

WESTERN RECORDER

Thos A Johnson
1250 S Brook St
10 Sept 1936

VOL. 110

LOUISVILLE, KENTUCKY, AUGUST 6, 1936

No. 32

A Talk with the Carpenter's Son

I think You must have liked the most to make
The yokes the toiling oxen had to wear,
For then your strong but gentle hands would break
The ones whose heavy, ill shaped forms might scar
The neck or cause the wearer pain.
With moulding adz and smoothing plane.
You'd shape the tough wood's gnarled grain.
And how it must have stabbed Your soul awake
To find, when grown, that men were fraught with care,
And crushed with burdens which had lain
For ages on their hearts. How eagerly
You rushed to lift the load and set them free,
Unmindful what Your own stark fate would be.

—C. M. Campbell, in Christian Observer

- Devotional and Religious Thought -

"LIFT UP"

"Lift up your eyes and look—"
Into the fields so white!
Workers now are needed
Before the coming night.

"Lift up your voice and pray—"
For a revival in each heart,
Then God will have His way
And we will do our part.

"Lift up your feet and go—"
Wherever God doth send,
Obstacles He will move
And power He will lend.

"Lift up your hands and give—"
God gave His only Son;
We should give our time and means
That sinners may be won.

Lift Christ up in the homeland
By reaching our set goal;
Go, give, pray, pray and pray,
Help to win a lost soul!

MRS. M. E. LOCKLEAR,
Sarasota, Fla.

REPEATING FAULTS

I suppose that, of all the sins, great or small, that human beings are most guilty of, that of "repeating faults" is the commonest and regarded as the least harmful. There is a "little member" about which James admonishes us, that must be more than little in its consequences, or he would not have taken up a whole chapter in his short epistle to discuss the matter and warn us against its unholy use.

James is an expert tongue doctor, and he does not endeavor to conceal from the patient the seriousness of the malady. He even tells us that, if we keep this little member under control we shall have met the end of perfection; then, surely, there must be much that is dependent upon how we manage this "unruly member," as to whether we shall be the proper representatives of the Lord Jesus.

James tells us that ships may be controlled with a very small helm: horses may be made to do our bidding by bits in their mouths; that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." But there is a little member we conceal between our upper and lower jaw that is always striving to outdo its manager and get into mischief. James says, "No man can tame it; it is unruly and full of deadly poison."

I judge that James was talking about this obstreperous member, and our inability to keep it in subjection, by our own strength, for he turns encouraging light on the picture when he closes

this third chapter by saying that there is a "wisdom that is from above" that is "pure, peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." Quite a different picture from the first, which is beyond the power of man to tame.

The difference is in the fact that, in the first instance the "little member" is under control of human beings who do not have the divine antidote for such a malady. In the second, the same member, unruly though it be, "boasting great things, a world of iniquity," is under the control of the Holy Spirit who has come in to take charge of our entire being, the result of which is "the fruit of righteousness which is sown in peace of them that make peace." Let's resolve to lay aside every weight, and the "little member" that doth so easily beset us, committing our way unto the Lord who shall, by his divine grace, keep our entire being in subjection to his will.—Mrs. H. C. Morrison in *The Pentecostal Herald*.

PRAYING FOR OTHERS

Dr. E. Stanley Jones sets forth very strongly the subjective value of prayer, when he says, "I find myself better or worse as I pray more or less. It works with almost mathematical precision. I find God fading out of my life to the degree that prayer fades out."

But we ought to emphasize just as strongly the value of prayer for others. Why should we not say, "I find others better or worse, as I pray for them more or less?" In fact, we shall lose the God-consciousness that comes to us from praying, unless we pray for others. We must have God first ourselves, we must know Him before we can bring others to Him. But we shall lose the sense of His Presence unless we try to bring others to Him.

Of course our efforts to bring others to Him must include honest and pure living, and personal efforts to win them, as well as public preaching. But the main thing in converting others, in bringing them to know Christ, is prayer for them.

We have at our disposal all the forces of nature—gravity, heat, wind, water, light, electricity, and we may use them as we will. God has also promised to us the Holy Spirit, for ourselves and others. He has promised to work miracles in answer to prayer, as we see from Matthew 18:19 and John 14:13. We ask, and he does the work. And what does he desire more than the conversion of his children?

Is it not a fact that we are responsible for the character of the people we

know, that they will be better or worse as we pray for them more or less?

There is no joy like that of seeing lives transformed by their finding God. Why then do we not avail ourselves of this wonderful privilege of changing lives by praying for them?

HOMER F. YALE, Pastor,
Magee Baptist Church,
Seneca Falls, N. Y.

THE LOVE OF CHRIST

"To know the love of Christ which passeth knowledge."

Let us cast ourselves upon the love of Christ. No greater encouragement can be given us, than that which is in the text, and about it. It is great; it is "love that passeth knowledge." Men who are sensible of danger, are glad when they hear of such helps upon which they may boldly venture for escape. Fear and trembling as to misery hereafter, can flow out from what we know, feel or imagine; but the text speaks of a love that passeth knowledge, consequently of a love that goes beyond all these. Besides, the apostle's conclusion upon this subject plainly makes it manifest, that this meaning which I have put upon the text is the mind of the Holy Ghost. "Now unto him," saith he, "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." What can be more plain? What can be more full? What can be more suitable to the most desponding spirit in any man? He can do more than thou knowest he will. He can do more than thou thinkest he can.—John Bunyan.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS
The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
295 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the
Postoffice at Louisville, Ky., acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized January 3, 1920.

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WESTERN RECORDER

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

VOL. 110

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Evil of the Fighting Spirit

J. B. GAMBRELL

THIS morning I was reading the third chapter of James and I came upon these words: "But if ye have bitter envyings and strivings in your heart, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, for where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace by them that make peace."

Sometimes truth is disassociated from the spirit of truth. There is such a thing, and it is not as uncommon as it ought to be, as preaching the truth in the spirit of the devil. It is quite possible for a person to advocate truth in a spirit which altogether destroys the truth.

Fighting has a prominent place in the Bible. There is a great deal of militarism in the New Testament. Christian life is a constant warfare. Strange as the expression may seem, it is easy to fight in a spirit of peace, and this is the only way in which it is lawful for Christians to fight. Our Lord was the Prince of Peace, and yet he is the Captain of our salvation, and the Leader of His own people against the powers of darkness. He fights in the spirit of peace and love. He fights not to hurt and wound and kill, but to save.

It does not require proof to say that a good many people in modern time bear the name of Christ and are fighters, do not fight in that spirit. There is oft against the spirit of peace in contending for the truth, a general spirit of antagonism. This shows itself in the writing and in the speaking of men, who look upon themselves as being set for the defense of the Gospel.

I

IT IS this devilish spirit of fight that has brought the teaching of baptism into such disrepute in many quarters. Some who have felt themselves set for the defense of the ordinances and the church itself have gone to battle in these great interests in the spirit of the prize ring. They stand ready to crack every head that pops up, and they do it in the spirit in which men contend for mastery in worldly things. There is little wonder that a great many uninstructed pious people have turned away from the preaching the truths of the Gospel because they recognized the spirit of fighting, the utter absence of the spirit of love, and felt that any preaching done in that style was unfit to hear and unsafe to believe.

Looking back over many years of strife and fighting, I give it as my deliberate judgment, that the spirit of war, of contention, of worldliness, which has characterized very much of the preaching of the doctrines of the Baptists, has done us more harm than all the preaching of pedobaptists in the same length of time. It is not a pleasant thing to say, but very important for us to think upon.

When we come to our denominational discussions, what a vast amount of the writing in our papers and discussions in our public bodies bear the mark of the spirit of contention. Even the common people are not satisfied except for a short season. They know when a preacher is seeking to reach a sound conclusion with his brethren, and they know by a spir-

The greatest work of Dr. J. B. Gambrell was done in the years he spent in Texas as Secretary of the Mission Board and Editor of the Baptist Standard. It was during those full years that he rose to his full height as a leader known and valued throughout the entire denomination. His experience as Secretary and Editor at a time before the Southwest had settled itself down to ways of restraint and otherwise quite so much as Baptists in the old country east of the Mississippi, seemed to develop in him much of that wise counsel which he at once knew how to give and to make palatable. This article on the fighting spirit is taken from his book, "Ten Years in Texas." We think danger of harm from this spirit among Baptists has lessened now, for the whole pressure in society has seemed to be in the interest of a magnifying of conformity, and that pressure has reached harmful expression in the attitude of the public toward things of revealed faith. But the danger is not dead of an unsanctified fighting spirit. A cowardly and world-conforming inclusivism, for which Dr. Gambrell had not the slightest respect, now seeks to make itself convincing by declaring that all those who contend for truth in the things of God, are motivated by small fleshly prejudices and contentious spirit. Read how our Great Commoner deals with it.—Editorial Note.

itual intuition when he is characterized, in his utterances, by a wicked spirit of fight.

This spirit is every way wicked and devilish. It is of the earth earthy and, it appears to me, one of the very worst things about it is that it associates the sacred interests of Christ's Kingdom with the lowest and worst passions of the human heart. Even the world understands its own spirit and recognizes it in those who contend in this wicked spirit. Who has not seen a whole community of sinners turn out to hear a fight in a church where this spirit unmistakably reigned? The same class of people would go to see a prize fight or a dog fight, or any other kind of a fight. They recognize their own spirit and are drawn by it, to the great shame of Christianity.

II

THERE are few more deadly things than the association of that which is holy and good with that which is low and mean. Those who are animated in their perpetual fighting by this wicked spirit are always loud in their protestations of deep concern for the cause. Generally, they hold themselves up as being willing to sacrifice themselves for some cause for which they are fighting, when, in fact, they are contending for the mastery simply as men would in a political arena. People are not long deceived by such professions and always in the end turn tway with a less opinion of religion than they had before.

This wicked spirit of strife readily diffuses itself among the unspiritual, to their great detriment. It is not hard where religion is at a low ebb, for a few men to divide a whole community and array them in parties, one against the other, about a thing in which not one of them has a particle of interest. We have known a whole county, a whole State, and even several States, to be involved and wrought up to fever heat by the contentions of a few men about matters personal to themselves, with only the thinnest veneering to cover their selfishness.

There is much that is partisan and fleshly in the average Christian. He is, for a season at least, good game for such a

spirit as works in the hearts of those who contend for the mastery in the spirit of the world. Churches, associations, conventions have been paralyzed by this spirit. The Apostle says, "Where envy and strife is, there is confusion and every evil work." Only turn this spirit of strife loose and get it going among a people, and every evil work will result. Suspicion, lying, backbiting, evil surmises and all uncharitableness will be the fruitage. What a miserable and deadly thing it is! Confusion and every evil work is the result of the spirit of envying and strife.

