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No. 31



T. J. BARKSDALE, D.D.

Pastor of the Calvary Church, Louisville, whose Twentieth Anniversary was celebrated by his church recently.

- Devotional and Religious Thought -

KEEP THE GOSPEL GOING

(Author's Note—At the close of a revival in which Rev. J. O. Williams, D.D., preached, a colored woman in the gallery, giving her offering to the usher, said, "Tell the preacher to keep the blessed Gospel going.")

Tune—"I will sing the wondrous story."

"Keep the blessed Gospel going"

Where the Holy Spirit leads,
Trusting God, and ever knowing
He alone supplies our needs.
Tell the story worth esteeming
Of Messiah's wondrous birth
And His mission, man redeeming,
That enriches all the earth.

"Keep the blessed Gospel going"

Of our Saviour's ministry—
Preaching, teaching, healing, showing
His divine authority.
None, like Jesus, heard they voicing
Such compassion for the lost,
Nor with prodigals rejoicing
Who from law to grace had crossed.

"Keep the blessed Gospel going"

Of the Son of God who died,
And redemption's gift bestowing
Guilty sinners justified.
In the grave with Word according
Jesus kept appointed days,
Till restrained was death from lording
By the resurrection praise.

"Keep the blessed Gospel going"

Of the Christ ascended high,
And in grace and knowledge growing
For the Master testify.
When our Lord to earth returning
Takes the saints with Him to be,
Ransomed for Redeemer yearning
Shall the King in glory see.

J. M. KAILIN,

Citronelle, Ala.

SIN

Sin! The sound is brief. But it presents a dark abyss of thought. No mind can trace its birth. No eye can see its death. Before the worlds it scaled the heavens, and dragged angels down. In life's first dawn it entered Eden and slew innocence. It ends not with the end of time. It ever rolls an ever-deepening course.

Sin! It is earth's death-blow. It marred the beauty of a beautiful world. It stripped it of its lovely robe. It caused the soil to harden; the leaves to wither and decay. It turned fertility to weeds, and armed the brier with its bristling thorns. It placed its foot upon a perfect workmanship—and left it a disordered wreck.

Sin! It is man's ruin. Its most tremendous blight fell on our inner life. It drove the soul from peaceful fellowship

with God. It changed the loving child into a hardened rebel. It robbed the mind of light. It rendered reason a bewildered maze. It made the heart a nest of unclean birds; a spring of impure streams; a whirlpool of tumultuous passions; a hot-bed of ungodly lusts; a den of God-defying schemes. It is the malady—the misery—the shame of our whole race. It is the spring of every tear. Each sign, which rends the breast; each frown, which ploughs the brow; each pain, which racks the limbs, are cradled in its arms. It is the mother of that mighty monster—death. It digs each grave in every graveyard. Each widow and each orphan tastes its gall. It fills each hospital with sick. It strews the battlefield with slain. It is the core in every grief.

Sin! Its terrible destructions die not in the grave. There is a region, where its full-blown torments reign. It built the prisonhouse of hell. It kindled quenchless flames. It forged the chains, which bind lost sinners to their burning beds. It sharpened the undying sting of an upbraiding conscience. It arms the jailer, Satan, with his scourge.

Reader, think much of sin! It raised a rebel hand against God's will. It dared to violate His holy law. It strove to lay His honor in the dust. It trampled on the statute-book of heaven. Reader, here is a picture in which all horrors meet. No fiction colors it. No power can ever paint the terrible reality. No artist's skill can represent a flame. The awful truth exceeds report. The lost writhe out eternity in fully learning the deserts of sin.

—Paul Rader in The Temple Evangelist.

CHRIST, THE NEARNESS OF GOD

"Draw nigh to God, and He will draw nigh to you."—Jas. 4:8.

It has been said that the holiness of God is the union of God's infinite distance from sinful man with God's infinite nearness in His redeeming grace. Faith must ever seek to realize both the distance and the nearness.

In Christ God has come near, so very near to man, and now the command comes: If you would have God come still nearer, you must draw nigh to Him. The promised nearness of Christ Jesus expressed in the promise, "Lo, I am with you always," can only be experienced as we draw near to Him.

That means, first of all, at the beginning of each day afresh to yield ourselves for His holy presence to rest upon us. It means a voluntary, intentional, and whole-hearted turning away from the world, to wait on God to make Himself known to our souls. It means

giving time, and all our heart and strength, to allow Him to reveal Himself. It is impossible to expect the abiding presence of Christ with us through the day, unless there be the definite daily exercise of strong desire and child-like trust in His word: "Draw nigh to God and He will draw nigh to you."

And that means, further, the simple, child-like offering of ourselves and our lives in everything to do His will alone, and to seek above everything to please Him. His promise is sure: "If a man love Me he will keep My words, and My Father will love him, and we will make our abode in him."

Then comes the quiet assurance of faith, even if there is not much feeling or sense of His presence, that God is with us, and that as we go out to do His will He will watch over us, and keep us, and, what is more, strengthen us in the inner man with divine strength for the work we have to do for Him.

Child of God, let these words come to you with a new meaning each morning: "Draw nigh to God, and He will draw nigh to you." Wait patiently, and He will speak in divine power: "Lo, I am with you always."—Andrew Murray.

REASON AND FAITH

God has made us with two eyes, both intended to be used so as to see one object. Binocular vision is the perfection of sight. There is a corresponding truth in the spiritual sphere. We have two faculties for the apprehension of spiritual truth—reason and faith; the former intellectual, the latter largely intuitive, emotional. Reason asks: How? wherefore? Faith accepts testimony, and rests upon the person who bears witness.

—Dr. A. T. Pierson.

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WESTERN RECORDER

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

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Be We Brethren?—F. S. GRONER, Marshall, Texas

THERE was disagreement between Lot's herdsmen and Abraham's herdsmen. A clash seemed imminent. Abraham was eager to avoid the clash, and in the interest of peace and brotherhood he offered Lot the choice of the whole country round about. Lot chose the best lands and Abraham cheerfully took what was left. Why? In the interest of harmony and good will. Addressing Lot, Abraham said, "Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen; for we be brethren." It is worth sacrificing most anything except principle to maintain peace and good will.

I

HUMANITY, in the old world and the new, in this era of turmoil, distress, and revolutionary change, is in a state of seething unrest. Fear and doubt of the future, and a loss of faith in the existing institutions of government and religion have everywhere been prevalent. Many rash and foolish things have been done in the name of liberty and humanity. On the other hand many fine and noble ideals have been born of this period of untold suffering and woe. Nevertheless, the existing order has been shaken to its very foundations, and we are not yet out of the danger of threatened anarchy.

In such a state the disappointed masses are sure to blame somebody for existing conditions, though nobody in particular may be to blame, but everybody in general. In the final analysis censure is usually directed at the leaders. Those who feel disappointment in the nature of things will not accept any blame for themselves, but will cast about for someone on whom to visit their censure. Under such conditions the innocent and most worthy usually suffer, because they happen to be in a position of prominence and responsibility. This is why Abraham Lincoln was assassinated and Woodrow Wilson was stabbed to the heart with a thousand poisoned darts. This is why to-day parliaments and cabinets rise and fall, premiers and kings are deposed, and the military dictator dominates the European scene. Political and economic chaos are born of such revolutionary change, and later the inevitable reaction must come.

A little more than a year after the armistice was signed Lloyd George said: "The whole world is suffering from shell shock on a vast scale." Today, twenty years after the last gun on the western front was silenced something of this tense condition fraught with grave peril, still threatens the institution of Christianity itself. Every Christian denomination has suffered to an unimaginable degree, and it has required sagacity and best wisdom of our noblest leaders to steer the ship of Zion clear of the whirlpool of death. We have never needed grace and poise and God more than during these times of perplexity and distress of nations, nor have we ever needed to pray more than now for God's help and that the bonds of our Christian brotherhood should not be broken. We need to turn and ponder again the words of the patriarch Abraham, "Let there be no strife . . . between thee and me . . . for we are brethren."

II

A PART from the considerations of the Christian religion which now as always lay on us a full share of responsibility for the spiritual and material welfare of our fellow

human beings, we should seek to restore and to maintain good will among ourselves as co-laborers together with God, and members of a great race divinely endowed with immortality and with the attributes of love and comradeship.

"Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife!

"God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel
And mightier far for woe or weal.

"Look at the roses saluting each other!
Look at the herds all at peace on the plain!
Man, and man only, makes war on his brother
And laughs in his heart at his peril and pain
Shamed by the beasts that go down on the plain!"

But I think of the sacred bonds of our Christian religion. These are added reasons for good will and fellowship and charity toward all men. A pagan said of the Christians of old, "Behold how they love one another." Would that this might be said of all Christian people today. Is it a fact that there are some Christians who do not love other Christians? One of the tests which the Scriptures give of our redemption in Christ is, "We know that we have passed from death unto life because we love the brethren." If love of the brethren is an evidence of our salvation then what may we conclude that the absence of such love is evidence of? Again saith the Scriptures, "If we love Him that begat we will also love them that are begotten of Him." If we really love God, then we love God's people, our brethren.

III

I COME to mention a still more special bond. I think of our great Baptist fraternity, the world around, the continent over, the nation through and through. Brother Baptists, cherished comrades in a sacred warfare, "Let there be no strife, I pray thee, between me and thee—for we be brethren."

The only panacea for existing ills is, "Justice, love and brotherhood." Excunt these, then will enter strife and woe. May God's will be done and the reign of love prevail. There can be no permanent achievement and no enduring progress in our Baptist Zion apart from the reign of love and good will. How nearly divine it will be, and how truly heavenly, if we all shall seek to live with a heart void of offense toward God and man.

Let us pray for grace and seek to live a life of Christian poise and brotherly love. That soul who shall thus live and move among his fellows will gather strength with the passing days and stand as one sun crowned beneath the bending skies.

"If you can keep your head when all about
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
And make allowance for their doubting too;

If you can wait and not be tired of waiting
 Or being lied about, don't deal in lies,
 Or being hated, don't give way to hating,
 And yet, don't look too good, nor talk too wise;

* * * * *
 Yours is the earth, and everything that's in it.
 And what is more, you'll be a man, my son."

My heart's desire and prayer to God is that He shall vouchsafe unto us all and each wisdom equal to the needs of the hour and that holy love that will tender our hearts and bind us together in an enduring fellowship. "Let there be no strife, I pray thee, between thee and me—for we be brethren."

Sojourning Among Southern California Baptists

J. B. CRANFILL, Dallas, Texas

THE place is Long Beach and the date July 21, 1936. Tomorrow I will have been in California—a week and last Sunday had the joy of worshipping with pastor Ralph A. Jensen of the First Baptist Church, here. He is a personable and handsome gentleman on the happy side of fifty and is one of the ablest preachers I have heard for years. His subject was "The Sinfulness of Sin" and while I don't think he meant anything personal to me, since he wasn't sure I would be there, it was a sermon that would be apropos in any pulpit, north or south.

The Long Beach First Baptist Church has sixteen hundred members, a Sunday-school with an enrollment of 1,028; a lovely house of worship and an optimistic outlook viewed from any standpoint. Dr. Jensen is an alumnus of the Southern Baptist Theological Seminary at Louisville, having taken his course there during the incumbency of dear Dr. E. Y. Mullins. There was nothing in Dr. Jensen's Sunday sermon that would in anywise pain the ears of Southern Baptists, but there are some differences quite notable between the viewpoint of California Baptists and the viewpoint of Southern Baptists.

The Southern California Baptist Convention claims a membership of 43,000. There is another Baptist Convention in California to the north of us but no one down Southern California way pays much attention to it. I haven't found anyone yet who knows anything about it except that it is not as large as the Southern California Convention.

This Southern California body co-operates with the Northern Baptist Convention, which held its meeting almost jointly with the Southern Baptist Convention last May. Indeed, the Convention sermon at St. Louis was preached by Dr. Frank Fagerburg, pastor of the First Baptist Church, Los Angeles. I haven't met him yet, but hope to hear him at least once while on the coast. When at home he preaches in a gown and the same is true of Dr. George Phillips of the Northern Convention at Oakland. I don't know that the gowns hurt these brethren any but it seems odd to us less formal Southern Baptists, though years and years ago Dr. Robert Stuart MacArthur of New York City always appeared in his pulpit in a gown.

Some years ago in Dallas, our choir leader, the sainted Will A. Watkin, doubtless now a member of the heavenly choir, wanted our choir dressed up in gowns at the First Baptist Church, Dallas. At that time and for years before and after, I was a member of the Music Committee of Dr. Truett's church. I suppose I was placed on that Committee because I was such a good fiddler. Anyhow, I was too simple-minded to agree with Brother Watkin and we did not dress our choir up in gowns until years had passed and I had ceased to be a member of the Music Committee.

They now come out every Sunday morning duly dressed in what seems to be to be white cotton robes and we are all city broke to it now. Dr. Truett, however, preaches in the old

simple black suit, in the old simple way, and nothing is now thought of the fact that our choir is dressed up in white gowns. The first time I noted it in our church I thought of the Sunday in which I worshipped at the Chapel of the University of Chicago when the choir came singing in from the side door or the side street which is the first time I had witnessed this choristic performance.

So far as I have been able to ascertain, all the churches identified with the Southern California Baptist Convention practice alien immersion and open communion. Not only so, but many if not all the pastors dedicate the babies of the church. The don't sprinkle water on the heads of the babies and thus prevent a good deal of baby discomfort, but they dedicate the children which is a gesture in the direction of infant baptism.

One pastor told me that his dedication service was for the edification of the parents of the children and that he always explained that the dedication of the children didn't mean anything in the matter of saving the children's souls and carried no spiritual significance. However, I feel that if the pastors would go around and kiss the babies at home it might do just as well and would protect our Baptist churches and pastors from squinting in the direction of infant baptism.

There is a good deal of discussion in California on the premillennial question, but views on this question present no test of fellowship. When I was over this way fifteen years ago I met some well meaning brethren and sisters who had gone haywire on pre-millennialism, but I have not contacted any of this vintage of pre-millennialists this year.

There are no fundamentalist Baptist churches over here as such, so far as I have been able to discover. One of the first men I met in Long Beach was an old time Southern Baptist who told me that most of the Baptist pastors of Southern California counted themselves as orthodox, but this brother was not sold on the alien immersion nor the open communion practices of our Southern California brethren. I haven't verified this statement, but this brother told me that this whole coast was indifferent to religion and that in Los Angeles, for instance, out of a population of over a million, there were only 300,000 who claimed membership in any religious body. There are many cults here and the Christian Scientists, Theosophists, Mormons and other sects alien to the Baptists have strong followings on the coast.

I haven't seen Aimee Semple MacPherson yet, but I intend to hear Aimee preach while I am over here. I may do a story about her and her work for the Western Recorder, but will await word from the Editor before sending it in. That she is a distinct factor in the life of Los Angeles is evident and one of her admirers went so far as to say that she is doing more charity work than all the other churches in Los Angeles combined.

Dr. Ralph A. Jensen has been pastor of the First Baptist Church at Long Beach for eight years and during that time the church has given \$150,000 to Missions. This pastor when the depression came, voluntarily reduced his salary and reduced it again when the earthquake in the year of 1933 almost destroyed the church building and wrought havoc in this goody city of Long Beach. His total reduction of salary was thirty-three and one-third percent. The same generous spirit was exhibited by Dr. George W. Cassidy pastor of the Immanuel Baptist Church here, who, I have been told, served a whole year without salary in order to aid his church in a rebuilding program. He has resigned here but his resignation has not been accepted. I haven't met him yet nor any of his flock, but hope they stay together.

My old friend, Dr. J. W. Brougher, who was for years pastor of the Temple Church in Los Angeles, is now associate pastor of the church at Glendale. His son, Dr. J. W. Brougher, Jr., being his co-laborer in the work there. The pastorate of the Temple Baptist Church is now held by Dr. Ralph Walker, who preaches gownlessly, but I understand eloquently. He is well spoken of here and is said to be an able preacher.

The march of time has wrought its usual work here since I visited this coast fifteen years ago. At that time Dr. C. A. Francis was pastor of the First Church of Los Angeles and Dr. Knight of the First Baptist Church of Long Beach. They have since gone home. I heard them both with joy and was somewhat active with Dr. Knight in some of his church work while I was here at that time.

