception was cordial, sympathetic. So sympathetic that the Congress, urged on by the President, made it their first business to consider what the Baptists had to say. The first line of the first Amendment, therefore, reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

III

I COULD go on writing about this remarkable book until I had written another book, but have only space for one other incident given by our author, which we need to hold sacredly in our hearts in this time when "America is in peril." Two Baptist preachers, William Weber and Joseph Anthony, were locked up in Chesterfield County jail and told to keep quiet. They preached through the bars of their cells to crowds in the streets outside. John Waller, Louis Craig and James Childs were mobbed and brought into court, where a wild-eyed prosecuting attorney cried above the hubbub, 'May it please your worship these men are great disturbers of the peace; they cannot meet a man upon the road, but they must ram a text of Scripture down his throat!' It looked bad for the defendants. Fifty miles away, a young Scotch-American lawyer named Patrick Henry (a good Episcopalian) heard of it, turned red to the roots of his hair, saddled his horse and galloped into town. Waving the indictment above his head in a fury wilder than that of the prosecuting attorney, he roared, 'For preaching the gospel of God! Great God! Great God!! Great God!!!' (He said the same thing, years later, in a slightly different phrase; 'Give me liberty, or give me death.') The preachers were acquitted."

To students of ecclesiastical history SEE THESE BANNERS GO will be a distinct help and blessing. The author's story of the Baptists is worth infinitely more than the price of the book.

Destiny at Death

"WHERE does the spirit go at death?" Does the Bible answer this question? Many good people who do not accept the doctrine of a purgatory, do believe in an intermediate state between death and the judgment.

In Luke 16:19-31, Jesus tells us that the impenitent, the lost, go to torment and are thoroughly conscious of surrounding and suffering. If this be not eternal destiny there are necessarily two places of torment.

In Luke 23:43, we learn Jesus and the penitent thief went to Paradise on the day of crucifixion. Naturally enough comes the question, Where is Paradise? In 1 Cor. 12:24, Paul tells us that Paradise is the third heaven. When Bible teaching is not the issue, it is conceded that first heaven is where birds fly and clouds move, second heaven is where the stars appear, and the third heaven is with God. But that does not settle our question. In Revelation 2:7, we are told that the tree of life is in the Paradise of God; and in Revelation 22:1-5, we learn that the tree of life is on both sides of the river of life, and that the river of life comes out from the Throne of God and the Lamb. Thus Scripture teaches that Paradise is heaven, and this is where Christ and the penitent thief went on the day of crucifixion.

Those who believe in an intermediate state use John 20:17 as an argument for it; where Jesus said to Mary, "Touch me not, for I am not yet ascended unto the Father." This was after the resurrection. But as a matter of fact Jesus never forbid being touched, but He did invite the disciples to touch Him and to handle Him (See John 20:27; Luke 24:39). The word "touch" was possibly put there to fit a certain

creed about A. D. 1611. The word Jesus used means "to lay hold of, or to cling to." Mary had just said to Jesus, (thinking He was the gardner), "Show me His body and I will take it away." So Jesus said to Mary, "Do not cling to me," go and tell the news. Mary went and told the disciples that she had seen the Lord. The Bible has answered the question. The spirit goes to its eternal destiny at death. Wherefore comfort one another with these things" (1 Thes. 4:18).

Phenix City, Ala.

C. N. JAMES

Ben F. Mitchell Ordained to Gospel Ministry

AT THE request of the Bethany Baptist Church of Warren County, Kentucky, E. F. Estes, Pastor of the West Broadway Church, Louisville, called a council for the examination of Brother Mitchell for the gospel ministry. The following brethren were members of the council: A. K. Wright, W. M. Bostick, S. F. Dowis, T. J. Barksdale and E. F. Estes. After thorough examination the council recommended his ordination.

On Wednesday, June 10, 1936 at 7:45 P. M., the West Broadway Baptist Church ordained Ben. F. Mitchell to the Gospel ministry. The ordination sermon was preached by his former pastor, E. F. Estes. S. F. Dowis, who baptized Brother Mitchell several years ago in Georgia, delivered the charge and presented the Bible, followed by the ordaining prayer and the laying on of hands. The service was concluded by the benediction given by Brother Ben. F. Mitchell.

E. F. ESTES,

Louisville, Ky.

Chairman of the Council
MALCOLM KNIGHT,
Secreaary of the Council

DR. W. O. CARVER'S FORTY YEARS OF SERVICE

(Continued from Page 6.)

he is without a peer, as a teacher he is superb, as a preacher he is always captivating and compelling: Revered and honored by his students, feared by those small souls who major in muck-raking, respected by all who have touched lives with him, he is to his colleagues 'A Brother Beloved,' a comrade, a friend.

"Hence, as a slight token of our love, esteem and fellowship, we your colleagues, wish to present this;—this, which suggests to us your 'sterling' qualities, this which voices for us an 'untarnished' affection that will continue to shine with increasing brightness. God bless you, 'Brother Beloved,' and may you live and serve another forty years here. I hope you will!"

The Calvary Baptist Church, Louisville, on last Sunday observed the twenty-fifth anniversary of their pastor, Dr. T. J. Barksdale with appropriate homecoming exercises. Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, preached at the 11:00 o'clock service and Dr. Barksdale preached himself at the evening service. Despite the extremely hot weather the Calvary Baptist Church had the largest crowd they have had for a long time. One of the members, on behalf of the Calvary Church, presented Dr. Barksdale with a box, which it was later found, contained twenty new silver dollars—one for each year of his work with Calvary.

Evangelist Arthur Fox, of Morristown, Tenn., and his son, Paul Fox, Singer and student in the Southern Baptist Theological Seminary, Louisville, have just closed their second revival with Dr. T. W. Young and the First Baptist Church of Corinth, Miss. Dr. Young has been in that location for the last fifteen years. The Fox Evangelists next went to Holly Springs, Miss., for two weeks with the First Church, of that city, where R. A. Morris is pastor. There were more conversions than at the last seven annual revivals combined.

LONG RUN ASSOCIATIONAL TRAINING UNION RALLY

The Long Run Associational Training Union Rally will be held at the Walnut Street Baptist Church on Sunday, July 19 at 2:30 P. M.



Dr. Clay I. Hudson

Dr. Clay I Hudson, Associate South-wide Training Union Secretary of the Training Union Department of the Sunday School Board, Nashville, Tenn. will be the special speaker.

Dr. Hudson is an attractive, helpful speaker. All are urged to attend this meeting.

LEXINGTON PASTOR IN WEST VAN LEAR

T. C. Ecton, Pastor, Calvary Church, Lexington, Ky.

I have just participated in some meetings at West Van Lear, Johnson County, Ky. West Van Lear is a few miles from Paintsville. The people of Van Lear are mostly engaged in the mining business. About 450 people live in this village. Our Baptist church there has about thirty-five members, about twenty active members constituting the active and spiritual force.

The ten days were spent in conducting a D. V. B. S. There was an average of seventy pupils in the school.

We had a Bible Conference every day. Each evening I devoted thirty minutes to a Bible lecture on Palestine, using slides that I obtained while abroad. Then we closed the day with an evangelistic message. Our congregations were large, filling the church house. More than half of the congregations at each service were unsaved people.

We had many happy converts. We had large numbers for prayer, and many rededications to God. We were called home to Lexington for two funerals two days before the meetings closed. The pastor was to continue the meetings and baptize the converts on Sunday.

The people were very kind and appreciative. Miss Annie Allen, our State worker, assisted in the meetings. She is one of our choice workers in the mountains. E. H. Dutton, one of our members at Calvary Church, led the singing, and was a great help in the work. I was entertained in the home of Bert Watkins, and Mr. Dutton was in the home of another Mr. Watkins. The singer and I served during the meetings and paid our expenses.

We have many needy fields in the mountains, and I think that we could do no better service than to offer our free service through our State Board to these needy fields.

Rev. H. A. Hillaker is the new pastor at West Van Lear, and has just arrived on the field. He and his good wife are loved by the people, and they are taking hold of the work in a great way. They have a little son who adds much to the interest of the family.