This spirit works its greatest ruin in those who entertain it and act under its dictations. Some men are naturally combative, and if they yield to the spirit of combat, they will find that more and more they will grow in that direction and less and less they will like the things of peace and love. Some have gone so far already within our knowledge that they can not enjoy peace. Everything is too dull, unless there is a fight of some sort. They do not like to go to church, if there is nothing but praying and singing and ordinary preaching. They will go long distances to hunt up somebody who will pitch into somebody else, and the man who will pitch in most will have most of these unhappy souls to hang to his ministry at least for a season.

III

NOTHING more completely ruins a preacher than harboring and cultivating the spirit of fighting. Not a few men of our acquaintance have practically ended their ministerial career even before the middle life, because they were everlastingly fighting somebody.

Some, indeed, are so fond of fighting that they will hunt through the papers and find something, perhaps a thousand miles away, to pitch into before their congregations. Some foolish things that some woman said in New England or in Old England, some figment of error from the brain of a Ger-

man who has smoked his old pipe until he doesn't know the difference between Bismarck and Melchizedek. He is taken up and pounded to smithereens before this preacher's hearers.

There is a limit to the endurance of good people along this line. When people have borne, perhaps, with some pleasure at the start, the fighting, when they turn away from their busy employments which have wearied their bodies and minds through the week and go up to the house of God on Sunday and, instead of finding rest for their souls in the promise of God and food for their souls in the bread of heaven, have their passions lashed into fury by some fightive preacher, such turn away from him and seek somebody who will feed them and give them the real blessings of the Gospel. Alas, for the preachers today who have fought themselves out of work—fought the world, the flesh and the devil and their own brethren—until they have lost all spiritual power themselves, all love for the sweeter and better things of the Bible and have become so dry and unprofitable that the people turn away from them. In every such case the people are right.

It would be for us all a profitable study of our own hearts to find out how far, even in our contentions for the truth, we are animated by this evil spirit of contention and strife. Some of us need to be especially guarded. All of us need to separate ourselves from men who are undoubtedly of this evil spirit. **Not one of us is so strong as not to need the spiritual help of his brethren and it is not good for us to be with those who are constantly seeking to make us like themselves—strife-mongers.**

As we love our own peace and growth in grace, as we love the work of our Master and would seek to be useful in it, as we love our brethren and desire to help them, as we love the lost world and desire to save it, let us cultivate the spirit of peace and pursue it.

The Organizer of the Baptist Denomination in the United States

PROFESSOR W. O. CARVER, Louisville, Ky.

IN 1812 there were 175,000 Baptists in the United States, the number having grown from 35,000 in the twenty-five years preceding. These were of at least half a dozen varieties. They had no general denominational consciousness and no organization which brought them all into any spiritual or practical unity.

The churches were, most of them, grouped together in one hundred and thirty-five District Associations. Each of these associations maintained a measure of correspondence fellowship with some other associations, and with more or less regularity sent fraternal messengers to other associations.

These Baptists had no common task, no comprehensive fellowship, no denominational consciousness. The various Associations especially after the Revolution, had been taking up somewhat impulsively and irregularly missionary work along the frontiers, in destitute sections and in a very slight way among the Indians. With the formation of the Baptist Missionary Society in England, 1792, an interested Committee was formed in Philadelphia for disseminating information about the work of the Society and for collecting funds for sharing in the promotion of that work. Altogether considerable sums were transmitted to London in the course of twenty years.

Some Baptists were interested in the formation of the American Board of Commissioners for Foreign Missions in 1810, the first organization for foreign missions in America. This was an inter-denominational society, closely affiliated with the Congregational Association, but also the official agency for several denominations as they later came into active work for foreign missions.

I

THIS American Board sent out five men to India early in 1812 together with the wives of four of these. Two of these Congregational missionaries, Adoniram Judson and

Luther Rice, together with Mrs. Judson, became Baptists soon after their arrival in India and were baptized by Mr. Ward, one of the English missionaries associated with William Carey.

These converts were in a peculiar and difficult position. After some time it was determined that Rice should return to America and develop Baptist support for the Judsons and himself, and bring about a definite foreign missionary undertaking by American Baptists. Rice arrived in the United States, after a most difficult and protracted journey, via South America in September 1813. Within a few days he appeared in Boston before the Board which had sent him out, discussed the situation with them, found that they were quite determined to drop all connection with the Judsons and himself.

Already Rice and Judson had written to a few Baptist leaders in America whom they knew. On the 29th of September, Rice left Boston, stopped in New York, began in Philadelphia his efforts to bring American Baptists into organized denominational undertaking and support of foreign missions. By the middle of May, 1814, he had succeeded in bringing together a group representing the various sections of the country in Philadelphia, where there was constituted The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions. Its purpose was eliciting, combining and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light."

Here was the beginning of a unifying consciousness and unified effort of American Baptists, as one people with one task. Out of this beginning grew all the general organizations of Baptists in the United States. It was the purpose of Luther Rice to devote three years to this undertaking;

after which he would turn the leadership over to others and join the Judsons in missionary work in the East.

At the time they were contemplating Java, until Judson was providentially located in Burma. The General Convention was to meet triennially. In 1817 it was the strong and unanimous conviction that Rice must continue as organizing leader for three years longer. With great disappointment he saw this to be his duty; and Judson foresaw that his colleague's life was likely to continue in America. By 1820 Rice's vision for Baptists in America and in the world had grown so vast and so compelling; his genius for organization had developed such extensive plans; and his standing for leadership was so widely recognized, that it seemed impossible for him to do other than to continue as the founder and leader of a denomination increasingly aware of its high calling for the service of the Kingdom of God.

II

RICE had become greatly concerned over the lack of educated and intelligent Baptist leadership. In common with a number of other able and far-seeing men, he felt that every undertaking and prospect of the Baptists called for an educated ministry, both for the foreign missionary enterprise on which they were now well launched, and for every phase of religious development within the denomination, and by the denomination in the rapidly growing United States.

Specifically by 1820, Rice had conceived and entered definitely upon the task of building up a central Baptist educational institution in Washington. This he would name Columbian College. From this time through the remaining sixteen years of his life this College was the supreme concern of his thought and his devotion. Still, Rice did not narrow his interests or his endeavors. As early as 1817 in the report of the Mission Board to the General Convention, he was calling attention to the need of home missions and advising the formation of a separate Board to care for that great field of responsibility. He was thus the actual author of the Home Mission Society which was organized in 1832, and whose founders had his counsel and support.

He began the literary and colportage work out of which grew, in 1824, the publication efforts which flowered into the America Baptist Publication Society. As Rice went about the various States promoting the Columbian College enterprise, his vision and arguments aroused the imagination of leaders in all the States. It was only natural, however, that these leaders felt more powerfully the demand for Baptist colleges in their own localities.

Rice never discouraged this turn, seeing that a great denomination would need both local institutions and a central college at the Nation's capitol, which would give the denomination a standing, an opportunity and a mission which it would never have otherwise. Thus out of Rice's initiative there arose nearly all the earlier Baptist colleges in the United States, always excepting Brown University; and the idea and method out of which later came other colleges. In a very real sense Luther Rice is, therefore, entitled to be called the father of institutional education by American Baptists.

Rice was also founder of the First American Baptist denominational weekly and monthly publications: *The Latter Day Luminary*, a missionary monthly, and *The Columbian Star*, a general denominational weekly. Thus he became the father of American Baptist journalism. Although the Massachusetts Baptist Missionary magazine had been published for fifteen years it had not yet aspired to general denominational appeal and expression.

III

SECTIONAL rivalries, personal ambitions of leaders, the lack of general culture and appreciation of the necessity for an educated ministry, combined with a very serious and extended financial depression to cut off adequate support for Columbian College in the midst of its promising growth.

A powerful and violent anti-mission propaganda developed. Frictions became acute. In 1826 Rice was formally dismissed as the agent of the college. For the ten remaining years of his life he devoted himself—without a home, without salary, and with no definite income from any source, with much unjust criticism and personal censure—to a decade of sacrificial, self-less service for his denomination and to the cause of the Gospel, comparable to the hardships his colleagues, the Judsons, were undergoing in Burma.

While on one of his continuous tours for building his denomination he was fatally stricken. On the twenty-fifth of September 1836 in the home of a friend in South Carolina, at the age of fifty-three, he laid down his burden. In 1826 he had given everything he had in the world, including an inheritance of between \$2,000 and \$3,000 from his father's estate, to the college which he had founded and whose authorities then dismissed him. He had continued through all these ten years raising money to save the life of the institution and transmitting it to the authorities who would give him no place in responsible relation to it. Now on his deathbed he said: "I am ready, but I would like to build up the college first." He directed that his horse and sulky and his few personal possessions all be given to the college. Then brave and loyal to the last, he rested from his labors, but his works do follow him.

After one hundred years American Baptists are recognizing in a somewhat worthy way their long neglected debt to this man, whom God captured from the Congregationalists, to be the denominational founder of the Baptists, who have now become the most numerous denomination in America. In a subsequent paper we shall tell of the religious experience and principles which made Luther Rice the marvelous man and leader that he was; and of the plans for giving him recognition in this centenary year of his death. Meantime a request sent to the State Board will bring an envelope outlining these plans. Five cents in postage stamps should be sent to cover part of the cost.

Questions On Spiritual Christian Living

DEAR DR. MASTERS: A paragraphic comment in last week's Recorder, wherein you mention Dr. Bonar's book, "Sheaves After Harvest," prompts me to ask you if you will take up this line of thought again and discuss the place and work of the Holy Spirit in the life of the Christian in a full length editorial. I heartily agree with you that this great teaching has been neglected both in the pulpit and on the printed page and it is one of intense interest to me.

You state that every Christian may know this "fulness of the Spirit," if he will pay the price. This price, I presume, will vary with the individual just as temptations differ. But what, generally speaking, is the price to be paid? What should be included in and what should be left out of one's life program in order to know this "fulness" day by day? What "grieves" and "quenches" the Spirit? What hinders His work? How can I, without benefit of intensive study—just a busy, prosaic, farm-house person—know a Spirit-filled, Spirit-directed life?

Your editorials are very helpful. I go to a country church, hearing only one or two sermons a month. Money and time for books is very limited so I look to the pages of the Western Recorder for explanation and exposition of the Scriptures, for inspiration and edification, for food and sustenance and am seldom, if ever, disappointed in its contents.