Southern California is a land of fruits, flowers and worldliness. Usually Long Beach is one of the coolest spots of America, but this year there is an unusual visitation of hot weather. But everything imperfect that occurs in Southern California is unusual and if I don't stop here this will be an unusually long letter.

The Lord's Return Our Comfort

DEAR DR. MASTERS: I have just been re-reading your editorials of last week, as I often do the following week, and was especially struck with your contention (in your paragraphic comment on "Comfort One Another With These Words") that Paul's plea for their comfort is based upon the Hope of Christ's second coming—every word of which is correct and timely.

Then I turned to the passage and re-read that—the passage which I have used more in funeral services than any other, and always with the emphasis where you place it—and was struck, as never before, with the following observations: The discussion is "Concerning them that fall asleep in Jesus," and second, the Christian should "Sorrow not (over his loss) even as others which have no hope," and third, the Divinely inspired reasons why they should not so sorrow: (1) Because they are not dead, in the sense of the "Hopeless," but "Sleep in Jesus"—which fact is made real in their "Faith that Jesus died and rose again."

(2) Because their spirits are now with Jesus, who will "Bring them with Him" When He comes.

(3) Because their "Sleeping" bodies are so precious to Him as to claim His "First" attention when He comes—"The dead in Christ shall rise first"—before any attention is paid to "them that are alive."

(4) Because, after all, they are not lost to us, for, "Together with them," "We shall be caught up to meet the Lord in the air; and so (together with them) shall we ever be with the Lord."

Thus, while the anchor of our comfort is in the hope of His coming, what He is now doing and will hereafter do with them are important considerations and are among the words with which we are to be comforted "concerning them that fall asleep in Jesus," and the "with them" plays no little part in the argument.

And I thank you for the editorial, not only because it will revive the thinking of many upon the sadly neglected subject of the Second Coming of Christ—the most vital source of all comfort—but also because it led me to a new and more thorough examination of one of the sweetest of all the passages in the Word of God.

Jackson, Tenn.

J. E. SKINNER

A Further Word About Satan

IN YOUR editorial of July 16, on "Bible Teaching About Satan," certain expressions make me want to add a few words. The general purpose of the article is clearly to show how Satan concentrates his efforts in corrupting the Gospel message. But some words are used that might not best be left just that way.

I quote: "Men conceive of this fallen prince of heaven as a monster of wickedness and instigator of loathsome lusts and brutal crimes." And, "When men dream of him as a devil . . . who tempts the weak to pursue lives of shame and indulge the baser appetites of the body . . . they betray

their ignorance of the Satan revealed in the Bible. For this fallen prince fashions himself into an 'angel of light' and his ministers . . . do not corrupt men's morals or incite them to violence and murder; they rather dispense a counterfeit religion of man's self-sufficiency, religion with Christ and His cross left out." Again, "The great work of Satan is in the realm of religion and not of incitement to the fleshly passions and affections of men."

Perhaps had the Editor the perspective afforded me where for years I have been dealing with those whose "passions and affections" have become their undoing, he would see the other fruitful field of Satan's destructive powers.

It was the body of the man of Gadara attacked by demons. They were and are yet unclean spirits and they made him excessively unclean.

And the child that had the demon was not attacked "in the realm of religion," but in its child body, its whole being passing under the power that Jesus cast out, leaving the child normal again [But this was Satan's messenger, not himself.—Ed.]

It seems to me best to understand that Satan is bent on destruction to be achieved by any and all means possible. Where the passions and lusts can be made to run riot that is done. Where doubt can be thrown on the Word of God that is done. Where ambition for power can be used he is ready to use it. But where the lower passions can be incited they are incited with all the cunning of the one bent on securing the destruction of all thus led.

The picture in Ephesians 2:2, 3 is definitely of Satan as the prince of the power of the air, the spirit that now worketh in the children of disobedience, leading them to fulfill the lusts and desires of the flesh.

A careful study of the Scriptures leads me to believe that the field of Satan's operations is practically unlimited, so far as this world is concerned. While he can and does transform himself so as to appear as an angel of light, he can and doubtless frequently does stalk forth as a roaring lion, defying God and all the standards of morality leading into the grossest of indulgences of the fleshly nature. I guess we had better look for him in these low marsh lands. He may try to appear a gentleman, but he is very gross.

New Orleans, La.,
740 Esplanade Ave.

J. W. NEWBROUGH
Supt. Baptist Rescue Mis.

EDITORIAL COMMENT

We are glad to publish this article, though it calls for some "explaining," a thing an Editor seeks to avoid occasion for doing. In writing of great Bible teachings in the limited space of an editorial it is difficult to set them forth in proper perspective. To leave everything said so that it does not seem to neglect or to be unaware of correlary truth (which would require more space) calls for unceasing watchfulness.

And it is difficult for even a trained writer, in setting forth what he knows to be greatly neglected and important truth, not to fall into the snare of seeming to build strength for his contention by the neglect of related truth that would modify that which is presented. The public speaker may often emphasize a truth helpfully without relating it to its balancing truths, but the printed page needs to beware.

When we wrote that Satan's chief work among men is through appeals to the **fleshly heart** of man, rather than the **physical body** and its appetites, we were aware that Satan can and does tempt men to sins of bodily passion and appetite when it suits his purpose to do so. But we are to remember the words of James (1:14) "Every man is tempted when he is drawn away by his own lusts, and enticed." Given an unregenerated nature in which self-will is at the helm, the devil has no need to tempt the great mass of mankind to bodily indulgence. Why should he work at that on which they are engaged with willingness and desire through their slavery to self-will and all that self desires?

Ephesians 2:2, 3 represents those who are "fulfilling the desires of the flesh and of the mind" as being by nature the

(Please turn to Page 12.)

"They Had All Things Common"—B. H. PAYNE, Mt. Washington, Ohio

HERE was economic communism. It was practiced by this early group of Christians as similar groups have done through the centuries, and not by a national government. It was voluntary on the part of constituents. Nothing was forced, nor was any high-pressure method used to bring it about. It sprung into life and activity spontaneously from the hearts of people of like faith and convictions. The idea was largely new, originating possibly from Jesus' instructions to the Rich Young Ruler. There was a like communism among the immediate followers of Jesus; nor has there ever been a breath of scandal reported against either group. Adultrous activities are tolerated only in the atheistic type.

We are not given to understand that every one affiliated with the Christian groups sold their possessions, or were required to do so, and pool the receipts for the common expenses; but it says "many" did that; though all no doubt held what they had ready if need be or disposition before any of their number should suffer want. The only apparent demand for the disposition of real estate and perhaps cumbersome personal property was personal conviction and an inner urge, that the possessors might be at liberty to go to distant parts in missionary and evangelical endeavors. While Christians met on a common level their work was naturally different. Nothing of the superiority-complex was tolerated, though some, because of experience and knowledge, could speak with more authority than others on fundamentals and their best policies for operation.

I

IN THAT communism God made effective His truth afterwards expressed, "And my God shall supply every need of yours according to His riches in glory in Christ Jesus." It was "needs," not wants, though under the spirit that prevailed, wants were no doubt limited to needs. Actual needs as a rule are meager and short-lived.

We are told that communism of the early church failed. But may we not think of it as succeeding until it had accomplished the purpose for which it sprung into existence? In the divine economy it may have been an emergency measure to tide early believers around the corner from the pagan and Jewish economy till they could establish themselves and take their bearing on their course of missions, evangelism, education; and slowly undermine the repulsive customs of infanticide, human slavery, and unspeakable immoralities.

Yes, the communism of the early church was short-lived. If it served its purpose, well; but it is easy to discover two or three destructive elements at work in the community which are foreign to their spirit and principles—selfishness, hypocrisy, dishonesty, jealousy, etc.

Some folks like the Jewish hypocrites whom Jesus rebuked sought publicity and praise for appearing generous and philanthropic, without complying with the spirit and conditions which justify such acknowledgement. It called down the extreme penalty of divine justice such as was meted out on Achan for disobedience and disloyalty at the beginning of Jewish history in Palestine. Annanias and Saphira were made public examples.

Too, while "none suffered want;" yet failure on the part of administrators of the common fund to make adequate distribution gave rise to complaint. Widows, folks who most needed attention, were neglected, and the doors were opened for criticism and jealousy. These and other contributing causes early undermined their communism and threw members more or less on their own initiative; though helpfulness on the part of the needy and those in position to aid them became an established principle in the churches, and has inoculated with its principles the whole of society where the gospel has come. No disaster comes to a nation, city or locality but a whole nation rises up to render aid.

II

ECONOMIC communism waits on the beckonings of strange paradoxes both for life and death. Social parasites demand communism, and in their actions wreck it. At Jamestown it was true. Today many have resigned themselves because of necessity ministered-to, to the chances of social parasites. Selfishness is seen in its paradoxical way working for and against the principle.

One element demands the distribution of the wealth without offering any compensation to those who hold it; while those who have it from the same principle of selfishness are resolved to fight the principle to the last ditch. But like it or not, there is felt in the undercurrent of the world order a great ugly moving bulk like an iceberg in the northern seas with seven-tenths of its bulk hidden from view, moving steadily against all surface opposition, and threaten with destruction all our civilization holds dear. It is a godless communism wedded by many university professors, erstwhile Gospel ministers, with a militant force of university students, co-operating with unprincipled agitators who move from place to place and do the dirty work of creating dissatisfaction among the employed, the destruction of private and corporate property—and what ends will they not resort to?

In one form or another it seems communism is imminent in all countries of the world; perhaps with a world super-dictator, like the pope at Rome, handing down through his subordinates orders to every craft, and every social or industrial unit under heaven. It seems in keeping with what the prophets, Jesus and the apostles saw as the capitulation of this dispensation. For this end it seems the nations, though in ignorance, are feverishly arming themselves lest they go down in defeat, or be not adequately represented at the peace table. It would even seem God is permitting nature to conspire with the social order to this end—earthquakes, droughts, pestilence, to regiment the people under the immediate orders of dictators. Old forms of whatever their nature are crumbling—governments, political parties, denominations of Christians. These in the face of the trying circumstances appear like clouds without water—dissipating into the thin air. "The world is doggone sinful" [Green Pastures] and cannot be saved by "rythm and song;" nor by that plus dole and employment of the idle.

Man is soul and personality, and cannot live by bread alone, nor by bread plus psychology. His ailments are too deep-seated for these surface remedies to reach. He must repent of sin, confess his sins, industrial and moral failures, seek God's forgiveness through the merits of Jesus Christ on the Cross. Yes; society is sick at heart. There is an element of truth in the expression, "They are as sick that surfeit with too much as they that starve with nothing." Rothschild, Sr., is credited with saying, "It requires little ability to make money, but great genius to keep it and be content." The world's wealthiest men are finding great wealth a constant menace, and like excess baggage in this short pilgrimage of life; though few of them rationalize their moods of discouragement into a permanent philosophy of pessimism.

III

WHAT shall we do in the face of these conditions? Whether it sounds like fossilized platitudes judge you; but I suggest the following as practical application in all walks of life: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus." Pray without worry that your faith in God and man fail not; and "whatsoever He saith unto you do it;" "And my God shall supply every need of yours according to His riches in glory in Christ Jesus."

EDITORIAL

The Christian Conscience and Caesar

BOTH Paul and Peter taught that the powers that be in the rule of human society are ordained of God and are to be obeyed. When Paul set forth this truth, Nero ruled the Roman Empire. His power was unmatched, but neither his personal behaviour nor his imperial authority approximated standards that in many respects could please the disciples of Christ.

Yet the apostles say nothing of that in their instruction that Christians are to obey the civil authority. Neither they nor the Christ uttered a word that can fairly be construed to justify Christians in planning to dictate to or revolt from the authority of the State. Our Lord said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." He refused to be made a divider among men in the field of material values. In the midst of the great social sins of slavery, of the debasement of women and the exposing of children to die, the Saviour uttered no word to encourage Christians to fight any of these things by political methods.

I

CHRISTIANS are taught to pray for those who have the rule over them in the field of secular authority. The authority of the State is definitely sanctioned by God. Christ's Kingdom is not of this world, else He would have called upon legions of angels to fight. He built His kingdom in the hearts of believers. The increase in society of those who worshipped Him would by moral influence rectify great social wrongs.

Just this has happened. Slavery was driven out, the status of womanhood was elevated, thousands of orphanages were built to take care of helpless children, and endless other social evils were corrected, long before the modern so-called social gospel was ever dreamed of.

Spirituality adds keenness and power to the social conscience. When spirituality declines, the social conscience gives way to the sin principle of each looking out for himself and selfishly neglecting or injuring others. But there has now been developed in civilization what believes itself to be a greatly cultivated and refined social conscience, to take the place of inner spiritual committal rather than give expression thereto. Modern rationalism, though it rejects the inspired authority of the Scriptures and the deity and the Saviourship of the Christ, is at the present moment at the forefront in agitating for increased Christian interest in social action. These religious liberals having rejected the supernatural and redemptive elements of revelation have reached all of the way around the circle to Communism, and we now behold the amazing spectacle of geniality and friendship between the atheistic Commune in Russia and leading modern religious Liberalists in America.

A warless world is a theme greatly propagandized by the Russian Commune. What their real interest is may be measured in the fact that, though Russia propagates warless world theories, it now maintains by far the largest standing army on earth.

The Russian Commune in reality has precisely the same interest in a warless world that the wolf has in the helplessness of the sheep he covets for a meal.

II

THE Federal Council of Churches has been extremely active in trying to prevent America from maintaining a military and naval plant adequate for national defense, in the face of the known lust of conquest of many world powers. It has been charged by responsible investigators and has not been denied that the Federal Council of Churches has relationships of amity with organizations operating in this

country known to be subversive of American interests. Interlocking boards of directors between it and such subversive organizations as the "American Civil Liberties Union" have been responsibly charged. For instance, in an address before the University of Virginia in the city of Charlottesville, Va., on July 9, 1935, Demarest Lloyd declared: "There has been an interlocking board of directors all the way from the Federal Council of Churches to the most extreme Communists."

The Federal Council, in the propaganda which it extensively circulates among evangelical preachers of America, takes the position that the Christian conscience revolts against all war. It adds that the Christian citizen can only live up to his conscience by declaring that he will not bear arms at the call of his nation, or else that he will only bear arms after he has personally passed upon its merits, not otherwise.

This theory has recently been finding its way into undergraduate votes in many American universities. The reader may be aware how it increasingly insinuates itself into action by various religious bodies. He may wonder how easy-to-propagandize elements in America have seemed at practically the same time to become obsessed with the idea that Caesar cannot act in his own realm for the defense of that which belongs to him, under God, without doing violence to every Christian's conscience. He may remember that, if the stamina and sanity of Americans had all of the while been of this order, there would now be no America for covetous nations to envy and deceive and pluck, as if it were some choice plum which had been planted and cultivated to gratify their appetite.

The truth is that there has been no such change of front as all of this pacifistic agitation would indicate. It has been worked up by those who knew what they wanted and who, contrary to revealed Christian teaching, believe in working politically to bring it to expression—so as to make the nation to think, contrary to its own better judgment, that we are "getting too religious" to fight, even for justice and liberty and right.

III

PERHAPS the largest single false assumption in the Federal Council preachment against war, is that the individual who says it is against his conscience to fight proposes not to suffer for conscience' sake, but to bring religious-political pressure upon the government authorities that will so intimidate them that they will permit metaphysical slackers, manufactured in universities and from Christ-denying pulpits, instead of suffering for what they say conscience requires of them, to be political arbiters both in the realm of God and of Caesar.

To the "conscientious objector," instructed by the Federal Council formulas, we have this to say: "America does not dispute your claim to have a conscience too refined to fight for or defend the country that has given you liberty and peace and plenty. But it will challenge your right to conspire against its security and peace and dignity, by your effort to use American religious bodies as propaganda centers for pacifistic political pressure against national security and power of defence."

A conscientious objector under Nero—supposing there was one—had a duty to conscience. But he expected it to cost him something. He did not use it as a political weapon to destroy Nero's power to punish him for his "conscience," by loud-mouthed subversive propaganda. Not so the spoiled, spoon-fed, spiritually-flaccid world-fixers who in the name of holy religion would undermine American civil and military authority today.

"Perfection" In New Testament

PERFECTION on the part of Christians is taught in the New Testament, but undoubtedly much confusion of mind exists as to its nature.