We had many difficulties and hindrances to the meeting. The weather was hot and dry, water scarce, no street lights, bad sidewalks, and dusty roads, three saloons, and much drinking. But our God gave us great victory over all adversaries. I am glad that this pastor and my church had a part in evangelizing Kentucky.

Pastor Floyd Montgomery, of Mt. Olivet, Ky., has accepted the call to the Baptist Church at Warsaw, Ky., and moved on his new field on July 13.

Executive Secretary Thomas J. Watts says: the following rather startling information concerning denominational pensions in Great Britain was given him by Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance during his recent visit to this Country: "The Baptist Churches of Great Britain and Ireland pay one-half of the cost of their ministers' pensions while the ministers pay the other half." I asked him, "how many churches in your country are doing this." He replied, "why, all of them." He seeing my astonishment, added, "and what is more, the churches

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do not cease making their payments when they become pastorless, but continue these payments during the interim." If all of the Baptist Churches of Great Britain and Ireland have recognized their obligation to their ministers in this way, surely thousands of Southern Baptist churches should and can do likewise. It doesn't seem to be an unreasonable thing among British Baptists for the Churches to do this. It should seem entirely reasonable among Southern Baptists for their churches to do it.

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

Upper Cumberland Organizes

Brother F. D. Perkins writes that their Association has organized for Sunday-school work. Mr. J. D. Brown of Wallins. was elected Superintendent, Rev. J. D. Lundy, Associate Superintendent and Miss Mattie Burkett, Secretary. Other officers will be selected within a month.

Lincoln Association Organizes

Lincoln County has organized a Baptist Sunday School Association with Rev. L. B. Snider, Superintendent. Soon the other officers are to be elected.

Mt. Zion Organizes Sunday-schools

Missionary M. R. Lovett has organized three Sunday-schools, reports Associational Superintendent Dr. Ralph S. Voris. No better work can be done.

Ashland, First Has V. B. S.

Without a pastor the First Baptist Church is conducting a Vacation Bible School. Brother L. W. Martin is leading. Dr. Herring served so well that the work goes right on after he has moved to another field.

A Word About the Associations

We are giving a paragraph about each of the Associations showing the number of awards and the number of Standard Sunday-schools over a period of ten years beginning with 1926 and closing with 1935. We are also giving the increase or decrease in enrollment for a period of four years. We would like for you carefully to examine the statement about your Association and see whether your church and Association is doing what it should in ministry to the people in your midst. Our goals for 25,000 increase in enrollment could be reached between now and the close of the Associational year if we will get this matter on our hearts.

Our training work offers a challenge also. How our people do need to study our books! Then every last school, whether in country or city, should use the Standard as a Program of Work.

Allen Association—Of the twenty-six churches one of them had 220 awards and that one was Standard. The enrollment showed an increase of forty-one.

Baptist Association—Eleven of the fifteen churches had 808 awards and five were Standard. No schools have become Standard this year.

Barren River Association—Of the forty-two churches only one had

awards. The enrollment increased 401. No schools are Standard.

Bell County—Twenty-three of the sixty-five churches had 896 awards. The enrollment increased 1,816. Four schools were Standard with one qualifying this year.

Bethel Association—Ten of the twenty churches had 645 awards during the ten years and during the past ten years one School attained the Standard. The enrollment increased by fourteen in four years.

Blackford—Four of twenty churches had twenty awards and there were no Standard Schools. Eighty was the increase in enrollment in four years.

Blood River—Twenty-two of the thirty-seven churches reported 590 awards. One School was Standard. The enrollment showed a loss of 182.

Boone's Creek—The enrollment increase was 848, and twelve of the twenty-three churches had 839 awards. Three schools were Standard with one qualifying thus far this year.

Booneville—Three of the twenty-five churches had seventy-two awards, no schools were Standard and the enrollment showed an increase of 669.

Bracken—Seventeen of the thirty churches had 372 awards and one school was Standard and this one has qualified for this year. The enrollment showed a loss of 132.

Breckenridge—This is another Association that revealed a loss in enrollment, the loss being 138. One school was Standard but none have qualified this year.

Caldwell—Another loss is reported here in enrollment, the loss being 231. Seven churches had 233 awards and no schools were Standard.

Campbell—A gain of 829 was shown in enrollment. The twenty churches had 1,325 awards. Ten schools were Standard with three having qualified this year.

Central—Five of the twelve churches had seventy-eight awards and one school was Standard. The enrollment increase was 192.

Christian—Twenty-two of the twenty-seven churches had 971 awards, and one school was Standard one year. The enrollment increase was 519.

Crittenden—Nineteen of the twenty churches had 557 awards and nine schools were Standard. The enrollment had an increase of 116.


Daviess-McLean—Thirty of the forty-seven churches had 3,049 awards, nine schools became Standard and the enrollment increased by 497.

East Lynn—Three of the thirteen churches had ten awards, no schools were Standard and the enrollment increase was 299.

East Union—Twenty-one of the twenty-six churches had 1,123 awards, five schools were Standard with two of them qualifying this year and the enrollment showed a decrease of 284.

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We are sure the figures for this year will make up this loss. The campaigns since the figures were made up last year likely added more than that number.

Edmonson—Six of these sixteen churches had seventy-four awards and no Standard Schools. The enrollment increase was 315.

Elkhorn (Both)—These two Associations had an increase in enrollment of 233 and twenty-nine of the forty-five churches had 4,279 awards. Eleven schools were Standard with two of them applying this year.


SUNDAY SCHOOL ATTENDANCE

July 5, 1936

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

Louisville, Walnut St.	825
Owensboro, First	677
Newport, First	629
Mayfield, First	526
Louisville, Ninth and O	489
Frankfort, First	450
Murray, First	440
Princeton, First	435
Harrodsburg	417
Danville, Lexington Ave.	412
Louisville, West Broadway	411
Somerset, First	401
Lexington, Calvary	367
Elizabethtown, Severns Valley	313
Jellico, Tenn., First	300
Fulton, First	298
Louisville, Baptist Temple	283
Louisville, Victory Memorial	283
Louisville, Third Avenue	242
London	237
Pineville, First	225
Shepherdsville	209
Burnside, First	201

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SPOTTSVILLE BAPTISTS ENTER NEW BUILDING

Members of the Spottsville Baptist Church have much to be thankful for these days. The Lord has been leading and a great victory has been won.

It was about four years ago that this little group of Baptists decided to build a new house of worship. Some said it couldn't be done. Others said it was foolish to try. Times were hard, many were out of work, and not a single member of the church had wealth. After earnest prayer the work was begun under the leadership of the pastor, Eld. W. W. Schwerdtfeger. God saw fit to call him home shortly after the plans were formulated and a pastorless people faced a seemingly impossible task. After a while the church called the writer to be the pastor and he is now beginning his third year as pastor. Sometimes the going has been rough—there have been hills that were difficult to climb—but through it all the Holy Spirit has led.

The new church is now in use. The first services were held on Sunday, June 21, and were preceded by a season of prayer with nearly every member taking part. Some would not think the new building pretty but to us it is the most beautiful in the Association. Built of concrete blocks it occupies a conspicuous place in this little village of about 300 inhabitants. There is still much to be done when funds are available. We have steered clear of a building-debt, and the church has been built on the "pay-as-you-go" basis. There is no debt of any kind. When further improvements are completed we are to have Dr. C. M. Thompson, our beloved state worker, in the dedication service.

On June 22 we began a ten-day evangelistic campaign and again the Lord has led. Pastor L. G. Frey, of Jackson, Tenn., was with the church for the fifth consecutive year and the song services were led by the pastor. The visible results were fifteen reconsecrations and eighteen additions to the church, eleven being by baptism. Since the new building was begun about sixty have been received into the fellowship of the church and the membership is now 144. Last Sunday, we had 142 in Sunday-school. During the year the church moved up to half-time preaching and within another year the church will be "full-time." Some may wonder how the church has secured its finances. The tithe is the way. Of the twenty members who are trying it not one has found it impractical, burdensome, or unfair.