R. 2, Hopkinsville, Ky. (Miss) BESSIE LEE MASON

[The discrimination in evidence in Miss Mason's questions shows that she has studied the Bible teaching on the Holy Spirit in the Christian's life more than most of us—yes, more than many preachers. In an early issue we plan to give the best answer we can to her questions within the space of an editorial.—Ed.]

Plea for Baptist Student Work in Kentucky Colleges

L. C. ROBERTS, Young People's Director, First Church, Bowling Green, Ky.

FOR several years Baptist Student Union work has been carried on in the colleges of the State of Kentucky. This work has been conducted by the Student Department of the Sunday School Board through the State organization known as the Baptist Student Union of Kentucky.

Realizing the need of a director for Student activities, the following resolutions were passed by the Students at Ridgecrest:

We, the Baptist Students of the State of Kentucky, meeting in business session at the Student Retreat at Ridgecrest, North Carolina, enthusiastically and unanimously passed the following resolutions; a copy of which was to be sent to the State Mission Secretary and to the Western Recorder. We recommend,

1. That there be established in the State Mission Board of Kentucky a department to be known as the Baptist Student Union Department of the State of Kentucky.
2. That a full-time State Student Secretary be elected whose sole duty shall be the promotion of Baptist Student work in Kentucky.
3. That such a Secretary shall be elected and begin his work not later than January 1, 1937.

There are already full-time Baptist State Student Secretaries in Missouri, Florida, and Georgia. Kentucky student activities have been and now are suffering because there is no central person to direct the work. Every argument that can be used for a State Sunday School Secretary, a State Training Union Secretary or any other State worker can be used just as effectively for a State B. S. U. Secretary.

With the present income from the Co-operative Program and from Kentucky's share of the Hundred Thousand Club donations, the prospect is good that the debts of the Baptists of Kentucky will soon be retired. The cost of a State Student Secretary would not be large, and the Sunday School Board is willing to pay part of the salary. At present the State Mission Board is not spending any money on student work in Kentucky. The service has been rendered entirely by the Sunday School Board and individual churches.

Baptist students and student workers on local campuses believe that the time has come when this service should be recognized and participated in by the denomination in Kentucky. The Baptist Student Union is the only organization of Baptists that center its efforts upon keeping students close to the Master while they are away from home. We must save them and direct them toward useful service or lose many of them to the faith of our fathers. **WHAT WILL BE THE ANSWER OF KENTUCKY BAPTISTS TO THIS PLEA?**

True Discipleship

J. C. M. DAWSON, Belfast, in *The Witness of London*.

"DISCIPLE all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

1. The Lord sends His servants to make disciples out of all the nations (Gentiles).
2. What is a disciple? An instructed one, a learner. In this case one who has heard the Gospel (Matt. 16:17), learned his need and the God-provided remedy in Christ, and in consequence has trusted Christ. His acquired knowledge has induced him to trust Christ for salvation. He has become a disciple of Christ. Some learn only with the head, the heart is not reached, they never really become His disciples.

3. How are true disciples of Christ known? "By continuing in His words" (John 8:31); by obedience. The connection of the words show that these Jews had professed to believe in Him; Christ shows them the unreality of it step by step, until they say, "He had a demon." Again, He taught the absolute security of His sheep (John 10:27, 28). Who are His sheep? "My sheep hear My voice," "they follow Me." Obedience again. Christ must get the place of authority; He must be obeyed; no other voice must be listened to; no sparing of sinning relatives, etc. (Luke 14:25-27; cf. Deut. 13:6-11; 33:9; Matt. 10:28, 38).

4. Baptize disciples. Baptism is connected with discipleship, vide John 3:22-26; 4:1, 2. One in baptism acknowledges publicly that he is a disciple of Christ.

Babies could not be instructed ones; hence babies are not the subjects, and millions of adults reject Christ, and millions have not heard the Gospel; hence it is not the baptism of babes or adults, but the baptism of disciples. Baptism is not essential to salvation; it is for saved persons; it is essential to obedience; it is part of "continue in My words;" it is hearing His voice. It pleases the Lord who tasted death for us, who endured the Cross for us.

5. Baptism in the Name. This teaches the Divinity of Christ, the Personality and Divinity of the Holy Spirit, the equality of the Father and the Son, and the Holy Spirit; it teaches Trinity in Unity.

Drifting Away From Its Moorings

EDITOR HARRY A. SOMMERS, in *Elizabethtown News*

CHRISTIAN civilization, which is represented in Europe and America, is slowly but surely drifting away from its moorings, that is, a majority of the people are drifting away from Christianity.

The people who do not attend church and who do not belong to church have more influence upon the church members than the church members exert upon them. There was a time in the world and it has been in the recollection of the editor, when Christianity was a standard of life. The teaching of the Nazarene was held in highest esteem. The dollar was not put above the man but the man above the dollar. Pleasure was subservient to duty. Dissipation was under the control of temperance, but as our civilization drifts away from its moorings in Christianity the world gets worse and worse. There is more dissipation today than there was under the days of the old saloon. There is more immorality as a result of dissipation than there ever was in our recollection. Everything that was not taught by Christ or those things which He condemned are practiced by a large part of the population, while those who walk after the Master are becoming fewer in numbers.

When we lower the standards we received from our parents and our grandparents we are distinctly taking a step downward, and that is exactly what is occurring in the world to-day. The younger people will say that this is a new generation and they do not expect to live as the old generation lived. Well, the old generation believed in the Bible. There the spiritual and moral welfare of the nation was put foremost in their consideration. Was that wrong? If it was right then the younger generation has departed from their training and through the wild orgy of sin, dissipation and various kinds of doubtful pleasures the whole world is going somewhere and never getting anywhere. There is but one way to restore our civilization, that is to restore the standard of life to what it was when the church dominated the world instead of the world dominating the church.

Dr. W. Hersey Davis, Professor of New Testament Interpretation at the Louisville Seminary, will be at Druid Hills Church, Atlanta, with Dr. Louie D. Newton, during October 25-30, speaking twice daily.

EDITORIAL

Is the Second Coming of Christ a Defeatist Doctrine?

IT IS said there are 300 prophetic references in the Old Testament to the First Advent of our Lord, and more than 300 in the New Testament to His Second Advent. Most Jews in the old times stumbled over the doctrine of the First Advent, a main reason for this being that the Second Advent was also foretold.

The Second Advent pictured His coming as the great Lord and King, while the First Advent was to be that of the Suffering Servant. Jewish human nature preferred the mighty King. They imagined He would place them on top of the world. Gentile Christians now stumble over His Second Advent. The doctrine of the Second Coming of our Lord is unpopular with many preachers. Reasons can be found why this is true. But they are not reasons of faith.

I

ONE OF them is re-action against extremism and extravagant Millennial views. Extreme and unwarranted emphasis by a few on certain details in connection with this teaching has put them forward into an importance not intended. And, when some other teachers of the Second Coming take these same details and magnify them in a contrary direction, as has sometimes happened, the tendency of some Christians has been to neglect the whole great teaching.

The general present neglect of the study of prophecy is one source of the ineptitude of many preachers and teachers toward Advent teachings. The Second Coming is the great central prophecy concerning the last days. Another reason is that many hundreds of years have elapsed since the prophecies of His Second Coming were uttered. As the centuries multiplied, that happened to the skeptical which is referred to by Peter in Second Peter 3:1-4, where he says: "There shall come in the last days scoffers, walking after their own lusts, and saying, **Where is the promise of His Coming?** For since the fathers fell asleep all things continue as they were **from the beginning of the creation**"—these skeptics being at once evolutionists and disbelievers in His Coming again.

They tell us that the earthquakes, famines, pestilences, wars and rumors of wars our Lord prophesied have been happening all of the time, and cannot be signs of an approaching end-crisis. They seem to be unaware that that is what the Lord Himself taught, for He said, "Ye shall hear of wars and rumors of wars . . . but the end is not yet." However, He also said (Luke 21:28) that these things would happen with increased intensity, and that the heavens would be shaken, as the end drew nigh. "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

It is likely that the most popular objection to preaching the Second Coming is that it is a defeatist doctrine. From the standpoint of the objectors, the teaching spells the failure of Christianity. But the standpoint is not well based.

New Testament writers looked upon this doctrine as having practical effect upon duty. They regarded the Second Coming as having direct relationship to personal Christian character. John taught that (1 John 3:3) "Every man that hath this hope in him purifieth himself, even as He is pure." Paul taught (1 Cor. 1:7, 8), "Waiting for the Coming of our Lord Jesus Christ, who shall confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ."

II

THE revealed history of God's dealings with man is that of process followed by crisis and the opening up of a new process again followed by crisis. Repeatedly the process ended in man's failure, and God entered the field to save him and give him another chance under a new set of conditions. This does not please fallen human nature. Adam

and Eve set out, after Satan deceived them, to attain to higher **self-realization, apart from God.** By nature all their descendants are of that same mind, and do not like to be told by God or man that, **apart from God, man himself is and will be a failure.**

Those who oppose Second-Coming teaching often plume themselves on their optimism, and by implication their larger faith. But they will find nothing in the Scriptures to encourage this complacent and comfortable attitude. In God's revealed dealing with men there have come the Flood, the Exodus of the Israelites from Egypt, the Mosaic Code and its failure to master the Jews, and the First Coming of our Blessed Lord. Following each other, came crisis and process. Each time the process eventuated in the falling away and failure of man, and each time the crisis was the entering of God into the situation to displace the failure and give man a new chance under higher conditions. **AND EACH TIME MAN FAILED.**

Will man succeed in bringing the world to Christ, so that the Lord, if He comes again to this world, will do so at the end of a period in which man through the churches has brought humanity to the feet of the Christ, and made all things ready for the coming King? If that was to happen, it would be the first time any such thing ever happened in God's dealings with mankind.

The New Testament will be searched in vain, and likewise the Old Testament, for any teaching that Christianity is so to master the sins of the world that the world may be made ready for the glorious King to come and set up His rule of perfection on this earth. There is definite teaching that the opposite is true. The Saviour's question, "When the Son of Man cometh, will He find the faith on the earth?" anticipates a negative answer. And He taught in positive words (Matt. 24:37f), "As the days of Noah were, so shall also the coming of the Son of Man be."

III

ON WHAT grounds are men expecting this world to keep growing better? If on increase of knowledge, the time is ripe for them to wake up to see that knowledge does not produce fruits of a better world, much as many could wish that it might. That error is sufficiently answered in the Scriptures. 2 Thess. 1:4: "We beseech you brethren by the coming of our Lord Jesus Christ . . . that you be not soon shaken in mind or be troubled . . . For that day shall not come **except there come a falling away first.**" 2 Tim. 3:1: "This know also, that in the last days **perilous times shall come.**" Knowledge—apart from God—will make the peril.

