

# WESTERN RECORDER

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No. 30

## God's Out Of Doors

R. K. MAIDEN in Word and Way

Away from the city's noise and din,  
Away from the haunts of gilded sin,  
Away from the pimp and harlequin,  
    Away from the garish show.  
Out in the country's sweet pure air,  
Out in the country anywhere,  
Out in the country let us fare—  
    Out for a day or so.

Away from the city's blinding glare,  
Away from the city's stuffy air,  
Away from the motor's raucous blare,  
    Away from the stalking death.  
Out in the country's wooded hills,  
Out by the country's rippling rills,  
Out where nature throbs and thrills,  
    Out for a deep full breath.

Away from the city's embalmed food—  
The money-god and his worshipping brood;  
From the carnal herd of the base and lewd—  
    Away from the sham and strife.  
Out where the country's smokeless skies  
Are blue and soft to work-tired eyes,  
And the lust of gold grows cold and dies—  
    Out there for deeper life.

Away from the rum-scented atmosphere;  
From the maudlin laugh and hateful leer,  
From the vulgar strut of the millionaire—  
    From passion's surging tide.  
Out in the country for a chance to pray  
For time to think of the heavenly way,  
And the hope there is far a better day  
    Beyond the great divide.

## Devotional and Religious Thought

### THE THORN THAT REMAINED

"I besought the Lord thrice that it might depart from me" (2 Cor. 12:8).

Was the prayer answered? The apostle was troubled by some physical ailment which drained his strength and seemed to interfere with the fruitfulness of his work. It was like a thorn in the flesh, it continually obtruded itself and mixed its pain with everything. And he prayed that God would remove the thorn, but the thorn remained. Shall we then say that the prayer was unanswered? Was the Lord heedless? Might the apostle just as well have saved his breath? Quite other is the teaching of the Word. The unremoved thorn does not mean the unanswered prayer. God most certainly answered the prayer, but in quite another way than the apostle dreamed. There was not less thorn but more grace. The burden was not reduced, but the sufferer was endowed with more power. "My grace is sufficient for thee."

Here is a motor-car somewhat burdened and gasping at the difficult hill. There are two ways of dealing with it. We can either lighten its load or increase its strength. We more than halve the hill when we double the engine power. And that is the way in which many of our prayers are answered. The answer comes not in the removal of the difficulty but in the increase of our dynamic.

"Ye shall receive power when the Holy Ghost is come upon you." Many young Christians are bewildered to find that temptations remain even when they have begun to follow the Lord. They pray that the temptation might be removed, or that it might no longer frown upon them as they went along the way. And yet there it towers before them as they go to their work, and accompanying them in their return. If only the Lord would remove all our enemies! But that is not always His way. Many times the foes remain, but the answer is found in a table prepared "in the midst of our enemies." He gives us hidden manna, and the surrounding enemy glares at us in impotence.

And just because the difficulty and the burden remain, what an opportunity this offers for powerful witnessing! If the Lord removed all our thorns, if Christian believers had no temptations, no troubles, no difficult hills, what a poor, anaemic witness we should offer to the world! We should present a character that was faced by no enemy. We should present a life that was grappling with no problem. We should present victories without struggle! Is it not something infinitely more impressive to see a man with a thorn limping along

the road with a superb spirit? Is there not something captivating in the sight of a man or woman burdened with many tribulations, and yet carrying a heart as sound as a bell? Is there not something contagiously valorous in the vision of one who is greatly tempted, but is more than conqueror? Is it not heartening to see some pilgrim who is broken in body but who retains the splendour of an unbroken patience? What a witness all this offers to the endowment of God's grace! There is the man's thorn! And we are made to wonder how he bears it so well. What is his secret? Or here is a woman who has heaps of trouble; where does she get her mysterious oil which enables her spirit to burn and shine so radiantly? And those who ask such questions are led to her secret and they are brought into the presence of the Lord. And so the thorn remains in order that we may unveil the Lord. The very thorn becomes the revealer of the keeping grace of our God. "This sickness was not unto death, but for the glory of God, that the Son of Man may be glorified." —J. H. Jowett in "Life in the Heights."

### LIFE AT HOME

A pastor who was commending religion to a boy expressed the hope that he would give his heart to Christ in his youth. "Religion is a continual joy," said he. "Look at your sister, Sarah. How much that dear girl enjoys her religion!" "Yes," replied the boy, "Sadie may enjoy her religion, but nobody else in the house does." The ideal religious life in the home will make religion enjoyable to all its inmates.—"Record of Christian Work."

### HELPING OTHERS

A man in Scotland gave a sick eagle its freedom, and watched to see what would happen. Soon another eagle swept down from the sky, passed over the sick eagle, fanning it with its mighty wings, and finally lifted it up on its own boad pinions until the sick bird gathering strength by its contact with the messenger from the sky, spread its wings and soared away. That eagle, says one who tells the story, could bring life and invigoration down here, because it came from the upper air.—Christian Endeavor World.

### GOD'S RUST REMOVER

Rust on steel can be removed by sandpaper or the file. Similarly we must be kept bright and clean. There must be no rust on our hearts resulting from inconsistency or permitted sin. To keep us from this deterioration is God's perpetual aim; and for these purposes He uses the fret of daily life, and chafe

of small annoyances, the wear and tear of the irritating tempers and vexing circumstances. Nothing great or crushing, but many things that gall and vex. These are the sand-paper and the file that God perpetually employs to guard against whatever would blunt the edge or diminish the effect of our work. —F. B. Meyer, in Latter Rain Evangel.

### THE BIBLE ENDURES

A colporteur in Bohemia, travelling through a Roman Catholic district, was surprised to come on a locksmith who knew the Bible well. He learned that seventeen years before, the priests had gathered all the copies of the Bible together, and made a bonfire of them. A gust of wind carried away two burning pieces of the bonfire, which he had picked up and read. The first words that caught his eyes were, "Heaven and earth shall pass away but my words shall not pass away." So impressed was he that he and his father saved a whole Bible out of the burning, and became Bible readers and Bible students.—F. B. Meyer.

### BRAVERY OF A MISSIONARY

It is a good thing to view time through the perspective of eternity.

"John G. Paton lived for years in such peril from savages that an officer of England's navy marvelled at a heroism unparalleled in the annals of war; but he said, 'Let me record my immovable convictions that this is the noblest service in which any human being can spend or be spent; that if God gave me back my life to live over again, I would without one quiver of hesitation lay it on the altar for Christ, that He might use it amongst those who have never yet heard the Name of Jesus.'"

—Selected.

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

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## Some Incidents of a Busy Life Still Remembered

J. B. CRANFILL, Dallas, Texas

FROM my earliest remembered years I had a very vivid imagination, and if more serious things had not intervened I might have been a novelist. As a boy, I romanced a good deal, and one of my romances gave me more prickings of conscience and genuine distress than any lie I, or any novelist, ever told. At the tender age of nine, when I was driving the cows home one night, accompanied by our faithful dog, Bull, I saw a strange cow grazing near where our cows were heading in for home, and when I reached our house I told my father this story:

"As I was driving the cows home tonight, a wild cow chased me, and if it hadn't been for old Bull, who caught her by the nose and held her until I got away, she would have killed me"

That established Bull as the hero of Dogdom. For years on years, my father, when any stranger or newcomer would come to our house, would point to Bull and say,

"Do you see that dog? I wouldn't take \$1,000 for him. He saved my little boy's life."

And after this recital my dear credulous and loving father would recite to the waiting, open-mouthed auditor the lie I told, adding touches here and there of his own; and that went on until I was a man grown. I was afraid to tell him the truth, and he died without ever knowing what a colossal fabrication I framed up concerning the wild cow and the dog.

WHEN I was about eleven, I went with my father to a Primitive Baptist Association. A native of Kentucky, my father always kept fine horses, and on that particular day he lifted me up behind the saddle before he mounted, and I rode behind him some eighteen miles down to the place of meeting. The preacher of the introductory sermon was tall, gaunt, angular and homely. His name need not be recited here, but he was a perfect type of the old-time Primitive Baptist preacher of my boyhood years. When the hour for preaching came, he rose behind the big old boxed-up pulpit, and in the quaintest way imaginable, looked around over the audience before he said a word. When finally he opened his mouth to speak, he said:

"Brethren and sisters, the Lord has been mighty good to me. He has blessed me with fifteen children, every one boys but fourteen!"

I was sitting down in the audience, while my father, who was at that time a preacher of the Primitive denomination, sat up in the pulpit. Born with a keen and irresistible sense of humor, I almost exploded with laughter, while some of the old sober-sided brethren and sisters, who didn't see the humor of it all, looked at me with frowning eyes.

I WAS deeply impressed at about that time with an incident that occurred at another Primitive Baptist Association, to which I was carried in the same way by my indulgent father. As usual, he was up in the pulpit with the preachers and I sat down in the crowd. An old man, past eighty, applied for church membership. In some ways his mind seemed clear; in others he seemed to be quite forgetful. He recited that upon a time, back in Alabama, he had been a member of a primitive Baptist church and when he left

that community was furnished with a letter. It had been fifty years, and he had lost his letter. He didn't remember the name of the church, nor the pastor. Tremblingly he added,

"I have forgotten a good many things that have occurred in my life, but one thing has lingered with me through all the years—I haven't forgotten my Christian experience."

With that, he began the story and when he was through there was scarcely a dry eye in the house. I, a little boy, sat there mutely, as the dear old man told us what God had done for him and then confessed his wanderings and shortcomings and his sins, and pleaded for membership if the brethren felt they could accept him. He was unanimously received, and one little boy went away from that meeting-house with deep convictions that linger with him yet, though he is no longer a little boy.

IT WAS at about this time that I attended my first circus. Notwithstanding my father was a Primitive Baptist preacher, he loved to show his children a good time, and he thought it would be educational to take all four of us, together with our dear mother, to the little traveling circus, that went through the country with wagons and teams. We were fifty miles from a railroad, and I doubt if the animals and performers of this circus had ever been on a train. At any rate, there was no train in the neighborhood near us where the circus was exhibited. There were two things that interested me so much that I vividly remember them yet. One was an armless man. He had been born with shoulders, but not a semblance of an arm. He had learned to write, to fire a pistol and to do many things with his feet, or his toes. It cost us extra to go into this part of the show, but it was worth the money. He sold his photographs for twenty-five cents each, and father bought one. Then he wrote his name on the photograph, doing the writing with his toes. He wrote what I would have called a "good foot." He was, withal, an interesting man of more than average intelligence.

THE other thing in the circus that interested me so much was the badgering of the clown and the ring-master. After they had gone through several sparring matches, the clown started back into the main tent, whereupon the ring-master jerked him back and said, "Come back here, I won't follow a fool!" The clown laughingly replied, "I am not so particular—I will!" Another thing in that dialogue remains with me. The ring-master asked the clown, "Did you ever fall in love?" "No," he replied, "but I fell in a well once." To this the ring-master answered, "You, fool, you, what possible connection can there be between falling in love and falling in a well?" To which the clown laughingly replied, "They're both mighty hard to get out of!"

WHEN I was a country editor and doctor at Gatesville, out in West Texas, there was a Universalist preacher there, who had been a doctor. His name was Wills. Dr. Wills gave out that at the hall over the J. R. Sanders' store (it was the only meeting-place in town except the churches)

he would on a certain evening prove there was no Hell. Now these western men may be profane, wicked and God-forgetting, but in their religion they are orthodox. They believe in Heaven and Hell, no matter what their conduct is. The boys "framed" Dr. Wills most cruelly. On the night of the address, they crowded the hall. As he arose to begin his speech, two on the rear seat arose and walked out. As he unfolded his sentences, two by two the crowd walked out on him. At last, when only two of his auditors were left, he said: "I came out here tonight to prove there was no Hell, but if there ain't any Hell there ought to be one for such skunks as you are!" It was the first, last and only Universalist address that was ever made in the West during my stay there.

\* \* \* \*

WHEN I lived at Gatesville, my paper fought the saloons and the mobs, and they two were one. In the county town of 1,000 inhabitants there were ten saloons. One of them was kept by the worst man in that part of Texas. I fought him in my paper all the time, as well as all other saloons, and he hated me very cordially, though we were always on speaking terms. I dreaded to meet him, lest a duel would be precipitated about some issue pending in the

town. One day he was killed, and the news of the tragedy was quickly circulated about town. I ran down to the hotel, where the saloon-keeper lay dead. I had been preceded by half a dozen or more citizens, among them a Methodist preacher, named Shook. He had already been in and viewed the remains. He and I were the best of friends. He wore a wide-brimmed Stetson hat. Death always solemnizes me, no matter who has passed away nor how he is taken off, so when I saw this man, lying on his back with his gun in his hand, and his face pale with that pallor that always attends dissolution, I could not repress a feeling of sadness. As I turned and walked out, Brother Shook was waiting for me. He looked up under his hat brim and opened his mouth, and I thought he was going to say, "Great pity, wasn't it?" or some such sympathetic words, but he didn't. He simply said, "Fine shot, wasn't it?"

The following week, Uncle Tom Winters, County Commissioner of Precinct No. 8 was in town. When I asked him what the feeling was in his neighborhood concerning the killing of this man, he said: "Doc, I have lived in Coryell County now nigh onto twenty-five year, and I've knowed of a heap o' killin's, but I have never knew of one that give sich general satisfaction!"

## Chosen In Christ To Be Holy—Eph. 1:3-4

BROWN B. SMITH, Henderson, Ky.

SANCTIFICATION may not be a modern word, but it expresses emphatically a modern need. Hardly could a service more important be rendered these days than for pastors, editors and Christian leaders generally to set forth until heeded the Scripture demands and means for holy living by all believers in Christ. The need is apparent and paramount.

The struggle between the old man and the new, the carnal nature and the spiritual, always fierce, is intensified in this age, with the pull of the times preponderantly on the side of the flesh. What makes the matter a yet larger concern is that instead of magnifying inner spiritual life the more, we have too much breathed the spirit of the age and have placed the emphasis on the worldly-success standards and methods.

### I

STRIKINGLY similar to the pagan life of the first century is our pagan life of the twentieth century. Upon that brilliant classic civilization of the first and across the clever materialistic civilization of the twentieth, lies the similar black mark drawn by sin. The various forms of fleshly sins—from the coarse, vulgar sins of the body to the more subtle and equally seductive sins of the fleshly mind—which honey-combed society with its rottenness then, are rampant now. The dogmatic libertine then—the brazen self-expressionist now. The antinomian travesty of the Gospel then—the humanizing, liberalizing travesty of the Gospel now. Dead legalism then—that and lifeless indifference now. As in the first century Christians were repeatedly exhorted and directed to lead lives of purity "amidst a wicked and perverse generation," so should they be now.

I am told that down in Mississippi there is a church named "Spot-without-a-wrinkle." Risking the strain on my mortal eyes I would love to look upon that one perfectly white, smoothed-out human spot! The "spots-of-many-wrinkles," all of us have seen. And these blemishes in consequences spell feebleness and impotence in spiritual matters.

So marked as these days are by such wide-spread licentiousness and worldliness, marked as they are by so much of our Christian living down on the flesh level rather than up to the Spirit level, there is insistent need that Christians now "put to death the fleshly passions" and put on the garments of the renewed soul; that they "cleanse themselves from all filthiness of the flesh, perfecting holiness;" that they "take heed that the light which is in them be not darkness;" that

they "be filled with the knowledge of God's will in all spiritual wisdom and insight, so as to lead lives worthy of the Lord;" that they "discern the things that are excellent and be filled with the fruits of all righteousness."

### II

THE teaching of Sanctification is bound up with and in all the major doctrines in the great body of Christian truth. So does Paul directly relate Christian holiness to the eternal purpose of God and sets it forth in the program of grace. He bottoms personal purity and good deeds on God's eternal and holy will. All true good he sees as an eternal and spiritual thing related to the Divine mind.