Brother Schwerdtfeger was a great Christian gentleman and a faithful preacher of the Word. In the hearts of these people he will ever live as his influence for good exceeded all bounds. I could not help but think as the church doors swung open for the first time how he would have rejoiced in the achieve-

ment of his church,—the church that ordained him fifty-one years ago and afterwards called him as pastor. He was preaching twenty-seven years before I was born. It humbles me when I realize that the church called me to follow him.

Spottsville is on Green River in Henderson county near the Daviess County line, and is on U. S. Highway 60. Visitors will always find a warm welcome, and if any one reading this is ever down this way we will appreciate a visit.

EDWIN E. DEUSNER, Pastor,
Spottsville Baptist Church.

DR. LEE REVIVALIST IN FULTON MEETING WITH PASTOR WOODROW FULLER

Dear Dr. Masters: I want to report the fine meeting we have just had in our church. Rev. Howard Bennett led the singing and did it to the glory of the Lord.

Dr. R. G. Lee, of Memphis preached twice daily. We had the largest crowds the church has had during my pastorate. In fact we had to turn people away part of the time because there was no room for them in the auditorium.

Dr. Lee preached the real gospel of our Christ. Our people are fully assured that the Gospel is the power of God unto Salvation. We had forty-eight additions. Thirty-three came on profession of faith for baptism.

The church has been revived and strengthened. We thank God for the coming of Dr. Lee. I feel that this church will always be stronger in the Lord because of his faithful ministry during these recent days.

We are expecting you here in October when the West Kentucky Association meets with our church.

Fulton, Ky. WOODROW FULLER,

Our Dead

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

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

MRS. SARAH FRANCES KELLY

By request I write in memory of Mrs. Sarah Frances Kelly, wife of William Kelly who died at her home near Campbellsburg, Ky., June 11, 1936.

She was eighty-two years of age. She leaves one son, L. P. Kelly; one daughter, Mrs. G. H. Pendleton; one sister, Mrs. Alice Foster, all of Campbellsburg. One brother Dr. J. T. Sutton and a host of relatives and friends to mourn her loss.

She united with the church some fifty years ago, and was the oldest member of Providence Baptist Church at the time of her death.

She loved to visit the sick and will be greatly missed in the community, as well as in her church and her home.

Her funeral was conducted by her pastor, Rev. E. W. Simpson to a large congregation and she was laid to rest beside her husband, William Kelly in the little church yard at Sulphur Fork.

MRS. INEZ STATEN,
Campbellsburg, Ky.

MRS. JOSEPH L. HENDRIX

Whereas on May 28, 1936, God in His infinite wisdom called from our midst Mrs. Joseph L. Hendrix, a devoted member of the Glencoe Baptist Church.

Therefore, be it resolved:

First, That we thank God for her life that manifested that spirit of humility and simplicity, that characterized the life of our Lord and Master.

Second, That in her passing the church and W. M. S. lost one of their faithful and beloved members.

Third, That we extend our sympathy to her loved ones.

MRS. W. SNYDER,

MRS. E. H. KEMPER,

MRS. W. T. ELLIS,

MRS. K. C. DORMAN, Com.,
Glencoe, Ky.

MRS. ZELA W. DEATHERAGE

God in His infinite wisdom and tender mercy saw fit to take from her earthly abode the spirit of our dearly beloved sister, Mrs. Zela Williams Deatherage, on June 3, 1936, her soul having gone to dwell in the house not made with hands, eternal in the heavens.

For forty-five years she was a member of Tates Creek Baptist Church. At the time of her death she was Clerk, organist, Junior Sunday-school teacher, and house keeper. Her beautiful life with its graciousness and gentleness of manner, sympathetic understanding of the problems of others, were dedicated without reserve to her church, her fellowman, and most of all to God and His service.

We shall cherish her memory as the years go by and strive to continue to profit by the devoted example that she set before us.

In her going the church has lost a loyal, faithful, consecrated, earnest, sincere and devoted member. Her family, which consists of an aged mother, eighty-four, husband and son, a devoted daughter, a loving, helpful, co-operative and dutiful wife and mother. The community one of its most useful and respected citizens.

Perhaps never were the words of Paul more fitting, "For me to live is Christ, to die is gain." She enjoyed living and seeing her Lord. At her death she had a beautiful hope of heaven, its joys and blessings.

MISS BETTY SHEARE,

MISS SOPHIA BRUMFIELD,

R. W. HEFLIN, Pastor,

Winchester, Ky.

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DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
July		
29-30	Simpson County	Cedar Grove.
29-30	Blackford, Mt. Eden, 5 miles South of Hawesville.	
August		
5-6	Rockcastle Co., Poplar Grove	
5-6	Liberty, Cedar Grove.	
5-6	Gasper 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.	
11-12	South Kentucky, Rocky Ford, Ellisburg.	
12-13	Logan County, Beechland.	
12-13	Ohio County, Beaver Dam	
13-14	Crittenden, Pleasant Ridge.	
13-15	North Concord, near Barbourville.	
13-15	North Concord, Liberty, Three miles from Artemus.	
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.	
19-20	Franklin, Evergreen, Clark Co.	
25-26	Muhlenburg, Bethlehem.	
26-27	Tates Creek, Bates 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 County, Hensley Chapel, 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., Elk Spring Valley.	
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, Rockcastle 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

Christian County
Greenup
Jackson County
McCreary County
Old Bethel
South Concord
Union
Whites Run

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

Executive Secretary Thomas J. Watts passes on to Southern Baptists the following paragraphs from a recent letter received from the Rev. M. E. Aubrey, M.A., General Secretary of the Baptist Union of Great Britain and Ireland, London: "The most surprising thing is that whatever a minister's stipend is he pays 2½% on it, while his church pays another 2½%, but whether his stipend is a large one or a small one, the benefit to which he is entitled is exactly the same. This arrangement was made definitely at the request of our better paid ministers, who were anxious in this way to give some expression to the Brotherhood that binds our ministry. I may say that the scheme is working very well and practically all of our ministers are in it. Already it has proved an incalculable boon to our ministers and to our ministers' widows. Of course, we hope that in time the fund will grow and the benefits will increase, but this was a first step." Here is Brotherhood for you in the Baptist Ministry. It is a further advanced Brotherhood than Southern Baptists would care to practice, but Southern Baptists have not yet learned to appreciate the Brotherhood idea wrapped up in their own denominational pension plans. They are rather

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severely individualistic. We must come to the Brotherhood idea in our thinking before we can get far in the matter of denominational pensions.

EPOCHAL DAY AT EASTERN PARKWAY

(Continued from Page 5.)

In the thirty-eight years of the church's life, there have been ten called into the ministry from Eastern Parkway Church. There may have been others, but the names of the following are known: W. D. Bell, Thomas C. Duke, W. S. Shearer, J. O. Cully, Ralph B. Flood, Jesse Farris, George W. Cummins, A. L. Roman, P. Stanley Cundiff, and George E. Spann, the latter four in the past three or four years. Practically every one of these is in active service. Rev. W. D. Bell, the first to be ordained, died early this year. Rev. Geo. W. Cummins was the last ordained, about a year ago.

The history and growth of this church has been remarkable. Rev. A. N. Whittinghill, a cousin of Dr. D. G. Whittinghill, our Baptist representative in Rome, was conducting a tent meeting in the Spring of 1898 at Lynn St. and Flat Lick Road (now Bradley Avenue). He procured the signatures of practically all the Baptists of the community, and presented a petition to the State Board for help in locating a church on this field.

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In May, 1898, East Meade Mission was organized and Rev. A. N. Whittinghill was secured for its pastor.

W. B. Fulkerson, John Bennett, R. L. Bennett and G. W. Patterson were elected as deacons. Brother Fulkerson was elected Treasurer and Brother Patterson as Church Clerk. W. A. Hougland, Dr. R. I. Kerr and J. C. Bloyd were the first trustees.