Proof that belief in the Second Coming of Christ is not a defeatist teaching is to be found in the fact that those who hold and teach this great doctrine in its place, along with other great doctrines of grace, are in fact exceptionally diligent in winning the lost to Christ and building them up.

For those who oppose their views to characterize them as defeatists may appear an easy way to offset their influence and teachings. But it is without warrant in the facts.

Many who neglect or disbelieve the Second Coming of our Lord, are active in good works. Social gospelites are conspicuous among them. But "This is a faithful saying, and worthy of all acceptance, that **Jesus Christ came into the world TO SAVE SINNERS.**" Believers in the Second Coming of Christ, both believe and teach that He came to save sinners, and their witness to this glorious truth frees them from the false charge of defeatism or pessimism.

But defeat will be the portion of the self-sufficiency of unregenerate humanity and those who give it comfort. It was so from Adam to Calvary. It will be so from the Empty Tomb to the Coming King.

How Christian Teachers Dismiss the Second Coming of Christ

ON THE page before this we name reasons why many oppose or neglect the doctrine of the Second Advent of Christ. Here we would show HOW such teachers seek to justify their neglect.

Many a preacher, if he would make a frank confession about his position and his neglect to preach this great truth, might say about this:

I do not know much about it, just as I do not know much about prophecy, though a large part of the Bible is prophetic teaching and though the Second Coming of our Lord is mentioned hundreds of times in the Scriptures. There are said to be extremists on this teaching, and I do not wish to be considered an extremist. I can have better standing with men who are likely to break or make me if I sidestep this doctrine than by seeking to understand it and teach it, especially since there are elements of it hard to understand.

Some would also have to confess that little emphasis was placed upon this teaching or any other prophetic teaching in the schools where they studied the Bible. "If this doctrine was important, they would have taught me," they feel.

I

THE Bible is God's Book. It owes nothing to man, except as holy men wrote it as they were inspired by the Holy Ghost. It is given by inspired revelation. In giving us His Book, God did not consider what might be the popular thought currents of religious teachings and teachers in our generation or other generations, so that He might avoid treading on the toes of the "wise" of mankind. We cannot escape the meaning of the fact that the Second Coming of Christ is taught in the New Testament with an abundance and insistence probably not surpassed even by salvation by grace.

Nor can we escape being convinced of being either ignorant of or guiltily indifferent to the weight of the authority of the Word of God over our faith, in the face of the fact that whole bodies of God's people develop among themselves and follow a fashion of neglecting great doctrines they prefer to neglect, though they take up other doctrines far less taught in the Scriptures, and keep them prominently at the front, if these are more in accord with what they themselves have decided to emphasize.

Many who neglect this teaching say that Christ came at the destruction of Jerusalem in A. D. 70. But the fall of Jerusalem was God's rejection of Israel because Israel rejected her Christ. The siege of the city was to overthrow and reject a rebellious people. How can we look upon it, therefore, as the fulfillment of the promise, "I will come again and receive you unto myself?" How can a rejection be a reception?

This contention is also discredited by the fact that there are prophetic passages of the Second Advent in the New Testament that were written after Jerusalem was destroyed, as the passage in verse 20 of the last chapter of Revelation, "Surely I come quickly. Even so, come, Lord Jesus."

Others declare that the Lord came at Pentecost, when the Holy Spirit came. The Saviour taught that the Holy Spirit which would come would be another Comforter, another Paraclete. He himself became a Paraclete in heaven (1 John 2:1): "We have a Paraclete with the Father, Jesus Christ, the righteous." And we have in the Holy Spirit another Paraclete, ANOTHER Comforter, revealing Christ to us.

The lack of support of the theory that Christ came at Pentecost is further seen in the passage, Acts 2:32, 33, in which Jesus is declared to be now at the right hand of God on high, and as having received of the Father the promise of the Holy Ghost. "He," says the inspired writer, "has shed forth this, which ye now see and hear." Christ was in heaven and His Spirit on earth at the same time.

II

OTHERS say that "The Lord Jesus comes at death—death is the Second Coming." There is not a scintilla of teaching in the Scriptures to suggest this. And it is flatly contradicted by such passages as 1 Thess. 4:16, 17; 1 Cor. 15:51, 52, and Hebrews 9:28.

Then there are those who say that He is constantly coming in our hearts. Of course He is, but it is a mere play upon words to use the coming of the Lord into the regenerated heart as a substitute for the glorious teaching of His Second Advent, which in Hebrews 9:28 is spoken of as His Coming "the second time without sin unto salvation." John writes that "when He shall appear, we shall be like Him." Paul declares, "Our citizenship is in heaven, from whence we look . . . for the Lord Jesus Christ, who shall change these bodies of our humiliation, that they may be like unto His glorious body." The purpose of His Coming set forth in these passages and elsewhere makes it impossible for one who believes the Bible to be truly inspired to accept such emptying theories by "spiritualizing" His glorious Second Coming entirely out of semblance to the abundant Bible teaching that declares it.

There is an astonishing tendency within most large Christian fellowships today, though they claim to hold to the full inspiration of the Scriptures, to follow current fashions in theological thought rather than plain and abundant teaching of the Holy Scriptures themselves. Nor are Baptists entirely free from this world-conforming tendency. For how will we explain the fact that most of us have through our lives shied off from the great teachings of our Lord's Second Coming, notwithstanding abundant and unfailing emphasis upon it by the Saviour Himself and by the inspired writers?

III

THE great Dr. John A. Broadus often begged his students in the Seminary to try to open up and let the Bible mean what it wants to mean, instead of bending it to make it mean what theories of men or their own preferences would have it mean. **If his counsel was now followed among us, there would undoubtedly be (1) a vast increase of emphasis upon the prophetic teaching, (2) a pronounced increase of emphasis upon the doctrine of Christ's Second Coming, and (3) vastly enlarged teaching on nurturing the inner spiritual life in Christians after they are converted.**

May the Lord open Baptist hearts to repentance and confession of the long continued failure of so many of us, despite our claim that we follow the Bible and the Bible only in faith and practice, really to let the Bible mean what it wants to mean, even though this course may imperil our standing among some of our fellows who will take it as proof that we are "queer" or "extreme." We do not need to give comfort to or become extremists, but how we do need men in our pulpits who shall go back to the Word of God and prayerfully seek to understand it and shall then go out to preach the truth which God has revealed and in proportion to the emphasis God has placed upon it!

We have said nothing about pre- and post-millennialism. We now say that, though we do not think particular millennial views should be made a test of fellowship among Baptists and rejoice that Baptists do not, we refuse to believe that failure to make such views a test implies or justifies the neglect of this great doctrine which has come to pass among most Southern Baptist preachers and Bible teachers. It was not intended to result in neglecting what God magnifies. We can magnify this teaching without making particular interpretations of it a test of Baptist fellowship.

Nor do we mean that we should avoid presenting particular views as to the coming of Christ—before the millennium or afterwards. We should not do so. We may be sure that fear to teach what one believes he finds in the Word of God does not represent a basis of fellowship that can ever be pleasing to God or helpful to His people.

Paragraphic Comment

APPRECIATION OF LUTHER RICE

We are glad to have for our readers Dr. Carver's article of appreciation of Luther Rice, who with Judson started to India a Congregationalist, but adopted Baptist views on the way, and now his body lies in a Baptist country church yard in South Carolina, where it was placed in 1836. Dr. Carver has promised a second article on this great pioneer promoter of American Baptist organized effort, which we hope to publish next week. The celebration in honor of this father of Baptist missions and Christian education is to be had in Columbia, S. C., this year, according to announcements, and is being fostered by a committee of which Dr. Rufus W. Weaver of Washington, is chairman. We wish the effort the large success we feel it merits.

PRECIOUSNESS OF THE HUMAN SOUL

In his "Lectures on Preaching" delivered at the Yale Divinity School a generation ago, Phillips Brooks devoted an hour to the value of a human soul, and to the necessity of a preacher being able to realize something of its value. In concluding the address, the great preacher declared that the first requisite to valuing the souls of men is that one may have learned how to value his own soul, and that he can learn this only as he is conscious of the solemn touch of the Spirit of Christ upon his soul. It is mightily true that he who preaches to the inner life of others must himself have had an inner life which has been open to the nurturing of God. He is not to take his own experience narrowly with the thought that all other spiritual experiences must conform to it. It is that only by having learned how God loves him can he understand as he looks out from his pulpit that behind every one of those faces into which he looks there is a soul for which God cares as He has cared for him, and which God can build in the things of His Spirit as He has built him. Which is to say that a preacher without inner experience of spiritual reality, however able, just fails to be a preacher at all whom God will or can use in any vital way. We must preach and emphasize great revealed doctrines, but we shall do it without power really to grapple the lives of others, except as we have permitted those doctrines to fashion within us the spiritual experience which they were intended to fashion.

PLANNING AFORETIME FOR THE EVERY-MEMBER CANVASS

For several weeks General Secretary C. M. Thompson and Sunday-School Secretary W. A. Gardiner have been using the Western Recorder to put before our readers helpful facts in connection with the annual Every-Member Canvass in the churches late in the fall. This canvass is intended to provide for the expenses incurred in the local work of the churches, and also for their mission and benevolent work throughout the world. Drs. Thompson and Gardiner are fostering in the churches the adoption of a definite week in September to study stewardship, using the book, "The Grace of Giving." This study should be very helpful to all our people. It should be based in much prayer and a full and hearty recognition of the stewardship of life in every department. The majority of us in approaching this study doubtless need to ask God to forgive us for our failure actually to live in the understanding that our lives and all their powers belong to Him. Only as we come to realize this, are we likely to study money stewardship in a way that will honor Him and actually dominate our hearts and lives so that we shall use our possessions to honor God. If we shall thus relate the stewardship of means to the stewardship of life, money stewardship will take on its proper depth of meaning and also—which our keen eyes do not fail to look for—its proper increase in amount. We believe the Every-Member Canvass should become an annual service in the

churches, and know of no other effort so likely to build in most Christians a sense of responsibility to God in the use of money. We hope our churches throughout Kentucky will make the week in September a great occasion in the study of the doctrine of stewardship.