Many come away from reading Matthew 5:48, "Be ye therefore perfect, even as your Father who is in heaven is perfect," with uncertainty of mind. They cannot bring themselves to believe that it means sinless perfection, and they lack a definite clue as to what else it may mean. It might help if they would observe that the context requires us to love men and that God does love men and sends the bounty of His goodness upon them, even upon His enemies.

If we shall follow this clue in other teachings, we believe we shall arrive at an understanding of the perfection that is taught in the New Testament. That it does not mean sinlessness is evident in the fact that the Apostles themselves did not claim to have it. Paul distinctly taught that Peter was blameworthy in his behaviour at Antioch, and in Philipians 3:12, 15, he teaches both that he is not and at the same time is perfect, in a way that adds light to the clue in the passage in Matthew.

He writes, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Yet three verses below he says, "Let us therefore, as many as be perfect, be thus minded." He is referring to that which was his consuming passion (vs. 8, 9): "That I may win Christ, and be found in Him, not having mine own righteousness. . . but that which is through the faith of Christ." The perfect are to be "thus minded," and to follow after Christ as he did.

That the perfection is that of love rather than sinlessness is further clarified in John 4:17, which reads, "Herein is our love made perfect," and in the context. **It is perfection of adjustment, not of attainment; of aspiration, not of achievement; of motive, not of ministry; of heart, not of head.**

Such perfection a little child may show when it writes a laboriously-scrawled letter to Father when he is away from home, begging "Daddy" to return. Perhaps not a letter is faultless and not a word rightly spelled. But the letter is perfect in the guilelessness of a love of perfect trust.

We need to learn that God does not command perfection in the service performed by our imperfect persons. But He does demand and has the right to expect from us perfect love and faith. This perfection of love is what chiefly He seeks to build in every disciple of Christ. In Galatians 5:22 we read that, "The fruit of the Spirit is love," etc. Nine fruits are given, but in principle each of the eight following the first is only a different manifestation of love.

In 1 Corinthians the Apostle, beginning with imperfect and infantile Christians, whom yet he called saints, develops through a number of chapters the Christian graces and their relation to gifts, and thus he reaches chapter 13, in which he has admonished them that he will show them "a more excellent way." That more excellent way is love. 1 Corinthians 13 clearly reveals where lies the failure of fruitfulness in the lives of many professing Christians, of every degree of culture, every degree of ability, and every degree of material wealth and advantage.

"The fruit of the Spirit is love." If our notions of the Holy Spirit and His work in the hearts of God's people is hazy, we may gain a truer understanding by realizing that His great work is to build in us the spirit of devotion and unselfish love toward the Lord who redeemed us, and to all men for His sake. **The price to be paid is the crucifixion of self-will and selfishness, and the enthronement in our hearts of the love of Christ, who first loved us. The price is high, but it will not come down.**

The Apostle declared, "For the love of Christ constraineth us." This perfection—of love—is that which the Lord requires of all His people, and which so many refuse Him. The lack of it leaves them, even after they have believed on Christ for justification from sin, within the power of sel-

fish and loveless ambitions and passions which cripple and destroy, not their souls, but their lives. Such loveless lives, holding on to Christ in the hope of avoiding future punishment, but not giving themselves wholly to Him day by day, nullify the influence of Christians and their witness to the Gospel.

The hunger of many untaught Christians for something better and truer and warmer of heart than the all-but-dead formality that chills the life of self-serving churches, has found expression in the several pentecostal groups. Among them are noble men and women, but as a religious group they have misconstrued the doctrine of perfection, and have not been convinced even charitable friends of their sinlessness.

Yet the spirit that impels them is truer than the self-sufficient lukewarmness of formalism. One wonders whose state is the more unfortunate—that of untaught pentecostal groups seeking a spiritual warmth and realism they rightly feel belongs to the faith of Christ but which is not found in lukewarm churches, only to miss the mark through lopsidedness, or that of evangelical churches of better balanced doctrines and training, who selfishly decline to let those doctrines produce in their lives that ripe fruitage of love and devotion to the things of Christ which is abundantly taught and urged in the New Testament Scriptures.

It should humble us to think how, through passing generations most of us have veered away from Pentecost (any part of it that might apply vitally to our own lives), while we increasingly intensified our efforts to attain the things of God through our own education or philosophy, or through our wisdom in setting up our self-originated plans and organizations? The more exclusively we devote ourselves to such things, the more we have often seemed to be blinded to those great Scripture teachings concerning prayer and faith and obedience and knowledge of the Word of God, upon which all spiritual progress and growth are conditioned.

A Decalogue of Spiritual Renaissance

ON AN editorial page the Christian Advocate of New York is publishing a ten-commandments of spiritual renaissance. Number Six follows here:

The all-knowing God is not glorified by the ignorance of man; therefore it is the will of God that thou shouldst exercise thyself to know those high truths of Christ's life, death and resurrection which are the root and spring of all sublimity.

God is not glorified by human ignorance. We are to worship Him with our minds, as well as with our hearts. Yet there are many things of which it is better to be ignorant. Paul admonished the Christians at Rome (Romans 16:19), "I would have you wise unto that which is good and simple concerning evil." Many church members seem to pursue a diametrically opposite course. (Consider their relative interest in secular and religious papers.)

Some backward preachers in America have glorified ignorance. Stories of such, in a sing-song cadence, boastfully crying, "Thank God, I have never rubbed my back on a college wall," are authentic.

A preacher who can thank God for ignorance often has much for which to thank Him. Yet, to put head-knowledge into a modern decalogue would be disastrous. "Man by wisdom knew not God," and "the natural man receiveth not the things of the Spirit of God." We are to worship God with the mind. But merely to cram the mind full of the wisdom and philosophy of the world is not to worship God at all. Nor is such worship exhibited in a merely intellectual mastery of the Bible.

We are to dedicate to God all of our faculties at their best. But if the mind exercises itself rather to play detective on God or to act as His prosecuting attorney before the court of man's self-sufficiency, or even to preach the Christian system as an impersonal philosophy, serves Satan far better than a backwoods exhorter's glorying in ignorance.

Paragraphic Comment

STUDY TO KNOW REVEALED TRUTH

(Kindly read the briefer editorial on the opposite page before reading this). Concurrently with more emphasis on education and knowledge than at any time in the past, there is now growing up a vast ignorance of the Bible. And not among worldlings alone. It is astonishing how many educated professing Christians have only a superficial and smattering knowledge of the great doctrines of grace. Dr. Broadus used to say that the average preacher-student, if he must neglect either the New Testament or the Old Testament in his Seminary studies, would do well to study the Old Testament. He said most preachers know the great central doctrines of salvation in the New Testament, but few of them know the Old Testament's message to men. That was forty years ago. We fear they now know even less the Old Testament and the New Testament not so much. They know something about each. But it is possible to do that without knowing and understanding the great revealed teachings of either.

BAPTIST ASSOCIATION IN FAR AWAY BRAZIL

A letter from Missionary L. M. Bratcher, of Rio de Janeiro, who is Home Mission Secretary of the Brazilian Baptists, tells of the meeting of the North Fluminense District Association, the largest in Brazil, with about 5,000 members in the churches. The membership of these churches has doubled within the last twelve years. During the association meeting evangelism was emphasized. Two soul-winning sermons were preached, and forty came forward seeking the way of Christ. The writer can remember instances in which similar sermons were preached, and with spiritual fruitfulness, in our district associations. We are convinced that the center of spiritual emphasis most to be stressed in our associations now is deeper spiritual life in the churches. Some converts may be won through earnest preaching under the sponsorship of backsliden churches, but not many will be won, and those brought in will begin their spiritual lives under the handicap of having as their models church members who decline to live such lives as would fairly exemplify the true Christian life.

CONSORTING WITH ENEMIES OF BAPTIST CONVICTION

From one of the ablest and most influential Baptist leaders in the South we take the liberty of quoting some words in a personal letter to the Editor, as follows: "The Federal Council needs to be clearly interpreted to our Baptist people in the South. I agree with you that it is nigh to a betrayal of their brethren for men among us who have received at the hands of our people every honor they could give, to consort with a crowd whose views and convictions are known to be utterly at variance with ours. These men have no right to embarrass their brethren, and our Editors and others who have a way of reaching the public ear will be doing their faithful duty to speak up and speak out." It becomes a Baptist leader to be patient with and kindly considerate of his brethren, even when he may regard them as having less light than he. He should bear with them, as a faithful man of God, even in their weaknesses. This is the spirit of our Lord. Such a leader receives his prestige at the hands of Baptists whose views on vital teachings these outsiders, with whom he flirts, do their best to subvert and destroy. Such outsiders trade for their own advantage and against the truth held by Baptists with the honor and the prestige which these Baptists made possible for every one of their leaders. Such Baptist leader may take himself much too seriously. For him to prefer giving offense to his brethren rather than to forego the satisfaction of fellowship and honor from outside elements "whose views and convictions are known to be utterly at variance

with ours," is for him to lose the right longer to expect the continuance of the confidence and honor given him by his own people. This would be true, even if he regards his brethren too narrow. A fair consideration of our Baptist people by any man worthy to be held in honor by them will not lead him to embarrass their convictions in order to please and build up those who would destroy them.

VETERAN EDITOR LISTENS IN ON PROMISES OF POLITICAL SALVATION

In the Word and Way Editor S. M. Brown tells how the radio brought to him the infectious enthusiasm of the Republican National Convention, which sang "Onward Christian Soldiers," and branded President Roosevelt as having failed to keep sacred promises. Then he listened in on the New Deal Democrats at Philadelphia. He says they proclaimed Roosevelt as the greatest man and benefactor ever in the White House, declared that their passion is the weal of man and not the weal of money, and compared their leader to Moses and Joshua. That play on the edges of religion was present in both Conventions. But our venerable friend draws this conclusion: "You may elect this or that President, and call him Democrat or Republican, and you may pick your Congressmen and Senators from the best men, and none of them or all of them can ever make a good country out of bad people. And if they could, bad people could break it up over night. So I guess we will just turn the dismal situation over to the politicians and go on preaching the Gospel." Every preacher will be wise to major on the Gospel of Christ during the campaign, and always. He certainly must not make his pulpit a political forum, though he is not indifferent to policies or kind of men elected. The Gospel of Christ in the lives of voters is the only real guarantee of national betterment.

THE PASTORS AND THE DISTRICT ASSOCIATIONS

In his article elsewhere Rev. Edward Haun mentions a number of factors that may be used to vitalize the meetings of District Associations. Especially interesting is his statement that the pastors hold the key to improvement here as elsewhere. It is a statement often made with reference to all phases of the work and life of the churches and the denomination. Nor does it lose in appropriateness from frequency of use. Churches seldom rise above their pastoral leadership, nor ordinarily fall much below it. It is true that District Association meetings would be better attended and larger interest taken in their work by members of churches if pastors would open up to their people the possibilities of the District Association as a vehicle of fellowship, inspiration and Christly service. When pastors and churches take this interest, Association meetings usually rise high in inspirational and informational value, and distribute blessings among those who wrought to make their meetings occasions of spiritual instruction. We are struck by the suggestion of our contributor of the high usefulness of an associational pastors' conference as an instrumentality for thinking and planning for the welfare of the association meetings and fellowship work. Among other practical timely suggestions in the article, none is more so than that the Association should be made more worshipful in nature. Opportunity should be sought, as far as practicable, for sermons on the deepening of spiritual life, and for prayer and inspirational addresses. Plans and loyalty to plans are needful, and information is needful. But the chief thing that puts adequate spiritual power and support behind any plan is deep devotion to the Gospel of Christ, and deeper concern that He may have all of our lives and all that we are or can do. If this should be the major note in our Associations this year, as it happily was in many last year, we shall all have cause for rejoicing.

Vitalizing the District Association

EDWARD HAUN, Clerk, East Union Association of Kentucky, Fork Union, Tennessee

FORMERLY our fathers looked forward to the coming of the District Association with as devout gratitude in their hearts to God as did the children of Israel to the approach of their great feast days. For it was here that the most gracious Christian fellowships were renewed from year to year. Here the dearest saints of God, the very salt of the earth, met with definite purposes at heart and with a sincere determination to do something or other to further the cause of Christ's Kingdom.

The District Association meant something to them. It was an opportunity to talk over perplexing matters with other brethren, who had equally as difficult problems of their own to solve. It is true they were not confronted with such complex situations as we are in this confused age of thinking—an age in which material progress has developed more rapidly than the spiritual. Our age is obsessed by ideas of novelty, thrill, change, and social democracy. And we have allowed such things as unemployment, the spirit of economic and industrial adjustments, and the social gospel, to percolate into our church and Associational life until we have become top-heavy in that direction. It is to be feared that we are nearing the point of losing the spirit of co-operation, because our interests have become so disintegrated and diversified.

Perhaps we could learn quite a lesson from our brethren of former days who knew how to eliminate everything from Associational work but the things which pertained directly to the spread of the Gospel of Christ. The great spiritual adjustments thrust upon us by the changing social order require much discreet planning and thinking, as well as discussion. But the dominant thought of our Association should be "winning the world to Christ." We should never lose sight of the Cross, for we are "ambassadors for Christ" (2 Cor. 5:20).

I

OFTENTIMES we are made to wonder if our district associational work has not been allowed to wane into a state of stolidity. Our District Work seems to be declining in importance and power from year to year, and we are not trying to do anything about it. Let us not close our ears to the crying needs of District Missions as the tortoise closes in his shell. Rather, let us go to the Association this year with definite goals in mind, and with a determination to carry them into effect. We need District evangelists in every association in Kentucky that does not already have one; we need pastors for pastorless churches, and revival meetings in every church in every association in the State.

Our local churches should take the initiative in every Christian move. They are the working units in Christ's great Kingdom. No board, or ecclesiastical organization, has any authority over them. And nowhere do they come into a closer bond of Christian fellowship than in the annual District Association. Oh, that every body of messengers, of our eighty-odd District Associations in Kentucky, could become deeply-conscious of the great responsibilities that rest upon them this year! They should be led to feel that, in a great measure, they mold the thinking and activities of the General Association, which determines what the State Board of Missions does.

The amount of District, State, Home and Foreign Mission work we do is largely determined by the plans of our churches and the District Associations. But we are afraid that many of our poorer Associations are sitting down into the custom of waiting for the annual visit of our "State Board men" to tell us what we should do. As long as we remain inactive ourselves, and wait for some one to tell us what to do, when to do it, and how to do it, we are slumping into a lethargic drowsiness which borders on stupidity. We should take the initiative.

II

BUT TO bring vitality to the District Association requires far more than a mere discussion of it here or elsewhere. This is a momentous task and necessitates much thought, prayer and labor. Desirable results can come only after definite aims have been established, and after determined efforts have been made to reach these particular goals.

Just how to go about setting up definite standards we expect to reach constitutes one of our most perplexing problems. Whatever method is adopted for this purpose should be the most practical one. And no doubt our pastors hold the key to this situation in their hands. They are the Lord's messengers to the churches (Rev. 1:20), and their proximity to the prayer-life of His children makes them our Divinely appointed spiritual leaders.

If we would have the spiritual life of our District Associations deepened and intensified, we should begin with the churches which compose these Associations. No organized body, or board, has as much influence over our churches as their pastors. Streams do not rise higher than their sources; neither do churches launch out in our Master's work deeper than their pastors themselves go. If our pastors are men of vision, and worthy to be bishops of Baptist churches, they will continue to keep all our great Baptist causes upon the hearts of our people throughout the year. And the prayer-life of our churches is the real working force that brings to pass things that would not otherwise come to pass were it not for prayer. "The supplication of a righteous man availeth much in its working" (Jas. 5:16 R.V.). This teaches us that prayer works, and that it "availeth much" in its "working."

III

EVERY District Association in Kentucky that does not have a functioning Pastors' Conference should proceed to organize one at once. And this Conference should be composed of pastors and ordained ministers only; all lay-political bosses should be excluded. The Council at Jerusalem was composed of ordained ministers alone. Such a ministers' council is the real power-house of the Association. It stands in the same relation to the District Association that the mid-week prayer meeting does to the local church. When our pastors assemble in Conference, they have an unparalleled opportunity to discuss freely, in a heart-to-heart manner, all the problems and difficulties and plans confronting the component churches of the Association. To the extent that the Pastors' Conference becomes the thinking, analyzing, planning organism of the District Association, to that extent will the work of the Association be put on a more intelligent foundation, and all the haphazard ways of carrying-on the Lord's business be eliminated.