One month later the Sunday-school was organized, with Brother W. D. Bell as Superintendent and C. D. Bruner as Secretary. The school had fifty-eight pupils and five teachers. It is interesting to note that the present school has exactly as many officers and teachers as there were in the whole school in its beginning, while its enrolment at present is 900.

An old store building at Preston and "F" (now Atwood) Street, was the first building. Later, two lots furnished a location for the mission, on Atwood Street. Deed to the building was made to East Baptist Church, Chestnut Street near Preston.

Under the pastorate of Brother W. L. Shearer, East Meade Mission became East Meade Baptist Church, an independent church, relieving East Church of further support.

East Meade Baptist Church carried on here until 1915, when during the pastorate of Brother B. T. Kimbrough the new location was purchased on Eastern Parkway at Bradley Avenue.

The church name was then changed to Eastern Parkway Baptist Church. For several years the present building has been inadequate for the needs of the community, and members and friends are earnestly praying now for the completion of the auditorium and remodeling of the present educational building in the next one or two years. Ex-soldiers of the church have already started a "nest egg" for this fund from their tithes from the bonus.

One of the best friends that this church ever had was Brother Junius Caldwell. Along with Scott Duncan, Sr., W. P. Hall, R. Lindsey Ireland, Byron D. Rivers, and Roy L. Carter, he gave material assistance to the church in financial matters, and the influence and help of these men did much to bring this church through earlier trying days.

Dr. J. P. Jenkins, Executive Secretary of Long Run Association at that time, who supplied the pulpit several months in 1926, led in a general effort in the church and the association to reduce the debt. During this time, and especially during the pastorate of Brother J. T. Grizzle, great strides were made in this regard. It is worthy of note that the church carried on right through the depression, paying her bills and paring away at the debt until at last it was free.

The future of Eastern Parkway Church is challenging. Located in the

What About That Letter?

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That letter will reveal the measure of the obedience of your church to His "Go Ye Into All the World."

The Record will be painful and humiliating if no one has pressed the claims of missions on the membership. Pastor, Deacon, give this letter your immediate attention. Say to the Savior:

Master, you can depend on me. I'll see that my church reports to the Association this year, a contribution to the Great Co-operative Program.

Send the money promptly to

C. M. THOMPSON, General Secretary-Treasurer, Louisville, Ky.

midst of some 10,000 to 12,000 people, at least 3,000 of whom are of Baptist preference, and in a community growing by leaps and bounds in a beautiful section of the city, the future is as "bright as the promises of God."

No longer is it a weak, struggling, disorganized church, but for years now it has been becoming a great spiritual force in the community. One of the instances of this fact is that four of its young men have entered the ministry in the past four years. It is a challenge to Baptists to know that there are no Methodist, Presbyterian, Episcopal or Disciple Churches in the whole community. This leaves the field wide open to Baptists so far as most of the leading denominations are concerned.

There are hundreds of unenlisted Baptist church members, other hundreds of Baptist prospects, and other hundreds of unsaved in Eastern Parkway community, besides the number, approaching the 950 mark, in her own membership. New Baptists in the community are coming into the church rapidly, gradually changing the complexion of both the membership and the leadership of the church.

The church is now one of the half-dozen largest in the association, the Sunday-school one of the half-dozen largest also, and the Baptist Training Union one of the half-dozen largest in the state.

So Eastern Parkway faces the future. Her past has been one of small beginnings and struggle upward to spiritual triumph, her present is one pregnant with moral and spiritual challenge, and her future in the hearts of the people and the hands of God.

Prof. Rollin Thomas Chafer has announced in the April-June issue of Bibliotheca Sacra that the name of "Evangelical Theological College," of Dallas, Texas, will be changed to "Dallas Theological Seminary, and Graduate School of Theology," as soon as the charter changes are completed.

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Mrs. L. W. Martin, Missionary in the Mountains of Kentucky

Estelle Snyder Martin was born in Jellico, Tenn., March 15, 1903. She was educated in Jellico public schools and Georgetown College (A.B.) 1925. She was converted when thirteen years of age under the ministry of Rev. J. E. Martin, and joined the First Baptist Church of Jellico. During college days she volunteered for foreign mission service and while waiting for appointment taught two years in High School and one year in a Junior College. She was married to L. W. Martin, August 23, 1928, and together they applied for appointment to China. When told that no missionaries were being appointed, she turned with him to the mountains for a mission task, teaching in the mining camps, and aiding the work in every way possible. They have three children. —"The Missionaries of the Home Mission Board.

New Members of Intercessory League

The following have recently joined our Intercessory League:

Mrs. Garfield Freeman, Harrodsburg; Mrs. Elizabeth Jones, Mrs. Margaret Conley, Dayton; Mrs. Chas. J. Stovall, Cincinnati, Ohio; Mrs. Elizabeth Glazier, Mrs. John Griefe, Mrs. Carrie Roberts, Bellevue; Mrs. Virginia McClain, Mrs. Violet Johnson, Mrs. Quitman Moss, Mrs. R. M. Cantrell, Mrs. R. H. Lovell, Fulton; Mrs. J. M. Reed, Mrs. Minnie English, Mrs. Kate Houseman, Mrs.

Mary Maynard, Mrs. Johnnie Dyson, Paducah; Mrs. Fannie Cleveland, Lexington; Mrs. Geo. Parks, Ashland; Mrs. E. L. Walker, Mrs. Alcy Kidd, Corbin.

Mt. Vernon School of Missions

Your Corresponding Secretary spent a delightful week in a School of Missions with Rev. E. S. Gaylor and his church at Mt. Vernon last week. In spite of the extreme dust and other problems, caused by the drouth, we had splendid attendance. There was an adult class, studying Mrs. Lockett's very interesting new book, "Basil Lee Lockett," with an attendance ranging from nineteen to twenty-nine. Five classes of young people also took books on Africa and made excellent records. The R. A. boys won the banner every evening for having the largest percent of their regular members present. Not a teacher was absent or tardy during the week, and all spent much time in preparation of the interesting lesson. A good offering was taken each evening. All over the bare expenses of the School will go to Missions. The average attendance was eighty-one.

Mr. Gaylor, who came to the ministry from the business world, is doing an excellent work at Mt. Vernon. His work is exceptionally well organized, his plans well worked out, records well kept and every member of the church has an assigned task, that is each one who is willing to work, and most of them are with such a splendid leader.

Mrs. Gaylor is president of the W. M. S. and with her husband's enthusiastic co-operation, she is leading the women in a great way. The chairman of each W. M. S. committee has prepared an attractive poster, depicting the work of that committee, and these are displayed in a prominent place, thus keeping the work constantly before the entire congregation.

We shall expect to hear great things from this church.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Last Call For State Y. W. A. Camp

The all-important days of the year for Y. W. A's—the Camp days,—are close at hand,—July 27 through 31. Remember the cost is \$8.00 for the week. Send your names right away to the State W. M. U. Office, 205 E. Chestnut St., Louisville, Ky.

Baptist Boys' Camp

June days mean Kentucky Baptist Boys' Camp to many. One hundred and ninety-one boys from all points of Kentucky gathered at Clear Creek Mt. Springs, for this annual eight day camp, with Mr. L. O. Griffith, as Director.

No finer group of boys could be found,—ready for worship, for study, for play, not a slacker in the crowd.

The early morning bugle found them up and ready for formation, flag raising, exercises and worship, before the breakfast hour.

Mr. Judson Jackson, Brazil, fascinated, thrilled and challenged as he led them in their morning mission hour. The way of salvation was made plain in the Bible study, led by their Director. Hearts were ready to respond to the uplifting messages brought by Mr. Mar-



Miss Pearle Bourne, Associate Young People's Leader of the South, will be one of our speakers at the State Y. W. A. Camp, July 27-31.

vin Adams. In response, more than twenty boys made profession of faith, with forty-nine Christian boys definitely giving themselves for Christian work. Two boys attained the rank of Royal Ambassador, several others passing lower ranks.

Homesickness was kept away as Mr. Carl Jordan, North Carolina, led the singing, teaching the boys several new choruses, and bringing hearty laughter and good times through the extra activity period each twilight hour.