HEAT AND LIGHT

Our Lord said of John the Baptist (John 5:33), "He was a burning and shining light." Burning may stand for enthusiasm and spiritual experience, and shining for knowledge and intellect. In this passage the burning comes first—experience before education. And that is the order in normal Christian life. The two combined are powerful, but of the two Christians of spiritual experience are most needed. We need disciples who know God and something of the indwelling power of the Spirit of God. From among such we will have men of hot hearts to preach the love of Christ. First John was a burning light, and then a shining light. Undoubtedly the ministry of many has greatly suffered in power and spiritual helpfulness because in his own thought and effort the preacher or teacher places intellectual attainment and scholastic acquisition first, and imagines that spiritual experience and its sympathy and understanding are of secondary consideration, because, forsooth, the undistinguished and unlettered may share in genuine spiritual experience. Think how hard and selfish and proud is such an attitude. No wonder many hungry disciples go away unfed from the ministry of such men. Yet the Gospel is light as well as heat. The Spirit of God throws light upon the Word of God. And in doing this He condescends to use our intellectual acquirements, if they are in the life of the preacher genuinely sanctified for God's use. A disciple of Dante went to Dante's tomb and got down on his knees and cried, "Master, light; light; more light, still more light." Dead Dante ~~did~~ not rise to give him any. But light comes from God to the humblest follower of Christ, who cries out for it in faith in God. For (Jas. 4:6), "God resisteth the proud, but giveth grace unto the humble."

POLITICAL PREACHING

We are in the midst of a national political campaign. Large issues are up for discussion. To be indifferent would be to be less than good citizens. But it is not proper for ministers to leave the spiritual things of God in the thought that they will show the servants of Caesar what Caesar should be required to do in his own realm and how he should do it. This is the general principle. The Federal Council and Churches is bringing religion into public reproach by following the contrary course. Preachers may well examine themselves concerning what this principle requires of them now. Different viewpoints are being strikingly presented, and the American atmosphere will be surcharged with them until after election. When a recognized moral question is up for political decision, a preacher may and should claim his right to be heard as a Christian citizen, but not as a political partisan. Right or wrong decisions politically depend in the end upon whether or not good or bad men and women do the voting. It is our privilege, as well as our inescapable God-appointed duty, to be faithful heralds of the revealed Gospel of Christ, through which only the good men and women are made who will do the voting. It may be a slow way to get results, but it is the only dependable way. New Testament Christians worked in this direction, under a much worse government than we now have or seem likely to have, and with far fewer Christians that might influence Caesar's course. To be swept away from the God-given holy task of making good men and women in an hour of political excitement, to that of imparting wisdom to Caesar, suggests lack of a proper valuation by us of our divinely imparted commission on the one side, and sometimes an unwarranted conceit as to our wisdom about politics on the other.

W. C. Tyler Succeeds Hatcher at Blue Mountain College

DR. WILFRED C. TYLER of Annapolis, Maryland, has been elected head of the department of Bible at Blue Mountain College, President Lawrence T. Lowrey has announced. A native Mississippian, reared at Brookhaven, a graduate of Mississippi College, Dr. Tyler received the degree of Doctor of Philosophy from the Southern Baptist Theological Seminary, Louisville, Kentucky. He is now pastor of the First Baptist Church, Annapolis, Maryland.

Mrs. Tyler was Miss Frances Landrum of Laurel, Miss., formerly Young People's Society director for Mississippi Baptists.

Dr. Tyler succeeds Dr. E. B. Hatcher, who goes to the faculty of Harcum School, Bryn Mawr, Pennsylvania, which is operated by his sister.

Dr. Tyler and his family will arrive in Mississippi about September 1.

The Parade of False Philosophies

SELSUS E. TULL, Middlesboro, Ky.

TRUTH is changeless and eternal. The authority of right over wrong is supreme and shall never finally be dethroned. In the things which involve human destiny, God has spoken, and no conditions that may ever arise can change the foundations of Truth which God has set up for human security and happiness. This is true in all realms of human experience and activity.

There is a notable passage of Scripture whose warning should be applied in the confusion that possesses the world to-day. Hear it: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

In all realms today, we are witnessing a parade of false philosophies. "Vain Deceit" is the agony by which the door is opened for the entrance of every false prophet into the world. Apply this truth where you will. People must first be beguiled and deluded by some grand deception before they are prepared to accept the preachments of some false philosophy.

False gods always claim that they have arisen to meet some great "emergency." They may appear on the scene as the champions of liberty. They always come to point the way to progress. False gods always follow in the wake of some human disaster. Misfortune and misery serve their best success in beguiling the people in believing that we need a new order of things. Always the cry is against the old order. This is the opium of Vain Deceit, and is the age-old instrument of spoliation which the forces of destruction have wielded against established Truth in all ages.

Study the religious situation with this key in hand. What do you discover today? You find that "deceit" lifts up the claim that the simple Gospel is not sufficient to meet the present changing order. The churches have failed. The Bible is no longer the supreme authority in religion and the "social order." What the world needs to-day is a "social gospel." Men are not lost. What they need is plenty to eat and nothing to do.

Men are not sinners. All they need is a good bath in a community swimming pool and lots of recreation. The prophet of "vain deceit" changes "salvation" to "sanitation." To him repentance means rehabilitation, and to evangelize really means to "socialize." Thus, when vain deceit has done its work of preparation, the real philosophy is ready to be unfolded. Evolution, social justice, and any other of the rudiments of this world are ready to be proclaimed!

False gods in every realm decry the old order, and proclaim the glories of a new order. It is an instrument of deception. Deception is the only agency of falseness. The

"workings of Satan" are only by the means of "the deceptiveness of unrighteousness" "in them that believe not the truth." The battle of deception is always against established truth in any sphere. In religion, it is to destroy the integrity of the Scriptures. In society, it is to break down the standards of morality. In education it is to substitute speculation for fact. In politics, it is to undermine and to destroy constitutional government.

The parade of false philosophies is on the march today. Beware, Christian! Beware, Parent! Beware, Citizen! The Deceiver is out with the one purpose to despoil and to exploit. The establishments of Truth are the only refuge for the world's security. Elijah on Mount Carmel set up the only safe method in dealing with the prophets of all false gods. Beware, and lift your sword in the name of the God of Elijah! The battle is on. The churches are involved. The Home is jeopardized. Christian Education is marked for slaughter. The very Deceiver of Nations is on parade. Beware! BEWARE!!

Brevities of False Truth

Sunday-school Lesson, August 9, 1936

T. D. BROWN, Louisville, Ky.

Religious enthusiasm should not be confused with Christian zeal.

The greatest persecutor of the early church was a Ph.D. in religious knowledge, but not in the Cradle Roll Department in true knowledge of Christianity.

Ignorance of the true way of life has been the torch which has lighted more fires of persecution against Christians than all other causes combined.

How zealous Saul was, and how active in defense of what he thought was right! But, like the Jews, concerning whom he wrote later, his zeal was without knowledge and his activity without grace.

It is not possible for one to dishonor the church without dishonoring the Lord. What harms the body affects the head. Who sets himself against Christians sets himself against Christ.

The life of Saul before his conversion illustrates how powerless works are to save. His life after his conversion illustrates how powerfully the saved may work.

The risen Lord in heaven is in closer touch with his people on earth than he was with Peter and John when they walked side by side in Galilee.

The conversion of Saul was heaven's answer to the cry of the Gentile world for true knowledge of God. While Philip and not Peter spoke the good news first to Gentiles, it was Paul rather than some other who opened wide the door into the Master's fold for his "Other sheep."

Paul's apostleship, as well as his new faith, had the required and sure foundations. He saw and heard for himself the risen Lord, and felt the power of his saving grace. His personal experience was the basis of his ministry, and the divine call gave boldness to the messenger.

The divine order is conversion, then baptism. The latter derives its meaning and serves its purpose on the basis of the former. One determines our destiny; the other declares our devotion.

It is through the abundant grace of the Lord Jesus that any of us, whether a mad persecutor or a moral professor, finds life and salvation. Jesus who calls also converts, and it is through the called convert that he sets his kingdom forward.

A New Trick of "Russellism"

RECENTLY there called at the door of our house, on Sunday morning, during church hours, a person describing himself as "Jehovah's Witness," introducing a book, and evidently desiring a conversation. Fortunately the person in charge knew that "Jehovah's Witness" was only the latest title of the cult of Pastor Russell, or the new head, Judge Rutherford, and therefore politely declined either book or conversation, whilst wondering why a Witness of Jehovah was not at church himself.

Evidently this is one of their latest dodges to catch the unwary.

Their aliases have been many, "Watchtower," "Bible and Tract Association," "Millennial Dawnism (their most popular title), "International Bible Students Association" often confused with the "International Bible Reading Association," and now more high-sounding and deceptive, "Jehovah's Witness." Its proper name should be Russellism after its founder and propagator, the self-styled "Pastor" Russell who died in gloom in 1916. Few Christians realize how anti-Scriptural are its teachings. Take some examples (quoting from their own books):

1. "God is a solitary being from eternity, unrevealed and unknown. No one has existed as his equal to reveal Him."
2. "Before our Lord came into the world He was a created angel and none other than the archangel Michael."
3. "When Jesus was in the flesh He was a perfect human being; previous to that time He was a perfect spiritual being. Since His resurrection He is a perfect spiritual being of the highest or Divine Order."
4. "Jesus Christ was a man—neither more nor less. His human existence ended on the cross. It was necessary not only that the man Jesus should die, but just as necessary that He should never live again—should remain dead to all eternity."
5. "The man Christ Jesus never rose from the dead. The man Christ Jesus suffered in the most absolute sense of the word—everlasting destruction. We know nothing about what became of Jesus' body—whether it was dissolved into gases, no one knows . . . His human body may be somewhere kept as a grand memorial, having been supernaturally removed."
6. "Since Christ is no longer in any sense or degree a human being, we must not expect Him to come again as a human being."

To the "born-again" Christian the course is clear, give neither a copper, an inch, nor a minute to all such callers, and if some of their books have unwittingly been bought use same as a brickette for the fire, lest ye be "partakers of their sins" (Rev. 16:4).—The Witness, London.

Religious Newspaper In Times of Depression

FEW industries have been hit harder by the depression than the very important business of publishing a religious newspaper. Always a precarious business, viewed from the standpoint of finance, the depression has forced not a few such journals to cease publication entirely and the merging of many others. In fact, the wonder is that under the circumstances so many church papers have so far been able to continue the struggle for existence.

One fact has had much to do with the keeping alive of many such journals, and that is that the religious journal is a vital necessity in modern church life. As compared with all other publications, its mission is a distinctive and essential one.

"The religious newspapers," says one writer, "lays the everyday happenings of life alongside of the Word of God and points the people to the duties that God requires of men.

With no uncertain note it seeks to lead the way in interpreting God's providence and in pointing out the pathway of duty for the people of God."