"He chose us in Him before the world's foundation, that we should be holy and unblemished in His sight." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "God hath not called us to uncleanness, but unto holiness." "And you, now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." "For we are His workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them."

It is seen that in designing and setting forward His kingdom, God's concern is to produce holy men. Not merely to bring deliverance from sin's guilt is a part of the process of deliverance from sin's dominion, and thus a means or step towards holiness. Not merely to make men happy by presenting to them a passport to heaven. Though the heavenly inheritance is a bestowment of grace, yet full eternal felicity is conditioned on characters that have been transformed into the likeness of Christ. God aims for the development of spirits to be partakers of His holiness, to be transformed into His likeness, and to enjoy His heaven. The ultimate purpose of the whole manifestation of God through all His revelation and in the reconciliation in Christ, is to produce men "holy, without blemish and unreprouvable before Him."

The doctrine of God's purpose of grace, therefore, is not a speculative or philosophical or even an abstractly theological idea advanced simply as an explanation of the universe or as a rationale of human history and destiny. For one thing, God's eternal choice is a profound religious idea setting forth what is originally, imitatively and wholly with God. Not one whit of personal merit can a man ever have

to receive favour from the eternal, holy God. That should be a settled conviction.

The doctrine of electing grace is also an ethical idea, the deep concern of which is the making of men pure and good. It is worthy of note that most fruitful ethics have always obtained where this truth has been taught and believed. God's choice implies a quickening moral vitality that leads to holiness. The position of the called involves obedience in conformity to God's will. The Christian's conduct moves within the sphere of powerful grace. Here the believer finds the greatest incentive and receives the sufficient moral and spiritual stimulus and Power for pure living and noble deeds. He feels the impulse and obligation "to apprehend that for which he has been apprehended of Christ." Human goodness then is not attained by any strained and acute activism on man's part, but an eager, obedient and soulful response to the gracious, will of God.

### III

WHAT it concerns us to know is God's holy will for us, and what it tremendously concerns us to do is humbly, prayerfully and pliantly to yield to His righteous way, "giving all diligence to make our calling and election sure."

Sanctification through knowledge of God's purpose of grace is a New Testament way. "Sanctify them in truth; thy word is truth." Thus our Lord prayed for his disciples of all times. As an antidote to the poisonous teachings which through their "philosophy and vain deceit" threatened to carry Christians off as a booty, Paul sought to indoctrinate the believer in the Will of God. As a hyperdermic against the festering diseases of carnality as well as a tonic for vigorous moral and spiritual health, the remedy applied was the Will of God for them.

Paul did not cease to pray for the Colossians that they "may be filled with all the knowledge of God's will in all spiritual wisdom and understanding," to the end that they "might walk worthy of the Lord, being fruitful in every good work." Their whole active life was to be regulated by the Divine will and thus be in accord with what Christ had done for them and in a manner corresponding to the Christ life.

For the Philippians the Apostle prayed that their love may increasingly be fortified by an enlarging spiritual perception, sifting truth from error, holiness from sin, and forming characters that will be "sincere"—standing the sunlight test; and "without offence"—laying no stumbling block in the way of others through their inconsistency; "being filled with the fruits of all righteousness"—fruit germinated and cultivated by communion with Christ "unto the glory and praise of God."

The believer should earnestly seek God's will, and finding it then follow it as a path to holiness. While with no tormenting misgivings about his final preservation, yet with anxious fear and trembling, the elect believer should busy himself to "work out his own salvation, seeing that it is God who worketh in him both to will and to do." Here is one of the deepest mysteries of God's grace. How that on the one hand the whole of our salvation from its beginning to its consummation is a completed work of Christ for us to which we can add nothing, and on the other hand how the individual has to "work it out." How that our willing and our working are most essentially important and yet beyond that as cause is beneath result are the willing and the working of God. Accepting with humility and reverence the two sides or parallels of an unfathomable truth, it is ours to strive moment by moment to work out that salvation in-wrought in us.

It is the very logic of salvation, divinely wrought, that it shall lead to holiness and bear spiritual fruit. Unless the believer rebels against it in the interest of the flesh, or is indifferent to it, the normal outcome of justifying grace is a life of righteousness. The believer should stay in step with his salvation. In the daily crucifixion of the flesh, in continual penitence, in unceasing prayer, in every obedient response to God's will, in step-by-step practice of cross-bearing, with a steady gaze to the Author and Perfecter of

faith, the believer should move on up in the process of sanctification towards that perfect goal set before him.

### IV

THE whole force of the text, and the force of everything spiritual for us, is "In Christ." "In Christ blessed with every spiritual blessing." "In Him chosen before the foundation of the world that we should be holy and without blemish." Our blessedness lies in these words. From the first inception of the work of grace to its consummation, God purposes and deals with men "in Christ." That Vine-and-branch-life means everything for the Christian. The planting, the quickening, the budding, the living, the fruiting—all depends upon that relationship "in Christ." The Christian life is an impossibility without it. It is not livable without it. That personal fellowship of the individual soul with Him—"I in you and ye in Me"—is the essential, dynamic factor.

God's electing grace has its ground "in Christ." We are reconciled to God "in Christ." Our redemption is "in Christ." We are made a new creation "in Christ." Christians are made alive unto God "in Christ." We are created unto good works "in Christ." God's power is available to us "in Christ." And on and on . . . it is seen that this genuine faith-union with Christ means all and everything for us and to us and in us. Look anywhere, read any experience, open the Bible at any point touching the believer's life and it is found that the "in-Christ" relationship determines all.

So it is in Sanctification. Believers are sanctified through their union with Christ. That union provides a sanctifying Power all-essential, all-sufficient to positive growth in holiness. "It is out of the question," declares Paul in the eighth chapter of the Romans, "that any condemnation whatsoever shall rest upon them that are in Christ Jesus." There is set up in the heart the reign of the "Spirit of life," by which the power of sin is broken and the believer empowered to live a life of righteousness unto God.

"In him, in whom," Paul writes the Ephesians, explaining how great is that purpose of grace that, ere the world was founded, called us that we should be holy and without blemish, and setting forth therefore how sufficient is the power made available to us for the realization of holiness. "In him, in whom" we have redemption through his blood. "In him, in whom" God has gathered all things, both which are in heaven and on earth. "In him, in whom" also we have obtained an inheritance. That mighty purpose of grace which embraces the whole world-plan, that wrought redemption on a cross, that makes obtainable our inheritance, is the same sovereign purpose that sanctifies us "in Christ."

Its efficacy is further demonstrated in the fact that it is a resurrection power with resurrecting consequences. "The exceeding greatness of his power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places." "And if the Spirit of Him who raised Jesus from the dead dwells within you, then He who raised Christ from the dead will also make your moral bodies live by His indwelling Spirit in your lives." This is the sanctifying power available for those that are "in Christ Jesus."

The efficacy is this sanctifying power is advanced as a further plea that we who live in the Spirit should also walk in the Spirit. By virtue of the blessings that we have received and by virtue of all the hopes to come, by virtue of what that indwelling presence has done, can do and will do, we are under all obligations to renounce sin and to walk and to go on walking in the Spirit. We should cease to mind the things of the flesh and put our mind to the things of the Spirit, from Him taking our commands in the tug of war pulling at the heart. "In Christ" we can do all things—even perfecting holiness.

With a feeling of definite certainty the believer may know that "he who inaugurated a good work in him" will fully consummate it—but with a feeling of passionate intensity he had better "agonize to enter in at the strait gate, for many will seek to enter in and shall not be able."

## "Without a Vision the People Perish"

R. R. COUEY, Carlisle, Ky.

**S**OUTHERN BAPTISTS need, more than they need anything else, a Daniel—A Daniel who has a vision and courage to go along with that vision. He must be unafraid of those who do not agree with him, but must speak with such authority that the bulk of our great Southern Baptist unused army will follow him. We need a man with a vision in order that the people may catch a vision.

### I

**L**ET us think of the local church. It needs to have its one-talent people catch a vision, and, having caught that vision, let nothing come in to prevent carrying that vision to its ultimate goal. I cannot describe that vision in detail other than to say that when we have the vision God wants us to have it is sure to include certain things. It will include Christ, high and lifted up, the crucified Christ, the risen, reigning Lord.

Now all these words are important. Lifted up, "And I, if I, be lifted up from the earth will draw all men unto myself." Crucified, "I am determined to know nothing among you save Jesus Christ and Him crucified." This was the central thing from the greatest interpreter of Christianity! Risen, "Because I live, ye too shall live," now and hereafter. Reigning, "Why call ye me Lord and Master and do not the things I command you?" "Herein shall ye know that ye are my Disciples, because ye love the brethren." "A new commandment I give you, that ye love one another; as I have loved you, that ye love one another."

Reigning, here we stop short!! Here our vision ends. People are willing to believe that Christ lived, that He was crucified, that He arose from the dead—but reigning? As Lord? Complete control? That becomes too personal. That makes His religion a this-world religion. It brings too many duties, too great an obligation, a test too great!! We cannot let Him reign; that would increase our vision to "Thy Kingdom come, thy will be done on earth as it is in Heaven. We had rather restrict it, and say, My town, my family. To go that far would take too much time, talent and, worst of all it would cost money and we want a gospel that is entirely free. Yes, I can hear some friend saying, "Get Jones, Smith and Brown right and the world will be right. So it will, but that is not all the vision of Jesus:

"Thy Kingdom come on Earth," keeps singing in my ears. What kind of a kingdom? A kingdom where He reigns. Where God's will is our will. Reign! That is the word we balk at. We can go fine up to that.

But unless we go there also, we perish. Without a vision the people perish. I want to make that statement thoroughly Christian, so I will say it in this way, "Without the vision of Christ; 'Thy Kingdom come, thy will be done on earth as it is in Heaven,' the Christians perish." Yes that is the vision for all of us. Beginning here. Get every one we can in our communities into Sunday-school, to attend the preaching services of our churches. Tell them by life and word the story of Jesus. But above all love them. Then pray for the kingdom to come until God gives you something to give, either money or some fine young life to spread the Gospel to all the earth. Vision!—Fields white unto harvest! Jesus was looking at the world, was thinking about the world when he said that.

You say, "But you are making a missionary speech," and I am. It is hard to preach Christ without it.

"Your sons and your daughters shall prophesy, your young men shall see visions and your old men dream dreams." There is something important here. Something that scares me, satisfies me! Your old men shall dream dreams. As a result the young men shall see visions? Can that be what is meant? Youth carrying out the dreams of age? I wonder if there is condemnation there? Have our

old men ceased to dream of the day when Christ shall reign? Have they been deluded, swallowed up, either by a materialistic world or a worn out theology? Do they hold some theory of the kingdom that prevents their dreaming that dream? Has the dream of Christ as ruler of the world gone? As a result of losing that dream have our young men ceased to see visions? I wonder?

That dream held constantly before the youth of other generations sent out Careys, Judsons, Shucks, Bagbys, Lakes, Jones, Grenfell and others. Others too, carry that great dream and vision. Without a vision the people perish. Without the vision of Christ they perish.

### II

**V**ISION. What does it mean? We have been talking about a vision. What do we mean by the term? Is it some ghostly thing? Mystical? No indeed! The New Testament use of the word has the idea of, seeking with the mind, to perceive, to know, to give attention to, to become acquainted with through experience, take heed, beware!

Now let us apply that meaning to our thought, "without a vision the people perish." To see with the mind. "The Kingdom of God" will remain words, a preacher's term, until we sit down and study for ourselves its meaning. When we know with our minds, we are more likely to do. Until we see with our minds that the whole world needs Christ we are not likely to get very excited about it. Until we see with our minds what it means to be lost we are not going to spend very much time trying to win the lost.

To give attention to. The idea of a vision implies more than just seeing or knowing with the mind. It is possible to grasp intellectually the kingdom-of-God idea, but to get a vision of the kingdom means that once we see with our minds, once we know, we give attention to the idea. There is no such thing as vision without work. It is as James says, "Faith without works is dead." Faith, a vision of Christ. To have a vision means to be doing something towards making the vision a reality.

To become acquainted with through experience. Once again we come face to face with the idea mentioned above. To know the lifted-up, crucified, risen Lord, means to let Him reign. One of the greatest truths of Christianity is the fact that Christ can and does enter into human experience. People are convicted, do repent, do turn from sin as a habit, to Christ, do accept Him as Saviour, do become acquainted with Him through experience! Do this, dear friends, and I cannot help but believe that you will get a vision. A vision, if you please, that will build a great Sunday-school, church service, Baptist training union, Women's Missionary Society, win lost for Christ. In fact, do anything Christ would want us to do.

Our problem is to become acquainted with Him through experience—all the experiences of our lives. I like to think of that. In sin? Find Him the sacrificing, pardoning Savior. In trouble? "I am with you always." In doubt? "See me and be no longer doubting." In fear? Hear Him say, "Fear not, it is I, be not afraid." In hard times, famine, drouth? Hear Him challenge, "seek ye first the Kingdom of God and His righteousness and all these things (food, clothing, shelter) shall be given to you in addition." In Grief? He is the great Comforter. In death? "In my Father's house are many mansions." Become acquainted with Him in all these experiences and you will want all the world to know Him. You will say with Stanley Jones, "I want to reach out and take the whole world in my arms and share what I find in Him."

That, my friends, constitutes a vision, a Christian vision. Take heed! Beware! Without a vision the people perish!

# EDITORIAL

## Trusting and Yielding In Spiritual Growth

THE Gospel provides for the growth as well as the implantation of the new life which is in Christ. Salvation from the guilt of sin is by way of faith and repentance. When we receive Him in faith and repentance we are born again and justified from sin.

But this is not full salvation. Repeatedly we are admonished that the life is to be saved as well as the soul—which means that the act of faith that first received Christ and rejected self as the center of life, is to become the norm of daily life in the Christian. **The once-for-all turning to Christ and being justified by faith is intended to become the day-by-day turning to Him and abiding in Him and the day-by-day rejecting of self as the center of life.**

### I

PROTRACTED spiritual infancy is undoubtedly the largest element that to-day cripples the witness of the people of God at large in the faith of Christ which they profess. Infants have to be nursed by some one always and they are always unable to help anybody else. It is so with spiritual infants. The intellectual defenses of supernatural faith are important. To-day they are increasingly able and convincing, while the theories of unbelief are bankrupt. But their importance is quite secondary to that of a normal and healthy exhibition of spirituality in the lives of those who are known as Christians.

The world will never fail to find plausible answers to any intellectual argument for faith. **But the world has not been able and is not now able to find any adequate answer other than that Christianity is true when it sees Christianity, that Christ-centeredness and self-giving, exhibited in the lives of those who are Christians, is put to a test.**

We talk of evangelism and not too much. But we talk and pray little about spiritual revival, about genuineness in Christian living. We should know that evangelism not based upon this can never reach far nor can it ever be of that deep power which God purposes and makes possible. Sometimes we become alarmed that even our utmost zeal and most constant affirmations concerning the need of a soul-winning evangelism, seems not to be associated with any similar burden for genuine revival among God's people, or for genuine efforts to build up the lives of multitudes of the evangelized in our churches, whose course has been that of protracted spiritual infancy because they have not been better taught.

In the sixth chapter of Romans, from verse eleven through verse thirteen, two thoughts are put to the front which show what is necessary to spiritual growth or fulness. Verse eleven reads: "Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." In the next two verses we are told both negatively and positively, "Yield yourselves unto God, as those that are alive from the dead, and your faculties as instruments of righteousness unto God." Here are the two great primary conditions of spiritual growth—reckoning ourselves dead to sin and alive unto God through Christ, and daily yielding ourselves into the hands of God to be used as He directs.

### II

TO RECKON is to act as if or take for granted that. We ought to act as if we are dead to sin. If we shall do it prayerfully and earnestly, we shall more and more become dead to sin. We are positionally made dead to sin when we come to Christ. That which has been planted within us has in it the spirit and power of being dead to sin.