If the work of our District Associations were more definitely, intelligently and efficiently planned, our State and Southwide boards and institutions could more safely and economically plan their work. It is needless to say that all the Auxiliary Associations—Sunday-school, Training Union, Women's Missionary Union, and Brotherhood—should have a direct responsibility in the Lord's work. In their regular monthly meetings they should determine just what proportion of the Co-operative Program they expect to bear, and lay their aims before the Pastors' Conference to be presented to the Association in a business-like way.

One of the most undesirable ways of carrying-on the business of the Association is to wait until the reports of the various committees are read in Annual Sessions, and then append a few wild-cat resolutions at the close. No one pays any attention to such resolutions after the Association closes. But if each organization of the Association had definite budget aims adopted, under the leadership of the pastors of

the churches, then more accurate estimates of our income could be made by our various boards and institutions.

IV

THINKING of the District Association as being convened in regular annual session, there are a number of things to be observed if the spirituality and efficiency of the Association are increased:

Use much discretion in electing a Moderator. And, after he is chosen, he should not assume the role of a dictator and dominate the Association. Neither should he attempt to discuss every report read. Let him "preside" and not try to debate every issue.

The chairmen of the various committees should have brief, accurate, double-spaced typewritten reports ready to be read when called for. No time should be wasted in the discussion of these reports. However, each chairman should be given his allotted time, and any other messenger given a reasonable number of minutes, for this discussion. "Visiting brethren" should also be brief with their remarks.

Quite a little time can be saved by grouping related reports, viz.: all Mission reports, all benevolences, all social betterment reports, etc. It would be well to have all the reports read the first day, and leave the second day for Auxiliary Programs, future planning, and spiritual food. Let the women have one full hour to themselves. This is not time wasted, but time well spent. Also no time should be wasted in having the minutes read and approved. If the clerk is worthy to fill his office, he will keep an accurate record anyway. If he is not worthy to do this, don't elect him.

Last, but by no means least, we should make our Associations more worshipful in nature. We need more good, warm, spiritual sermons and inspirational addresses. May the Spirit of Christ reign in every Association this year!

Brevities of Bible Truth

Sunday-school Lesson for August 2, 1936

T. D. BROWN, Louisville, Ky.

EVERY earnest seeker after the truth, as well as every faithful defender of the truth, may find great encouragement in this fine lesson. To the one it says: "Seek, and you shall find." To the other it says: "Tell men of Jesus."

If Christians, away from home today, were as true to Christ as the persecuted members of the early church were, our Judeas and Samarias would soon be evangelized.

Christ's true witnesses, whether talking to men of the slums or men of high rank and position, have the same message—the Suffering Servant of the Old Testament is the Lord Jesus Christ of the New Testament.

A vital hold on Christ is the first essential to efficient witnessing for Christ. Humanly speaking, the Gospel was spread by an unauthorized group. Christ in the heart, and not the sanction of some official body, is sufficient credential for mission work anywhere.

The Lord picks His men for His work and makes it known to them. It is in response to His call that we find our real place in the world and set His kingdom forward.

Philip's unconditional obedience to the call of the Lord was the sure basis for his marked progress in the work of the Lord.

If God's preachers moved only when God spoke to them, there would be more and better work done and fewer dissatisfied workers.

Philip, like Peter and John, had to tell what he knew. Where there is true faith in the heart, there will be telling testimony from the lips.

Faith in Jesus Christ the Son of God, as the sole qualification for baptism, defines both faith and baptism as primarily personal. Faith is an affirmative attitude to be maintained. Baptism is a declarative act to be obeyed.

In the act of baptism, whatever is done is done with the person and not with the water. Philip, like John the Baptist and the apostles, handled the Treasurer and not the water. What he did with the body of the eunuch is to be determined by what the word baptize means. It is the key word, and it means to dip repeatedly, dip under. It is a burial or not baptism.

Whatever difficulty the eunuch might have had in understanding the Scriptures, before he found the Lord, was easily removed afterwards. The Spirit of the Lord in his heart shed light on the Word of the Lord in His hand. Knowledge of the saving Lord is followed by saving knowledge of the Lord.

The prominence of Philip was of comparatively brief duration, but not so with the influence of his testimony. It is not how long we stay in the limelight that counts for most, but how we acquit ourselves as Christ's men in the work to which he called us. Serving tables in Jerusalem, leading a great evangelistic campaign in Samaria, winning one man on a desert road, then Azotus, and preaching in all the cities, till he came to Caesarea. That is the story of Philip as to places and ministry, and the emphasis is not so much on results as it is on the nobility of quiet persistence to the end.

Pastor Ernest N. Perry, of Lawrenceburg, Ky., has just closed meetings with Pastor Gilbert Shely at the Friendship Church; and is now in meetings with Mt. Pleasant Church, where Brother Paul Ellidge is pastor.

The Pleasant Grove Church, Jefferson County, has just closed a splendid Vacation Bible School which ran during July 5-17. There were 135 enrolled. The average attendance was ninety-nine plus. Eighty received diplomas. There were fifteen officers and teachers. The pastor is Rev. David E. Weaver. On one day the officials at Bowman Field conducted the school through their airport.

Pastor E. W. Moon, of the South Side Baptist Church, on the Southern edge of Louisville, has been in a series of meetings at the Glasgow Junction Baptist Church, where Brother Ellis M. Ham is pastor. There were five who united with the church by letter and five by baptism. Good crowds attended, and extra chairs were necessary some of the nights. Brother Ham is also pastor of the Rocky Hill Church, and attending school at Bowling Green, Ky.

A series of meetings at the Dry Valley Church, at Mystic, Breckenridge Association, Kentucky, was held beginning June 29, and lasting until July 11. Pastor William Varble, of the Walnut Grove Church, and who resides at Cloverport, Ky., preached old-time Gospel sermons and the sweet message of redemption. As a result of the meetings three came by baptism, and the church has been lifted up by the messages. Pastor John E. Douglas, of the Dry Valley Church, expects to assist Pastor W. S. Shipp and the people at Raymond, Ky., beginning July 27.

Brother A. F. Crittendon recently went to the pastorate of the First Church of Ponca City, Okla., from service as Promotional Secretary at the Mississippi Baptist State Convention. He says that he finds several laymen among his membership of the Ponca City church who read the Western Recorder. Also he said that the work is responding to their efforts, even during the hot summer days. The attendance, financial returns and membership increase have been very encouraging. There have been over fifty additions since May 1.

The Twentieth Anniversary of Pastor T. J. Barksdale Celebrated

OF THE more than forty white Baptist Pastors in Louisville only one has been in service in a Louisville pastorate so long as Dr. T. J. Barksdale at Calvary Baptist Church. His twentieth anniversary was celebrated on Sunday, July 22. Dr. E. C. Stevens has been at Clifton Church a few months longer than this. All of the rest have yet to attain a twentieth anniversary.

The occasion at Calvary was characterized by large interest on the part of the church and its many friends. The auditorium and pulpit were attractively decorated for the occasion, and there was a profusion of palms and ferns and flowers. A large gathering signalized the occasion, and the music, mostly of the great old hymns of the Gospel, was inspiring.

President John R. Sampey, of the Southern Baptist Theological Seminary and the Southern Baptist Convention, was the invited guest preacher, and he delivered a great sermon on, "The Holy Spirit in the Life of the Church and Pastor." As this man of God pointed out the blessed work of the Holy Spirit in church life, a sense of the presence of God's Spirit came upon the people and a high and holy hour was realized. Following the sermon, one of the brethren in the name of the church presented to Pastor Barksdale a token of love and appreciation in the form of a small case containing twenty shining silver dollars. The service was closed with some informal remarks of appreciation by the pastor.

On the following Tuesday evening there was a large assembly of members with their friends and former members of the church, and a program was conducted in charge of the Superintendent of the Sunday School, Brother W. J. Morrison, which included remarks by members of the church and their friends from other churches, and was closed by the serving of refreshments. Each department of the Sunday-school presented the pastor a gift of appreciation. There were other gifts from groups of individuals and the pastor and his gracious wife were two very happy people. Also it was a high hour in the fellowship of the church. To us Dr. Barksdale bore his witness about that in the following words:

No better people are to be found on this earth. Many said to the pastor that they hoped he would be with them yet another twenty years. If it should be the Lord's will, I wish it might be so and it is my ambition to render better service than ever. The pastor and his family are happy in the continued love and confidence of this church, and desire to be more worthy of it. Looking back upon these twenty years, we realize that there have been lights and shadows, but we feel that the good hand of our God has led us. We are grateful for His rich blessings and for the love of this people, and we look with faith and hope to the future, praying as did God's servant of old, "And let the beauty of the Lord, our God, be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish Thou it (Psa. 90:17).

On this happy anniversary, it is a pleasure to be able to grace the front cover of our paper with the pictured likeness of this devoted pastor. Dr. Barksdale is native of Mississippi, and, along with other pastors we could mention in Kentucky from that fine State, he is reflecting credit upon Mississippi Baptists in our State here along the Ohio. For years he has been a member of the Board of Publication of the Western Recorder, and we who make the paper have been cheered and encouraged and helped by him in that service in many ways and on many occasions.

We join his numerous other friends in congratulating him and Calvary Church upon this fruitful ministry and upon the spiritual progress and the growth which have attended this relationship. It is our belief that long pastorates usually justify themselves by being more fruitful than brief ones in building up the things of Christ within the church

body, and the relationship of our esteemed friend, Pastor Barksdale, and the Calvary Church, has been such as to confirm this belief. May the twenty years become thirty and more!

A FURTHER WORD ABOUT SATAN

(Continued from Page 5.)

children of wrath, and walking "according to the course of this world, according to the prince of the power of the air." In walking according to the "course of this world" they are but carrying out their nature, which Satan had corrupted through the first man and woman. But, though Satan may undoubtedly work the undoing of men by his personal activity in exciting these bodily passions, for the average "natural man" there is no need of his doing so. He took care of that effectively when he alienated the **whole nature and heart of man from obedience to God.**

The witness of a faithful missionary whose life is devoted to the rescue of men and women who have been betrayed by their own bodily appetites, merits and has from us genuine respect. We are ready to believe our brother does see among those with whom he deals evidences of the direct work of Satan in tempting men to sins of shame and bodily wreckage.

What we sought to impress was that the popular thought among Christians, that Satan is a horned and fire-breathing hobgoblin, and is therefore by many discarded as the out-moded superstition of the ignorant, or at best (or worst) a crude demon whose specialty is to inflame violent human passions and bodily appetites, is not in accord with abundant teaching of Scriptures as to what is the great work of this brilliant and mighty fallen prince of heaven to cheat and destroy the souls of men.

Ever since Satan had his victory over the innocent human pair in Eden, ever since he tempted Job and tested the apostle Peter, if so he might destroy him, **his major attacks have been on man's faith in God.** His attacks in this field today probably far out-measure any he has ever before visited upon mankind. In America his most destructive work is being done in this field—and it is not done through drunken men and fallen women or thieves and murderers, but through preachers and university professors and scholarly book-writers who revolt, as Satan wants them to revolt, at the authority of God's Word and at redemption wrought for sinners through the shed blood of God's dear Son.

We are convinced that a host of church members and a large number of preachers fail to realize that this is the truth, and their failure results in their being used by Satan to deceive both professing Christians and the world as to what he really is and does. He thus keeps them busy all the while fighting pioneer engagements in secondary fields, instead of **massing themselves in a great and life-long conflict in the name of the God of hosts and by the power of His Spirit with this enemy of human souls on the great battle field where he has centered his vast and subtle offensive against Mansoul.**

Fruitland Institute, Hendersonville, N. C., will not open next year, according to an announcement made by N. A. Melton, President of the Board of Trustees.

Through the kindness of Deacon Jasper H. Downard, of Deer Park Church, Louisville, we had an appreciated visit on Monday, July 27, from Rev. and Mrs. Alonzo Finch, of Emporia, Virginia, and Mrs. Will Ellers, of Louisville, and also Miss Sarah, daughter of the Finches. Mrs. Finch is a sister of Brother Downard and Mrs. Ellers. Brother Finch is a South Carolinian, who won his bride at the Seminary in the middle 'nineties. Through the years since our friend has wrought most usefully in pastoral service in several of the Southeastern States. It was a delight to have their visit, and one could wish they might locate in Kentucky, from which the better half of the family came.

C. H. ERWIN NOW PASTOR AT GREAT CROSSINGS

I was reared in Great Crossings neighborhood, in the Blue Grass of Kentucky. It was my privilege to be visiting the church recently when the Rev. C. H. Erwin formally accepted the call to the pastorate of the Great Crossings Baptist Church. Mr. and Mrs. Erwin presented themselves for membership. They came from Ashland several years ago to attend Georgetown College, and until recently Mr. Erwin was pastor of the Sadieville Baptist Church. The new pastor and his wife moved into the parsonage as soon as some needed repairs were made.

We who are interested in the church have deplored the lack of interest and the run-down state into which the church has found itself. But since the coming of Mr. Erwin the members have renovated the parsonage, repapered and painted the interior and exterior as well. There have been to date four conversions.

On Sunday, June 21, Rev. E. M. Harris, a former pastor, preached for a full house.

The Fidelis Class, a group of more than forty young matrons of the church, taught by E. L. Foley, is one of the most active groups I have known, and I have been privileged to attend large churches, even in the Chicago Association of the Northern Baptist Convention.

To publish an item concerning this historic old church, which has already enjoyed 150 years of service, would be worth a great deal now, as they are striving to come back again and render an even greater service for the Master.

To read the Western Recorder is like having a letter from home.

MRS. MARY WALKER DIVAL,

A.B. Georgetown College, '27.
310 Laramie St.,
Atchison, Kansas.

FLOWERS FOR THE LIVING

An Appreciation of Mr. and Mrs. A. T. Johnson

We usually wait until those we love and appreciate are dead and then we say the nice things about them that had been in our hearts all the while.

I wish I could find words to express the love and appreciation of the Mt. Zion Baptist Church and community for the faithful Christian lives of Mr. and Mrs. A. T. Johnson.

Mr. Johnson has been secretary of the Mt. Zion Sunday-school with the exception of two years since he was fourteen years of age, and Mrs. Johnson has taught the primary class without intermission for the past twenty-four years.

The first years they cannot remember exactly but know they missed very few Sundays and then attended services at some other church but in the last ten years Mrs. Johnson has missed just one Sunday at Mt. Zion.

Only eternity will reveal the blessing she has been to this community through the many, many lives that have been influenced for good by her teaching.

Mr. Johnson has been off the job just one Sunday in the past fourteen years, and that on account of the serious illness of his son.

What a record for faithfulness! Doesn't it shame us who let trivial things come between us and our attendance upon our own Sunday-school and church services?

Their lives have been a source of inspiration and encouragement to all their pastors and those who love the Lord not only in this church but throughout the association.

A MEMBER,

Mt. Zion Baptist Church,
Elliston, Ky.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

C. Roy Angell, Central, Miami, Fla. Accepted.

Henry Rushing, Collierville, Tenn. Accepted.

B. B. Murphy, First, Central, S. C. Accepted.

J. B. Smith, Ackerman, and Maben, Miss. Accepted.

Floyd Montgomery, Warsaw, Ky. Accepted.

D. D. Sumrall, Hillcrest, Dallas, Tex. Accepted.

S. L. Branham, Second, Logan, W. Va. Accepted.

R. R. Gowan, Slates, S. C. Accepted.

Luther Harris, Wynnewood, Okla. Accepted.

O. L. Martin, Krebs, Okla. Accepted.

C. B. Brooks, Tularosa, N. M. Accepted.

A. A. Metcalfe, Homerville, Ga.

M. B. Sasser, Lily, Ky. Accepted.

Josef Nordenhaug, First, Vinton, Va.

John J. PreVol, First Hutchinson, Kansas. Accepted.

John Maguire, Florala, Ala. Accepted.

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

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

Saint Clair Bower, Welsh, La. Accepted.

Norris Gilliam, Springfield, Tenn. Accepted.

Resigned

C. Roy Angell, First, San Antonio, Tex.

Floyd Montgomery, Mt. Olivet, Ky.

Alton B. Pierce, First, Hazard, Ky.

M. C. Bishop, First, Post, Tex.

L. L. Branham, Vanceburg, Ky.

R. R. Gowan, Greer, S. C.

Luther Harris, Victory, Shawnee, Okla.