Camp would not be complete without William Harris, our Cherokee Indian boy, North Carolina. William is not only talented in athletics and drawing, but stirred the boys to deeper thinking as he talked to them. A real spirit of friendliness and helpfulness has been established between our Kentucky boys and our Indian friends of the Homeland.

Mr. Lewis Martin, of the Home Mission Board, was with us as Assistant Camp Director again. The boys were happy to express their appreciation of Mr. and Mrs. Martin through their gift of \$22.00 toward the "Martin Trailer," thus to share in the mountain work which this couple is doing so splendidly.

Twenty-five leaders, pastors and others, gave of their time to help our boys learn to live, play, work and study Christ-like.

We are proud of our boys and the record they made. Dolphus Duvall, Louisville Baptist Orphans' Home, rated as highest point man in the entire camp. We are happy to welcome Eugene Heamdon as our new Ambassador-in-chief, of the Beagle Chapter of Royal Ambassadors in Kentucky.

Already plans have been started for the Camp in 1937. Help us make it the best and largest camp in our history. We are counting on you.

BETTY MILLER,
W. M. U. Representative at Camp.

SHOWERS INSTALLED AT CLEAR CREEK

The management of Clear Creek Mountain Springs feels sure that the Y. W. A. girls who contemplate coming to their Camp July 27 to 31 will be glad to know that the Shower baths at Holly Hall will be ready for use.

The Mountain Preachers School is now in its second week and has enrolled sixty-eight men.

L. C. KELLY,
Pineville, Ky.

SOUTH CAROLINA PASTOR IN KENTUCKY

We have just closed, last Sunday evening, a series of revival services that meant a great deal to our church. Great numbers of people were reached in these services. It was my joy to baptize thirty last Wednesday night who accepted Christ and united with our church. Seven came by letter.

Rev. J. T. Brown, of Saluda, S. C., did the preaching in a great way. Our people appreciated the fine, earnest, plain and attractive way in which this good pastor brought the messages from day to day. Dr. John G. Dickson, Eminence, Ky., directed the singing. We have never had a better helper. They are among the best and the safest in a meeting.

The pastor and his family will leave next week for Arkansas. We plan to spend the rest of the month in Arkansas and in South Carolina. The following brethren will preach while we are away: Rev. W. R. Hamilton, Louisville; J. R. Flynn, Eddyville; and J. G. Dickson, Eminence. Our work looks more encouraging than ever. We believe we can expect people to unite with our church all along in our services.

J. G. COTHRAN,
Princeton, Ky.

Fellowship Tidings

Pastor John W. Clark, at Sparta, Ga., is just completing his first year in that fine church, of which the lamented Dr. E. J. Forrester was pastor until his death. Brother Clark is an appreciated

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subscriber to the Western Recorder, as are many of our ministers throughout the South.

Dr. C. Sylvester Green has resigned the care of the Grove Avenue Church, Richmond, Va., in order to become President of Coker College, Hartsville, S. C.

Dr. W. C. James has resigned as pastor of the First Church of Williamsburg, Va., and is moving with Mrs. James to Richmond, Va., where they make their home.

Pastor Charles F. Hinds, of Tunica, Miss., sends us his subscription for three years, and writes: "I appreciate the paper more than I can tell you. As you know Kentucky is my native State, and I have been down in Mississippi eleven years this past Sunday. The First Church of Tunica has only one more payment to make on its building. The membership has doubled in the years that have passed. Our plan is to visit Kentucky the latter part of July and the first of August. As you know, my parents live in Louisville, and Mrs. Hinds' parents live at Danville."

Pastor J. B. Smith has moved from Mackville, Ky., to Ackerman, Miss. In asking us to change his address on our mailing list, he writes: "We moved from Mackville, Ky., on July 3. We left a noble people who responded to everything we ever urged them to do, and that is unusual. We appreciate the people at Mackville. When we left the church presented us with a very expensive Bible, and with a beautiful bedspread, a table spread and twelve napkins. On arriving in Ackerman, Miss., we found a large pantry stocked with everything good to eat. The new work we are taking up is very encouraging."

The Watchman-Examiner tells the story of a representative from the advertising department of a brewery approaching "Babe" Ruth, of baseball fame, asking him for a picture with a beer bottle in his hand. He replied, "No, I have autographed too many baseballs for the boys of America to think

of helping advertise the sale of beer. Many of these boys regard me as a hero, and I'll not do anything to lessen their esteem of me." The Watchman-Examiner then comments: "We with the newspapers would have that much consideration for the boys." The newspapers are too busy trying to convince the brewers and distillers that they—the newspapers—are the best medium of display advertising—what with such competitors as billboards, street car cards, radio, magazines—ever to think of the damage they are doing to the characters of boys. A newspaper is "big business" and the advertising department must get it and get it first.

The Baptist Record of July 2 devotes space to an appreciation of Dr. W. A. McComb, of Flora, Miss., and who has reached the ripe age of seventy-six years. On his own he looks younger. The writer first knew Dr. McComb in his service for years as an evangelist of the Home Mission Board. He was invaluable in that service. But the major part of his life has been given to pastoral service and in independent evangelism. Dr. McComb has recently observed the fiftieth anniversary of his ordination. The Baptist Record publishes a picture of the venerable minister on the front page, and there are appreciative articles from a number of friends. Dr. McComb merits all the love and appreciation his brethren so gladly give him.

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Inabelle G. Coleman, Publicity Sec'y.

ADDITIONAL FACTS CONCERNING THE FOREIGN MISSION BOARD

Jessie Ruth Ford, Assistant Ex.-Sec'y.

Since the appearance of the statement written by L. Howard Jenkins, president of the Foreign Mission Board, regarding the serious falling off in our receipts, many questions have been asked as to the cause of this sudden loss. I shall attempt to answer as briefly as possible some questions.

Between the meeting of the Southern Baptist Convention and the present writing, there has come a sudden and decided change in our financial situation. When the financial report for the month of May was presented to the Board at its June meeting, it was revealed that the budget receipts were \$10,000 less than those of May a year ago. The cash on hand for current expenses was \$20,000 less than the cash on hand at the corresponding date of the previous year.

The monthly budget of the Foreign Mission Board averages about \$60,000. The expenditures for the month of May exceeded this monthly budget by \$20,000. This excess was brought about by the payment of several large items which had to be met in that particular month, such as quarterly interest of \$5,000; bill for auditing the books; return of fourteen missionaries to their fields; the unexpected return home of three missionary families due to illness; and exceedingly heavy foreign drafts during the month of May. All of these were expenses which had to be met at once and could not be distributed over a period of months.

All of the items mentioned above combined to run the expenditures for the month of May \$20,000 beyond the estimated budget.

The loss in receipts and the excess in budget expenditures have brought us face to face with a serious situation unless this downward trend is stopped at once. We have given our pledge to Southern Baptists that the debt of the Foreign Board would not be increased regardless of what might happen. This pledge we stand ready to fulfill.

Realizing that we could not break our agreement, we considered ways of reducing our anticipated expenditures for the next few months. After careful consideration as to the best means by which to avoid a probable deficit, the following course was decided upon:

First, to cancel all sailings for missionaries due to return in July. Second, to send out warning to those due to return in August and later, that unless receipts increased sufficiently to justify their return, all the August sailings would be cancelled. Third, to notify the twelve candidates for appointment in October, that unless the financial situation has improved decidedly by October first, the Board would not feel that it should add to its obligations by the appointment of additional missionaries.

Such are the facts. You will notice immediately that the three steps taken, effect very vitally the missionaries and those who expect to be appointed. Reservations made for five missionaries due to sail in July have already been cancelled. Thirty-nine are due to go back in August and about ten in September. Some have given up the homes which they rented during their furlough. Some have sent their freight to the coast. Steamer reservations for these missionaries have been made since last March, and now, at the last minute, through no fault of theirs, they are called upon to delay—to wait, who knows how long? Some of these missionaries hesitated long before coming home on furlough, for fear we would not send them back. Their hearts are distressed. The work is calling them; their over-burdened fellow-workers need them sorely, and the fields are white unto the harvest. What shall we do? We cannot return them without the money, and we cannot get the money unless Southern Baptists give it.