But we have not "possessed our possessions." Sin as a principle is not dead. The aptitudes of our fleshly nature still know to mesh with its inticements. Sin is not eradicated. The sin-nature lives on in the convert who has been given a

new nature, with the purpose and power in it to fight and overcome this sin-nature.

Sanctification is largely the process through which the new nature—empowered by the Spirit of God, who lifts up the Christ before the eyes of the believer—wrestles with and grows strong in the conflict through which the fleshly nature is kept on the cross. It is thus conquered, not by its improvement or education, but by daily consigning it to the cross on which Christ died for our sins. Paul writes, "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me." Elsewhere he writes, "I die daily"—to the flesh nature.

The fleshly nature of man does not refer to the physical body as such. It refers to the natural propensities of men, many of which find their outlook through the appetites and aptitudes of the body. Others—such as pride, love, hate, and envy—may live without using the physical body at all. But they sit upon the throne of man's fleshly nature.

These fleshly tendencies haunt the convert after he has given himself in faith to Christ. But the purpose of God is that he shall be saved from the power of sin to use these fleshly tendencies. He was justified from the penalty of sin when he came to Christ. He can only be saved from the crippling power of sin by daily claiming the new life in Christ through reckoning himself dead to the "old-man."

### III

THE SECOND condition of spiritual growth is: "Yield yourselves unto God." The word "yield" means faith and surrender. If we are to be wholly His, it must be by an act of faith. We obtain every spiritual blessing from God by believing for it, just as we obtained forgiveness of sin by believing for it.

"Yield yourselves unto God." When the Lord called His disciples, they left their boats and nets and their way of making a living. Apparently they left their homes, too, to follow One who had "not where to lay His head." That was real sacrifice, but it did not cure the big "I" in Peter, nor even the others. The requirement is "yield"—not your possessions, nor houses, nor friends, nor money or influence—"yield yourselves." They did not really learn that lesson until the Day of Pentecost was fully come. Multitudes of church members to-day never learn this great essential lesson. That is why they remain spiritual infants to the last.

When Marshall Foch took over the supreme command of the Allied Armies in France and Flanders, General Perishing said to him, "Here we are, Foch; all that we have and are; dispose of us as you will." That is yielding. That is surrender. That is dedication. That is the condition on which every one of us may come to spiritual maturity.

Our study is fine, or may be. Our devotion to organization is fine—if we do not in effect set it up instead of what is immeasurably more important. Our plans and activities have their place—if their place does not fill the heart with conceit of its goodness and smartness and cause us to shut out the gracious Lord in whose name it sets these things going.

But not all of this together constitutes spiritual growth. Spiritual growth like regeneration, is a supernatural fruit. These other things are worthy by-products—or else stumbling blocks. Spiritual growth is by casting the old life off, reckoning it to be dead, that by the turning from it we may turn to Him who has life, spiritual Life, eternal LIFE. And the "reckoning" will become reality through a life daily yielded to Him.

Some will think this mystical and impractical. But it is not. Is it not, dear brethren our deepest need?

## Paragraphic Comment

**VIVID SPIRITUAL EXPERIENCE** For whatever reason, we do not seem to see in our churches such vivid and such deep spiritual experience among representative children of God as we used to see. Both preachers and members have often fallen so low in their experience that they are almost afraid to put themselves in touch with spiritual influences which they look upon as having real power, lest their own lack should be discovered. What has become of the old-time experience meeting? Echo answers, What? Organization, in some of its endless expressions, has filled the vacuum, perhaps. As we have had less inner spiritual experience, we have tried to justify ourselves by more outward industry. Some have increasingly given themselves to activities that are half-way between the church and the world—activities that may be useful, but that seldom require a grain of spiritual understanding or power. God does not purpose that the church shall be a confederate of the non-spiritual agencies of the world. If preachers would follow the apostolic pattern of giving themselves wholly to prayer and the Word of God, they would be starting in that direction where lies the truth, and in which alone may we expect recovery and renewal of spiritual experience and life among God's people.

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**SUNDAY A PROOF OF THE RESURRECTION** It is impressive to study and understand the many proofs with which God surrounded the resurrection of our Lord Jesus Christ from the grave. More than one scholarly skeptic has been converted by the study of this proof. Consider the fact that the helpless and frightened disciples of the fallen Lord soon became courageous, outspoken, and invincible in their witness to Him, and that they gave their witness in Jerusalem, under the very noses of the high and mighty ecclesiastics who had done their Saviour to the death. What produced this transformation? Whence the source of the power and wisdom that made them prevail over their astute enemy? Consider also that the resurrection of Christ on the first day of the week was followed by the changing of the Jewish Sabbath, which was the last day of the week, to the Christian Sunday, on the first day. Sunday is in itself a proof of His resurrection which cannot be lightly disposed of. These are only a few of the many proofs of His glorious resurrection. We recently quoted from an able book, "Who Moved the Stone," whose author had set out to disprove His resurrection but whose mind was honest and open to proof, and the book presents an able proof of the deity of our Lord and of His resurrection from the dead.

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**COUNTRY AND CITY AND THE ASSOCIATIONS** The District Association among Baptists is of rural origin, and has its largest vogue today among country people, though there are some great urban associations. It represents the genius of country Baptists more than it does that of their city brethren. It tends to be easy-going, adaptable and given to frank and open discussions untrammelled by the conventions and restraints of city life, which conventions have a way of giving new viewpoints to the Baptist gone from the country to the town, and not always, by any means, to the betterment of the outlook of that Baptist. We have written elsewhere in an appeal for a larger use of District Associations as an instrument of inspiration and building up of spiritual life and service. To do that is primarily to render a large service to the life and spirit of country Baptists. Also it is to open these Baptists up to the larger fellowships of State and other Baptist bodies. Some of them need that. For it is a matter of common knowledge that State and general Baptist conventions overwhelmingly represent the concensus of the outlook of the city Baptists rather than their country cousins. There is no ground for prejudice here, but there is large ground for sympathetic understanding and large need of it. At St.

Louis in the Convention, we chanced to sit near Secretary Holcomb, of the Sunday School Board. Apropos of something, Dr. Holcomb whispered to us, "When we get the new associational program of the Sunday School Board into operation, we will have the country Baptists here among these messengers to help decide Convention issues in a way until now not known, and it will be to the good of us all." It was a noble and true sentiment, and the utterance of a vision worthy of our beloved Secretary. May we this year use our Associations for the higher things of our common faith!

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**SATAN CANNOT STAND THE BLOOD OF CHRIST** We offer a prescription by which any faithful preacher may defeat the devil in his sermons. It is that he shall in the Spirit of Christ preach how Christ died for our sins and shed His blood on Calvary for our justification. The devil turns tail at every view of Calvary. He fears a clear and heart-expressing testimony as to the power of that shed blood more than he does the attack of a legion of archangels. Of course many preachers today have been "cultivated" out of any such vivid experience of the things of Christ as they are clearly revealed. But this is not the culture that every preacher really needs. First of all, we need to know and live and be within the sway of the things which Christ put to the front for this lost world. We know of nothing within the grasp of human beings that would so soon as this transform the weakness and complacency and doubt of multitudes of churches into conviction, and a separating of sheep from the goats, and to a sense of the presence and power of God. The trouble with some of us is that we fear to try to separate the sheep from the goats. We might embarrass too many sheep, and get butted by too many goats. Yet we confidently offer our prescription. Would that every preacher might take himself in hand and faithfully try it out.

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**THEY WANT GOD'S MIND IN THE SERMON** If there ever was a time when the people went to church for pastime and to satisfy curiosity, that time has passed. Nor do they go to church to hear a brilliant man tell what he thinks about world affairs and life. There are too many things to engage their time, and too many alleged brilliant men on tap through the radio and the printed page for one to sit in the church an hour-and-a-half to sore up more such brilliancy. People go to church, not to find out what the preacher thinks about this or that. They are deeply concerned to find if he has something to tell them that is convincing about the mind of God. Sometimes it is pathetic to see how they cling on, hoping against hope, that a pulpiteer will have spiritual food to dispense rather than an east wind of words. Nor do they want to be entertained by sensationalism—which is mostly an unconfessed admission that the preacher has not much for them on his own account, and is not at all sure of that which God has promised him. If the preacher is going to live up to the demands implied by this negative characterization, he will have to put himself in touch with the divine power of God. That he can do, if he knows God in His own personal experience and is living the life which he is supposed to preach to others. If he will study the Word of God, and will pray that God may search his own heart and cleanse him from the folly of a self-centered life, he may expect to have something of the mind of God when he can pass on through his sermons to those who hunger for divine truth. We beg every preacher faithfully to subject himself to the God-given requirement of having something for the people when they go to church and sit respectfully to listen to him. For he may be sure they could get along very well without anything of his own he might have for them. They feel that they need God, and they look to him to help them to understand and satisfy that need.

### STATUE OF LIBERTY TO HAVE FIFTIETH BIRTHDAY

Patriotic Americans will be glad to learn that 1936 marks the fiftieth anniversary of the erection of the Statue of Liberty at the entrance of the New York City harbor—France's gift to her sister Republic. The small island was used as the base on which a steel frame was erected as a pedestal for the mammoth symbol of friendship and liberty. The work of laying the foundation was started May 3, 1886, and the work was completed October 28 of that same year. President Grover Cleveland and a number of French officials participated in the dedication exercises. The National Park Service, in whose charge the Statue of Liberty has been entrusted for all these years, is hoping to lead in the observance of this celebration on October 28, in both France and the United States of America. Especially the graded and high school pupils are expected to participate in the patriotic exercises of commemoration.

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### PHILLIPS BROOKS ON PREACHING

It has been fifty-nine years since Phillips Brooks delivered his Lectures on Preaching before the Yale Divinity School, but it is safe to say his analysis of what is requisite to real Gospel preaching in its completeness and simplicity—has not been surpassed. He declared that its elements are truth and personality, the bringing of truth to men through personality. The Lord could have selected other methods for propagating the Gospel, but He deliberately chose this. Gospel truth is pre-eminently personal. It may be stated in dogmatic terms, but its truest, most effective statement is in and through personal life. The impartation of revealed redemptive truth through a personality, itself fashioned by experience of that truth, is the description of real preaching. Such truth does not come merely through the preacher's intellect or through his pen or over his lips. It can come only through his character, after it has been moulded by THE TRUTH. This accounts for the vast difference in preachers of equal study and intelligence. The Gospel may proceed from one merely as a system of truth which his mind has grasped; from another it comes as the outpouring of the new life-principle of love and self-crucifixion for Christ's sake which has been wrought within. Dr. Brooks summed up preparation for the ministry by saying: "It must be nothing less than the making of a man." Verily, Verily, How manifestly true his message would be in this year of our Lord, Nineteen Hundred and Thirty-six!

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### FRENCH INFIDELITY AND ITS SPIRITUAL SUCCESSORS

At the opening of the nineteenth century in America, French infidelity had great vogue among our intelligentsia. In 1800 there were only three professing Christians in Yale College. The author of the "Age of Reason" brought his manuscript to Benjamin Franklin for review. Franklin said, "Do not unloose this tiger; if our people are what they are with the Bible, what would they be without it?" But the tiger was unloosed. Scholastic infidelity is always chuck full of conceit and always unlooses its tigers. Payne and his fellows appeared to have everything their way. But it was not long until a revival came to Yale, under its great President, Timothy Dwight. Revival swept the country and infidelity stalked away into its dark caves. The present onslaught of infidelity is not led by the Paynes and Bradleights and Voltaires and Ingersolls. It is led by sleek and well-fed and highly placed gentlemen who sit conspicuously in the seats of the learned, and at the gateway of Christian culture (God save the mark!), and use their prestige to tell the neophytes how much of the Bible they may hold on to and yet be considered cultured and acceptable. We are justified in saying that the world has never before been cursed with as brazen and bald and outrageous a betrayal of Christian faith as that which is now being industriously prosecuted by scholarly professing Christians. May we expect God to lift His

people out of this miasma, which spreads its noisome germs in our very places of worship, and never fails to take the highest place in the synagogue as appropriately belonging to it? God is able to do even that. But he will not do it except there be a great awakening among his people, and a turning to him so deep and genuine that they will refuse to have fellowship with or give countenance to even the most exalted and highly paid and highly acclaimed among men, who use their gifts to destroy faith in the Word of God, and in the Deity of the Blessed Christ by whose stripes we are healed.

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### WARMING UP

While preaching in Scotland, Dwight L.

### THE CHURCH

Moody was taken to a church for a service on a day so cold that his breath turned to fog three feet away. The inside of the building was equally cold, and he asked the "beadle:" "Aren't you going to have any heat in the building?" The reply was that there were no stoves or other provision for heating. "Well, how do you expect people to get warm?" "Oh!" said he, "we expect the pulpit to warm us up." That was too much, for even Scotsmen to demand, but Mr. Moody, in a degree seldom equalled by preachers, was equal to such a demand. Preaching at its truest and best, still has the quality of bringing hearers to forget whether physical comfort is ideal or the number of minutes elapsed since the minister began preaching. The Apostolic prescription for preparation for preaching of this vital sort is found in Acts 6:4. It consisted of a God-called preacher devoting himself wholly to prayer and the study and ministry to the Word of God. There are other duties for the ministry, but his first and inescapable duty is to bring out of the Written Word and his own spiritual experience a message from God. And the congregation hungers for this above all, even when it is itself far from any high attainments in spiritual living. This realization of the supernatural, mediated through one whom God condescends to use for such high service, lies at the heart of all true preaching. Anything else is not true preaching, and the people in the audience know the difference between the genuine and counterfeit.

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### DO NOT TAKE THE GOOD FOR THE BEST

Nowhere does the danger of substituting the good for the best operate so harmfully as it does in the field of the spiritual. Every temptation Satan presumed to offer to our Lord seems to have been to choose the good as a substitute for the best. He utterly failed, but he often succeeds with men. Let us apply it to ourselves. Loyalty to one's group or to the program of one's denomination is a good thing, and is to be encouraged. To break away through the spirit of unchastened individualism is usually to manifest anti-Christian spirit. But to take loyalty to a program and magnify it as if it was the chief thing, and as if the great spiritual verities were to be "taken for granted" rather than stressed far above all programs, is a snare of Satan. And those of us who have been guilty of this—as some undoubtedly have—need to learn afresh to put first things first and to bend all things—including the good—to the building of the best. Again, vocational training for the preacher is a good thing. For lack of it many a preacher and church have suffered. So no responsible Baptist should ever do or say that which would discourage the professional training of preachers. But what should that training be? And how large a factor is it in the making of a God-called preacher? The plain truth is that even the best theological gymnastics fails utterly to make a preacher because he must be made by God before he can be trained by man. As to what the training should be, Augustus H. Strong, a great theologian and seminary president, publicly declared his conviction that prayer and meditation should be as large a factor in educating preachers as Bible study. It would be great gain if we could learn to conserve the good without imperilling the best by ignoring it, lest we be considered lukewarm to the good.

## The Supernatural At Work—BUELL H. KAZEE, Morehead, Ky.

**I**N My article, "The Church as Seen in the Body of Jesus," I have shown how Jesus began building His church out of the combination of a man and a divine conception. The conception was that necessary understanding that Jesus was God in the flesh; the first man who had this revelation was Peter. Jesus was a body indwelt, motivated, and empowered by deity; so was the church to be. Its character was to be God in the flesh; its conduct the conduct of deity in the flesh. Naturally, the next question is: Do the results justify such a conclusion? They do!

If the churches are to come back to their normal strength there must first come either a conversion of the unspiritual elements, or a cleavage between the spiritual and unspiritual. The issue on which this lack of unity hangs is whether or not the church is the earthly conductor of supernatural power.