Ben L. Thompson, First, Morton, Tex.

Josef Nordenhaug, Prestonburg, Ky.

John J. PreVol, St. Matthews, near Louisville, Ky.

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.

T. L. Wooten, Walton, Ky.
E. N. Lawson, Old Cedar, Owen
County, Ky.

Ordained

Ben F. Mitchell, West Broadway,
Louisville, Ky.
Melvin T. Wilson, Long Beach, Miss.
T. J. Holmes, Sandersville, Ga.
Joe Parham, Attaca, Ga.

Died

E. J. A. McKinney, Little Rock, Ark.
W. A. Freeman, Shreveport, La.
C. M. Rock, Phoenix, Ariz.
T. L. West, Carrollton, Mo.
Calvin G. Lowe, Rocky Mount, N. C.
W. A. Parker, Center, Ala.

Leaders for the Bible and Christian Life Conference, August 16 to 23, at Ridgecrest, N. C., Southern Baptist summer assembly grounds, include: Dr. James H. Franklin, past president of the Northern Baptist Convention and president of Crozer Theological Seminary, Chester, Penn.; Dr. Pat M. Neff, president of Baylor University, Waco, Tex.; Honorable Josephus Daniels, United States Ambassador to Mexico; Dr. Gaines S. Dobbins, professor of church efficiency and pedagogy, and Dr. W. O. Carver, professor of missions, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. W. T. Conner, professor of theology, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; Dr. R. W. Weaver, Washington, D. C.; Dr. John L. Hill, book editor; Dr. P. E. Burroughs, educational secretary; Perry Morgan, general manager at Ridgecrest; B. B. McKinney, music editor, Southern Baptist Sunday School Board, Nashville, Tenn.

"The claim of the ministry for some measure of safety when old age disability overtakes them should be recognized frankly as a payment of deferred salary out of the values built up and safeguarded by the ministry."—Relief and Annuity Board.

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Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

Some Associations

For the past two weeks we have given information about a number of Associations as to the awards and Standard Schools during the past ten years and as to the gains and losses in Sunday-school enrollment during the past four years.

We continue this below:

Lynn Camp Association—Ten of the twenty-six churches had 201 awards and five Standard Schools. The enrollment showed a loss from 1,892 to 1,803.

McCreary County Association—Four of the thirteen churches had eighty-four awards. No school was Standard. The enrollment dropped from 978 to 703.

Mountain Association—Fifteen churches but no awards and no Standard Schools. The enrollment went from 516 to 779.

Mt. Zion Association—Nineteen of the thirty-two churches had 1,393 awards and six schools were Standard. The enrollment increased from 3,319 to 4,501.

Muhlenburg Association—Ten of the forty churches had 471 awards and one school was Standard. The enrollment went from 4,687 to 4,631.

Nelson Association—Twenty-one of the twenty-six churches had 1,026 awards. Nine Sunday-schools were Standard with seven of them Standard in 1936. The enrollment increased from 2,922 to 3,317.

North Bend Association—Twenty-four of the twenty-nine churches had 1,775 awards, eleven schools were Standard with four Standard this year and the enrollment decreased from 6,847 to 6,782.

North Concord Association—Four of the thirty-three churches had 972 awards, including those issued to the Baptist School. No schools were Standard. The enrollment increased from 2,090 to 2,408.

Ohio County—Ten of the forty-one churches had 420 awards, four schools were Standard and the enrollment decreased from 3,610 to 3,549.

Ohio River Association—Six of the thirty-eight churches had 159 awards, one school was Standard and the enrollment decreased from 2,438 to 2,289.

Ohio Valley Association—Fifteen of the forty-seven churches had 698 awards, two Standard schools with one Standard this year, and the enrollment increased from 5,426 to 5,656.

Old Bethel Association—Two of the six churches had two awards, no Standard schools and the enrollment decreased from 620 to 288.

Owen County Association—Fifteen of the twenty-seven churches had 570 awards, six schools were Standard with one qualifying this year and the enrollment increased from 2,542 to 2,834.

Pulaski Association—Twenty-seven of the forty-four churches had 861 awards, three schools were Standard, including the Negro School in Somerset, and the enrollment decreased from 5,278 to 5,118.

Rockcastle Association—Fifteen of the twenty churches had 475 awards, four Standard Schools and the enrollment went from 1,326 to 2,386.

Sunday School Class At Clear Creek

All aboard for Sunday School Classes at Clear Creek Springs. The following courses and teachers are announced:

Outlines of Bible History—

W. A. Gardiner

From Bethlehem to Olivet—

E. N. Perry

From Pentecost to Patmos—

C. P. Hargis

In the printed program it was announced that Brother Hargis would teach **From Solomon to Malachi**, but since the Sunday-school lessons are now in the book of Acts it would be thought appropriate to make the change. Should a number of people at the Encampment desire the Old Testament books another teacher will be called on.

Trails At Clear Creek Springs

Just beyond the property line of Clear Creek a scenic road has been built and four trails for hiking laid out. This will be a real attraction for those who spend some time at the Springs.

Russell County Association—Eighteen of the twenty churches had 430 awards, two schools were Standard with four Standard this year, and the enrollment increased from 1,127 to 1,746.

Russell Creek Association—Twenty-two of the forty-three churches had 1,560 awards, including those of Campbellsville College, one school was Standard and the enrollment increased from 3,117 to 3,987.

Salem Association—Seventeen of the twenty-seven churches had 526 awards, three Standard schools and the enrollment went from 1,726 to 1,903.

Severn's Valley Association—Ten of the twenty-two associations had 612 awards, four schools were Standard and enrollment increased from 2,577 to 2,991.

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large size with dropper.

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Shelby County Association—Twenty-two of the twenty-three churches had 871 awards, six schools were Standard (but none this year) and the enrollment increased from 3,054 to 3,172.

Reports From Vacation Bible Schools

Many, many, many Vacation Bible Schools have been held but not yet reported. We give below the names of only those that had reported up to July 22. We hope all others will send us reports in the near future.

Bell County Association—Clear Creek Springs, East Jellico, Riverside.

Boone's Creek Association—Winchester, Central.

Booneville Association—Horse Creek, Manchester.

Caldwell County Association—Eddyville, Princeton, First.

Daviess-McLean Association—Stanley.

Elkhorn Association—Paris, First.

Enterprise Association—Inez, Mouth Card, North Benson, West Liberty, Shelbyana, West Van Lear.

Gasper River Association—Morgantown.

Goshen Association—Leitchfield.

Greenup Association—Ashland Unity, Louisa, Raceland.

Henry County Association—Bethlehem.

Liberty Association—Horse Cave.

Little Bethel Association—Madisonville, Nortonville.

Long Run Association—Cedar Creek, Clifton, Eastern Parkway, Highland Park First, Parkland, Plum Creek, Third Avenue.

North Bend Association—Erlanger, Elsmere.

North Concord Association—Barbourville, Warren.

Nelson Association—New Salem.

Ohio Valley Association—Spottsville.

Three Forks Association—Fleming, Hazard First, McRoberts, Neon.

Warren County Association—Bowling Green, First.

West Union Association—Olivet, Paducah, Lone Oak.

Clear Creek Springs Encampment

Are you going to Clear Creek Springs with us next Monday? Remember that the program begins on Monday night, August 3 and runs through August 13.

A great program has been arranged, cool nights are prevalent, good mineral water is available, the finest of fellowship is a feature, and a general good time for all Christians who attend the Encampment.

(Please turn to Page 23.)

THE FIRESIDE

SPIDERS AND MICE IN A MUSIC CLASS

There are many pretty stories, fables and legends, such as the one about Orpheus and his lyre, and the one about the Pied Piper of Hamelin, telling of the power of music to charm animals. A friend of mine once told me that in the forests of Puget Sound, in Washington, he had drawn cotton-tail rabbits within the reach of his hand by whistling.

Robert Louis Stevenson, the famous writer, the favorite of young folks as well as old, has told us how, when he was living in the Sandwich Islands, he used to lie on a sofa sometimes when he was weary and play a flageolet. After a time a little mouse appeared on a shelf above his head, apparently because he loved music. When he had appeared a number of times, and found the music and the player both welcomed him, he came close enough to Mr. Stevenson to be petted. He came to feel so much at home that when he got hungry for music he would come out on the shelf and scratch and whine, and thus beg the famous novelist to play for him. At last, like a dutiful husband, having found a good thing, he told about it at home, and one day brought Mrs. Mouse with him, and after that they always attended the concert together.

A year or so ago a small boy in New York received for his Christmas present a music-box that played three tunes. One evening the little fellow sat on the floor turning the crank of his music-box. His mother was in the room with him, when to her surprise she saw three mice come out of a hole and listen to the music, creeping closer and closer to the little musician on the floor. The little boy did not see them, and the mother said nothing about it for fear the mice would be frightened. When he ceased playing they went away again into their hiding place. The next night the boy, knowing nothing of his queer little audience, sat on the floor again. This time the boy saw the mice and kept right on playing. The mice grew more and more courageous and played about the boy. The next night the little musician had not only his music-box for his friends, but, like a generous little host, he had some refreshments—some cake and cheese. The three mice and the little boy become great friends, and all because they all four loved music of the same sort.

But I think the strangest little concert-goers I ever heard of are spiders. Until recently I had never thought about spiders as creatures that would care for pleasant sounds. But one summer,

while living in our summer home on Staten Island, the three little children played every morning on the porch, and a large spider, which had its web and nest up under the edge of the porch out of sight, and which never came in sight any other time, would come out as soon as the children began to laugh and play in their merry chatter, and swing down on a tiny rope two or three feet long and seem to watch and listen to the children by the hour. As soon as they left the porch he went back home. I think it must have been the sweet tones of childish laughter that brought him out.

During a great concert in Leipsic one of the musicians saw a spider descend from one of the chandeliers while a violin solo was being played, but as soon as the large orchestra began to sound it hurried back as fast as it could.

And now comes this pretty story from Boston. Of course we have all heard jokes upon what a city for culture Boston is; how the street-car conductors speak Greek, and the herdie drivers converse in Latin; but it is really interesting to know that the spiders there are musicians. In one of the churches there the organist noticed a spider which swung down from the ceiling and hung suspended just above his hands when he was playing. Several days after he noticed the spider and proceeded to experiment with its musical tastes. He found that the spider loved soft music, and would always come and remain so long as he played anything soft and plaintive, but would immediately hurry away whenever he played anything unusually loud.

It is a very interesting and beautiful thought to me that God has put this love for sweet sounds and harmonies in all His creatures. Surely, He who was so careful about His work that He gave to the little spider musical taste and ears to enjoy the sweet sounds of the world. He will not forget to watch over those who are made in His own likeness. —Banks, in Southern Churchman.

TWINS AND KITES

It all began that day when the twins got their feet wet and had to stay in all afternoon. All during the month of January the snows had piled high against the fences and drifted in the roads, so that some days Madge and Marvin could not go to school at all. And then, early in February the snows began to melt.

When the twins bounced in to dinner that day, they were soaking-wet from top to toe! Mother had been too busy to notice; but when she looked out,

she saw that the roads and sidewalks were so deep in water that the twins really couldn't keep out of it. So she didn't scold them; she just gave them a bath and hustled them into dry clothes, and made them sit by the fire and eat their dinner.

"Oh, dear!" sighed Madge between bites. "Monday's Lincoln's birthday, and we were going to make pretty little flags this afternoon. Can't I go to school, Mother?"

"Not a step!" said Mother briskly.

Madge looked ready to cry, when Uncle Dave looked up with a merry face and said, "But I know something, it's more fun to make than flags."

"What?" cried both twins in a breath.

"Kites," said Uncle.

"But nobody's flying 'em now," said Marvin ruefully.

"No," said Uncle, "but next month when the ground is dry and the wind is high, they will."

And so after dinner Uncle Dave, calling Marvin to bring the scissors and Madge the glue, got some little sticks from the woodbox and began to whittle them nice and smooth. Mother gave them some big sheets of strong, heavy paper. Uncle showed them exactly what to do, and so a busy and happy afternoon passed by very quickly.

The next morning the twins were sick. Madge had a sore throat and a fever, and her head pounded like a steam engine. Marvin was soon better; but by evening Madge was talking and acting very queerly.

For the next week, everybody tiptoed about the house, and spoke in whispers. Every morning Marvin would ask with trembling lips, "Is Madge better, Mother?" And she would answer, "I hope so, darling," and hurry on.

But God was good to them; and one night little Madge fell into a deep, sweet sleep. And the next morning when Marvin asked his usual question, Mother stopped and put her arms about him, and a tear stole down her cheek as she whispered, "Yes, darling, Madge is better."

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It was late in March now, and one warm day Madge was allowed to go out for the first time. "Your kites!" cried Uncle Dave. "Take your kites!"

Everybody had forgotten all about them, but the twins were delighted to be reminded. Uncle Dave went along, just to show them "how to fly the critters," he said.

"I know how, Uncle," said Marvin boastfully; for he had been watching the other boys, and he thought he did.

"I don't," said little Madge. "Show me how, Uncle."

"Pooh!" said Marvin importantly, "Girls are such babies!"

Madge looked ready to cry, but Uncle said cherrily, "All right, Puss, let him go ahead. You and I will have some fun together."

They were out in the field now, and Marvin quickly unwound his string and let his kite go up.

"Look!" he cried out excitedly, as his kite rose higher and higher, sailing like a swan. "See her fly, Madge! Isn't she grand?"

Just then a strong gust of wind came and pushed the kite rapidly through the air, and into the top branches of a tall, slender tree.

"Oh!" cried Madge in dismay, "Oh, Marvin!"

"Wait," shouted Uncle, "I'll come and help you. Don't pull, Marvin! Wait!"

"I'll do it myself," called Marvin nervously. "I know how." He gave a quick jerk, which pushed the sharp little twigs up through the strong paper, and made the kite stick faster than ever.

"Oh-h!" cried Madge again.

Uncle paid no more attention to the unfortunate kite. He ran far out into the field with Madge's kite, letting the string out as he ran. "Look!" he shouted back a moment later. "See her fly, Madge! Isn't she grand?"

Marvin gave one last despairing jerk, which tore great holes in his beautiful kite. Then he burst into tears.

Madge put her arm around him; and this time he didn't say, "Girls are such babies." Hand in hand, they ran out to Uncle Dave.

"Uncle," said Marvin humbly, "I thought I knew how, but I didn't. Next time I'll do what you tell me. Do—you s'pose—"

"Sure!" cried Uncle Dave, his eyes dancing. "We'll make another kite tonight, Major. See her fly, Puss! Isn't she grand?"

—Marian Madison, in *The Burning Bush*.

MISSIONARIES TRAVEL TOURIST

To the question, "By what class do our missionaries travel?" The Foreign Mission Board is glad to give the informing reply, "Tourists—Always!" The missionaries do not want to travel first class. Eagerly, willingly they prefer to travel "tourist" and save the

Board every penny of travel money possible.

They not only travel tourist, but as far as possible sail on the smaller boats, which are less expensive.

The Board is very fortunate in being able to arrange all passages through the loyal Baptist and deacon, Agent C. O. Alley, who is interested in saving the Board every penny possible, as well as securing the most comfortable cabins and desirable locations available on the ships for the missionaries.

A letter today from Miss Doris Knight, a missionary to Hwanghsien, China, portrays the spirit of all the missionaries:

"We are having a wonderful trip—smooth seas and a ship (tourist class), which gives us everything we can possibly desire. This is the first time I ever travelled on an American boat (Dollar Lines) and I shall never want to go any other way. I love the free, easy spirit—the friendliness, which we don't find on — and — boats." —Aboard the S. S. President Hoover, Dollar Steamship Lines.

INABELLE G. COLEMAN,

Richmond, Va.

"THAT THEY GO FORWARD"

Feeling the urgency of the need for the missionaries to return to their fields, and the embarrassing position in which many of them would be placed if held here for an indefinite time, the Foreign Mission Board on July 9, after due consideration, determined to step out on faith and arrange for the return of the missionaries due to go back to their work.

The plan is to send back all of these missionaries in August, September and October, dividing them into three groups. The Board will send back during these three months as many as can be taken care of for \$6,000 per month, plus any special gifts for this purpose. In this way we hope to get all our missionaries back to their work by the end of October and at the same time keep within our budget.

Our hearts have been filled with thanksgiving the past few weeks at the way in which our people have responded in this emergency. Our June receipts showed a slight increase, and we are hoping for an even better showing for July.