The church without the help of the religious journals could never have made the great strides it has made during the past century. Nor could it have ever become the great organism that it has become, each part essential to the whole and each part working in harmony with the whole. Does the Church need money for some great cause? It calls upon the religious press to stimulate giving by the dissemination of information concerning the cause. Does it plan a great convention? It calls upon the religious press to create the necessary enthusiasm. Does it plan a great forward movement? It calls upon the religious press to bring that movement to the attention of every pastor, church officers, Christian worker, and member of the whole denomination.

It is a known fact, demonstrated over and over again, that those congregations in which a religious weekly is widely taken are the congregations which are generally described as "alive," while those in which no such journal circulates are those which are often described as "dead." The Church paper educates, stimulates, enthuses and inspires many a worker, many a congregation [our emphasis.—Ed.].

It is poor economy for a pastor, a church officer, a Sabbath-school teacher, a father and mother, a home, a congregation, to do without a religious newspaper. The cost is nothing compared to the benefits it brings both to the reader and to the local congregation and the Church at large. It is valuable at all times; it is especially valuable in these times. You can get along without it, it is true, just as you can get along without your hands or your feet; but you are better off with it, just as you are better off with hands and feet.

THAT HOME IN WHICH A RELIGIOUS JOURNAL IS TAKEN—AND READ—IS A BETTER HOME IN EVERY RESPECT THAN IT CAN EVER BE WITHOUT SUCH A JOURNAL.—Christian Observer.

Prominent Negro Layman Dies

OUR Negro Baptist brethren in Louisville, of whom there are many, have suffered a large loss in the recent death of Brother Booker F. Houston, at fifty-nine years of age. He was an official in the Lampton Baptist Church, colored, of which Dr. J. M. Williams is pastor, and was also the leader of the Negro Baptist Young People's Work in Louisville. In many other ways he led and organized elements within his church and other colored churches in this city. Booker Houston grew up near Shelbyville on the farm. He came to Louisville when he was young, and for the last thirty years has been a trusted employee of the M. F. Marx Manufacturing Company here. The writer knew him personally, and valued him as a man of character, ability and genuine Christian faith. We are sure that such Negro leaders are highly appreciated among the whites who know them. But it is unfortunate that we have somehow generally failed to know as well as we should Negro ministers and laymen whose lives are a true and inspiring witness to the faith of Christ, and for lack of knowing them, we have not within white religious circles borne witness to their worth as in our hearts we have not been at all unwilling to do. The funeral of Mr. Houston was attended by a great throng of Baptists and other friends, including some white friends. It was conducted by his pastor, assisted by several other Negro Baptist pastors of Louisville.

Dr. Roland Q. Leavell is preaching a series of Sunday night lawn services during August on the following subjects: August 2, "The Church or Critics;" August 9, "Temptations or Triumphs;" August 23, "Doubts or Delights;" and August 30, "Consecration or Compromise."

Our District Associations—S. F. DOWIS, Louisville, Ky.

IT HAS been a life long conviction of the writer that the District Association is the MOST IMPORTANT UNIT, of our Baptist co-operative work. It is always to be remembered that the local church is the most important unit in the kingdom work, but the church stands independent until it becomes a part of the co-operative work.

The first unit of this co-operative work among Southern Baptists is the District Association, and rightly so. We are happy to see a renewed emphasis along all the lines upon the work of the District Association. In this connection I would commend heartily the program of work outlined by the Sunday School Board, since it hopes to reach the local church through the District Association. We shall have a new day in Baptist affairs, when we renew our emphasis upon the District Association, for it is the only unit of our co-operative work that can reach and vitalize the local church [our type emphasis.—Ed.].

The denominational co-operation of our local churches will go forward in proportion to the emphasis our District Associations place upon it except in a few places where a forceful pastor presses forward, despite a general lack of definite program or interest. The District Association is to be the co-operative unit that first of all exists for the growth and development of the local church.

I venture to offer a suggestion that has long been the conviction of my heart. It is that services to build and inspire within the associational field can best be rendered by pastors and leaders of the Association as volunteer workers. I do not mean that there are to be no employed workers, but that the work of the Association should not be left to the hands and the interest of just one employed worker.

The sooner we can enlist more of our pastors and leaders to take a vital interest in and responsibility for the spiritual and fellowship advance of our Associations, the sooner our churches shall reach a more advanced stage of progress and growth. Baptist work must be first of all on the basis of Christian Fellowship, for this is the only adequate motive to elicit volunteer work and co-operation.

It is becoming the conviction of an increasing number among us that each District Association should have some committees through which the work of the Association should be done. These committees should be made up from the membership of the District Board where there is one. (The District Board should be made up of one or more members from each church in the Association, and should have its meetings at least quarterly. Some Associations call this committee the Promotion Committee.

There are as many chairmen for various committees as there are needs for work in the District Association. For example, there should be chairmen at least for the following phases of our work: Sunday-school, Training Union, Brotherhood, W. M. U., Mission Work. There may be others needed. The chairman will have members of his own committee to look after and stimulate the work of his committee in the association. Reports will be made to the Board at the regular meetings.

In this way more men can be used and will thus become interested in the work of their own association. There will need to be careful working out of this plan with the auxiliary organizations that already exist in the association, but this can be done in due time and will be for the progress of the work in each department. This Promotion Committee should not handicap existing organizations in an association, but help to sponsor them and make them more efficient.

I have read with interest the article by Brother Hahn on the pastors and the District Associations, and it is a good article and to the point. One of the greatest possible assets of Baptist people, whether in the local church, District Association, General Association or Southern Convention is their Christian Fellowship. The first and best place for this

is our District Association. A well organized Association that uses all of its men and leaders can go a long way in building spiritual fellowship among our churches and people.

A pastors' conference can do much, and may I venture to say that the pastors of each District Association may well go further and provide a spiritual feast for each other at least once a year in the form of a Bible Conference for prayer, fellowship and spiritual refreshment. This thing can be done in our Associations and it will help preachers to know their Bible better and to love their brethren and the Lord more. God grant that He will put this into the hearts of our Baptist preachers.

The machinery of our denominational work will move as if it had a fresh lubrication, when Baptist pastors and leaders take time and pains to provide for great hours of Christian fellowship together. We will cease to be destructive critics and become constructive builders when we have more inspiration to go with our perspiration over the work.

To this end we need to adjust the programs of our District Association meetings.

If this gets by the waste basket, I have in mind to offer a few suggestions about the Association Annual Meeting next week. May the Lord lead and inspire us all to a greater District Association work and fellowship, then we shall have no fears for the other work in the other bodies.

[Pastor S. F. Dowis is the Moderator of the Long Run Association of Louisville, which is one of the outstanding urban Baptist Associations in the country. Under his leadership the Long Run is planning certain adjustments in the Long Run annual meetings the purpose of which is to reduce the number of separate reports and the amount of time given to formal and routine matters to the end that a larger portion of the time may be available for inspirational addresses. It is a movement in the right direction and will be watched with sympathy and good will. Doubtless Moderator Dowis will devote part of his next article to explaining this. There is much to be said about making the district association meeting a larger factor of spiritual inspiration to our churches and people and we hope Dr. Dowis shall write freely upon it. His emphasis above on the vast fellowship potencies, ready to our Baptist hands to be used is most timely and worthy of serious and thoughtful consideration.—Ed.].

One of the good men being lost to Kentucky Baptist pastors is Rev. Thomas L. Wooten, who goes from Walton, Ky., to Crystal Springs, Miss., Route 2, where he will reside and engage in evangelism. We are sorry to lose our brother from Kentucky, and wish him large usefulness in seeking to revive the churches of Christ and bring the lost in. In a letter to the Editor Brother Wooten says in part: "It has been a great joy to be in Kentucky in the midst of the fine fellowship of Kentucky Baptists. I hope to continue this fellowship through the Western Recorder every week. I thank God for you, and pray that he may continue to use you many days."

The Fairdale Church, near Louisville, will celebrate the twentieth anniversary on August 23, 1936, with a Homecoming. The Fairdale Church has just completed first Daily Vacation Bible School it has ever had, with an enrollment of 116, and an average attendance of ninety-one. Seventy-nine diplomas were awarded, with sixty-four perfect in attendance. They have had more boys than girls. The faculty was made up of twelve teachers and a principal. The pastor, Brother C. C. Chappell, acted as principal, and there were three departments, Beginners, Primaries and Juniors. It is hoped to do the same thing next year. The church will observe the second anniversary of Pastor Chappell on September 2. A series of sermons he is preaching now on the modern evils of the day are attracting large Sunday night crowds.

Remarkable Meeting at Franklin Street Church

THE FRANKLIN STREET Baptist Church is engaged in the busiest summer program it ever attempted. On May 24 we began a revival meeting with Brother Sam P. Martin of the First Church, Murray, preaching for us. The meeting was not planned especially to increase the size of the membership, but to revive church members in their Christian lives. This was the third meeting in which Brother Martin has been with us, and I do not exaggerate when I say that he did his best preaching this year. He is a true yokefellow, and a fearless preacher of the plain truth of God's Word.

Brother Martin continued with us for two weeks, and when it was time for him to return to his work at Murray, our people requested that the pastor continue the meeting. That was a gracious spirit and certainly showed that Brother Martin had struck bed-rock during the first two weeks.

It occurs to me that we have been rather "upstartish" in our revival plans anyway. We plan our meetings to begin on a certain date and close on a certain date. We seem to say, "Now, Lord, we are going to have us a meeting. We invite you to join in with us, but you will have to be snappy about it, we can give only ten days in our program for this business." Comparatively few hard-hearted Christians and sinners are reached with just a few days of preaching. It often takes a longer period of 'broken doses,' like curing the chills.

The pastor had long prayed for a meeting that would be conducted under the leadership of the Holy Spirit until people were moved in a mighty way. Our meeting continued for two weeks more, making one solid month of a church revival in a busy city. It reached deep into the hearts of the people. At two services no sermon was preached. The entire time was taken up with testimonies, confessions, and people being saved. It was good to see again the Lord's people gathering in the altar, shaking hands and rejoicing in the old-time heart-felt religion. It was good to see former members who had been excluded from the church for sinful conduct, confessing their sins and being restored to active fellowship. While there was no open shouting, there were times when it looked as if there would be.

There were some forty-two who united with the church, most of whom were on profession of faith. More people were contracted in our community by our people than ever before. It was truly a good church revival.

On the third week we began our Daily Vacation Bible School. We ran that during the morning hours and preached in the meeting at night. There were 273 Primary and Junior children

enrolled with an average attendance of 170. Some twenty Catholic children attended. Many of our children are under-privileged and were gathered from the street, coming from non-Christian homes. We provided lunch for each child each day. The older girls did the cooking for their "hand work," and then we gathered about the tables, offering thanks and teaching proper reverence while eating. In the worship period we invited the mothers to join in with us, and it was a joy to have a good number coming each day.