### I

**T**HE man who believes that his church is just a good society, and that it should exercise a good influence in the community and the affairs of men, is not the kind of membership of which Jesus meant to build a church against which the gates of hell shall not prevail.

That man is indeed a hindrance to his church, not only by the natural conduct of his type-indifference, etc. He hinders the flow of supernatural power by his **unbelief**. Now, we have in our churches a great host of such people and they present a problem indeed. They are the people who break the heart of the average pastor.

The man who believes that his church is the abode of deity in the earth, just as the body of Jesus was, has the divine understanding, along with Peter, to be a true member of that body which Jesus began to build.

Jesus promised the Spirit to take his place. The Spirit's work was to be a continuation and an enlargement of the work of Jesus. Here it is again in outline: (1) To explain given truth (John 14:26). (2) To testify of Jesus (John 15:26). (3) Bring conviction to the lost (John 16:8-11). (4) Guide into new truth (John 16:13-15).

The work of the Spirit was to be done exclusively **with** and **in** the disciple. He was never to work in society as a whole, but only through the disciple. He did this:

At Pentecost. According to instructions they waited for **power from on high**. In Acts 2 we have the account of the Spirit's coming. Here he was **in evidence, in the disciple**. The Holy Spirit witnessed! Jesus had said he would: "He shall testify of me; and ye also shall bear witness (Jno. 15:26, 27). He witnessed: (1) By explaining the truth of God. Peter, filled with the Spirit, preached, from prophecy down to the moment, the supernatural understanding of God's Word, and showed them things which the "princes of this world" could not know. (2) By the display of miracle, discernable to all. They spoke in other languages the supernatural—"wonderful things"—of God. Demonstration accompanied the word of mouth. (3) By convicting the lost. He gave the lost a **supernatural understanding of their lostness**. The result was the supernatural regeneration of about three thousand souls. (4) By giving new truth. All through the Epistles and Revelation we have the record of this work.

All these are the work of the Supernatural in the disciple divinely prepared with the revelation of God in the flesh. The Holy Spirit does this to-day.

### II

**H**E EXPLAINS God's truth. "For to us God has revealed them (things which eye hath not seen nor ear heard) through the Spirit; for the Spirit searches everything, including the deeps of God . . . Only God's Spirit is acquainted with God's thoughts. But we have not received the spirit of the world, but the Spirit which comes from God, that we may know what is freely given us by God" (Weymouth) (1 Cor. 2:10-14). In this same passage Paul tells us that we

utter these things, "not in the language which man's wisdom teaches us, but in that which the Spirit teaches."

What preacher of spiritual ministry does not know that he has this revelation of truth through the Spirit only? The supernatural must enter into the understanding before the Word of God is the language of deity and cannot be understood by natural sense. One great preacher, after sixty years of preaching, told me this: "Nobody understands the Bible except as the Spirit reveals it to him for his own needs and the needs of those to whom he ministers." The Bible is like a great food store: plenty in store, but all we can use is what we need now. **The fatal error in our church life is that we have so many people in teaching and preaching positions who think they can teach the Word without this divine revelation of its truth.**

The Spirit testifies by miracle. But we must remember that the Gospels and the Acts constitute a record of miracles which we are to believe without the necessity of God flaunting his power before us daily to satisfy our fluctuating whims. God isn't just playing with His power. It is too dangerous. It must be directed to a purpose. But are there miracles to-day? Yes! I do not care to argue as to whether or not this or that event was a miracle. But I doubt not that they take place whether we have eyes to discern them or not. I have my own opinions about what I have witnessed, and I believe miracles take place to-day.

**Be that as it may, there is one miracle which I know has not ceased. It is the one about which the church should be constantly concerned. It is the miracle of the new birth. The supernatural is in evidence every time another man is born again. Every Christian is a miracle.**

The Spirit brings conviction to the lost. In our high day of methods we nearly overlooked that fact. Never is a soul saved who does not first have a supernatural revelation of his 'lostness' just as they who at Pentecost were "pricked in their hearts." The Spirit of God alone can show a man this awful truth. Our testimony and the Word of God may be the instruments used. But the Spirit does the work.

The Spirit guides into new truth. I will say, however, that this work of the Spirit has, in the strictest sense, been done in the revelation of the Epistles and Revelation. But I do not doubt that to-day, as in Apostolic days, the Spirit guides in decisions, in utterances of truth, in explaining to us the matters on which the Scriptures may be silent. However, there is very little in our needs for instruction, inspiration, and revelation that is not in the Scriptures. He has commanded us to search the Scriptures. Failure here is an outstanding sin of the church, and marks the spiritual weakness of every soul who commits it. There may be little new truth for this age since the New Testament was written, but the Holy Spirit stands by to enlighten our souls with the truth already revealed.

### III

**A**ND so, after God-in-the-flesh had ascended on high, God-in-the-flesh came again on Pentecost to remain until God-in-the-flesh comes back in Jesus again. And that God-in-the-flesh who was present on Pentecost is still here after nineteen centuries of deity demonstrations through the church against which the gates of hell shall not prevail.

A man is a different kind of church member when he has had the supernatural understanding of this truth and incorporates it in his life. It disrobes him of his self-sufficiency and makes him bow before God as all in all. It impels him to present his body as a living sacrifice to the Spirit for a dwelling place. It disentangles him from the plans and schemes and spirit of the world and separates him unto God for specific and surrendered use. Like Israel at the Red Sea, it makes him stand by **with expectancy**, to see the hand of the Lord. It makes a ready, waiting, yielded body,—the bondsman and the earthly receptacle of deity. With that kind of church member God can perform mighty works.

## FELLOWSHIP TIDINGS

Pastor M. C. Bishop has resigned at Post, Texas, after a ten-year pastorate, and will make his home at Winters, Texas.

Dr. W. H. Knight, Atlanta, Ga., and Grant Sinclair, of Gadsden, Ala., have been conducting a city-wide tent revival at Gadsden, Ala.

Dr. J. B. Cranfill, of Dallas, Texas, will be in California until September 1. His address until that time will be Villa Riviera, Long Beach, Calif.

Dr. Millard A. Jenkins, Abilene, Texas, closed a meeting with Pastor Clyde C. Morris at the First Church of Ada, Okla., a week or more ago with 107 additions.

Evangelist A. D. Muse is resting at his home in Memphis, Tenn., after completing a meeting at the Fort Sanders Church, Knoxville, Tenn., in which there were thirty-five accessions.

Paul Fox, student in the Southern Baptist Theological Seminary, Louisville, has accepted the care of the half-time church at Utica, Ind., just east of Jeffersonville, and will take some post-graduate work in the Seminary next year.

Dr. Prince E. Burroughs, educational secretary of the Baptist Sunday School Board, Nashville, Tenn., sailed June 27 aboard the *Acquintania* for a month's tour through Europe including his attendance at the World Sunday School Conference in Oslo, Norway.

Dr. Frank Tripp has decided to remain in the pastorate at the First Church of St. Joseph, Mo., and for that reason he has declined the position as Director of Promotion, recently offered him by the Executive Committee of the Southern Baptist Convention.

M. B. Sasser, of Lily, Ky., has recently been called to be pastor of the Lily Baptist Church. Brother Sasser was ordained to the Gospel ministry on December 29, 1935 by the Lily Church, and is now pastor of the Hart Baptist Church, near London, Ky., as well as the Lily Church.

Dr. Josef Nordenhaug, pastor of the Prestonburg church, has been called to the First Church of Vinton, Va. Kentucky will miss him greatly. Native of Norway, Dr. Nordenhaug came to this country to attend the Seminary, and later married one of our Louisville girls. He gave an excellent account of his ministry at Prestonburg.

Dr. O. L. Powers, of the First Church of Jonesboro, Ark., has been preaching for Dr. A. M. Smith at the First Church of Marked Tree, Ark., in a series of meetings. J. M. Ray, Beaumont, Texas, had charge of the music. Dr. Smith writes: "The church was greatly revived, a number were added to the church by baptism and letter, and the community at large was blessed. We feel that every department of our church has been greatly helped by the coming of these brethren."

Pastor W. M. Hart, of the Central Baptist Church of Portsmouth, Ohio, writes, "When some one is helped by some ministry of mine, and they tell me about it, I am helped also. It is a pleasure to express appreciation of your fine paper, the *Western Recorder*. Every number has valuable material toward the building of the Kingdom of Jesus Christ. It is refreshing to see the plain emphasis upon the fundamental things of life, and this without overbalance, raised up on the sure foundation of the Scriptures."

Pastor C. R. Peterson, of the Grosse Pointe Baptist Church, Detroit, Mich., visited the *Western Recorder* offices last week. He graduated from the Southern Baptist Theological Seminary in 1913, and has since been pastor at such places as Cheboygan, Cadillac, Jackson, Mich., and Detroit.

He has just completed two weeks in meetings at the Confederate Avenue Baptist Church, Atlanta, Ga., where Brother Emmett L. Barlow, his old Seminary room-mate, is pastor. While here he gave a sermon-lecture on "The New Testament Church," using in that connection a large chart made by himself, depicting the history of the various churches through the centuries. He spoke at Little Mount, Taylorsville, Russell, and Second Church of Ashland, Ky., and perhaps others. He expects to return to Kentucky at a later time.

Dr. and Mrs. I. J. Van Ness, Nashville, Tenn., sailed June 30, on board the *Breman* for the World Sunday School Convention in Oslo, Norway. While on the Continent they will visit the native heath of Dr. Van Ness' ancestors, Holland, and other countries. During his thirty-five years' ministry as editorial and executive secretary of the Baptist Sunday School Board Dr. Van Ness never took time out to go abroad and this is their first experience crossing the Atlantic.

### Brevities of Bible Truth

Sunday-school Lesson for July 26.

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

It is significant that perhaps the most effective testimony for Christ between Pentecost and the conversion of Saul was borne by a layman.

The difference between mere religionists and Christians has often been seen to be the difference between the Sanhedrin and Stephen, they gnashed on him with their teeth, while he was filled with the Holy Spirit.

'Present-day Christian leadership is too much professionalized. What our churches need, about as much as anything else, is its manhood set on fire for the Lord.

The greatest force in Jerusalem that day, when the first Christian martyr died, was not the frenzied mob that cried out for his life and stoned him to death, but the faithful defender of spiritual religion, with unclouded vision of Christ.

When men shut their ears to the proclamation of the truth, it is often direct evidence of the power of the truth, that it has gone home to their hearts, though unwelcome.

If we had more of the faith of the early Christians, more of the power of the risen Lord would be upon us. Faith and power are about as much cause and effect as faith and pardon.

One reason why so few of us are reproached for the name of Christ is because so few of us are sharing the reproaches heaped on Christ.

The world is against Christians and always will be. Jesus said so. It takes a robust faith to meet the opposition, but in meeting it in the Spirit of Christ and in the strength of his Spirit, strength will come to our spirits and victory to our faith.

Christians after Christ's pattern, by refusing to take part in the lower life of so many about them, need not think it strange when trials come upon them. The servant is not above his Lord.

Is wheat less valuable after sifting, or gold after refining? Both are trying processes, but why complain about them, if the chaff is blown away and the dross is consumed?

The early disciples were contemptuously styled "Christians," and suffered much for Christ. While few of us follow in their train, our surrender to Christ should be complete and coupled with the constant and active practice of good.

That man who knows the Lord has his Gethsemanes.

## Evangelist Petroff in Ashland Meeting

THE Pollard Baptist Church has been in the midst of a very great meeting and Daily Vacation Bible School with Evangelist E. A. Petroff, Springfield, Ark., and Mrs. Petroff assisting.

Brother Petroff preaches more Bible than any preacher I have ever known. The Lord has given him a message under the leadership of the Spirit that digs deep. He does not load the church with unconverted people, though great numbers make profession in his meetings. People must know the plan of salvation when they hear him.

Mrs. Petroff is a great help to him in singing and working with the women. She was used of the Lord to deepen the spiritual life of our young people in the Daily Vacation Bible School. A Revival Meeting and a Daily Vacation Bible School at the same time is a blessed experience.

Ashland, Ky.

W. K. WOOD,  
Pastor Pollard Baptist Church

## Palacios Has Splendid Encampment

THE thirty-fifth annual session of the Texas Baptist Encampment located at Palacios, was closed July 12. It was in every way one of the greatest encampments that has ever been held in Texas. There were 2,212 people enrolled in the schools of religious education, music and theology. The total amount of money raised for the encampment was \$3,526.51. Of this amount \$1,972.19 was cash and the rest was in pledges.

Mr. L. L. Silkensen, a business man of Galveston, is president of the encampment. It will please you to know that there were many conversions and a very large number of re-consecrations and rededications during the encampment. The encampment in reality was a spiritual feast from the time it began July 1, until it closed July 12.

The 1937 Texas Baptist Encampment at Palacios will be held June 29 to July 9.

Hope many Kentuckians will visit the Texas Centennial Exposition in Dallas this year.

Dallas, Texas.

T. C. GARDNER

## The 1936 Handbook Is Coming

THE 1936 Handbook is due from the press about July 25—ten days later than we had expected. The first part of the new Handbook will contain "a survey of pastoral service and support among Southern Baptist churches"—the first survey made along this line since 1924. And a heart-breaking, tragic record is disclosed in this survey. Certainly no one can accuse Southern Baptist pastors of preaching "for the money that is in it!" But the record shows that the pastors are learning to stay with their churches! For in spite of the fact that we could get no report from many whole associations, the record shows that a total of 1,904 pastors stayed with their churches throughout the whole seven years of the worst depression in history (1929-1936).

The Handbook gives the names of all these heroic leaders and pastors that we could secure.

As heretofore, part two of the new Handbook presents an informing and inspiring summary of all the main lines of work of Southern Baptists, covering the year 1935. And it is truly a marvelous record.

In the last section of the Handbook, as heretofore also, will be found the directories of Southern Baptists, including the completely revised list of all ordained ministers. The list of ordained ministers was left out of the minutes of the Southern Baptist Convention in order to save \$938—and because this list is always carried in the Handbook.

The 1936 Handbook is one of the handsomest (and we hope it will prove to be one of the most valuable) ever sent out.

Copies may be secured from the Baptist Book Store, 323 Guthrie, Louisville, Ky., or from the Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn. The price is fifty cents as heretofore.

Pastor W. A. Parker died on July 5 at Center, Ala., where he was pastor. In former years he was a pastor in Texas.

Pastor T. T. Newton, Parsons, Tenn., has just had with him, Rev. J. R. Black, of Memphis, Tenn., in a series of meetings.

The Diamond Jubilee of the ministry of Dr. G. Campbell Morgan, of Westminster Chapel, London, Eng., will be observed on December 6.

Dr. E. F. Estes, of the West Broadway Church, Louisville, is preaching at the Second Baptist Church of Bowling Green, Ky., in a series of meetings.

The East Baptist Church of Paducah, Ky., has just observed its forty-fifth anniversary. It was formerly called the Island Creek Baptist Church.

Dr. W. A. Sloan, of San Antonio, Texas, was with Dr. M. P. Hunt, pastor at Eighteenth Street Church, Louisville, last Sunday, and also addressed the Louisville Baptist Pastors' Conference on Monday morning.

G. M. Ford has resigned as pastor of the Konawa, Okla., Church, in order to become pastor at Ottawa and Wyandotte Churches, near Miami, Okla. He has been located at the Konawa Church for the last ten years.

Meetings will begin near Bardwell on August 9. Brother H. M. Southard is to preach. He has reserved three weeks for these meetings. He preached for Pastor William T. Gorham in a series of meetings last year.

The Watchman-Examiner calls attention to the fact that fifty years ago there were 200,000 students in colleges and universities in the United States, but now there are over 1,000,000, fully half of which are Christians.

"It is said that Dr. George W. Truett had two birthdays this year, or rather his birthday lasted forty-eight hours. It was the sixth of May. He was crossing the Pacific Ocean. A day is always lost or added in crossing. This time they had two sixths of May."—The Baptist Record.