The drop of \$10,000 in current receipts during May is a most serious matter. What was the cause of this decline in receipts? Who was responsible for it? Is it fair to the missionaries now on furlough to make them pay the price of the failure of Southern Baptists to do their duty?

We know that deep down in their hearts, Southern Baptists love foreign missions, they have proved it time and time again; they love the missionaries, both home and foreign; they love the Lord. It is because of our confidence in this love of our people for the Master and His cause, that we lay before you the above situation, and plead with you to see to it that your offerings are such as will enable us not only to return these furloughed missionaries to their fields, but also to keep the regular work going that we may come to the end of the

year without a deficit in current expenses. The outcome rests with you.

A Bonus—God's Extra Goodness Gift

She is only an old Chinese grandmother of the South China Hakka farming people. During all of her life she has toiled in the fields and carried heavy loads on the end of her bamboo pole balanced on her shoulders. Her husband died when her first born, a son, was an infant.

Since her son has grown up, married and gone to the city to work, she and her daughter-in-law have had very heavy work to do. But with the increasing family of her son's, it had become necessary for him to go away to work to increase the family purse.

Then, one day the sudden and sad news came of his death. He had fallen from the top of a building that he was helping to construct. Dark and drab would have been these days for this little old grandmother, had she not known the love of God. A missionary had led her to know the Lord. Her heart was sad, but yet, there was hope and peace in her soul. She tried to explain to her grandchildren that their father had only gone to live with God until they should also some day go to join him, if they too would love God and live for Him.

Not long after the son's death, a stranger came to this humble little fatherless home where two widows comforted each other. He had brought to the old grandmother an insurance check for \$200. But the old woman could not understand. Finally, she said: "Oh, he was always a good son. This is his extra goodness to me. And I never expected such extra goodness at all."

To the Chinese pastor of her church she went immediately. "It is God who has been so kind as to put it into the heart of my son to leave for us this extra goodness. We want God to have half of it." And she gave unto God \$100 extra goodness gift—her bonus.

A little while ago many Southern Baptists received a bonus. It is their privilege also to give God a part even as this humble, little Chinese farm-woman did. She might have given a tithe and fulfilled God's command, since God does ask for only one-tenth of all that comes to one—salary, bonus, everything—but she did even more. She gave God on the fifty-fifty basis. How much of your bonus have you given God?

THE FIRESIDE

GLIMPSE OF THE NAVAJO INDIAN

In the northwestern part of New Mexico and the northeastern part of Arizona is a vast tract of land known as the Navajo Indian Reservation. On this vast acreage of desert land resides the Navajo Indian, one of the last tribes to succumb to the advances of civilization.

The lives of the Navajo [pronounced Na-va-ho.] are yet in many ways exceedingly primitive. Their culture is half barbaric and half civilized. As such they live, happy and contented, spending their lives at the occupation of stock raising, jewelry making and rug weaving.

For many moons (hundreds of years) they have lived such a primitive life, asking no one for help, depending entirely on their ability to exist and they have been successful until in recent years. Now, owing to the desire of the more progressive Indians and the Indian Agents the Indian comes in close contact with the business world of the white man. The result is, jewelry is made in quantity by machines and rugs are imitated by the whites. Living conditions are changed, highways lead into the reservation, bringing the Navajo in closer contact with the outside world. The imitation of his products by the whites is bringing down the price, and the stockraising, with a diminishing range, is working hardships on the Navajo.

The Navajo is an artist in making rugs and jewelry. He works slowly with the best material he can get. A Navajo jeweler wants pure massive silver for his work and decorates his jewelry with hand-ground turquoise. The silver and the blue stone make a beautiful combination of color in jewelry.

Squaws (the women) make the rugs. They dye the wool with vegetable colors, spin it by hand and weave it carefully and tightly into beautiful original designs. Very seldom are two rugs found alike.

The Navajo is a deeply religious person. His religion, however, is not built around a Man or a Personality as is the Christian religion, but around the earth, the sky, clouds, mountains, streams, storms, sun, moon and rocks. His religion, his mythology and inspiration for worship is more beautiful and plausible than that of either the ancient Romans or Greeks.

A Navajo does not pray by verbal communication with his god. He has many gods and his petitions and praises are rendered by intricate dances, involving much physical sacrifice and solemn ceremony. Every detail in his

life, every venture, every change of season, every storm is attended by a prayer, chant or dance.

The Indian dances are beautiful, yet weird, the chanting accompanying the dance is haunting but holds a fascinating charm. Dress regalia for a dance is many times hideous, at other times a costume of art. The dance and regalia must fit the occasion.

Every product of the Indian carries a message of his religion. The design on jewelry, on rugs, in sand paintings, is a symbol of an ancient legend.

In the rug (blanket, it is commonly called) you can perhaps, find many traces of a legend. When a legend is worked into a rug the rug is named after the legend, such as the "Messenger" rug, which carries the legend of how messages were carried to the gods. Medicine men would want to send a message to the gods; the messenger was called; he walked on this earth but to make the trip to the sky he must fly and to do this he must have wings—so wings he had, being half man and half bird. Two wings on each side of his body, between the arms and hips, made it possible for him to fly.

The Navajo lives in a very primitive dwelling and he calls his home a hogan. Hogans are made of logs covered with dirt; of willows and brush, and many times the hogan is only a sort of dug-out with skins as a roof.

In the hogan little conversation is held. In fact, the Navajo is a man of few words. The tribe has no written language and its vocabulary will not exceed four hundred and fifty words. Much of their conversation is by signs.

The language is difficult to learn because of the pronunciation. The white person on hearing a Navajo speak for the first time hears nothing more or less than a grunt, but after becoming familiar with the language we find it is very fascinating.

After receiving an education a Navajo will adopt an English name, but without an education his name might be Hoska-Yelth-Dahi-Yah, or perhaps Gli-Yelth-Nane-Bah. The girls are often named Ze-Wah-Goo, or "Evening Star."

Only in recent years has the Navajo confided the nature of his beliefs to the white people. Today, should he not know you, he would answer your question "Hula," or "I do not know." Little information can a stranger get from a Navajo.

Sympathetic white people are welcome in the hogan and it is owing to the desire of the white friends that the age-old legends and beliefs are explained. The Navajoes are realizing that

soon the Indian, as an Indian, will be no more. Then the splendor of a beautiful past will be but memory and ancient legends will be forgotten.

WENDELL RONE LICENSED TO PREACH

The Hall Street Baptist Church, Owensboro, Ky., met in regular business session on July 8, 1936, and licensed Brother Wendell Rone for the Gospel ministry.

Mr. Rone is a graduate of the Livermore High School, of Livermore, Ky., and is a promising young man. He will enter the Southern Baptist Theological Seminary this fall for further preparation for the great work of the ministry. Our prayers are for him that he may be a great servant of the Master, and "A workman that needeth not to be ashamed, rightly dividing the word of Truth."

B. F. WAITE, Pastor,
Hall Street Baptist Church,
Owensboro, Ky.

Dr. R. C. Campbell, recently pastor of the First Church of Lubbock, Texas, took up his new duties as Executive Secretary of Texas Baptists on the first of July.

Miss Majel Kelly, youngest daughter of Dr. and Mrs. L. C. Kelly, was married to Prof. Herman Moore, of Owsley County, Ky., on July 3, in the First Baptist Church, Pineville. The ceremony was performed by her father.

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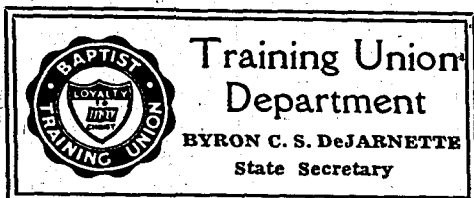
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Remember the work of "Training in Church Membership" is going to be done by you or it is not going to be done at all. The plan of organization is that each member of the Union should be an officer or a member of some committee. Every Committee should have a representative in each Group and each Group should contain a member of each Committee. There should be no such thing as "taxation without representation." Monthly reports and plans are necessary.