We are putting this plan into effect, trusting our Heavenly Father and our Southern Baptist friends to see to it that there shall be no lack of meal in the barrel or oil in the cruse.

Good News

The Foreign Mission Board endeavors always to be candid and honest with Southern Baptists. A few weeks ago when the financial condition became suddenly alarming, a call for help went out immediately from the Board's president, L. Howard Jenkins.

In Memory

of

Mr. K. B. Grahn

Southern Baptists took cognizance of this cry for sustenance and rallied here and there throughout the South. The Board hastens to announce this good news and its appreciation. Already several states have sent into the Treasurer the amount of their decrease under last year's offering for the months of May and June. With this spirit of faithfulness unto God, Southern Baptists and the Board will ever continue to move forward for the Master's work around the world.

JESSIE R. FORD,

Richmond, Va.

DR. NORDENHAUG GOES TO VINTON, VA.

Dr. Josef Nordenhaug, of Prestonsburg, Ky., has accepted a call to the pastorate of the Vinton Baptist Church. He and Mrs. Nordenhaug arrived in Vinton on Thursday. The call was extended on June 14. He succeeds Dr. Lucius M. Polhill, who left the latter part of May to take a new pastorate at Americus, Ga.

Dr. Nordenhaug is a native of Oslo, Norway. He received his A.B. degree at Oslo in 1911 and graduated from the University of Oslo with the degree of M.Sc. (Cand. Mag.) in 1927. From 1923 to 1927 he was professor at the Baptist Theological College at Oslo. He also took an active part in the literary work of the Baptists of Norway.

He came to the United States in the beginning of the year 1928 to pursue his theological studies at the Southern Baptist Theological Seminary at Louisville, Ky., from which institution he received his master of theology degree in 1930. He continued his studies in the seminary's post graduate school and received his Ph.D. degree in 1932, majoring in New Testament Greek. During the year 1931-1932 he served as assistant to Dr. W. Heresy Davis, in the Department of New Testament Greek. During his years of study at the Baptist Seminary in Louisville, he was pastor for the Tea Creek and Bar Creek Baptist churches in Indiana. In the fall

of 1932 he returned to Norway, where he was assistant pastor of the First Baptist Church at Oslo for six months.

Dr. Nordenhaug returned to the United States in June, 1933 and has since been pastor of the First Baptist church at Prestonsburg. He has translated several books from various languages into Norwegian, among which may be mentioned Hugh Redwood's book, "God in the Slums," and William Axling's famous Biography of Kagawa. —Roanoke World-News.

Fellowship Tidings

Revival services at Mississippi Church will begin August 9. Rev. H. M. Southard will assist the pastor, J. M. Burgess, in the services. Three weeks have been reserved by Mr. Southard for these services.

Pastor J. Bruce Benson, of the Mt. Hermon Church, in Whites Run Association, and the Elliston Mission, in Ten Mile Association, is at present visiting his home folks at McComb, Miss. He expects to re-enter the Seminary at Louisville in September.

Albert L. Carnett has resigned at Winter Garden, Fla., in order to enter the Southern Baptist Theological Seminary in Louisville in September. He is a grandson of Dr. D. P. Montgomery, and a nephew of Floyd, Dargan and Paul Montgomery.

The Franklin Association will meet on August 19-20 at Evergreen Church in Franklin County—not Clark County, as announced on page twenty-three of this week's Recorder, and previous editions. We are obligated to Moderator J. E. Fulton for informing us of this correction.

The Roanoke Baptist Ministers' Conference recognized the fiftieth anniversary of Dr. George Braxton Taylor as a preacher of the Gospel. Dr. Taylor was ordained July 14, 1886 at the Grace Street Church, Richmond, Va. He is now pastor of the Hollins Church, in Virginia.

Dr. Millard A. Jenkins, pastor of the First Church of Abilene, Texas, writes the Editor of the Western Recorder: "I get such abiding joy out of the Recorder. I feel I must write and say, Thank You. Your editorials sound like old Pide's bell. In these days of apostasy I thank God for such men as you."

Many will regret to learn of the death of Mr. S. D. Gordon recently. He was widely known for both the many books on the Quiet Talks series, as well as for his deeply spiritual messages delivered from so many pulpits and platforms. Though a layman, he has spent most of his years as an interpreter of the Bible.

Associational Clerks, Moderators, pastors, or others, are invited to write notifying us of any errors which appear

in the list of dates and meeting places of the District Associations published on page twenty-three of this week's Western Recorder. We have no way of knowing of discrepancies except as we are informed by those in a position to know.

Mrs. B. T. Hasty, of Westville, near Camden, S. C., mother of Rev. B. F. Hasty, Greenville, S. C., Field Representative of the Relief and Annuity Board, died on July 7 in her seventy-fifth year. Her son was formerly pastor at Summerville, S. C., and married the former Miss Kathleen Kent, then member of the Walnut Street Church, Louisville, Ky.

Dr. John R. Sampey, Jr., Professor of Chemistry in Furman University, Greenville, S. C., is visiting his father, President John R. Sampey, Sr., and Mrs. Sampey, in Louisville. He is accompanied by his wife and two children, John R. Sampey, III, and little Miss Jane Sampey. He is doing some work at the University of Louisville during the summer, and expects to be in Louisville until August 15. Then he and his family will return to Greenville, S. C., and later will spend two weeks in Atlanta, Ga.

After the District Association list was printed this week on page twenty-three, several more changes have come into the Western Recorder office. Clerk S. M. Meade has written us that the Greenup Association will meet with the Fairview Church, in Ashland, Ky., September 2-3, 1936. The place was not settled until just recently. Also Pastor J. Bruce Benson writes us that the Whites Run Association will meet at the Warsaw Baptist Church October 7-8. We hope to make these changes in the list the next time it is printed.

The First Church of Lynchburg, Va., where Dr. John H. Buchanan is pastor, will observe the fiftieth anniversary of the dedication of their present building with appropriate exercises on Sunday, September 13, 1936. The church was organized in 1815, making it now more than 120 years of age. It is expected that the three former living pastors, Dr. Carter Helm Jones, of Murfreesboro, Tenn., President W. W. Hamilton of the Baptist Bible Institute in New Orleans, and Dr. Powhatan W. James, of Tuscaloosa, Ala., will be present to participate in the exercises.

Sunday, July 19, the First Baptist Church of Hayti, Mo., observed the second anniversary of their pastor, Rev. C. H. Franks, with an all day service. Among the accomplishments listed were: the painting in the baptistry, the purchase of one of the finest homes in Hayti for a pastor's home, the adding of 219 new members to the church roll, and a marked increase in the attendance in every department of the church. The report of the pastor showed that he had

Who Is My Neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

Southern Baptist Hospital

NEW ORLEANS, LA.

been very busy. He had conducted fourteen revivals that resulted in 420 additions to the churches. He had preached 622 times in the two years, and had made many trips to aid those in distress.

Missionary Jacob Gartenhaus, of the Home Mission Board, Atlanta, Ga., was in Louisville over last week-end. He preached for Dr. Finley F. Gibson at the Walnut Street Church on Sunday morning, and for Pastor Lewis C. Ray at the Franklin Street Church in the evening. In the afternoon he addressed a meeting of the Friends of Israel at the Walnut Street Church.

We bring before you the relatively small army of aged ministers. Do you see them? Their hair is thin and silvery; their faces are furrowed and their forms are bent; they are feeble. Leaning upon some strong arm, each one goes forward, tottering. Soon they will be beyond our help. But they are here now. We see their hands clasped in holy prayer; we hear their tremulous voices as in union they cry out, "cast us not off in time of old age." That prayer ascends to heaven; it reaches the ears of the Almighty, who at once sends it back to us and bids us answer it. We are to take the Lord's place and provide for these faithful old servants.—Relief and Annuity Board.

Woman's Missionary Union

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 Cor. Sec'y.....Mary Nelle Lyne
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 Field Worker.....Betty Miller
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An Appreciation of Mrs. S. M. Elmore

"Blessed are the dead, who die in the Lord, they rest from their labors, and their works do follow them."

How very fittingly this Scripture applies to the life of Mrs. Sarah McCann Elmore, of Immanuel Baptist Church, Lexington, Ky. Mrs. Elmore was called to her Heavenly home June 18, 1936, but her loving, gracious influence lives on to bless and advance the Kingdom enterprises that she loved so dearly.

Early in her life she was privileged to learn of the W. M. U. work, through the example and influence of her Mother, Mrs. Bettie McCann, who was one of the very first superintendents of Elkhorn Association. As the years passed, this love and devotion to Kingdom work ever deepened and broadened and the abounding, gracious stewardship of her life has been and is today being felt in our Baptist Missionary Program around the world. Eternity alone will reveal the extent and blessing of her radiant life. She lived for her church, her denomination, her God and for His work around the world.

Her lovely home was always open to the missionaries and other Kingdom workers, and many, many lives have been blessed through her gracious hospitality.

Mrs. Elmore was deeply devoted to the work of her denomination, and her generous gifts through the years have greatly strengthened the work of State, Home and Foreign Missions and in her will many of these causes were most generously remembered.

Always interested in the work for the children and young people, Mrs. Elmore helped to organize the first Sunbeam Band in Central Kentucky, and she was always most generous in her gifts for the education of the young people of her denomination.

She is gone, but her work lives on to honor her King and to advance His Kingdom.

We grieve for her, we will always miss her, but we greatly rejoice in the privilege that has been ours to know her, to work with her in our W. M. U. work, to love her,—to call her "friend."

"To live in hearts we leave behind is not to die," and dear Mrs. Elmore lives on in the lives of her friends and in the influence of those she has blessed around the world.

Mrs. L. L. Roberts,
 Lexington, Ky.

Current Missionary Events in Kentucky Mountain Work—Elkhorn City

In 1923 at Elkhorn City, Pike County, a girl of eleven years joined our Sunbeam Band. She was awakened to see her need of a Saviour, and a few months later was saved. She was the only Christian in her family, but she was a faithful witness. Later, her mother also was saved. Both united with the Elkhorn City Baptist Church. Clara loved her Sunbeam Band, but when the Girls' Auxiliary was organized, she gladly took her place there as an active worker.

During her last year in Elkhorn City High School, she married a young man who was a rural teacher. Shortly after this, she and her husband moved up one of those long, lonely mountain creeks, shut off entirely from church or Sunday School services. But Clara was still a faithful witness, for she wrote to me for Bibles and Sunday School literature, in order to organize a Sunday School on that creek.

The witnessing bore fruit. The first Bible given away was to a young woman passing away with Tuberculosis. She read it, found Christ as her Saviour and died very happy, her Bible under her pillow until her last breath was drawn.

Vacation Bible Schools

In 1933 we conducted four Vacation Bible Schools in our mountain counties, reaching between three and four hundred boys and girls. In 1934 the Lord enabled us, with the help of volunteer workers, including two Training School girls, to conduct fourteen V. B. S's, reaching about 950 boys and girls. In 1935 we had a yet larger number of volunteer workers, including three Training School girls, and we conducted fifteen Vacation Bible Schools, reaching over 1,175 boys, girls and adults.

In the remote districts of our mountain counties, especially the mining camps, it is often really pathetic to see the interest taken by the boys and girls who attend our ten-days V. B. S's. It makes one's heart ache because she is unable to do more for them.

In Dunleary Mining Camp, Pike County, where for six or seven years we have conducted these V. B. S's, the interest grows with the years. One dear girl who began attending when she was about eleven, has never missed but one of our Bible Schools there, and she was away in High School (February) when she had to miss that. She sent us a message, pleading that we hold another that summer so she could attend. So we returned in July (the hottest weather of that year) and had a large attendance this second term of the year. At this time Edna was eighteen, when many girls would have been far more interested in other things than in a Bible School, I fear. But Edna attended with even greater interest than ever,

and no one in the V. B. S. memorized as much Scripture as she did.

One morning another girl whispered to me, "Edna rose at 2:40 this morning in order to get the week's ironing done in time to attend Bible School, for her stepmother said she could not go unless all the ironing was finished."

The Bible lessons and the work in these schools have borne fruit in Edna's life. Today, she is attending a Christian college and preparing herself for greater service.

Martin County

Martin County is twenty-three miles from the railroad (C. & O.) and has been one of our most difficult Mission Fields, because it was thickly sown with false doctrines and heresies of every kind. In February, 1932, there occurred the great tragedy which startled our whole Nation, "the human sacrifice." This occurred at Tomahawk, six miles from Inez. In 1933 the Lord opened the way for us to have our first Vacation Bible School in that county, at Inez Baptist Church. In 1934 we were able to have three: one in Inez, one in Tomahawk and one in another part of Martin County. In 1935 we conducted three more V. B. S's in this county and this year, 1936, the Lord willing, we are planning to conduct at least six in that county, beginning as early as March 9.

It is almost pathetic to see the eagerness of the boys and girl sof this mountain county, as they attend every session of these Bible Schools, listening with great interest to the Bible lessons and so quickly memorizing the Scripture verses we give them. Each year as we close our ten day Bible Schools, they beg us to be sure to return as soon as we can and hold another.

Annie Allen,

Paintsville, Ky.

Pike and Knott Counties

Ten fine, bright young people, near Carr Creek School, professed faith in Christ but await baptism because there is no Missionary Baptist Church near which to unite. The nearby Regular Baptist Church discourages the young people and in turn the young people prefer not to unite with the Regular Baptist Church. One of these young people, who expects to be a preacher, is now lost to Missionary Baptists because he joined a Regular Church, which is so fanatical in its doctrine that it is not in fellowship with other Regular Churches. We need a good State Missionary here.

"Whoever heard of a man inviting folks to trust Christ?" This statement was made by a man who lived on Doty Creek, when he was told how the Home Board Missionary preached Christ and invited people to accept Him. This was a new doctrine to him. So far as we know, he is still lost.

Pike County with a population of 65,000 and more, has four missionary

Baptist churches with less than four hundred members. Four resident pastors labor in this great, needy field.

Knott County, with a population of over 15,000 people, has less than seven percent of these, members of any religious organization. That means more than ninety-three out of every 100 people are lost. There is one small active Missionary Baptist Church in the entire county.

A splendid young woman, the oldest in the family of seven children and the only Christian in the entire family, is away from her mining camp home,—going to college. Through prayer, the way has been provided for her to train herself for service for the Master. Her expenses are being paid by churches or individuals who are interested in her. She is making good and very appreciative of all that is done for her. She is Ollie Smith. We have assumed the responsibility for her school expenses this year and also those of another fine Christian girl, and God has answered many prayers on their behalf. A number of friends have helped us meet the expenses.

Very few people who attend our Mission Sunday School have their own Bible. In one school the teachers are offering a Bible to those who attend every Sunday during the quarter. We are trusting the Lord to provide the Bibles.

Mrs. L. W. Martin, Jeff, Ky.

KENTUCKY BAPTIST BOYS' ENCAMPMENT

It was our privilege to attend the fifth annual meeting of the Kentucky Baptist Boys' Encampment at Clear Creek, and preach at the evening services. This was a most delightful experience. Five years ago Brethren L. O. Griffith and L. W. Martin took a group of boys from their respective churches for an encampment at Clear Creek. Since then these leaders and the W. M. U. of Kentucky have conducted this movement as the Kentucky Baptist Boys' Encampment. It is our conviction that this is one of the very finest and most far reaching pieces of work being done in Kentucky Baptist ranks today.

There were 191 boys in the camp. A select group. Effort was made to limit the attendance to the boys who really wanted to attend, and who with their parents promised to co-operate in every way with the camp management. Thus, an unusually fine group of boys came for this training. One sees in this group many future leaders, and it would be difficult to predict accurately the great good accomplished.

Clear Creek is an ideal place for such a camp. A commodious auditorium, a large dining hall, and a mountain setting that makes its own valuable contribution, together with plenty of dor-

mitory space provide excellent physical equipment. Then too, there is the athletic field, the swimming pool, mountain trails to climb, and last but not least the creek itself running through the entire grounds. Physical activities included: wading, swimming, mountain climbing, base ball, soft ball, foot races, horse shoe pitching, jumping, and numerous other games and activities. These activities were under the careful supervision of trained leaders, and in partaking of them the boys were taught many principles of taking care of their bodies, and also learned valuable lessons in good sportsmanship and fair play.