The Western Recorder recently contained an article about there being two Baptist preachers by the name of "J. B. Head," and subsequently we learned that there is still another. Now the Baptist and Reflector says: "There are three Robert A. Kimbroughs, one in Jackson, Tenn., and two in Philadelphia, Penna."

The Caneyville Baptist Church, a large warehouse, a feed store, a drug store, three dwellings and the Bank of Caneyville were burned recently by fire. Pastor M. G. Mines, of the Caneyville Baptist Church, lost his entire library, and after the fire did not have a Bible to his name. The origin of the fire is not known. It is thought that about \$25,000 worth of damage was done.

Dr. John W. Lowe writes from Pueblo, Colo.: "My wife and daughter, Florence, have been with me in fine missionary services at the Third Church of St. Louis; First Church of Springfield, Mo.; also at Grant Street Church, Springfield; Central Church, Muskogee, Okla., First Church of Shreveport, La., Vivian and Mooringsport Churches, Louisiana, Mesa Baptist Church, Pueblo, where my brother, George F. Lowe, has been pastor for twelve years. You will rejoice with me in the restoration of my health."

## Fellowship Tidings

W. A. King has resigned as pastor of the Wyoming Church, in Cincinnati, Ohio.

Pastor John J. PreVol has resigned at the St. Matthews Baptist Church, St. Matthews, Ky., to become pastor of the First Baptist Church of Hutchinson, Kansas.

Calvary Baptist Church, Spartanburg, S. C., has just closed a revival in which the pastor, C. E. Vermillion, had the assistance of Dr. M. E. Dodd, of Shreveport, La.

Dr. E. D. Poe has been pastor of the Belmont Church, Roanoke, Va., for the last ten years. In that time 1,621 new members have been added to the Roanoke church.

Pastor J. P. Kirkland, of the First Church, New Albany, Miss., was visiting friends in Kentucky last week on his vacation with his family. He was sick during his visit, and was called back home before his vacation was half over.

Associational moderators, clerks, and committee chairmen may obtain copies of the report of the Southern Baptist Hospital by writing to the State Secretary at Baptist headquarters; or from the Southern Baptist Hospital in New Orleans.

Dr. John E. Smith has resigned as Executive Secretary of the Baptist Missionary Convention of New York, and his assistant, Rev. Charles A. Bechter, has resigned on account of ill-health. The latter gentleman went to a sanitarium last May, and has since gone to Ocean City, N. J., where he remains at the present time.

The First Baptist Church, of Cullman, Ala., has received more than 100 members again this year so far. The church voted to celebrate the tenth year of their much loved pastor, Dr. John E. Marion, by increasing his salary and will secure an assistant pastor to aid him. Dr. Marion has traveled extensively and is a former business man.

The Mt. Pleasant Church in Elkhorn Association, near Nicholasville, Ky., was struck by a heavy windstorm last Wednesday night, completely wrecking the building. The walls are still standing, but it is probable that they will have to be torn down and the entire church structure will have to be rebuilt. Brother T. W. Spicer is pastor.

Work on repairing the tornado-torn First Church, Gainesville, Georgia, was begun July 14. The lowest bid on a completed job was \$48,500. All bids were rejected and work was begun under a foreman and day labor. The building committee did not feel that the church could go that heavily in debt. They will proceed as far as they are

LEADING  
THE  
LIST!

### BIBLICAL BACKGROUNDS \$3.75

*J. McKee Adams, Professor of Biblical Introduction in the Southern Baptist Theological Seminary.*

Again this useful volume will help to vivify places of Bible lands in the study of our Sunday school lessons for these next several months. Chapters ten through fourteen make graphic contributions.

### WHAT GOD HATH JOINED TOGETHER \$1.00

*W. C. Boone, Pastor, First Baptist Church, Jackson, Tennessee.*

Deals with the all-important subjects of love, courtship, marriage, and living together. Unapproachable in clearness, sanity, and intelligent frankness. The beautifully sympathetic spirit in which the author writes is unsurpassed.

### A GREATER THAN SOLOMON \$1.00

*R. G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee.*

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

### AFTER FIFTY YEARS \$1.25

*L. O. Dawson, Pastor, Edgewood Baptist Church, Birmingham, Alabama. Teacher of Bible and Church History, Howard College.*

The ripened fruit of the experience of a faithful and successful minister of the gospel, written in an unusually lucid and graphic style. Every conceivable problem and situation that ever confronts a pastor is dealt with honestly, frankly, and helpfully. (A "first choice" of the Southwest Religious Book-of-the-Month Club.)

## BAPTIST BOOK STORE

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able to go with the money which has been contributed and with what they feel they can afford to borrow. A total of \$8,071.89 has been contributed by other churches, principally in Georgia.

Pastor R. P. Downey, of West End Church, Suffolk, Va., and formerly of Winchester, Ky., assisted Pastor J. V. Tarlton in a revival at the Woodland Church, in North Carolina during June. Dr. Downey's father was previously pastor for eight years at Woodland, N. C., and the recent visitor spent his boyhood there. He had been away from the place for the last seventeen years.

Pastor J. N. Binford, of Springfield, Ky., has been preaching at Shepherdsville, Ky., for Pastor H. Evan McKinley, in a large tent on Main Street. The meetings were started on Sunday night, July 5, with E. Howard Cadle, of Indianapolis, Ind., preaching at the first service. Large crowds are attending, and there is good interest. The meetings are expected to run four weeks, through the month of July.

Dr. C. M. Thompson has received a quantity of the sixteen-page brochure of the "Twenty-eighth Annual Report of the Social Service Commission of the Southern Baptist Convention," for distribution in Kentucky. These are for free distribution, but brethren desiring a copy of same should enclose about five

cents for cost of wrapping and postage. Dr. C. M. Thompson may be addressed at 205 East Chestnut Street, Louisville, Ky.

Ground has been broken for a new annex to the Burkesville Baptist Church, where Dr. Frank M. Masters is pastor. Mrs. W. H. Cheek, the only living charter member of the forty-year-old church, lifted the first shovel-full of dirt for the new building, and the Hon. W. C. Stearns, chairman of the building committee, mayor of Burkesville, and Moderator of Freedom Association, lifted the second shovel-full. The new annex is to be used for Sunday-school rooms. Dr. Frank M. Masters still resides in Russellville.

Herbert Hoover says: "The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties; but where these have been utilized, the pensioning of ministers should be generously supported."—Relief and Annuity Board Southern Baptist Convention.

## Bible School Department

Rev. W. A. Gardiner,  
General Secretary

Mrs. W. A. Gardiner,  
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

### Washburn At Maysville

Pastor J. L. Stone writes that Brother A. V. Washburn was with him at Maysville for several nights for conferences on Sunday-school work and that the attendance was good and the interest fine. He writes: "We are making progress in a number of ways and think there is a chance for a real forward movement."

### Vacation Bible Schools

We have many fine words about Vacation Bible Schools lately. Brother T. E. Wortham writes that his V. B. S. made a very definite contribution to his church life and to the larger aspects of the work of the Kingdom.

### North Concord Association

During the second week of July we had Sunday-school campaigns in five churches of North Concord Association. Mrs. Gardiner and the writer were with Pastor H. C. Chiles and the Barbourville Church. The week was a most pleasant one in spite of the hot weather. Nearly 1,300 possibilities were listed for the Sunday-school. Pastor Chiles is doing a very constructive work. Superintendent Black is thoroughly interested and expects to lead out in a great way for the improvement of the School.

Brother Hargis was with Artemus Church where Brother Burton is pastor, and Brother Bays is superintendent. He reported a good week. Brother Burton is making a reputation as a good preacher.

Brother C. F. Barry worked at Swan Pond Church where Brother Ogan is pastor. Curtains were placed in the building, the school was graded and the workers expect the school to become Standard this summer.

Brother B. J. Skaggs worked at Good Hope where Judge Stamper is acting pastor. He reported as many as eighty-five present during the week. The people asked him to preach to them after his teaching each evening. They kept the preacher there until eleven o'clock one evening. How many of our city preachers would be happy if they could have such a demand for preaching!

Pastor H. C. Chiles of the Barbourville Church conducted the campaign at Apple Grove Church where Brother Joe Grant is pastor. There was a large attendance and deep interest in the work.

### Salem Church, Shelby County

Pastor R. B. White reports that the Salem Sunday-school has been averag-

ing over 200, having an average during June of 207. Fine!

### East Paducah, Standard

We are glad to report East Baptist Sunday-school of Paducah Standard again. Brother Joe T. Odle is pastor and Brother G. R. Emerson is superintendent. Their enrollment is 449 and the resident church membership is 375.

### Laurel River Organizes

A letter from Moderator D. B. Johnson and one from Brother C. P. Hargis tell of the organization of the Laurel River Baptist Sunday-school Association. Both wrote very enthusiastically about the meeting at which the organization was set up. Eight pastors, eleven superintendents, and twenty-five teachers and officers were present, not including pupils. Brother John B. Reams was elected Superintendent, Joe C. Baldwin, Associate Superintendent; Charles Sparks, Secretary; and Charles Farris, Charles Rader, D. M. Ponder and M. B. Sasser were elected Group Superintendents. In the near future the Department Superintendents are to be elected.

### Some Associations

Last week we gave a word about each of several associations, showing awards and Standard schools for the past ten years and the enrollment gains or losses for the past four years ending December, 1935. This week we continue.

**Enterprise Association**—Eleven of the eighteen churches had 345 awards and no schools were Standard. The enrollment showed a loss of 207.

**Franklin Association**—Twelve of the fifteen churches had 656 awards and seven schools qualified for the Standard but none this year.

**Freedom Association**—Two of the seventeen churches had seventeen awards and no Standard schools were reported. The increase in enrollment was 171.

**Friendship Association**—Four of the five churches had ninety-nine awards. No Standard schools were reported. The enrollment showed no gain or loss.

**Gasper River Association**—This Association had a loss in enrollment of six. Three of the twenty-two churches had seventy-five awards.

**Goshen Association**—Eight of the sixteen churches had 227 awards. Two schools were Standard and one has applied this year. The enrollment showed a loss of sixty-nine.

**Goose Creek Association**—This Association had no awards and no Standard schools. The enrollment decreased by sixty-two. Some of the churches joined another Association.

**Greenville Association**—This association has seven churches and reported an enrollment of 113 last year. No awards and no Standard schools were reported.

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**Graves County Association**—Four of the thirty-one churches had 236 awards during the ten years. The enrollment decrease was 742. One school was Standard one year.

**Green River**—One of the churches had fifteen awards. The enrollment increase was from eighty-seven to 190.

**Greenup**—Twenty-two of the forty-eight churches had 1,750 awards and six schools were Standard. The increase in enrollment was 163.

**Henry County**—Eleven of the thirteen churches had 1,165 awards. Ten schools were Standard and the enrollment loss was eighty-eight.

**Irvine**—Two of the eight churches had seventeen awards. No Standard schools were reported. Enrollment increase was thirty-eight.

**Jackson**—No awards and no Standard schools were reported. The enrollment decreased from 777 to 469.

**Laurel River**—Sixteen of the forty-one churches had 442 awards. Two schools were Standard and the enrollment increase was 868.

**Liberty**—Seven of the thirty-six churches had 403 awards and three Standard schools. The enrollment increased 185.

**Lincoln**—Six of the twenty churches had 155 awards and two schools were once Standard. Ninety-six was the increase in enrollment.

**Little Bethel**—Seven of the thirty-nine Schools had 334 awards. One school was Standard one year. The enrollment increased from 3,064 to 3,839.

**Little River**—Four of the twenty-eight churches had twenty-three awards. No Standard schools were reported. Increase in enrollment was 178.