The school ran for twelve days, three hours each day. We used our own people for workers, and certainly no more loyal group is to be found. They gave every ounce of their strength to make the school such a glorious success. All praise to them.

Our school demonstrated two things: There need not be large expense attached. Our total expense for books, supplies and the lunches was only twenty-two dollars. Then it clearly shows a large opportunity of the churches during the summer period. With a strictly Bible school the children may receive more Bible training in a few weeks than many would during a year of Sunday-school attendance. It is connected study day by day, and not piece-meal. I am not at all sure but that the Vacation Bible School is opening up methods which may do much to improve teaching methods in the Sunday-school. It should be better to have a few real Christians and true Bible teachers in each department than to have a large number of classes with poor teachers. It has certainly set me to thinking about a re-vitalized Sunday-school.

A busy summer? Well, yes. But why not? Baptists are funny people. We have our fullest church program in the winter, when the devil crawls in his den, if he ever does that. But when he comes out in the summer and reaches out his black hands for the lives of our people, we let up in our work, take a vacation, and seem to think we are doing a good job if we hold together until the autumn season again.

At Franklin Street we are this summer seeking to give the devil "a run for his money," and this pastor is thriving on it. This has been the most enjoyable summer I have spent, and I hope the most profitable.

LEWIS C. RAY, Pastor,
Franklin St. Church,
Louisville, Ky.

WALTON, KENTUCKY

Dear Dr. Masters: We are leaving for Mississippi Thursday night, so please change our address from Walton, Ky., to Route 2, Crystal Springs, Miss.

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the brethren. I hope to continue this fellowship through the Western Recorder from week to week.

Thanking God for you and praying that He will use you many days, I am,
T. L. WOOTEN.

J. R. Nutt, of Lufkin, Texas, has been preaching for Pastor S. E. Tull at the First Church of Middlesboro, Ky., in meetings.

Pastor James Allen Smith, of the Central Church of Decatur, Ala., has been assisting Pastor J. W. Rucker in revival meetings at Haleyville, Ala. Owing to an infantile paralysis scare in the vicinity of Haleyville many of the young people were prevented from attending, but much good was accomplished for the part of the church which could attend.

Bible School Department

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

Cynthiana Standard

We are glad to announce the Cynthiana Sunday-school as attaining the Standard of Excellence. Brother Marvin Adams is pastor and Brother James McMurtry is superintendent.

Crittenden Association and Stewardship Month

Pastor F. B. Taylor writes that several of his churches in Crittenden Association are to join in teaching the book, "The Grace of Giving," during September. Thank you, Brother Taylor.

When I Failed

C. P. Hargis

Pastor E. invited me to come to his church and teach a book. I accepted the invitation. On arrival I found that they had planned to have the study course in connection with a revival meeting, having preaching both morning and evening, giving me only one period of forty-five minutes preceding the evening preaching service. I remained through the week completing only half of the book. No enlargement work was done and not enough of the book completed to give an examination, no vision of the value of the Teaching Service was received by the church, therefore I failed. [Let me add to this statement of Brother Hargis that he did not fail—it was the failure of the pastor and superintendent in failing to give adequate time and emphasis to the work of teaching the Bible.—W. A. G.]

Reports From Vacation Bible Schools

Last week we gave a list of Vacation Bible Schools that have sent their reports to us. Sixteen others have reported since then, making our total reports received fifty-nine. The following are the ones reporting the past few days:

- Boones Creek Association—Williams Memorial.
- Bracken Association—Carlisle.
- Greenup Association—First, Ashland.
- Henry County Association—Campbellsburg.
- Long Run Association—Hazelwood, Shively, Taylorsville, Virginia Avenue, West Broadway, Franklin Street.
- Shelby County Association—Mt. Pleasant.

We hope all the other churches which had such Schools will send us their reports immediately. If you do not have report blanks write us for some.

Information About Associations

This week we complete our bits of information about the various District Associations as to Sunday-school work. This has been run for the past two weeks. We hope it may prove to be an incentive for better work in every Association. Please keep in mind that the enrollment comparison is for four years but that training and Standard Schools is for the past ten years.

Simpson Association—Four of the twelve churches had ninety-eight awards, no Standard Schools and the enrollment decreased from 1,453 to 1,331.

South Concord Association—There were no awards, no Standard Schools and the enrollment decreased from 658 to 464.

South District Association—Twenty-two of the twenty-six churches had 685 awards, two schools were Standard and the enrollment increased from 4,887 to 5,681.

South Kentucky Association—Two of the ten churches had eighty-nine awards, no Standard Schools and the enrollment increased from 324 to 658.

South Union Association—Two of the twenty-nine churches had twenty-seven awards, no Standard schools and the enrollment increased from 1,312 to 1,809.

Sulphur Fork Association—Ten of the eighteen churches had 160 awards, one school was Standard and the enrollment showed a decrease from 1,638 to 1,636.

Tates Creek Association—Twenty of the twenty-two churches had 771 awards, six schools were Standard and the enrollment decreased from 3,863 to 3,297.

Ten Mile Association—All thirteen churches and one mission school had 1,910 awards. Eleven schools attained the Standard with seven of them already applying for this year. The increase in enrollment was good, going from 1,553 to 1,692.

Three Forks Association—Twenty-six churches and Mission Schools had 827 awards. Four schools were Standard and the enrollment decreased from 3,897 to 3,712. If all Mission Schools had been listed these figures would likely show an increase.

Union Association—Fourteen of the eighteen churches had 386 awards, two Schools were Standard and the enrollment increased from 1,766 to 1,848.

Upper Cumberland Association—With twenty-one churches listed we have 1,322 training awards listed from twenty-three. In the mining section some churches disbanded after the camps closed down and the people moved away. The enrollment increased from 4,504 to 4,939. Six schools were Standard.

Warren Association—Twenty-two of twenty-eight churches had 1,039 awards and four schools were Standard. The enrollment increased from 3,052 to 3,653.

Wayne Association—Two of the twenty churches had 101 awards. There

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were no Standard schools. The enrollment decreased from 1,628 to 1,588.

West Kentucky Association—Seven of the thirty-five churches had 508 awards and three schools were Standard. The enrollment increased from 3,480 to 3,512.

West Union Association—Twenty-six of the thirty-five churches had 1,224 awards and five schools were Standard. The enrollment increased from 5,050 to 5,471.

White's Run Association—All twelve of the churches had 322 awards, three schools were Standard and the enrollment report is not available. Four years ago it was 1,477.

Conclusion—In giving the figures for the association it is possible that some errors crept in. If so please call our attention to this and we shall be glad to make correction. We would like for the workers in the churches to study the record of their Associations with the view of planning to accomplish more. Some Associations had very fine gains while others—well let the figures speak for themselves. Anyway, let us, Kentucky Baptists, "GO FORWARD" in the name of Christ under the leadership of the Holy Spirit.

SUNDAY SCHOOL ATTENDANCE

July 26, 1936

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

Louisville, Walnut St.	969
Newport, First	805
Owensboro, First	774
Louisville, Ninth and O	579
Mayfield, First	555
Frankfort, First	541
Owensboro, Third	488
Lexington, Porter Memorial	483
Louisville, 23rd & Bdwy.	479
Paducah, Immanuel	476
Louisville, West Broadway	476
Danville, Lexington Avenue	466

(Please turn to Page 23.)

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THE FIRESIDE

ONE OF THE LEAST

Imogene Brown was working madly to get her weekly cleaning done before time to get dinner. She simply must get time to keep her appointment for a marcel too, she reflected as she pushed her flying brown locks out of her eyes.

Uncle Ellery, like most wealthy men, was said to be eccentric, but probably he would be impressed by neat appearances. According to his letter this was the day he would be in Centerville to visit his three nieces whom he had never seen. Her sister Grace, whose husband was one of the wealthiest men in town, could give ample time to her toilet, and Gladys, the buyer for Seabright's Art Store, was always harmoniously turned out.

Imogene simply must compete in spite of the depression! My how she hated that word!

Ding-dong! What! The door bell again? It was the fifth time within the hour. Imogene looked despairingly at the clock. If she only dared leave it unanswered. But you never know who may be on the outside of a door.

It might be Uncle Ellery. But it wasn't. Just another old man. He insisted on showing her all the window cleaners he had in stock. And Imogene true to form listened as if she had oodles of time, ended by buying a cleaner with the last quarter she had in the house, and sent the old man on his way with his blessing ringing in her ears.

"I should not have spent my last quarter," she mused. "I didn't need the window cleaner, and I had meant to buy strawberries for dinner with the money. But somehow I just couldn't resist him."

Imogene would rather go without a new hat—and often did—than turn away some poor old man selling furniture polish, or the old lady who begs her to buy holders, paper flowers, and what not. Her vast collection of dusters, holders, and other things, bore mute evidence of her sympathetic heart.

As she turned to go into the house Grace and Gladys drove by in Grace's deluxe sedan. "Cheerio, Sis! Running true to form aren't you? You should have seen us get rid of that old tramp. He has already called on us today."

Imogene was humiliated. She wished that they had not spoken so loudly. She seemed to be such a nice old man. She looked after her sisters as they passed on down the street, seemingly out for an afternoon of pleasure, and for a moment felt a wave of self-pity. But it was only for a moment. Then with a gay little laugh she hastened back to

her work in the kitchen. "I wouldn't exchange places with either of them. I am so happy here with Joel, even if we do have to bend nickels to get along."

Now for dinner. My how the time flew! She wouldn't have time to get a marcel now, but she could set a wave with her combs and that would do quite as well. But she did hate not to have strawberries for dinner. Joel would expect them, but she had given her last quarter to the old gentleman for a window cleaner, and now they would have to eat rhubarb sauce instead.

Dinner was ready. Brown steak and gravy, mashed potatoes, sliced tomatoes, hot biscuits and coffee, all piping hot, and Joel there ready to eat it. But Uncle Ellery had not come. They ate and still he was not there. They sat at the table long after the meal, as was their usual custom, and leisurely drank their coffee.

"Honey, you remember the new guy at the office I was telling you about last week? Well he got smart with the editor today and tried to convince him that he was not giving his readers what they want in the way of editorials, and the editor convinced him that the paper could get along nicely without him."

"He did," absently replied Imogene. "Yeah! Imagine a guy working on a newspaper a month and thinking he knows more about the business than the man who has been running it for twenty years." Joel laughed heartily remembering the look of consternation on the face of the new guy when he was given his walking papers.