Program Committee

The Program Committee is composed of the President as Chairman and the Group Captains, Chorister, and Pianist. Of course in Junior and Intermediate Unions the Leader and Sponsors should by reason of their offices be members of this Committee, as should also the Adult Counselor in young Senior Unions.

This Committee should make written report of the past month and plan prayerfully and carefully in detail the programs for each Sunday of the next month. All this is done at the monthly Business Meeting. Plan especially good programs this summer.

Do not the following topics challenge the very best that is in you to plan and present the highest type programs on Sunday night, July 26:

Junior—"With Robert Moffat in Africa."
Intermediate—"In the Paths of Paul."
Senior—"By Faith in Macedonia."
Adult—"Rebuilding Our Missionary Program in Mexico."

Membership Committee

Do you Vice Presidents and members of your Committees realize the opportunity and responsibility that is yours in bringing in to the membership of the Union all the possibilities, visiting weekly and bringing back every absentee, bringing them in on time, and leading them to evening preaching attendance.

Plan for extension work in other churches. Co-operate with the Associate Director in the work of the Training Union.

Reports should be made for the past month and plans made for the next at the Monthly Business Meeting.

The Vice President may also make a half minute oral report each Sunday night.

Do your work well now and make this summer the best period of training your union has experienced.

Social Committee

The Corresponding Secretary and one member in each Group constitute the

Social Committee which is privileged to develop in a positive, definite, constructive, Christian way the members of the Union. This is done not just once a quarter in a special social meeting which is necessary but also at all other meetings; in fact, it must be a continuous program.

This Committee also makes half minute oral reports in the weekly meetings, and written reports in the Monthly Business Meetings and plans the social program definitely for the next month.

During the summer there are so many calls from worldly associates to engage in mixed swimming, Sunday baseball, movies, and various other questionable and unquestionably wrong activities for pleasure that it ought to challenge you Social Committees to overcome these with something right and worthwhile.

Instruction Committee

Many of the questions will be answered and problems solved in your Union if you Bible Readers' Leaders and your Instruction Committees will enlist and inspire the members of your Unions in Daily Bible reading, meditation, and prayer. Visit weekly those who have not followed the Course during the past week and in the Monthly Business Meeting make the plans for the next month and make written reports for the past month. Also report orally each Sunday night. Challenge the members of your Union next Sunday night with the readings for next week, given below, to be from then on permanently one hundred percent in Daily Bible reading: **Junior:** Monday, July 20—Luke 10:38-42; Tuesday, July 21—Luke 11:37-44; Wednesday, July 22—Luke 12:4-9; Thursday, July 23—Luke 12:15-21; Friday, July 24—Luke 13:1-5; Saturday, July 25—Luke 15:1-7; Sunday, July 26—Sunday School Lesson. **Intermediate:** Monday, July 20—Acts 10:1-8; Tuesday, July 21—Acts 10:9-18; Wednesday, July 22—Acts 10:19-33; Thursday, July 23—Acts 10:34-48; Friday, July 24—Rom. 10:1-8; Saturday, July 25—Rom. 10:9-18; Sunday, July 26—Sunday School Lesson. **Senior and Adult:** Monday, July 20—Dan. 12:1-13; Tuesday, July 21—Hos. 4:1-10; Wednesday, July 22—Hos. 11:1-11; Thursday, July 23—Hos. 14; Friday, July 24—Joel 2:2-17 and 28-32; Saturday, July 25—Amos 5:1-15; Sunday, July 26—Sunday School Lesson.

Remember also that you are to see that at least one study course is held for your Union each year and every member completes it. If one has not already been held this year it is your responsibility to see that one is arranged just as soon as possible. Now is a good time.

Missionary Committee

No Committee has a more important duty to perform than does the Missionary Committee with the Treasurer as



Chairman and one member from each Group to assist him. Unlimited are the opportunities of enlisting and educating the members in Scriptural giving, leading them to tithe as a minimum, to bring tithes and offerings into the church on Lord's day to worship Him, and to give regularly in support of the Co-operative Program and if possible, over and above, to join the Kentucky Baptist Hundred Thousand Club. Then, too, this Committee is to plan for special Missionary programs at the church and also to take blessings to hospitals, jails, and homes of shut-ins. The Treasurer should assist the Group Captain in preparing the monthly Missionary program for the Sunday night meeting.

Remember you, too, are to meet at the Monthly Business Meeting and make your written reports of the past month's work and plan for the next month. You should also make an oral report at each weekly meeting.

What One Training Union is Doing

With the prayer that it may be of some help to you, I am happy to pass on to you the information concerning some of the things being done by the Training Union, of which Miss Grace Morehead is Director, in the Third Church, Owensboro, of which Dr. A. F. Cagle is pastor.

A prayer meeting is held for fifteen minutes preceding the meeting of the Union on Sunday night. It isn't advertised and pressure is not put on attendance, but about eighteen have been coming on time and seem to come in sincerity.

One meeting of some kind is held each week. A program on tithing was put on by one Senior Union in a negro church. Another Senior Union held prayer meetings in a neighborhood where there were lost people. Attendance was twenty-six and twenty-seven. The Junior Union presented an evangelistic program at the County Poor Farm. The banquet for the returning college students was held one week. All

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of the programs are to be evangelistic. The Union is looking forward to a revival this fall. Each Union is anxious to do something worthwhile. The Director can see some results of the work, and says: "It is the best recipe I have found to overcome the summer 'slump.'" Our attendance has been holding up to what it was during the winter.

RECORD OF ATTENDANCE

July 5, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Jellico, Tenn., First	99	11	101
Harredsburg	95	24	126
Lexington, Porter Memo.	92	15	174
Danville, Lexington Ave.	89	7	198
Louisville, Beechmont	86	4	117
Gatliff	79	3	110
Princeton, First	77	10	155
Louisville, Bapt. Temple	76	10	135
Owensboro, First	72	16	133
Newport, First	70	4

DR. J. E. NUNN, A VETERAN SUNDAY SCHOOL TEACHER

Dr. J. E. Nunn of Amarillo, one of the best known veterans among Texas Baptists, has passed his eighty-fourth birthday. He has long been closely identified with our various denominational interests, missionary, benevolent and educational. He has been a Baptist for almost seventy years, and a Sunday-school teacher more than sixty-seven years. He is a Kentuckian by birth, a Missourian by education, and a Texan by adoption. He was born in Southern Kentucky, September 24, 1851. When he was seven years old his parents moved to northeastern Missouri. At the age of fourteen, Dr. Nunn united with the Baptist church in LaGrange, Mo., and was baptized in the Mississippi, thick ice being cut for the occasion. He was graduated by LaGrange College, June 1, 1871, and is now the only living member of his class. Immediately after graduation, he went to Kentucky to be a teacher in the Baptist Seminary at Eminence, about forty miles from Louisville. During the next thirty years he taught in four different towns, Eminence, Bagdad, Simpsonville, and Shelbyville. He was president of Shelbyville College for six years.

When more than fifty years of age he moved from Kentucky to Texas. Since then, he has been actively and prominently identified with the religious, social and business activities of the city and of the Panhandle. He is a deacon of the First Baptist Church and has been a Sunday-school teacher during the entire time of his membership in the church, and has been teaching the same class for more than twenty-five years. He has often expressed the wish that he might be permitted to teach the

class his last Sunday on earth before he is called to his heavenly home. Among the many who have come under his influence as Sunday-school teacher, probably those best known among Texas Baptists are Mr. G. S. Hopkins, the present efficient leader of the Baptist Sunday-school forces in Texas, and Mrs. Hopkins.