**Logan**—Five of the nineteen churches had 120 awards. One school was once  
(Please turn to Page 19.)

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# The Co-operative Program for June, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
<b>ALLEN COUNTY—</b>			Little River	5.24		<b>GRAVES COUNTY—</b>		
Scottsville	125.00	81.00	Locust Grove	48.90		Liberty		21.00
<b>BAPTIST—</b>			Pembroke	16.21	1.00	Mayfield, First	76.30	10.00
Battle	4.02		Salem		2.60	Meiber		1.00
Mt. Pleasant	8.67		<b>CRITTENDEN—</b>			<b>GREENUP—</b>		
Salvisa	6.30	3.00	DeMossville		6.00	Ashland, First	293.47	25.00
Sand Spring	19.31	1.81	Dry Ridge	10.00		Catlettsburg		102.44
<b>BARREN RIVER—</b>			Gardnersville	16.30		Fullerton		12.18
Temple Hill		2.00	Lawrenceville	4.65		Fairview	7.05	
<b>BELL COUNTY—</b>			Pleasant Green		3.00	Grayson		18.00
Middlesboro, First	15.00	13.00	Turners Ridge	4.00		Greenup	23.43	
Pineville, First	75.87	8.50	Williamstown	15.33	2.00	Russell	10.00	1.00
Riverside	9.60		<b>DAVISS-McLEAN—</b>			Mt. Olivet		6.00
West Pineville	4.00		Association	400.00		Unity	84.51	4.85
<b>BETHEL—</b>			Basin	2.40		Vanceburg	1.07	
Adairville	136.91	26.00	Bethabara	21.92	16.35	<b>GREENVILLE—</b>		
Dripping Springs	4.47	3.99	Buena Vista	56.67		<b>HENRY COUNTY—</b>		
Elkton	18.98		Buck Creek	23.25		Campbellsburg	115.82	3.00
Forest Grove		4.00	Calhoun	34.30		Emminence	13.00	
Guthrie	14.00		Curdsville		2.35	Lockport	2.25	1.37
Mt. Gilead	2.00		Eaton Memorial	12.07	4.00	New Castle	7.25	2.00
New Hope	4.00		Friendship	5.79	9.12	Pleasureville	28.72	
New Union		7.00	Glennville	3.00	6.10	Smithfield	4.00	
Post Oak	2.60	1.35	Green Briar	1.40		Turners	6.78	
Russellville	94.95	71.04	Griffith	6.38		<b>IRVINE—</b>		
Spring Valley	2.65		Hall Street	39.77		<b>JACKSON COUNTY—</b>		
Trenton	25.91	5.00	Karn's Grove		7.06	<b>LAUREL RIVER—</b>		
Walnut Grove	19.10		Macedonia	7.24		Bond	2.00	
<b>BLACKFORD—</b>			Mt. Liberty	5.95		Laurel Chapel		1.07
Hawesville	8.15		Newman	7.39		London	107.00	3.00
Mt. Pisgah	2.50		Owensboro, Third	270.38	24.00	Mt. Zion	4.36	
<b>BLOOD RIVER—</b>			Panther Creek	7.15	1.00	Union	4.01	
Elm Grove	11.58		Pleasant Grove	3.00	1.00	<b>LIBERTY—</b>		
Murray	375.98	24.00	Pleasant Ridge	20.94		Canmer	8.00	
Olive	5.70		Red Hill	4.40	2.00	Glasgow	176.30	157.32
West Fork	11.17		Sorgho	9.25		Hiseville	2.60	
<b>BOONES CREEK—</b>			South Hampton	36.00		Horse Cave	25.40	5.21
Calvary	21.25		Sugar Grove	15.10	18.00	Pleasant Valley	5.00	
Heidelberg	10.00		Utica	1.20	35.53	Rowletts	2.50	
Irvine, First	16.75		Whitesville	73.48	17.96	Sloam		6.36
Kiddville	3.00		Yellow Creek	1.00		Walnut Hill	2.00	
Providence	2.00	3.00	<b>EAST LYNN—</b>			<b>LINCOLN COUNTY—</b>		
South Irvine	3.57		Mt. Carmel		22.50	McKinney	3.25	
Union City	15.00	7.00	Pleasant Hill	7.25		Stanford		6.00
Williams Memorial	3.32		Rolling Fork	1.46		<b>LITTLE BETHEL—</b>		
Winchester, Central	50.00		<b>EAST UNION—</b>			Diamond	2.50	
<b>BOONEVILLE—</b>			<b>EDMONSON—</b>			Earlington	2.25	
<b>BRACKEN—</b>			<b>ELKHORN—</b>			Nebo	37.55	
Aberdeen	12.00		Bryant Station	2.50		Pleasant Valley	6.79	
Carlisle	31.27	12.50	Calvary	369.95	86.73	<b>LITTLE RIVER—</b>		
Ewing	2.00		Cane Run	5.50	2.00	Buffalo	13.80	
Flemingsburg	1.25	1.00	Clear Creek		5.80	Cerulean	4.25	
May's Lick	25.00	5.35	Davids Fork	7.25	6.00	Donaldson	3.30	
Maysville	72.40	20.35	East Hickman	7.00	1.00	Golden Pond	8.00	
Mt. Olive	9.83		Felix Memorial	45.60	1.00	Hurricane	2.00	
Mt. Sterling	28.85	11.00	Georgetown	88.49	112.83	Liberty Point	9.35	
Sharpsburg		7.00	Grace	25.00	21.00	Oak Grove	15.62	
<b>BRECKENRIDGE—</b>			Hillsboro	12.00	1.05	<b>LOGAN COUNTY—</b>		
Cloverport		6.00	Immanuel	233.16	19.75	<b>LONG RUN—</b>		
New Clover Creek		.60	Lexington, First		400.00	Baptist Tabernacle	33.00	14.55
<b>CALDWELL COUNTY—</b>			Midway	26.16	4.00	Baptist Temple	34.66	4.00
Caldwell Springs		2.75	Mt. Freedom	14.55	4.00	Bardstown Road	3.00	2.00
Cedar Bluff	1.56		Mt. Pleasant	5.00		Beechland	13.75	1.25
Crider	4.00		Mt. Vernon	25.98	9.60	Beechmont		2.00
Donaldson	2.05		Nicholasville	28.00		Calvary	115.84	6.83
Eddy Creek	7.70	.23	Paris	81.38	1.00	Carlisle Avenue	26.45	27.23
Eddyville	20.50	3.00	Porter Memorial	59.50	1.00	Cedar Creek	53.76	14.00
Fredonia		15.25	South Elkhorn	7.10	2.00	Clifton	288.81	28.83
Hebron	4.00		Versailles	139.80		Crescent Hill	281.49	107.89
Liberty	2.69		<b>ENTERPRISE—</b>			Crestwood	116.08	27.19
Macedonia	6.02		Elkhorn City	2.60		Deer Park	262.56	57.00
Mt. Pisgah	2.17		Inez	3.00		East	22.46	7.00
New Bethel		31.00	Irene Cole Memorial	5.00	3.00	East Audubon		5.05
Otter Pond	5.00		North Benson Memorial	21.00	1.00	Eastwood	10.11	13.46
Pleasant Grove	3.19	3.37	Pikeville		20.00	Eighteenth Street	87.67	3.00
Princeton, First	81.62	25.00	Sandy Hook	2.82		Elk Creek	10.22	1.00
Princeton, Second	3.30		Stone	13.00		Fairdale	2.00	1.00
Quinn	2.37		Magoffin Institute	15.00		Farmdale	23.86	
Walnut Grove	16.37		<b>FRANKLIN—</b>			Fisherville	1.00	
White Sulphur	12.06		Bethel	9.00		Fourth Avenue		12.00
<b>CAMPBELL COUNTY—</b>			Buck Run	32.00	2.50	Franklin Street	12.54	
Alexandria	2.00		Frankfort, First	148.34		Grace	6.87	2.00
Bellevue	193.12	7.00	Lebanon	5.00	5.00	Highland	312.83	106.63
Ft. Thomas	71.10	22.00	Mt. Carmel	5.55	1.00	Highland Park, First	39.29	1.00
Grant's Lick	5.57	16.25	North Benson	14.15		Highland Park, Second	77.65	9.00
Licking	14.39		North Fork	51.25		Immanuel	352.48	26.80
Licking Valley	1.00		Pleasant Ridge	20.25		Little Flock	18.82	5.00
Ludlow	10.00	2.00	Providence	2.50		Lyndon	13.59	
Mentor	43.00	41.65	Thorn Hill	26.44		Manly Memorial	2.00	1.00
Newport, First	144.00		Swallowfield	6.09	1.00	Meadow Home	12.32	5.10
Oak Island		2.31	<b>FREEDOM—</b>			Middletown	84.25	41.00
Persimmon Grove		1.00	Ephesus	1.50		Ninth and O	30.75	7.00
Second 12 Mile	23.35		Winchester, First	5.06	40.00	Ormsby Avenue	307.73	29.34
Silver Grove	3.46	1.00	<b>GASPER RIVER—</b>			Parkland	28.36	
<b>CENTRAL—</b>			Monticello	5.56	6.19	Pleasant Grove (B. C.)	9.35	3.00
Bethlehem		8.67	Salem	34.47	6.00	Pleasant Grove (J. C.)	7.09	15.20
Lebanon	37.65	8.00	<b>GOOSE CREEK—</b>			Plum Creek	5.00	
Mackville	7.56		Association	1.43	1.25	Portland Avenue	19.75	4.00
Springfield	116.64	16.00	Clarkson	1.00		Shawnee	15.42	2.00
<b>CHRISTIAN COUNTY—</b>			Leitchfield		21.00	Shirley Memorial	6.21	
Bainbridge	1.05		Pilgrim	4.65		Shively	22.85	
Casky	2.91	1.00	Shrewsbury	3.25		South Jefferson	13.42	
Gracey		4.12				South Side	50.00	
Hopkinsville, First	246.45	23.60				Taylorsville	50.00	
Hopkinsville, Second	28.33					Third Avenue	130.16	51.14



<b>Church Building—</b>		
Budget .....	34.82	
Total .....		34.82
<b>Western Recorder—</b>		
Budget .....	625.00	
Total .....		625.00
<b>Education Special—</b>		
Designated .....	314.53	
Total .....		314.53
100.000 Club .....	1,664.30	
Miscellaneous .....	1,976.50	
<b>TOTAL RECEIPTS .....</b>		<b>21,424.98</b>
<b>Distribution of Education in Kentucky</b>		
Georgetown College .....	709.80	
(Held in reserve)		
Bethel Woman's College .....	301.67	
Campbellsville College .....	301.67	
Cumberland College .....	301.67	
Hazard Institute .....	65.06	
Magoffin Institute .....	41.40	
Oneida Institute .....	53.24	
W. M. U. Training School .....	200.00	
Expenses .....	115.05	
<b>Total .....</b>		<b>2,089.56</b>

**SINCLAIR IN MEETINGS**

Just a word about a recent meeting at the Hunter Street Baptist Church, Birmingham, Ala., in which it was my privilege to assist the pastor, Rev. J. L. Moye, who did the preaching. He tells me that there were 120 additions to the membership, most of whom were adults, and that altogether it was the most successful meeting the church has ever had. The church was unusually active in testimony, prayer, and visitation. We were able to organize and feature the largest Adult and Junior Class they ever had, with over 100 singing in each group every night.

It was perhaps the most successful meeting held in Birmingham this year. Hunter Street has the reputation of being the fastest growing and one of the most active, and perhaps the best organized church in Alabama. Brother Moye is a great soul with a great heart, empowered with a great passion for the lost, made more acute by several years service as a missionary in Chile, S. A. In his six years' ministry at Hunter Street, the membership has grown from about five or six hundred to nearly two thousand.

Just closed a brief engagement at Marion, Ill., and now here with Pastor F. J. Fleming until June 7. Dr. S. J. Ezell of Clanton, Ala., is leading in the meeting and presenting the Gospel in positive and convincing power. He is in much demand in the state for evangelistic meetings, and has been pastor of the church at Clanton for fourteen years.

I will begin June 8 with the church at Enterprise, Ala., W. D. Ogletree, pastor, with Dr. J. B. Phillips of Mobile, as the evangelist.

In July I will be engaged in a three-weeks tent meeting, sponsored by several co-operating churches, in the town where I make my home, Gadsden, Ala. Then I go to Mississippi and then to fill

an engagement in New Mexico, which is to be followed by meetings in Oklahoma, Michigan, and possibly Arizona.

Have assisted in meetings this year in Oklahoma, Kansas, Florida, Colorado, Alabama and Illinois. Had invitations from five of the outstanding churches of this state, and others from Oklahoma, Kansas, Louisiana, Georgia, New York, and one from Kentucky, all large churches. I am hoping to make arrangements with them for a later date. The Lord is good and is keeping me busy.

In closing, let me express appreciation of the Western Recorder, which I am glad to be receiving regularly, and for your position on the fundamentals of our faith, and especially for your continued promotion of the great work of evangelism. I certainly enjoy and appreciate your fine paper.

Knowing your interest in evangelism, I thought you would be glad to know something of the prospects in my work.

GRANT SINCLAIR,  
Gadsden, Ala.

**ARLINGTON MEETINGS**

A revival began at the First Church of Arlington, Ky., on June 14, with Rev. B. G. Arterburn, of Folsomdale, Ky., doing the preaching. The sermons brought to the large and attentive crowds were Spirit-filled, soul-stirring, messages, bringing many to repentance and faith.

These services continued ten days, and at the close on Sunday night there were seventeen candidates baptized by the pastor, Rev. H. R. Burkhart, in the presence of a large audience.

Several were added to the church by letter. The church was greatly revived, and the results of the meeting will be long remembered by the people.

MISS ALLIE M. MCKENDREE,  
Arlington, Ky.

**LOSS TO INTERMEDIATES AS LAWSON GOES TO TEXAS**

The Intermediates of Old Cedar Church suffered a great loss Saturday, July 4, when their pastor, Rev. E. N. Lawson left for Santa Rosa, Texas. Not only have the young people of Old Cedar suffered a great loss but the state as a whole. Rev. Lawson has certainly been a spotlight for Owen County. He has been a lamp to our paths in teaching the young people and our young people will miss him sorely.

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

Rev. and Mrs. Lawson's home has always been open to the young people. Words cannot express our love for him, his wife, and small daughter, Isabelle. We deeply appreciate the effort he has made in guiding our small, inexperienced feet on the road of our Master. We hope some day to prove to him that the truths he has taught have not fallen on deaf ears. May the blessings of God rest upon him and his dear wife as they labor together in the Lone Star State, working toward the coming of His kingdom.

ROBERTA CLAXON,  
CORRINE GAINES.

Hon. E. S. Jouett, Vice President and General Counsel of the Louisville and Nashville Railroad System, says: "I am speaking plainly because, after studying this subject, my conscience demands that I tell other laymen the unvarnished truth, that they may be aroused to the same realization that I have of the enormity of our offense against our ministerial brethren. I marvel at the patience with which they have borne this injustice through all the years, though I can understand the timidity and embarrassment and fear of misunderstanding which have restrained them from pleading their own cause."—Relief and Annuity Board.



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## Woman's Missionary Union

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 HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.



Mrs. Donato Ruiz, San Angelo, Texas

Agustina Flores De Ruiz was born in Matechula, State of San Luis Potosi, Mexico, September 21, 1887. She was educated in the grammar and preparatory school at Parras, State of Coahuila, the Presbyterian College of Saltillo (A.B.), and Government Normal School of Saltillo with teacher's diploma, with courses also in stenography and typewriting. She taught for several years in the public schools of Parras, and two years in Madero Institute, the Southern Baptist school for girls in Saltillo. She was converted at ten years of age, being baptized in Parras by Dr. A. C. Watkins, missionary of the Foreign Mission Board, Southern Baptist Convention, and became very active in the work of the Parras Church and later of the Saltillo Church, having charge for a time of one of its mission stations. While a teacher in Madero Institute she met and was married to Rev. Donato Ruiz, August 30, 1909, and went as a bride to the pioneer work on the West Coast of Mexico. She has been for ten years secretary of the Texas-Mexican W. M. U., for one year its President, and for many years chairman of its program committee. She is a good musician, an excellent teacher and capable leader in all church life. They have two daughters and one son, the oldest daughter, Miss Gloria Ruiz, being a graduate of Baylor College, 1933 (A.B.) and of Woman's Missionary Union Training School, 1936 (M. R. E.).—Missionaries of the Home Mission Board."

### Mrs. D. L. Walker

We are deeply grieved over the news of the death of Mrs. D. L. Walker, London, on July 1. Mrs. Walker has been the faithful and efficient superintendent

of Laurel River Association for several years and her going will mean a great loss to Kentucky W. M. U. work. Our hearts go out in deepest sympathy to her loved ones and her many friends.

She was faithful to the task God gave her here, so now He has promoted her to a higher, greater position.

### Three Sad Cuts

"After careful consideration as to the best means by which to avoid a probable deficit (in the Foreign Mission Board's financial report), 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 1, the Board would not feel that it should add to its obligations by the appointment of additional missionaries.—Jessie Ruth Ford, Assistant Executive Secretary.

Let's not fail to remember that while our hearts are stirred over the condition of the Foreign Mission Board, the Home Mission Board is suffering still more, because they get a smaller percent of the Co-operative Program. Their debt is larger, too, and payments harder to meet. When our Co-operative Program receipts fall down, all our work, Southwide and State wide, suffers greatly, so let's pray more and give more, and go "way over the top" next month.

Why are we failing? Because God's people are not obeying His command,— "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—M. N. L.

### State Missions

In the special Week of Prayer offering for State Missions, each year, Kentucky W. M. U. provides a fund for paying the traveling expenses only of several Training School girls doing volunteer work in the mountains. Miss Margaret Middlefón, Mississippi, who has just completed two months of such work, writes that she taught in four Vacation Bible Schools, with a total enrollment of 136. There were five conversions. She says of one place:

"We assisted Mr. Lewis W. Martin in a revival there. We two girls conducted a prayer meeting each evening before church. At 4:30 each afternoon we met with the young people to sing and talk. The rest of the time we spent in making personal contacts. There are very few Christians, either young or

old. The people regard religion as a weakness,—just as one would curl his lip in disdain at a man who displayed too much emotion. People were, however, very kind to us."

Also she writes of Hyden, Ky.:

"We taught Bible School in the mornings. In the afternoon we taught classes in singing and dramatized Bible stories. We also made talks at W. M. U. meetings. Mr. Porter, the pastor, does Mission work out in the county and Mrs. M. C. Begley, former Training School girl, is doing a marvelous piece of Mission work.

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

JOSEPHINE PROCTOR JONES,  
 Young People's Leader

### Echoes From Y. W. A. Camp, Ridgecrest, N. C.

In the hearts of those who were privileged to attend this Y. W. A. Camp, these echoes will continue sounding forever, clear, forceful, harmonious echoes that will keep alive those glorious days spent at Ridgecrest.

Young hearts were thrilled with morning watches, Mission Study courses, conferences, Bible hours, vesper and evening services. How inspiring to meet, each day, the lovely face of Miss Pearle Bourne, our camp director! Then there were stirring messages from Miss Juliette Mather, Mrs. F. W. Armstrong, Mrs. W. J. Cox, Mrs. Una Roberts Lawrence, Miss Emma Leachman, Miss Carrie U. Littlejohn, Mrs. George McWilliams, Mrs. Shepherd of Brazil, Mr. Kawana of Japan, Miss Vena Aquillard, Home Missionary to the French, Miss Rose Marlowe, China and Miss Naomi Schell, Japan.

At the evening services we had the opportunity of hearing interesting and informing addresses by Dr. E. McNeil Poteat, Jr., Dr. S. Parks Cadman, Dr. T. L. Holcomb, Dr. J. B. Lawrence, Dr. R. S. Jones and Miss Inabelle G. Coleman, who has recently visited China and Japan.