A number of leaders assisted with different phases of the work. The list is as follows: Missionary addresses, Rev. Judson Jackson; Director, L. O. Griffith; Assistant Director, L. W. Martin; State W. M. U. representative, Miss Betty Miller, who put in long hours in the office, gave valuable counsel as to policies, and rendered valuable service in other ways. Athletics—Joe Sturdivant, Director; Aubrey Halsell, Assistant Director; C. M. Day, J. B. Dailey, James Robert Thompson, Marshall Mines, Axel Stone, Harold Garwood, William Norton, Sam Garnett, J. O. Carter. Dining Room—Mrs. Joe Sturdivant, Mrs. L. W. Martin, C. V. Cook and J. B. Measel. Office—Miss Minnie Oswald and Mrs. J. B. Measel. Camp Doctor—Walter Harvey. Indian Worker—William Harris. Song and Devotional Leader—Carl Jordan.

The camp management, together with the boys, has worked out a fine system of rules, and the whole schedule has in it elements of discipline and training valuable for every boy.

The daily schedule included three periods of religious activities: (1) The morning watch, conducted at 6:45 o'clock by one of the camp leaders or a visiting pastor. This started the day with a call to worship, and a talk about some vital phase of a boy's religious life. (2) Brother Griffith conducted a period of Bible study and instruction in Denominational affairs. Showing how from the individual to the Southern Baptist Convention our churches strive to carry out the Great Commission. Emphasis was given to taking the advanced steps according to the R. A. Manual. Several boys made splendid progress along this line during the camp period. (3) Brother Judson Jackson conducted a missionary hour each day, telling especially of his experiences in Brazil. He also urged the boys to be zealous workers in their churches and to give Christ the mastery in all phases of their lives.

At the close of the last morning service more than fifty boys took a definite stand to follow the Lord's leading in their future lives. This was a most impressive service.

In the evening there was a worship service such as would be conducted in any Baptist church in the state. More



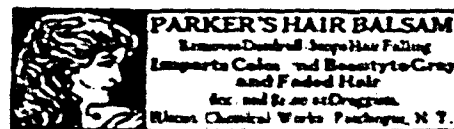
than half the unsaved boys made a profession of faith in Christ as their Saviour, and were urged to join their local churches when they returned home. After these services there was a prayer meeting in each dormitory. Many of the boys took part in these services, and were greatly benefited by them.

Too much praise cannot be given the directors and the Kentucky W. M. U. for their leadership in this great work.

MARVIN ADAMS,

Cynthiana, Ky.

Pastor Clifton M. Rock died in Phoenix, Ariz., on July 9, at the age of sixty years. Born in Middlesex County, Va., and educated in the University of Richmond, and Crezer Theological Seminary, and post-graduate student in Palestine, Syria, Egypt and Europe, he served as pastor in Milfield Church, in Virginia; Clinton, N. C.; Mt. Olive, N. C., North Wilkesboro, N. C.; Greenville, N. C.; Biltmore, N. C.; and Phoenix, Ariz. He went to Arizona eighteen years ago and founded the First Southern Baptist Church there on March 21, 1921, and the only pastor the church has had up to the present time. Founded with seventy-two charter members, it now has a membership of 650. He was also the founder of the Southern Baptist work in Arizona, having led the organization of the Baptist General Convention of Arizona, and many churches.



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Frank Leavell Gives Close-up of Observations of Conditions in the Orient

Walter M. Gilmore, Nashville, Tenn.

Dr. Frank H. Leavell, Secretary, Department of Student Work of the Sunday School Board, Nashville, Tenn., has just returned from a four and one-half month's tour of China and Japan. That your readers may share with us in the fruits of the labors of this keen-eyed, discriminating, consecrated leader of young people, we are passing on to them the following interview which we recently had with Dr. Leavell:

1. What were your principal objectives in going to the Orient? Did you accomplish them?

"The trip to the Orient was occasioned by the request of Doctor Maddry, Secretary of our Foreign Mission Board, and was therefore made in the interest of both that Board and the Baptist Sunday School Board which I have the honor to serve. The main objective of the trip was two-fold. First, it was to study missions on the field with a special interest and study given to the various phases of young people's work in the schools and churches of the Orient. Such a study would make possible a more accurate and impressive presentation of missions in the work with the young people of America. From these young people must come in the near future all missionary recruits and financial support of our missionary program.

"The second phase of the visit was to share with the pastors, school administrators, missionaries, and the young people of the Orient any and all phases of successful technique in America which might be helpful to them.

"In my judgment the expectation of both Boards was fully realized."

2. What are your impressions of the present situation in the East, politically, economically, educationally, religiously?

"The political situation in China is very unsettled. Never since China declared herself a republic in 1911 has the nation been unified nor has a national consciousness been developed. Economically China has suffered less than Japan from the worldwide depression. This is due to China being more independent of other nations and being more largely agricultural. Educationally there is an astounding awakening through both Japan and China. Education is being taken over by the governments. Religiously 'the messenger of God cometh late.' There are only 240,000 Christians in Japan out of a population of 70,000,000. In China there are 1,000,000 out of a population of 420,000,000. 419,000,000 people without Christianity is an appalling appeal. On the other hand, it is gratifying to learn that in the competition in recent years between Communism and Christianity, Christianity is now leading. This is largely due to the failure of Russian

Communism to deliver to that country the expected results."

3. Has the missionary movement spent itself in the Orient?

"Rather than having spent itself my impression of missions in the Orient is that Christianity has prompted a successful experiment. Our responsibility and privilege now is to promote the task itself. In a few favored centers great schools have been built, churches of great power have been developed, and individual leaders have emerged. All of this development has grown out of the missionary work of Christianity which has proven that the natives can maintain the missionary task. These successful experiment stations are relatively few and the great masses of the people and the great territory of the Orient have not yet been reached."

4. What were your impressions of our Southern Baptist missionaries?

"In the entire tour of both China and Japan I met not a single missionary whom I thought was not perfectly sincere. Some were riding hobbies, some were temporarily on tangents, and some were not maximum, but by and large the missionaries were happy, enthusiastic in their task, begging for expansion rather than retrenchment, optimistic for the future and lost in their conviction that the message of the gospel which they preach is adequate to meet the need of their field. I returned to America with an increased admiration and deeper compassion for these noble servants of the Cross."

5. Do you think our churches are justified in continuing to lay major emphasis on the foreign mission enterprise?

"Without reservation of qualification I confidently believe that our churches could make no better investment in the future, as they have made no better investment in the past, than in the promotion of the cause of Foreign Missions. There is no work in the world known to man of more importance. There is no work known to man of more eternal value. There is no work known to man that is more needed for the future happiness and progress in the advancement of civilization."

6. What about the "youth movement" in the Orient?

"Youth movements in the Orient are very conspicuous and very powerful. The uprising and protests of college students in China is the cause of the present civil trouble between South China and Central China governments. Student strikes in North China in recent weeks brought the attention of the world to the invasion of North China by aggressive neighbor nations. A national youth movement is being pro-

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moted as a part of the program of Chiang Kai Shek as the leading political power of the nation. The four points of the program are politeness, bravery, honesty, loyalty. This movement, however, is being imposed from above rather than promoted in co-operation between adult leadership and youth themselves. It lacks, therefore, the spontaneity and enthusiasm which shoddy characterize youth movements. The uprising of various groups, as the college student group above mentioned, reflects much more determination, vitality, and results. The youth of the Orient, like the youth of America, are the trustees of posterity. They are the guardians of national destiny. Well may any nation invest heavily in the rising generation. When you save the youth you save the future."

MOTHER AND DAUGHTER—A HOSPITAL STORY

The pastor of a Presbyterian church located on fashionable St. Charles Avenue in New Orleans came to me and asked if we would admit as a free patient a certain elderly woman who was a member of his church. The family had been well-to-do, had lost everything, and pride forbade sending the mother to the State Charity hospital. There were two married daughters. After hearing the pastor's story I told him we would admit the sick woman, but only upon his own personal guarantee that he would remove her from the hospital when the doctor dismissed the case. He replied that the woman's daughters would remove her. I insisted upon his own guarantee. He became indignant at my apparent reflection upon the two married daughters, and I related to him some experiences in other similar cases. Fraternal throughout the interview, he left, saying, "Let's forget it." A few days later he returned, and said, "I owe you an apology. I never thought either of those young women would decline to receive her mother when she was ready to leave the hospital, but both of them say, 'No,

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it is sister's time to take her.' In such circumstances I cannot ask you to admit her."

It was a new experience for that pastor. But hospital workers know it is a common thing for relatives to refuse to take an old person or an invalid out of the hospital if such an one is a free patient. Some pastors and others are offended when we insist upon their personal guarantee that a free patient will be removed upon the doctor's dismissal of the case. But experience makes it necessary. We had one patient with us more than seven years, another more than four years, several for three or two or one year—in every case until death. And in some cases the hospital has had to bear the expense of burial.

Human nature being what it is, the hospital superintendent has to bear much criticism when he insists upon cooperation in proposed free cases.

LOUIS J. BRISTOW, Supt.,
Southern Baptist Hospital,
New Orleans, La.

CELEBRATE GOLDEN WEDDING

Surrounded by friends, children and grandchildren, Brother and Sister J. M. Burgess celebrated their golden wedding anniversary on March 16 at Blandville.

They were married by Brother David Russell at the bride's home. The journey to the home of the bridegroom was made on horseback. Brother Burgess entered the ministry five years later, and has held large country pastorates since. He served two years as Moderator of the large Graves County Association, and is in constant demand at Bible institutes, where his homely philosophy and utterances of strong doctrine are sources of delight to his brethren.

Brother Burgess had as guest of honor Brother J. M. Hooker and wife, of Paducah.

Mr. Burgess at this time serves the strong Mississippi Church, in Carlisle County, and Mt. Pleasant Church, in Trigg County. He also serves the church of his boyhood days, Beulah Church, for they will have no other. He makes his appointments, notwithstanding his advanced age, in a beautifully appointed Dodge Six.

E. R. RANSOM.

Blandville, Ky.

[EDITORIAL NOTE: The above article was inadvertently delayed in publication. It should have appeared weeks ago.]

C. D. JOHNSON BECOMES DEAN OF BLUE MOUNTAIN

Dr. Charles D. Johnson, Vice President of Arkansas A. and M. College, Monticello, and former President of Ouachita College, Arkadelphia, Arkansas, has been elected Dean of Blue Mountain College, his services beginning September 1, according to infor-

mation from President Lawrence T. Lowrey of Blue Mountain.

Dr. Johnson was awarded the A.B. and A.M. degrees by Mississippi College and the Ph.D. degree by the University of Iowa. He did graduate work at Johns Hopkins University; was Fellow in University of Missouri; instructor in University of Iowa; head of the English department, Ouachita College, for six years; head of the School of Commerce and Journalism, Baylor University, for seven years.

Since 1931 Dr. Johnson has been Chairman of the Southern Baptist Education Commission. He is the author of various articles in southern magazines and journals, and is associate editor of Social Science.

Mrs. Johnson was Claudia Eager, daughter of P. H. Eager, for many years head of the Department of English at Mississippi College. She was formerly a member of the faculty of the Music Department at Mississippi State College for Women, Columbus, Mississippi.

Dr. Johnson succeeds Dr. George

Truett Buckley as Dean of Blue Mountain College. Dr. Buckley goes to M. S. C. W. as Registrar.

MISS TOM WOMACK, Sec'y.

Pastor J. Alton Morris, of Calhoun, Ky., writes us that they have just closed a D. V. B. S. at the Glenville Baptist Church, which was in session during July 6-17. There were 126 enrolled, and an average attendance of ninety. The cost was twenty-two cents per pupil, and the missionary offering was \$5.50.

E. B. Hunt, Superintendent of the Pennsylvania Railroad Pension Department says: "The moral obligation which the employer assumes is fulfilled through an old age pension system, and we believe justifies any reasonable expenditures for this purpose. We feel that our pension plan is the means of attracting a higher type of employe to our service, and is a deterrent to employes leaving our service."—Relief and Annuity Board.

More About September

One of the motives back of studying "The Grace of Giving" by the Baptist churches in Kentucky during the month of September is to find out just what the Bible teaches on that subject. Ignorance concerning this matter is fraught with danger. God certainly has a plan for financing His earthly Kingdom. And it is equally true that all His children are obligated to comply with this plan. If His people fail him, by so doing, it means they are retarding the coming of His earthly Kingdom. It likewise means they will lose the reward that will be bestowed on "givers" at the judgment, as well as the joy that comes to the givers in this life.

The poverty stricken child of God derives unusual satisfaction in bringing his tithe into the storehouse. The amount may be small but it is the tithe of his possession and as such he lays it at the feet of the Master.

Sometime ago a pastor of a certain church told this incident during a canvass for tithers in his church: "A poor widow, a washer woman, signed the tithing pledge. Two ladies who knew her well and knew how hard she had to work to support herself and little children, volunteered in a spirit of utmost kindness to call on her and remonstrate. They had both become tithers but thought while they could afford it, she, out of her small income, could not. Coming direct from the washtub and wiping her hands on her apron, she admitted them, evidently pleased that they had called. After talking on other matters for a time they, as tactfully and lovingly as possible, made known their errand. As its full meaning came to her she broke down and covering her face with her apron sobbed, "Let me alone; you are trying to take away the greatest pleasure of my life. Let me alone; let me alone." As they left her humble home they carried with them a new vision of what tithing means to God's poor.

Brother pastor, plan at once to teach or have taught a class in "The Grace of Giving." To some, at least, there will come a new and blessed joy as they begin to practice the grace of giving.

C. M. THOMPSON, General Secretary-Treasurer.

W. A. GARDINER, Secretary Sunday School Dept.



Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

Southwide and State Schedule August

Theme: Faith is the Victory in Our Witnessing for Christ.

Scripture: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father (John 14:12 ASV).

What To Do: Organize a band of personal soul-winners. Seek to lead every active member to engage in this great work.

The emphasis during the month of August in many associations and in hundreds of churches will be on revivals. This will be an opportune time for our Training Unions to co-operate with the churches in these special days of prayer and personal work for the winning of the lost. There will be, if we are willing to be ready for it, a real revival in our own hearts and minds first, then the salvation of the lost. When the special days are over it is hoped that the work of evangelism in a definite way will be continued.

Only Four Days More!

Only four days more until our State Assembly begins at Clear Creek! Next Monday night at 7:30 our Clear Creek family will assemble for the first service. Will you be there? Will others be there from your church and association?

This is my last opportunity to do you a favor by urging you to be there, whether you have been there before or not. It has been my privilege to be there every summer except four since the first year of Clear Creek Assembly thirteen years ago.

If you would like to go in a special bus from Louisville or some point along the road at about half the regular train or bus fare please notify the Training Union Department, 205 E. Chestnut St., Louisville, at once.

Garfield Church, Breckenridge Association

On page 22 of the Western Recorder for July 2 an account was given of the Breckenridge Associational simultaneous Training Schools in Hardinsburg, Cloverport, Stephensonport, and Walnut Grove Churches. Pastor W. C. Younce now reports two classes which he taught in his church at Garfield. Twenty passed the test in the B. A. U. Manual and nine in the Junior Manual. This is fine.

East Union Association

It was my privilege to speak at the East Union associational meeting on

KENTUCKY BAPTIST TRAINING UNION

1937 Better Speakers' Contest for Baptist Members of Senior B. Y. P. U's

Purpose—To inspire and enable our Baptist young people to discover and develop their gifts in speaking effectively for Christ.

Speaker—Any Baptist member of any Senior B. Y. P. U., who is at least seventeen years of age (or will be seventeen by April 1, 1937) is eligible to enter the contest and remain until eliminated. The same rule applies to all contests and contestants.

Plan—(Lose no time in taking these steps):

1. Each Senior Union should select one speaker soon. Baptist members should begin now preparing original speeches.
2. Each Church should choose one representative at least a week before the Group or Associational contest.
3. Each Association should hold a contest for all church or group winners at least a week before the Regional Convention. Each Associational winner should send a typed copy of his speech giving name, address, church and association to Training Union Department, 205 E. Chestnut St., Louisville, at least one week before the Regional Convention.
4. The Associational winners in each Region will compete at their Regional Convention at a date in September or October soon to be announced. Each Association should send only one speaker.