One of the business activities of Dr. Nunn was his ownership of the Amarillo Daily News for about fifteen years, during which time the News became one of the best known and most influential papers in West Texas. He has been a trustee of Wayland Baptist College at Plainview from its very beginning. A few years ago Wayland College was laboring under a grievous burden of debt which threatened its very existence and caused many to think it would be compelled to close its doors with a few months. Dr. Nunn devoted himself to the special task of securing funds for the purpose of paying the obligations of the institution. As a result, the entire indebtedness was paid, and Wayland College entered upon a new era of usefulness, entirely free of debt. When the Texas Legislature, by a special act, established the Texas Technological College now located at Lubbock, President Pat Neff, now of Baylor University, then Governor of Texas, appointed Dr. Nunn as one of the members of the first board of directors.

For almost twenty years Dr. Nunn has been preparing an exposition of the Sunday-school lesson for publication, week by week, in the Amarillo Daily News. The same lesson has been published also in several other papers in Texas and New Mexico.


Dr. Nunn was married in Bagdad, Ky., December 4, 1879, to Miss Lettie Hamlet, who was to him a most devoted helpmate and companion for almost forty years. She was taken from him by death sixteen years ago, leaving two children, J. Lindsay Nunn of Amarillo, and Mrs. Horace Gooch of Colorado Springs, and four grandchildren.—The Baptist Standard.

DEER PARK PASTOR IN MEETINGS AT SEYMOUR, IND.

The Brownstown Baptist Association consisting of Bethany, Bethel, Brownstown, Crothersville, Clearspring, New Harmony, New Liberty, Seymour, Tampico, Uniontown and Weddleville, in Indiana, conducted a Simultaneous Evangelistic Meeting June 15-26, under the leadership of Rev. G. C. Mitchell, State Director of Evangelism. Eleven pastors came into the association and conducted these services.

The First Baptist Church of Seymour, Indiana held its meeting in the tent which was recently purchased by the

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Evangelistic Department of the Indiana Baptist Convention. Dr. Sam S. Hill, pastor of the Deer Park Baptist Church of Louisville, Ky., assisted the Seymour Church in this ten-days' meeting in cooperation with the other churches of the association. Dr. Hill spoke each evening to large audiences which increased each day.

Dr. Hill is by far the most outstanding preacher who has assisted the Seymour Church in revival meetings. He was heard gladly by the entire membership of First Church and community. Dr. Hill rendered a great service to the spiritual life of the Seymour Church. He conducted a real preaching mission of the great truths of the Bible. There were no additions to the church during the meeting but the service of Dr. Hill prepared the church for future ingathering.

The church voted unanimously on the closing night to invite Dr. Hill to return to Seymour for a revival and evangelistic meeting next year. He is a marvelous preacher.

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Seymour, Ind.

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

John Kelly, First, Anadarko, Okla. Accepted.

L. L. Scott, Industrial, Oklahoma City, Okla. Accepted.

St. Clair Bower, Welsh, La. Accepted.

H. W. Weldon, First, Matador, Tex. Accepted.

J. A. Anderson, Hayne, and Mt. Zion, North Spartanburg Association, S. C. Accepted.

Edward N. Lawson, First, Santa Rosa, Tex. Accepted.

George T. Kelley, North Neosha, Mo. Accepted.

L. G. Mosby, Radnor, Nashville, Tenn. Accepted.

L. T. Fitzgerald, First, Mexico, Mo.

J. R. Schumann, First, Columbia, Ala. Accepted.

J. C. Stringer, First, Clayton, N. M. Accepted.

Resigned

John R. Bryant, Bethany, Kansas City, Mo.

John Kelly, Lawrence Avenue, Oklahoma City, Okla.

R. H. Rust, Blanchard, Okla.

H. T. Wiles, Exchange Ave., Oklahoma City, Okla.

L. L. Scott, Tabernacle, Guthrie, Okla.

S. O. Oliver, First, Opelousas, La.

W. C. James, Williamsburg, Va.

G. E. Toby, Hagerman, N. M.

H. W. Weldon, Carlsbad, N. M.

C. S. Green, Grove Avenue, Richmond, Va.

J. M. Metts, Water Valley, Miss.

J. A. Anderson, Second, Erwin, Tenn.

Edward N. Lawson, Old Cedar, Owen County, Ky.

Loyal E. Brown, Lees Summit, Mo.

Floyd Rolf, First, Ironton, Mo.

E. N. Webb, Calvary, Neosha, Mo.

T. C. Jensen, Merton Avenue, Memphis, Tenn.

A. P. Wilson, Harrisonville, Va.

Ordained

O. H. Crawford, Culpepper, Va.

Died

J. R. Carter, Magnolia, Miss.

Fellowship Tidings

Pastor E. C. Stevens began a series of meetings at Pleasant Ridge Church, near Frankfort, Ky., on July 3. Brother L. E. Curry, of Georgetown, is pastor. The revival will continue for two weeks.

Prof. Robert Edwin Hatton, Sr., sixty-nine years of age, died at his home in Catlettsburg, Ky., last Thursday, July 2. Professor Hatton was stricken with paralysis six years ago and had been an invalid since. He was President of the Roanoke Female [now Averitt] College, Danville, Va., years ago, and was President from 1906 to 1910 of the Liberty Female College, a former Baptist school located at Glasgow, Ky. In

more recent years he was a school teacher in West Virginia and Catlettsburg, Ky.

The Baptist Church at Tahoka, Tex., enjoyed a gracious revival with forty-two additions. Pastor Frank Weedon, Jacksonville, Texas, and Singers Mr. and Mrs. C. O. Huber, Fort Worth, led in the meeting. Rev. Geo. Dale is the pastor.

Mrs. William Strother Durham died at Columbia, S. C., on July 12 at the age of ninety years. She was the mother of Miss Lutie Durham, Manager of the Baptist Book Store in Columbia, and an aunt of C. M. Mellichamp, solicitor for the Western Recorder.

Prof. Charles L. Neal has moved from Monterrey, Mexico, to 1606 Buena Vista, San Antonio, Texas, to continue the work of our Foreign Mission Theological Seminary for Students of Mexico, in co-operating with the Home Mission Board and the State Board of Texas, until conditions change in Mexico.

A personal letter from Dr. A. Paul Bagby, pastor of the First Baptist Church of Williamsburg, Ky., informs us that he has not been so sick as was indicated in a paragraph in the Western Recorder of June 25. He says he has not suffered from a nervous breakdown, or anything of the sort. He merely needed a rest, and the Williamsburg Church kindly gave him a two months' vacation. He is already much improved, and expects to be entirely restored by the time he returns to his field in August. He is spending his vacation in Virginia.

In addition to the usual departmental exercises scheduled for Ridgecrest, N. C., this year, the Baptist Sunday School Board, at considerable expense has also arranged a program for a Bible and Christian Life Conference, which is to run during August 16-22, under the direction of Dr. P. E. Burroughs. This will be a "Preaching Week," with inspirational features at the center. Speakers will include the Hon. Josephus Daniels, Governor Pat M. Neff, James H. Franklin, John L. Hill, and others. Mrs. W. F. Powell, of Nashville, will conduct classes for women and Dr. G. S. Dobbins, of Louisville, will teach classes for men, each morning. "Studies in Romans" will be taught by W. T. Conner, of Ft. Worth, and "Studies in Missions," will be taught by W. O. Carver, of Louisville, each morning and evening. Dr. Truett will preach during the week of August 23 to 30, immediately following the Bible and Christian Life Conference. B. B. McKinney will be associated with him for the music.

The Ministers and Missionaries' Benefit Board of the Northern Baptist Convention has announced that on and after January 1, 1936, new members will be received into their retirement pension plan on one basis only, namely, that the

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ministers pay 2½% of their monthly salaries and the churches pay 7½% of the salaries of their ministers. Thus, Northern Baptists have come to the position maintained by Southern Baptists since 1930 which holds that denominational pensions cannot be made secure by co-operative program receipts or by endowments, but that they must be supported by regular monthly contributions from both pastors and churches. Let church leaders correspond with Executive Secretary Thomas J. Watts, 2002 Tower Petroleum Building, Dallas, Texas, and obtain all information and help for meeting their responsibility to their ministers and other paid workers.

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