Who of us will ever forget, charming, lovable Mrs. F. Y. O. Ling, Shanghai, China, who brought us so much love from our Christian sisters in China? What life, among those who were so fortunate as to hear the Bible hour talks of Dr. H. E. Dana, will not forever rejoice, as we remember, how greatly our minds and hearts were enriched as we listened to those brilliant and deeply spiritual messages on the Holy Spirit. How we do thank God for giving us this blessing through Dr. Dana.

Those attending Y. W. A. Camp were also enabled to know and be encouraged by the presence of Mr. Perry Morgan, Ridgecrest Business Manager. Then we

were privileged to be the children of Mrs. George F. ("Ma") Davis, our Camp Chaperon.

The afternoons were given to entertainment and fun. There were trips to neighboring places of interest and also other planned recreation for those who did not choose to take these trips.

At the closing session Thursday night, after an earnest address by Miss Mather, the girls were given the opportunity to express what Ridgecrest Y. W. A. Camp had meant to them. Many and great were the blessings revealed in these testimonies.

We loved the camp, because of the friendship, fellowship and frolic and oh, we loved it truly because His Spirit was over all.

Mary Elizabeth Rentz,  
Porter Memorial Baptist Church,  
Lexington, Ky.

**WOOTEN MOVING TO MISSISSIPPI**

Dear Dr. Masters: More and more as I read your editorials, I am convinced that our Lord has brought you to the Kingdom to bear witness for this hour. We all need to read your words of wisdom in this changing world. Every day we see evidence of the fulfillment of the Word of God and we need a man who will call us to our duty without fear.

I have given up my work as pastor here and I am going to do the work of an evangelist. I believe now is the time to go afield with the old Gospel. All "isms" are sending forth their agents and we Baptists, who are trusted with the "Faith delivered to the saints," should enter the field so men may know the true Gospel. The need of the hour, is, a voice crying out the Gospel, in this pleasure-mad world. That voice should be the evangelist. Paul wrote to the Ephesians: "And He gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." By this we know the evangelist is God-called, just as the pastor is. There is a place for him. I think our pastor and pastor-evangelist brethren should recognize this and give the evangelist his opportunity. There are conditions today in and out of the churches, that only the God-called evangelist can help. As a pastor, I thought that all conditions could be met by the pastor and pastor-evangelist. Today I am convinced that our Lord knew best, and, in calling men, especially for the work of an evangelist, He was preparing to meet this need, that neither of the other two could meet. Every generation has had its evangelists.

In a few weeks we will be moving to Mississippi, where we will locate if our Lord leads, and I will give myself to the work of preaching the Gospel,

wherever my brethren will use me. All three of us, Mrs. Wooten, Tommy and myself, were born in Mississippi. My folks moved from the state when I was a child.

Before leaving the state, where I have spent so many years in the fine fellowship of my brethren, I wanted to write just a word of appreciation of you and your fine work. Yours is a God-honoring, Jesus-loving, Holy Spirit led, ministry of the Word of God. A clear witnessing of the great truths. Your call to us to think and preach more on our Lord's return is timely.

On Sunday, July 19, I am beginning a revival meeting with Rev. W. A. M. Wood, at Independence, Ky. For the present I will remain in Walton; a little later we shall move. I will send my new address soon, for I do not want to miss the Recorder.

T. L. WOOTEN,  
Walton, Ky.

**SUNDAY DINNER AT GLENDALE HOME**

Sunday, June 28, was a big day at the Kentucky Baptist Children's Home, at Glendale, and at Gilead Church. Rev. W. L. Chelf and his five churches: Millerstown, Franklin Cross Roads, Younger's Creek, Valley Creek, and Rex, came to the Home that day with baskets well filled with good things to eat for the children. Rev. J. S. Ransdell, of the State Board, was also present and brought a timely and profitable message at Gilead Church in the forenoon. Brother Chelf gave appropriate greeting at the church.

On the campus at the Home tables were provided on which a sumptuous dinner was spread. The visitors stood aside till the long lines of children filled their plates. After the dinner hour Brother Chelf, standing on one of the tables, delivered an inspiring message. This was followed by a talk on the Co-operative Program by J. S. Ransdell. Superintendent C. K. Hoagland closed the services with a fine talk.

Last year Brother Chelf and his churches on the twentieth birthday of the Home visited the institution with a big dinner for the children. This year during the afternoon services at the suggestion of Brother Chelf the fourth Sunday of June each year was set aside for the celebration of the birthday of the Home by Brother Chelf and his churches bringing dinner for the children.

J. E. DARTER,  
Glendale, Ky.

**BIBLE SCHOOL DEPARTMENT**  
(Continued from Page 14.)

Standard. The enrollment showed an increase of thirty-one.

Long Run—Sixty-five of the sixty-seven churches had 13,243 awards. The

increase in enrollment was 2,394. Forty schools have each been Standard at least one year. Nine have qualified this year.

Lynn—Eight of the thirty-five churches had 189 awards. One school has been Standard. The enrollment decreased 191.

**SUNDAY SCHOOL ATTENDANCE**

July 12, 1936

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

Owensboro, First .....	827
Newport, First .....	821
Frankfort, First .....	555
Louisville, Carlisle Avenue .....	548
Lexington, Porter Memorial .....	512
Harrodsburg .....	461
Owensboro, Third .....	457
Louisville, 18th Street .....	453
Louisville, West Broadway .....	438
Murray, First .....	435
Danville, Lexington Avenue .....	426
Mayfield, First .....	426
Paducah, Immanuel .....	408
Akron, Ohio, Calvary .....	382
Louisville, Eastern Parkway .....	338
Jellico, Tenn., First .....	335
Fulton, First .....	321
Madisonville, First .....	304
Louisville, Baptist Temple .....	301
Pineville, First .....	282
Corbin, Central .....	273
Covington, Madison Avenue .....	271
Bellevue .....	262
Franklin, First .....	253
Louisville, Third Avenue .....	232
Versailles .....	228
Shepherdsville .....	216
Louisville, Grace .....	215
Erlanger, Elsmere .....	203

Morris Hillquit, native Russian who was a leader of the Socialists in the United States until his death several years ago, and who openly advocated the abolition of wealth, must have privately practised a different theory for himself. He left an estate which exceeded \$200,000.

# THE FIRESIDE

## DR. LEEDING'S FIRST PATIENT

Ellen gave a sigh of relief, as she dropped down in a rocking-chair in the living room. Everything was in perfect order, even to her father's sign, freshly polished and in a conspicuous spot out front. "Jas. R. Leeding, M.D.," it read. Ellen was quite proud of that sign, as she told her father before he had started to drive toward the sunset. "It identifies us, Dad. Tells who we are and what. You, the head, a medical man, Mother and I catching a little reflected glory from you."

Dr. Leeding laughed lightly as he said, "Reflected glory! I like that, Little Dreamer. Do you happen to remember how many hundreds of miles it is since I had my last patient? No one has even heard my name whispered here. No glory, my dear, I've got to win new spurs in this delightful land, where Pike's Peak and the lesser lights lift up their heads. Don't romance about your Dad it might turn his head."

Mrs. Leeding joined in the laugh, and Ellen blew a kiss to them as they drove away. In fact, Ellen had suggested the drive, for she means to scurry around and accomplish much while her mother was out and not there to insist upon helping. Mrs. Leeding, though not really an invalid, was frail, indeed it was on her account the move had been made from Maryland to Colorado. A severe illness the previous winter had made a change of climate desirable, if not imperative. So Dr. Leeding had left a good practice to come seeking health and vigor for his wife, and to endeavor to establish a new practice for himself.

Mrs. Leeding had been shielded as much as possible in the moving out, and moving in; good help had been secured in both places, but as Ellen said, "Help cannot really settle you, that's an individual affair, and I suppose each family settles differently." So she was glad to have her parents take a long drive exploring new roads, and which she had declined to share on the plea of getting acquainted with the back yard.

Now, all the little last touches had been given. Cushions were in place, books arranged, the porch swept off, a picture tried here and there to get the best effect, as well as to look as nearly as possible like the beloved home they had left.

Ellen was possessed of courage as well as grit, when one of the "always-sorry-for-herself" acquaintances had asked her plaintively, before they left Maryland, how she was ever going to stand leaving the beautiful home and all her friends, to go "way off in the wilds." Ellen had laughed lightly as she said, "New homes can be made anywhere, you know, but parents are yours to

keep." And with this she had waved her hand gaily and ran off. If she really minded the change, no one knew it.

Ellen was thoroughly tired tonight. She rested her head on the chair-back and closed her eyes, thinking of the high school days that were just past, and the college days ahead. This especial town had been selected because it was a college town, and Ellen had been properly entered and accepted. She wondered—but before she knew it, she was fast asleep. Not a sound sleep, but a delightful napping that weaves outside sounds into the texture of the dreams. Time passed, she roused with a start, what was that splashing noise? "It's that horrid kitchen spigot again." She shook her fist in that direction as she ran out and beheld with dismay, the sink filled with water, the water all over the kitchen floor and even in the dainty breakfast room. "Help," she cried, and laughed in spite of herself to realize there was one one within range of her voice.

After a few desperate but vain attempts to stop it, Ellen ran to the front porch and looked up and down the street for anyone who might be available. No one to be seen, such is fate! Yes there was a girl dressed all in white on the porch opposite. Without a moment's hesitation Ellen dashed over crying, "Oh, where can I get help? Something's the matter with the spigot and our kitchen is simply drowning."

The girl sprang to her feet in an instant, laughing, "Do throw it a lifeline. I think Bob's home and I'll have him there in a minute."

It was not much more than that when the two ran across the street, to find Ellen vainly trying to stop the flow of water by plugging the spigot. She looked up with a merry twinkle, "Lifeline's no good. It wouldn't catch hold."

"Where's the cellar door?" But without waiting for an answer, Bob hunted until he found it, rushed down three steps at a time, then dashed back and over to his home for a wrench. He was only in the cellar a moment when the water lessened and stopped running.

"Oh," exclaimed both girls at once, "It's stopped."

"That's what I brought him for," said the new girl composedly, "But your kitchen! Such a mess! And even in the breakfast room!"

"Hum! grand, isn't it? That's where pride went before a fall. I had everything all spic and span, and I was so proud of it!"

"You're Miss Leeding, aren't you?" Bob appeared from the cellar. "This is my sister, Carol Strong, I'm Bob. You really don't look—"

"Please don't say it. I went through

high school to the tune of "Miss" leading. I'm simply Ellen Leeding. I do thank you so much for your timely aid. I hope we'll be friends," she added.

"We will," Carol answered promptly. "It's going to be just swell to have a girl so near. If you had as many brothers as I—"

"More than one?" Ellen asked, and led the way to the living room.

"Four more, all older than I and such teases!"

"Say, give me your mop," said Bob suddenly. "I'm going to clean up."

"Indeed, no, I can easily do it," Ellen protested promptly.

"We'll all help," Carol began, but her brother gave her one withering glance. "You like it, Ladybird. Lead on, Miss Ellen. Pardon me, I didn't mean it, just popped out."

They had a merry time, Ellen and Bob, mopping, scrubbing and wiping up. "Didn't know a girl could work so well," Bob said admiringly. "Now Carol, there," but Carol had vanished and by the time the kitchen was fresh and spotless again, she was back with a tray on which were a pitcher of lemonade, the ice making a delightfully cool sound, and a plate of delicious looking cake.

"Umm! Umm! that looks good," Ellen exclaimed, "but you know you shouldn't have done it. I'm sure I could have rattled up a bite of something, but not such cake at that."

"That's my long suite," Carol couldn't keep a bit of pride from her voice. "I'm not much at scrubbing, but I can make cake. Can't I Bob?"

"Have to hand it to her," he said as he reached for his third piece.

They sat around and chummed like old friends, the girls in easy chairs, Bob on the piano bench. They were deep in the mysteries of the college they would all attend in the fall, when a car stopped at the gate.

"Mother and Dad," Ellen said happily. "I'm so glad, I want you to know them." But instead of coming in, Dr. Leeding called, "Ellen, here please."

Ellen was a bit white as she ran out, "Listen, daughter, we're all right, but we came up with someone who has had an accident. Motorcycle. He's unconscious now. Mother's supporting him. Can you get the guest room ready

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and call help for me? I'm a little afraid to leave in case he comes to suddenly."

"Wait, Dad, there's a man right here in the house. Our neighbors, Carol Strong and her brother Bob, are here. Just a moment—"

Ellen had Bob there in a few seconds, "Mother and Dad this is Mr. Bob Strong from across the way. He says he'll help you."

"Glad to meet you, Mr. Strong. A lad had an accident four or five miles out of town. I judge it was a 'hit and run'; he was lying by the roadside unconscious when we found him. We'll take him as easy as we can. There's a broken leg, I'm not sure about the rest."

No sooner had they reached the light than Bob exclaimed, "Golly! It's Ben! It's my brother, Dr. Leeding! Shall we take him over home? Mother and Dad are away for a couple of weeks, but—"

"No, I think it would be better for him to stay right here with us lad; Mother and Ellen are capital nurses."

"That's no end good of you—we wouldn't want to be a nuisance."

"Not a bit, not a bit. We're a doctor's family, you know, and used to emergencies."

Before the doctor had finished his examination, set the broken leg and bandaged some fractured ribs, in came more Strongs—Webster, Harvey and Gilbert. Mrs. Leeding sat like a queen, with the tall lads grouped about her, praising her for helping with "old Ben," thanking her for being willing to look after him till their mother came back. One of them even went so far as to tell her how pretty her hair was. Then Carol and Ellen came down stairs hand in hand.

"He's all fixed now, Mother," Ellen began, when the tall youths rose, and mother said simply, "My daughter, boys, Ellen, here are Gilbert, Harvey and Webster Strong. We're going to be friends and neighbors from the first day. They've been telling me all about you, Carol."

"Well, we think it's just grand to have you here," began Webster, when Dr. Leeding appeared to say that Ben was awake now and as comfortable as he could be in his condition; that he had wanted to send for their own doctor, but Bob would not hear to it; that Bob would stay with Ben over night, but the other brothers had better not see him till the next day. Then he added, "It wasn't a 'hit and run' after all. He was trying to avoid hitting a dog that had suddenly run across the road, and his motorcycle had hit a pole. Lucky thing it was no worse."

"Well," thought Ellen, as she settled down cosily on her pillow that night, "Who would believe so much could happen in one Colorado afternoon? First, getting settled, then the kitchen going bathing, then some Strongs, then Dad and Mother coming home with another Strong, then helping with him

and more Strongs—well, of course I wouldn't pun, it's such poor taste," she smiled to herself, "but it does seem to me that we are going to have some real Strong neighbors—not to mention Dad's first patient."—Margaret A. Fassit in The Presbyterian.

**WEST BROADWAY HOLDS VACATION BIBLE SCHOOL**

Monday morning, June 22, some 108 boys and girls gathered at the West Broadway Church, Louisville, for the Vacation Bible School. For two weeks and a half these boys and girls came every day to worship, learn and play. A contest was begun to see which boy and girl would bring the largest number of new members and before the school closed, 250 boys and girls were enjoying the work and play daily. Our fine faculty made possible the success of the school. The children liked it so much that the morning after the school closed, they began to gather at the customary time for school. Wednesday evening closed the school with the commencement exercises. Parents and children gathered absolutely filling the auditorium. Our children have been greatly blessed by this opportunity to learn more about God's work and word.

M. B. McKNIGHT, Principal, Louisville, Ky.

**REGIONAL BROTHERHOOD MEETS IN TAMPA**

We have just closed a regional meeting of the Baptist Brotherhood at the First Baptist Church in Tampa. The principal speakers of course were Brother Hugh Latimer, Dr. C. M. Brittain, and Mr. Lawson Cooke. More than a hundred ministers and laymen were present.