5. The State Contest for Regional winners will be held at the State Convention at First Church, Paducah, during K. E. A. in April, 1937. The State winner will represent Kentucky in the Southwide Contest at Ridgecrest, N. C., during the Southwide Leadership Assembly in July, 1937 with all expenses paid by the State Convention. Winner of second place will go to Ridgecrest if winner of first place is unable to go.

Speech—The speech should be not over six minutes in length. Help may be secured, but the speaker must make the speech his own. Each speech will be judged on content, composition, and delivery.

Subject—Contestants may choose any one of the themes of the 1937 Calendar of Emphases which will be essentially as follows:

- Year—"Be Ye Doers of the Word."
January—"Faith Produces Works."
February—"Worship Energizes Service."
March—"Study Enriches Service."
April—"Giving is Service."
May—"Greatness Through Service."
June—"Righteous Living is Vital Service."
July—"Serving Our Country."
August—"Winning the Lost is the Highest Service."
September—"Enlist Church Members for Training in Service."
October—"Fields for Service in the Church."
November—"Working Together in World Service."
December—"Do all to the Glory of God."

Judges—Three or five competent Baptist judges should render written decisions, without conference, placing all speakers in their proper order as they are estimated by the judges.

Expenses—It is hoped that each association may be able to bear the expenses of its own speaker to the Regional Convention; and that each Region might find some way to pay the expenses of its representative to the State Convention. If expenses are not paid in this or some other way, the contestant must bear his own expenses.

(PLEASE POST THIS ANNOUNCEMENT AND ADVERTISE CONTEST)

Sunday afternoon, June 21, at Boston Church, and to teach Senior Administration at Clairfield Church that week as well as to preach there on Sunday night. It was a joy to be with Pastor and Director, Rev. and Mrs. W. J. Kelley. It was an inspiration to be with Associational Director J. A. Boles and his workers in this, perhaps their greatest Training School. On Sunday morning I was happy to preach at the Jellico First Church for the pastor, Dr. W. F. Kendall.

Lincoln, South Kentucky, and Russell County Associations

On Saturday and Sunday, July 4 and 5 it was my pleasant and profitable experience to hold conferences in Lincoln County, South Kentucky, and Russell County concerning associational training schools and to preach morning and evening at the Stanford Church at the request of Pastor B. L. Hargrove.

Princeton First, Caldwell County

The President, S. M. DeMyer, reports that the B. A. U. of the Training Union

of the Princeton, First Church is doing splendid work; it is growing, putting on real programs, taking study courses, and is 100 percent in giving.

Buck Grove, Salem

During the week of June 28-July 3, Rev. George W. Tidwell, of the Seminary taught the Senior Manual at Buck Grove Church in Salem Association and helped in the organization of two unions. The pastor is Rev. C. W. Bowles, of Sonora. The Director is Russell McCoy, the Senior President is Larry Prather, and the B. A. U. President is Roger Dowell. It was a successful week.

RECORD OF ATTENDANCE

July 19, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Grace	122	10	130
Owensboro, Third	109	12	...
Jellico, Tenn., First	86	10	101
Lexington, Porter, Memo.	85	11	167
Louisville, Bapt. Temple	84	6	138
Harrodsburg	83	16	123
Louisville, Franklin St.	82	20	159
Owensboro, First	80	14	126
Princeton, First	78	13	153
Madisonville, First	77	16	135
Louisville, E. Parkway	68	18	188
Danville, Lexington Ave.	67	5	198
Shively	61	11	100
Lexington, Grace	57	9	104

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
August		
4-5	Rockcastle Co., Poplar Grove.	
5-6	Liberty, Cedar Grove.	
5-6	Gasper River, Barnett's Lick, Banock.	
5-6	Daviess-McLean, Panther Creek.	
5-6	Bracken, Mt. Pisgah.	
6-7	East Lynn, Washington, Marion County.	
11-12	Henry County, Port Royal.	
11-12	Owen County, Greenup Fork.	
11-12	South Kentucky, Rocky Ford, Ellisburg.	
12-13	Logan County, Beechland.	
12-13	Ohio County, Beaver Dam	
13-14	Crittenden, Pleasant Ridge.	
13-15	North Concord, near Barbourville.	
13-15	North Concord, Liberty, Three miles from Artemus.	
19-20	Campbell Co., 2nd Twelve Mile.	
19-20	Barren River, Temple Hill.	
19-20	Goshen, Pilgrim's.	
19-20	Ohio River, Union, Crittenden.	
19-20	Russell Creek, Macedonia.	
19-20	South District, First, Danville.	
19-20	Franklin, Evergreen, Clark Co.	
25-26	Muhlenburg, Bethlehem.	
26-27	Tates Creek, Bates Creek, Richwood.	
26-27	Friendship, Ephesus, Clark Co.	
26-27	Union, Union, Poindexter.	
27-28	Baptist, Lawrenceburg.	

- 27-28 Breckenridge, Macedonia.
- 27-28 Enterprise, Pikeville.
- September**
- 1-2 Elkhorn, First, Lexington.
- 1-2 Elkhorn, Midway.
- 1-2 Ten Mile, Vine Run.
- 2-3 Central, Bradfordsville.
- 2-3 Edmundson, New Grove.
- 2-3 Sulphur Work, Sligo.
- 2-3 Greenup, Fairview, Ashland.
- 3-4 East Union, First, Jellico, Tenn.
- 3-4 Lincoln County, Beech Grove.
- 3-4 Shelby County, Little Mount.
- 4-5 Bell County, Hensley Chapel, Middlesboro.
- 8-9 Bethel, Guthrie.
- 8-9 Mt. Zion, Bethlehem.
- 9-10 Russell County, Friendship.
- 9-10 Allen County, New Salem.
- 10-11 Wayne Co., Elk Spring Valley.
- 11-12 Booneville, Liberty, Fall Rock, Clay County.
- 11-12 Greenville, Morris Creek, near Stanton.
- 15-16 Pulaski, Sinking Valley, Public.
- 15-16 Severns Valley Meeting Creek.
- 16-17 Boones Creek, Kiddville.
- 16-17 North Bend, Madison, Ave., Covington.
- 17-19 Mountain, Saul.
- 18-19 Lynn Camp, Merrimac.
- 18-19 Three Forks, Lothair.
- 22-23 Ohio Valley, Spottsville.
- 22-23 Christian County, Hopkinsville, Second.
- 23-24 Caldwell Co., Macedonia, Lyon County.
- 23-24 Warren County, Claypool.
- 24-25 Upper Cumberland, Everts.
- 24-25 Nelson County, Chaplin.
- 25-26 South Union, Alsile, Jellico Crk.
- 25-26 Freedom, Burksville.
- 25-26 Goose Creek, Goose Rock, Clay County.
- 25-26 Irvine, Stone Coal, Arvel.
- 30-31 Lynn, Pikeview, Hart County.
- October**
- 1-2 Long Run, Ninth & O, Louisville.
- 2-3 Laurel River, New Hope, Rockcastle County.
- 6-7 West Kentucky, First, Fulton.
- 7-8 Little Bethel, New Hope.
- 7-8 Little River, Hurricane.
- 14-15 West Union, Bandana.
- 21-22 Blood River, New Bethel.
- 28-29 Graves County, Wingo.

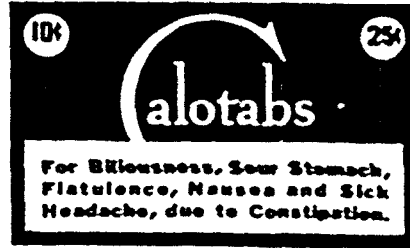
Meeting Places and Dates Not Known

Jackson County
McCreary County
Old Bethel
South Concord
Whites Run

BIBLE SCHOOL DEPARTMENT (Continued from Page 14.)

The rates for bed and meals are only \$1.50 a day during the Encampment. The railroad and bus fares are low, the rate from Louisville to Pineville being \$3.06 each way by train, and \$3.05 by bus each way or \$5.50 round trip by bus.

The taxi fare last year from Pineville



to Clear Creek Springs was twenty-five cents per person for two or more passengers and fifty cents for only one passenger. We judge the rate will be the same this year.

Be there the first service and remain through to the end but if you cannot be there the entire time we want you for a few days. Please write Miss Helen Royalty, Pineville, Ky., care of Clear Creek Springs, for reservation.

Why Not Be Standard In August?

There are hundreds of Sunday-schools that are lacking only a point or two each of being standard. We wish these schools might push a little harder and work a little more vigorously and reach these points. Let us make up in August what we have lost in June and July. Rather bad months since the first of June.

SUNDAY SCHOOL ATTENDANCE

July 19, 1936

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

Louisville, Walnut Street	949
Newport, First	858
Owensboro, First	750
Louisville, Ninth and O	597
Frankfort, First	554
Louisville, 23rd & Broadway	506
Lexington, Porter Memorial	491
Harrodsburg	487
Louisville, West Broadway	485
Lexington, Calvary	479
Mayfield, First	472
Owensboro, Third	465
Danville, Lexington Avenue	461
Louisville, 18th Street	444
Murray, First	420
Somerset, First	397
Louisville, Eastern Parkway	362
Louisville, Franklin Street	356
Princeton, First	351
Covington, Latonia	330
Fulton, First	326
Jellico, Tenn., First	325
Madisonville, First	323
Louisville, Baptist Temple	310
Pineville, First	296
Louisville, West Side	296
Bellevue	288
Covington, Madison Avenue	285
Corbin, Central	283
Louisville, Victory Memorial	262
Franklin, First	260
Louisville, Third Avenue	250
London	244
Versailles	242
Erlanger, Elsmere	232
Shepherdsville	220
Springfield	210

Our Dead

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

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

A. R. RIALS

Brother A. R. Rials was born March 2, 1878, and died April 2, 1936, after a brief illness. He was a faithful member of Bethlehem Baptist Church. The funeral services were conducted by his former pastor, Brother Byron Callons, of Milburn, Ky.

"The law of truth was in his mouth," the preacher's text, is a striking epitome of Brother Rial's life. Blessing on his memory.

E. R. RANSOM,

Blandville, Ky.

MRS. SARAH FRANCIS KELLY

On June 11, 1936, God called to the Heavenly home Mrs. Sarah Francis Kelly. She was born July 3, 1854. She was a member of Providence Baptist Church. Her funeral was conducted by Pastor E. W. Simpson.

She leaves two children, Mary Pendleton and Lester Kelly, of Campbellsburg, Ky.; one brother; one sister, Alice Foster, Campbellsburg, Ky. Thomas Sutton, Milburn, Ky.; those already gone on; Amanda Sams, Campbellsburg, Ky.; Henry Sutter Marry, Martin, Ind.; and her husband, W. M. Kelly.

LEE SAMS,

Campbellsburg, Ky.

MRS. HUBBARD SCHWARTZ

Whereas God has seen fit to call unto Himself Mrs. Hubbard Schwartz on April 10, 1936, be it resolved that,

The Woman's Missionary Society of the First Baptist Church of Dayton, Ky., express to her family and to her loved ones its heartfelt sympathy for her loss and its deep appreciation for her devoted life in its missionary plans and will be a constant reminder of a consecrated, faithful Christian life in her work. Her vacant seat in the W. M. S. church, in her home and in her community.

MRS. WALTON R. COLE,
MISS IDA HAND.

Dayton, Ky.

MRS. SARAH McCANN ELMORE

God in His infinite wisdom, which we dare not question, has seen fit to call from us our dear sister and co-laborer, Sarah McCann Elmore.

The call came so unexpectedly, so suddenly, that we can scarcely realize that she is away, that she will not return to us.

We had come to depend on her counsel and advice because we knew how dear the missionary enterprise was to her heart, how she read and studied and prayed and planned and gave not only of her means but of all her time and talents for its interests.

How sweet to be found engaged in service, ministering to the Saints, entertaining those who proclaim the good news on foreign fields, to be thus en-

gaged when the call comes clear, "It is a consummation most devoutly to be wished."

We shall miss her sustaining interest, her wise counsel and her gracious support but we thank God that He loaned her to us for so long.

The memory of her loving service will linger with us as a benediction.

To her nieces and their families we wish to express our sincere sympathy.

MRS. J. R. SAMS,
MRS. H. P. MOFFETT,
MRS. NELL DeLONG, Com.

MISS ELLEN TODD

Whereas our Heavenly Father in His infinite wisdom called Miss Ellen Todd to his celestial home and whereas she was a member of the Woman's Bible Class of the First Baptist Church, Frankfort, Ky., faithful in service and constant in Christianity, therefore be it resolved:

First, That we thank God for the life and example of this Christian woman and we shall hold her memory in reverence and love.

Second, That we extend the family our deepest sympathy and commend them to Him who can comfort and sustain them.

That this memorial be spread upon the records of the class.

MRS. W. E. CHOATE,
MRS. G. E. KAGIN,

Frankfort, Ky.

MRS. WILLIAM SHEARER

Resolutions of Quarterly Meeting of the W. M. U. of Franklin County Association in memory of Mrs. Wm. Shearer.

Whereas: Mrs. Shearer was a member of this body of women and a sister beloved and in the Providence of God was taken from us to join the fellowship of the Heavenly Host.

Be it resolved: That the W. M. U. has sustained a great loss but we humbly bow in submission to the will of Him "who doeth all things well" in life and in death.

To her husband we extend deepest sympathy. May God bless and use her sacred memory that this memorial be spread on the minutes of the Association.

MRS. W. E. CHOATE,
MRS. FULTON, Com.

Frankfort, Ky.

MRS. D. L. WALKER

Dedicated to the W. M. U. members of the Laurel River Association, in memory of our beloved sister in Christ, Mrs. D. L. Walker, Associational W. M. U. President, who departed this life recently for her Heavenly Home.

One again the Lord of Heaven
With his wise all-seeing eye
Has seen fit to call a loved one
To that beautiful land on high.
Tho' it grieves us so at parting
Yet we know that God knows best
Now she occupies a mansion
In the regions of the blest.

Who worked with her in service
For the matchless one above
Often caught a greater vision
By her many deeds of love;
Always ready to assist us,
Always anxious that we grow,
In the knowledge of our Saviour
As we trod this vale below.

Tho' we often missed the standard
That to reach would please her so,
She was always kind and patient
Oft' the second mile would go.

THE BEST WAY TO TREAT-- BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES Apply Gray's Ointment

Used since 1820 to give relief to millions
—the best testimonial of merit. 25c at
drug stores.

And as now I think of Heaven
With its glories yet untold,
I am sure that she is walking
On the streets of purest gold.
Oh that we who live would only
Trust Him more from day to day.
Try to lift some soul from darkness
Pointin' out the narrow way.
May we ask the Lord for guidance
In our task however small,
And at last we'll be victorious
We will conquer over all.

MRS. LORINE RADER,

London, Ky.

CARL DOUGLAS MILES

Thursday evening, July 16, 1936, our Heavenly Father called to the great beyond a beautiful blossom from the garden of youth. Carl Douglas Miles, fifteen years of age, a faithful member at Walnut Street Baptist Church, Louisville, Ky.

He is survived by parents, Mr. and Mrs. E. W. Miles, two brothers, Leonard and Joe. To know him was to love him. He has passed beyond the utmost reach of human harm. Only a step and he stood on the other shore. In faith we wait until we too shall pass beyond the tide, and in the breaking of that cloudless sky shall meet and know and understand.

Funeral services were conducted by his pastor, Dr. F. F. Gibson, after which the remains were conveyed to beautiful Cave Hill Cemetery.

LAURA STILES,

Louisville, Ky.

Dr. Harry O. Anderson, who has been convention-evangelist of the Southern California Baptists, is now entering upon independent evangelistic service. He has wrought with prominence and success in Southern California. We seem to remember that he has had experience in the Southern Convention. He may be reached care Dr. R. G. Lee, Memphis, Tenn., or at 6198 Springdale Drive, Los Angeles, Calif. Read this nice word he has for the Western Recorder in his letter: "I know of no Baptist paper that understands the law of revivals and expounds them as does your paper. Only Heaven will reveal the good you are doing. I want to thank you for the good you are doing in promoting New Testament revival meetings." Such promotion is an opportunity of vital importance to the Baptist paper. We think that it cannot be overdone, and we are glad to have the commendation of this well-known evangelist.

Ex-Governor Henry J. Allen of Kansas declared: "No higher duty rests on the laymen than that of guaranteeing the declining years of the ministers and giving to them protection against the sordid worries that hinder spiritual leadership."—Relief and Annuity Board.