They attended, first of all, a meeting with the ministers of Tampa, on Monday morning. At four o'clock in the afternoon, Dr. Brittain, as the first speaker, explained our Unified Program in a most lucid and appealing manner, and Mr. Latimer presented the vision and ambition of our laymen regarding the Kingdom Work, calling on various eminent laymen to testify.

This was followed with a dinner in the dining room of the church, served by our women, at which time we were entertained with some heavenly music, given by the choir of the Beulah Baptist Church of Tampa. There were a dozen of these singers, all Negro men, and it was utterly thrilling.

The climax of the day, of course, was the evening program, at which time Mr. Cooke was the principal speaker. In all my life, I am sure, I have never listened to a more lucid and impelling appeal. His mind is illumining, his voice is appealing, and his spirit is uplifting and heavenly.

There is but one conclusion possible to be gathered from this meeting, and

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that is that this Brotherhood organization is the greatest forward movement the Church of Christ has made in our denomination in fifty years. That there was a place for it there can be no question. The wonder is that we have waited so long to catch the vision of its need and possibilities. That those who first caught the vision were prophets of God there can be no question.

We are going to see some glorious strides made by our denomination in the field of church efficiency, evangelism and missions, within the next decade and half century. No one could fail to hear the voice of God in every speaker. We are getting back to Christ in emphasizing the place of the laymen in the Kingdom Work assigned to the church.

CLAUDE W. DUKE, Pastor, First Baptist Church, Tampa, Fla.

Dr. Arch C. Cree, pastor of the First Church of Salisbury, N. C., is to preach in London and Berlin while he is away. He left with Mrs. Cree and a party of friends on the Steamship St. Louis, of the Hamburg-American Line for a vacation in Europe and the privilege of visiting their daughter, Mrs. J. M. Snyder in London, and little Virginia, Ill. who arrived last March.

President W. W. Hamilton, Baptist Bible Institute, New Orleans, La., says:

Please send gift, small or large, to help meet \$8,070.00 interest due August 1. Your help will answer prayer and your prayer will bring help.

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**Training Union  
Department**  
BYRON C. S. DeJARNETTE  
State Secretary

**Last Call For Ridgecrest**

Let me make one last earnest plea that if at all possible you shall make your plans at once at attend the third Southwide Training Union Leadership Assembly, at Ridgecrest, North Carolina. The Assembly begins next Sunday morning, July 26, and closes Friday night, July 31. This will be a wonderful opportunity for a real vacation which will mean a re-creation for body, mind, and spirit for better service. There were nearly 1,000 present last summer. Even more are expected this time. The Business Manager of Ridgecrest, Mr. Perry Morgan reports that many reservations have been made from Kentucky.



Byron C. S. DeJarnette, State Training Union Secretary, 205 E. Chestnut St., Louisville, will teach "The Fine Art of Soul Winning" for all Adults at Clear Creek, August 3-13.

If you have not already done so, please refer to this page in previous issues of the Western Recorder and write to Mr. Perry Morgan, Ridgecrest, North Carolina for reservations.

Work up a group from your church or association and come in a bus or cars, or on the train.

We want to have several meetings of our Kentucky delegation at Ridgecrest. As soon as you arrive make yourself known to all others from Kentucky and watch for the reserved tables for us in the dining hall.

**The Coolest Corner is Clear Creek**

Again let me announce the only state assembly for Kentucky. August 3-13 is the date and Clear Creek Mountain Springs is the place.

Clear Creek is composed of 450 acres of fine mountains and valleys, an unique auditorium, a dining room, two dormitories, and several cottages, and cabins. There are several springs. In addition to this there is running water. Showers are now being installed at Holly Hall.

Cool nights and comfortable clean

beds furnish restful sleep. The food is abundant, well cooked, and joyously served at the central dining room. The rates are \$1.50 per day for everything. The mail arrives and leaves each morning. Telephone and electric service are efficient.



Miss Grace Morehead, State Intermediate Leader, Owensboro, will teach "Messengers of Light" for all Intermediates at Clear Creek, August 3-13.

The Baptist Book Store of our state at 323 Guthrie St., Louisville, will have at Clear Creek during the assembly a book store under the direction of the Manager, Miss Christina Stokmann who is so efficient and courteous.

**Special Announcement!**

Please write now to the Training Union Department, 205 East Chestnut St., Louisville for rules of the 1937 Better Speakers' Contest. Begin now arranging for church and associational eliminations. The regional contests will be held in September and October. The State Contest will be next April, and the winner there will represent Kentucky at Ridgecrest next July.

Clear Creek is three miles out of Pineville and may be reached by car on hard surfaced road, or by bus or train



Wm. Hall Preston, Southwide Associate Secretary B. S. U. Department Sunday School Board, Nashville, Tennessee, will teach B. S. U. class, "Planning a Life" for all Seniors, and will conduct Recreation and Fellowship activities at Clear Creek, August 3-13.

to Pineville, and taxi at reasonable rate to Clear Creek.

The first service will be on Monday, August 3, at 7:30 P. M. The last will be on Thursday, August 13, at noon. Dr. J. Dean Crain will be the preacher for each night during the entire time and also on Sunday morning. On Sunday night at a special young people's service Rev. Donato Ruiz will be the special speaker. The song service for the entire assembly will be directed by Mr. and Mrs. W. Earl Robinson. The sunrise service will be conducted each morning by Rev. W. R. Cole the first week and by Dr. H. S. Summers the second week. At the Bible hour we will be led by Rev. H. C. Chiles the first week and by Dr. C. C. Warren the second week.

There will be classes each morning at different hours in B. S. U., Training Union, Sunday School, and W. M. U. work. The Training Union classes will be as follows:

Trail Makers in Other Lands (for all Juniors)—Miss Ruby Ransdell.



Miss Ruby Ransdell, Junior-Intermediate Leader of former Central Region, Shelbyville, will teach "Trail Makers in Other Lands" for all Juniors at Clear Creek, August 3-13.

Messengers of Light (for all Intermediates)—Miss Grace Morehead.

Planning a Life (for all Seniors)—William Hall Preston.

The Fine Art of Soul Winning (for all Adults)—Byron C. S. DeJarnette.

There will be no class conducted for Junior and Intermediate Leaders and Sponsors alone. These are asked to take their choice of either the Senior or Adult class. I hope all at the Assembly will take one of the classes.

Mr. William Hall Preston will lead us in fellowship and recreation during the entire assembly. There are several forms of entertainment. Many nearby points of interest will be visited.

Please let me urge you with all the emphasis I can give it to write at once to Miss Helen Royalty, Clear Creek Springs, Pineville, Kentucky for reser-

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**RECORD OF ATTENDANCE**

July 12, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Akron, Ohio, Calvary	97	11	123
Owensboro, Third	88	9	155
Danville, Levington Ave.	85	5	198
Louisville, Grace	82	13	130
Harrodsburg	81	10	122
Jellico, Tenn., First	80	6	101
Owensboro, First	78	20	133
Louisville, Bapt. Temple	76	7	137
Louisville, 23rd & Bdwy	71	15	103
Newport, First	70	4	....
Erlanger, Elsmere	68	5	115
Madisonville, First	66	11	133
Louisville, Beechmont	65	3	114
Louisville, E. Parkway	45	10	188

**TWO CLIMAXING WEEKS**

at *Ridgecrest Assembly*

**AUGUST 16 TO 22**

**BIBLE AND CHRISTIAN LIFE CONFERENCE**



Hon. Josephus Daniels  
Washington, D. C.



Dr. J. H. Franklin  
Chester, Pa.



Hon. Pat M. Neff  
Waco, Texas

**PROGRAM  
AND  
FACULTY  
MEMBERS**

**WINONA LAKE BIBLE CONFERENCE FOR YOUNG PEOPLE**

Interest is centering around the Winona Lake Conference for Young People to be held in the Christian Temple, Winona Lake, Indiana, August 12 to 23. W. E. Biederwolf and the Board of Directors of Winona Lake are lending every effort to George W. Cooke and his faculty to make this Youth Conference an outstanding national institution. They have three main things in mind: (1) to conduct a Youth Conference on the highest educational standards and eminently true to the best spiritual values; (2) to bring the young people of the country to see that the only hope of their future in this changing world is a vital relationship to Jesus Christ in order to give them a Christian world instead of an underworld; and (3) while giving them these educational and spiritual values with the superb recreational facilities of beautiful Winona Lake to do it at such a nominal cost that none can be denied this remarkable opportunity.

The plan of the Conference will be as follows: The first daily period (9:00 to 9:50) will present to those enrolled the possibility of four electives: History of the Bible, Story of the Church, Bible Doctrine, or Christian Evidences. The second period (10:00 to 10:50) will be given over to Bible interpretations by the very finest Bible expositors. During the third period (10:55 to 11:45) there will be offered the following electives: Bible Study Course, Missions, Stewardship, and Personal Evangelism. The fourth period (11:50 to 12:25) will be devoted to Vocational Guidance.

The Faculty includes George W. Cooke, D.D., Robert E. Stark, M.A., and others.

At 6:30 each evening the famous Hillside service will be under the direction of George W. Cooke, the dean of the Youth Conference, with the backing of



Mrs. W. F. Powell  
Nashville, Tenn.



Mrs. C. D. Cressman  
Lewisburg, Tenn.



Dr. W. O. Carver  
Louisville, Ky.



Dr. W. T. Connor  
Fl. Worth, Texas



Dr. P. E. Burroughs  
Conference Director



Mr. Perry Morgan  
Assembly Manager



Dr. R. W. Weaver  
Washington, D. C.



Dr. G. S. Dobbins  
Louisville, Ky.



Dr. John L. Hill  
Nashville, Tenn.



Mr. B. B. McKinney  
Song Leader

**AUGUST 23-29 TRUETT WEEK**

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**MR. PERRY MORGAN,  
Manager  
Ridgecrest, North Carolina**

a host of young people. Speakers of the General Bible Conference will bring the addresses.

The cost of the Conference for the ten days will be a registration fee of \$2.00 and board and room for \$10 for ten days.

**JAMES HEATON,  
Winona Lake, Ind.**

**DR. CAUDILL COMES TO  
SALYERSVILLE**

Permit me please through the pages of the Western Recorder to welcome back to the Southern Baptist Convention and to Kentucky, one of the Lord's noble servants—the Rev. B. F. Caudill, D.D. He has recently come to Sa-

lyersville. It has been my good pleasure and profit to have known him for some seventeen years. I first met and labored with him in the First Baptist Church, Hamilton, Ohio, and then afterwards in his church in Huntington, West Virginia, where I assisted him three successive years in revival meetings.

I know him and his faithful, earnest and successful labors in the ministry. He is a leader, pastor and pastor-evangelist, one of the best in the whole of West Virginia and in the Northern Baptist Convention. Kentucky may well rejoice by his ministry in her borders.

Dr. Caudill and his good, efficient, sympathetic, tactful and talented wife, have a praiseworthy family being great-

ly blessed in the service of the Lord. The older daughter is a teacher in one of our Mountain Schools, the other daughter being in a Northern state doing church work with marked success. The son is a young minister and pastor of a Baptist church in Portsmouth, Ohio. These are all College graduates and specially trained for the Lord's work.

ARTHUR FOX,  
Pastor-Evangelist,

Morristown, Tenn.

#### TWENTY-FOUR REASONS FOR SUPPORTING THE CO-OPERATIVE PROGRAM

1. Because Baptists exist through co-operation; and it is impossible for them to accomplish anything unless they co-operate.
2. Because it is the best plan that we have ever had for taking care of all our denominational interests. Wisdom should lead us to use the best that we have till we find a better.
3. Because of its appeal to those who do not have time to acquaint themselves with the needs of all the objects which Baptists foster.
4. Because one person can present the whole Program, which will save the time of the churches, associations and other gatherings, as well as that of the employees of the various institutions which we foster.
5. Because it is OUR Program. Baptists made it, we believe, under the guiding influence of the Holy Spirit. We should nourish our own.
6. Because it simplifies our contributing. The Program plan makes it easy to divide the gifts; and at the same time the givers can see just where the gifts go.
7. Because the Co-operative Program takes the smallest gift and causes it to reach every department of our work, as well as every field of labor.
8. Because it arouses an interest in each participant in the work that all are doing. We are "laborers together with God" in a great program.
9. Because it is less trouble and expense the treasurers of churches, boards and institutions, to handle the contributions.
10. Because the Co-operative Program will strengthen the chords of Baptist fellowship among all who participate in it.
11. Because participation in the Program will cause each participant to be more considerate of the brethren, and their varied views concerning which department of the work is the more important.
12. Because the Co-operative Program is the greatest unifying instrument that we have. It brings our thinking and interests together as nothing else has done.
13. Because more contributors of small gifts have been won through the

presentation of the Co-operative Program than in any other way.

14. Because the Committee which recommends the percentages of distribution, tries to be fair to all interests.

15. Because the Committee which investigates the needs of all objects in the Program, know better than any other persons what the needs are.

16. Because the Committee which recommends the percentages of distribution of OUR gifts, is at the same time recommending the very same distribution of their OWN gifts.

17. Because the mental and spiritual exercise through co-operation in a great world-wide program of evangelization has the tendency toward checking lopsided thinking and giving.

18. Because every object set forth in the Co-operative Program is needed for equipment and support in a worldwide program for the Master.

19. Because if one contributor through the program should change to designating his gifts; he would, in proportion to the size of his contribution, unbalance the whole Baptist program.

20. Because of its flexibility. It can be changed to meet changed conditions.

21. Because it makes our varied contributions fair to all interests. When we contribute liberally, every interest is helped in proportion. When we withhold the Lord's tithe, every interest suffers in like proportion.

22. When we pray, "Our Father which art in heaven"; we acknowledge our brotherhood in Christ Jesus. Therefore we should co-operate in His work as brethren.

23. Because when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"; we are under obligation to support every interest in our program that will aid in bringing it about. Thus we can aid in answering our prayer.

24. Because if we heed the Master's instruction as given to the twelve and the seventy; and of course intended for us all; and pray "The Lord of the harvest, that he would send forth laborers into his harvest"; we are under obligation to support the program which leads to the conversion of the laborers; their enlistment for service: their education and training; support in their labors, and support when unable to labor longer; even till the Lord of the harvest shall call them home.

C. J. BOLTON,

West Point, Ky.

#### TRUETT WILL SPEAK AT RIDGECREST FOREIGN MISSION WEEK

The Conference theme, "Come Behold the Works of the Lord," is a herald for the great blessings that will be poured out upon every one who accepts this invitation to come to Foreign Mission Week, Ridgecrest, North Carolina, August 9-14.

Dr. George W. Truett, President of

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the Baptist World Alliance, will be present to tell of his recent journeys in the Orient.

The morning watch hour will be led by Dr. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, and former state president of the North Carolina Baptist Convention.

Dr. W. O. Carver of the Southern Baptist Theological Seminary will lead the sunset services daily.

A special feature for young people has been added to this year's program. This daily extra is the Young People's Hour, directed by Dr. Carver.

Missionaries from around the world will be present to speak, to confer, to share in informal conversations their experiences.

Other speakers for the week will include Dr. T. L. Holcomb, of the Sunday School Board, Miss Kathleen Malory, Corresponding Secretary of the Woman's Missionary Union, Claud B. Bowen, Educational Secretary Foreign Mission Board, Mrs. C. D. Creasman, Royal Service contributing editor, and Miss Inabelle G. Coleman of the Foreign Mission Board.

"The loneliness of these brave old warriors, shut up oftentimes within the four walls of their rooms, and the dependence of the widows and orphans who have shared the privations of those whose tired bodies rest in the "the bivouac of the dead," is a pathetic, mute appeal. They are not laggards. Gladly would they be again in the forefront of the battle. But God has shut them in. Added to their weakness and pain of body is the thought, which sometimes must come, that they are forgotten— orphaned by the churches."—Relief and Annuity Board, Southern Baptist Convention.

**Dr. Irvin Abell**

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Except Thursdays

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