Imogene did not reply but continued to gaze moodily out of the window.

"Guess he will have a hard time convincing the next editor of his capability without even a recommendation."

"I suppose so."

Joel awed by her apparent lack of interest leaned his cane bottom chair against the wall, filled his pipe and picked up the evening paper.

Imogene arose and began to gather the dishes slowly one by one.

"Anything wrong, honey?" he asked solicitously.

"Yes, Joel. I am worried about Uncle Ellery. He is old and I am afraid that he has met with an accident."

Thinking to cheer her up he jumped from his chair, grabbed the dishcloth and began to scrub the table vigorously. The new window cleaner fell into the pan of hot-sudsy water.

Hastily she retrieved it and in squeezing out the water felt a paper inside. Curious she ripped the cloth and was startled to see her own name in ink on the paper.

Feverishly she unfolded it and read, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." And it was signed, "With best wishes from Uncle Ellery to my darling neice." Attached to this was a check for one hundred thousand dollars.

EULAH WELLS HARLAN,
Barlow, Ky.

HOW THEY TOLD TIME WHEN THERE WERE NO CLOCKS

There is scarcely a home in our land that has not a clock or watch in it. Think of the confusion there would be at the stores, banks, schools and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets, just as the birds do, and as far as the noon hour goes, our stomachs would tell us that.

There was a time when there were no clocks such as we have. Jesus didn't have any in His home in Nazareth. The method of computing time in His day was by means of a sundial. Perhaps you have seen one, a flat, round slab with an upright rod in the center. When the sun shines, the rod casts a shadow on a number on the slab. As the earth keeps turning, the shadow moves on indicating the hour. But when the sun didn't shine how could the children of that day know when to come home from fields? How could one tell when it was five minutes of two or eighteen minutes after the hour??

The American Indians, who used to own our country, reckoned time by the moon. When they had been away from a certain place for several months, they would say, "Many moons have passed since I was there."

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other. He visited each camp and gave each chief a bundle of sticks. "Throw one away every day," he said, "and

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when you have one left, meet me at my village and we will begin to fight." Sometimes they counted with "wampum," or beads made from shells.

King Alfred invented a different method. He lit a large candle which was marked with rings. As the candle burned from ring to ring, he noted the passing of the hours.

Then there was the water glass arrangement so that water trickled from one vessel to another. Some were made to represent children crying with water dripping from their eyes like tears. When the water stopped flowing, the measured time was up.

Our ancestors used hour glasses. There were two globes connected by a narrow tube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one an hour had passed.

These various ways were neither practical nor accurate, and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B. C., and the Germans in the eleventh century. The oldest clock of which we have complete description was set up in the tower of Charles the Fifth of France in 1379 by a German named Charles DeVick. Upon his principles most of our modern timepieces are constructed.

—Christian Sun.

PLEASED PATRON WRITES ABOUT BETHEL WOMAN'S COLLEGE

Mr. Cox joins me in appreciation of the fine interest taken by Dr. J. W. Gaines in our daughter during the two years she was in Bethel Woman's College at Hopkinsville. We are happy to have her graduate from this wonderful school, and know she will have no trouble in continuing her higher education. We feel the two years spent at Bethel will enable her to start off in college without difficulty.

We appreciated the religious atmosphere at Bethel. Our daughter came back to us with increased interest in her religion, and is anxious to take her place in our church work. Really, we feel she is a more consecrated girl than when she entered Bethel. Her participation in the religious activities of the school made her a better Christian. Certainly her faith has not been shaken in the old-time Bible doctrines she has been taught all her life.

We are glad she went through Bethel Woman's College instead of one of the larger schools we were considering. We feel she received more attention in every way, and was able to take her place among the other girls without any difficulty.

Our next daughter, Betty Joe, will be sent to Dr. and Mrs. Gaines in two years. Really, she wants to come now. The next one, Janet Rae, will come later on.

We do not hesitate to recommend Bethel as being safe and sound in every way. I am sure other parents will be pleased as we are to have a daughter graduate from Bethel Woman's College.

R. J. COX, President,

R. J. Cox Monument Co.,
45 Signal Hill Place,
East St. Louis, Ill.

—c—

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Alton B. Pierce, West Laurel, Laurel, Miss. Accepted.

C. H. Erwin, Great Crossings, Ky. Accepted.

C. A. Todd, First, New Braunfels, Tex. Accepted.

Paul Fang, Chinese Church, San Antonio, Tex. Accepted.

Paul Fox, Utica, Ind. Accepted.

W. W. Ayers, Calvary, New York, N. Y. Accepted.

Carey E. Cox, Sligo, Ky. Accepted.

W. C. Howard, Water Valley, Miss.

Lowrey Compere, Franklinton, La. Accepted.

Robert Platt, Helena, Mo. Accepted.

C. E. Wilsh, Worland, Mo. Accepted.

J. C. Traweek, Devol, Okla. Accepted.

Clyde Childers, Westbrook, Tex. Accepted.

W. L. Leach, Trumann, Ark. Accepted.

H. E. Morris, Calvary, Glendale, Ariz.

Ed. G. Butler, First, Fundomtor, Phoenix, Ariz.

Resigned

Ed. G. Butler, Calvary, Glendale, Ariz.

Carey E. Cox, Brooksville, Miss.

G. M. Ford, Konowa, Okla.

L. A. Materne, Tallulah, La.

A. L. Carnett, Winter Garden, La.

Lowrey Compere, Ellisville, Miss.

Carl McClendon, Springdale, Ark.

M. R. Fletcher, Oakdale, Mobile, Ala.

Fritz E. Goodbar, Lonoke, Ark.

Ordained

Hogan Hunter, Jr., Coushatta, La.

Sidney Quong, Free Mason Street, Norfolk, Va.

Raymond Scoggins, Alexander City, Ala.

Louis Walker, Mobile, Ala.

Died

A. M. Bennett, Tampa, Fla.

J. M. Doshier, Seagraves, Tex.

Clifton M. Rock, Phoenix, Ariz.

—o—

E. F. ESTES AT SECOND CHURCH OF BOWLING GREEN

Fitting in with the plan of the State Mission Board, I went to the Second Baptist Church of Bowling Green, Ky., where Brother C. L. Hardcastle is pastor, beginning Monday night, July 13, having services twice each day through July 23.

This church is situated in a thickly populated section of Bowling Green, but

off from the rest of the city by a railroad and stock yards. That section has a population of about 3,000. This is the only non-Catholic church in the whole section. Crowds were fine, to start with, and grew night by night. Brother E. C. Sisk was with us and helped us in our visiting. Brother Ben F. Mitchell came in for the week and led the singing. Mr. F. C. Hardcastle, father of the pastor, who is also himself a preacher, was with us and helped with the music, and gave of his time in visiting and other personal work. There were something over thirty professions of faith, and five or six by letter.

This is one of the fine opportunities in Kentucky to build a great Baptist Church.

The members of the West Broadway Church of Louisville were enthusiastic about it to the point of making a special offering for the pastor and his wife, who are planning to go on to school, better to prepare themselves for the work in the ministry.

Taking it all in all this was a great privilege for me to be with Brother C. L. Hardcastle and his people. Everything for my comfort and convenience was arranged. Am truly grateful for the fine hospitality and co-operation of the people.

E. F. ESTES,

West Broadway Church,
Louisville, Ky.

Fellowship Tidings

Pastor A. O. Linger, of Beechland Church, near Louisville, Ky., has now become pastor at Elkins, W. Va.

Pastor Foster E. Howard, until recently at Guthrie, Ky., is now pastor of the First Church of Shinnston, W. Va.

Pastor O. J. Chastain, of the Van Buren Church, in Arkansas, underwent a major operation for appendicitis at a hospital in Ft. Smith last week.

Pastor C. Vernon Cochran, who recently resigned at Madison, W. Va., has accepted a call to become the pastor at the First Church of Philippi, W. Va.

Henry Rushing, pastor at Olive Springs, Miss., has assumed the additional charge of the church at Collierville, Tenn., and expects to move to the latter field.

Dr. F. Scott McBride has resigned as General Superintendent of the Anti-Saloon League of America, and will become State Superintendent of the Pennsylvania Anti-Saloon League.

Dr. E. F. Estes, pastor of the West Broadway Church, Louisville, left with his wife and two boys on Tuesday to motor to Washington, New York, Bos-

FOR SALE OR RENT—Estey organ, two manuals, pedal board and good motor. Suitable for small church, college, undertaker's parlor.

Write XYZ, care Western Recorder.

ton, Nova Scotia, Canada, coming back by Winona Lake for the Bible Conference. Brother Malcom Knight will have charge of services at West Broadway during the pastor's absence.

Pastor A. C. Chism of the Benton Boulevard Baptist Church in Kansas City, Mo., is visiting with his wife's folks in Battletown, Ky. He has already been here two weeks, and will remain two weeks more, through the middle of August.

During the absence of Dr. Hansford D. Johnson from the Broadway Church, Louisville, while on his vacation in Ridgecrest, his pulpit will be supplied by Mr. George R. Gordh, of St. Paul, Minn., who graduated from the Seminary last year.

Rev. A. D. Odom, pastor of the Mays Lick Baptist Church, Mrs. Odom and their daughter, Jane, left last Monday for a brief vacation in Georgia and Florida. Pastor Odom will supply the pulpit at the First Baptist Church of Fort Pierce, Fla., on August 9 and 16, in the absence of the pastor, Rev. George H. Moore.

The congregation of the Baptist Tabernacle, Louisville, recently recognized the seventeenth anniversary of Pastor A. K. Wright, with many tangible tokens of appreciation. The Tabernacle building is undergoing much needed repairs, both interior and exterior, having been painted and decorated. Rev. S. F. Dowis will assist Dr. Wright in revival services beginning October 12. Dr. Wright and his family will spend the first week in August in Washington City with friends and relatives. The Tabernacle pulpit will be supplied in his absence by Brethren C. F. Barry and A. M. Vollmer.

Pastor Fred T. Moffatt, of Lake Charles, La., and formerly of Jellico, Tenn.-Ky., and Horse Cave, Ky., will preach in Chicago on Sunday, August 9. From there he will go to the Bible Conference at Lake Harbor, Muskegon, Mich., where he will speak daily through the week beginning August 10, and three times on Sunday. Following that he will supply the Walnut Street Church in Louisville, Ky., on August 23. Following that he is planning to spend several days with friends of his former pastorate at Jellico, Tenn. Dr. and Mrs. Moffatt and the three boys will make their trip by automobile.

After services at Walnut Street Church on Sunday night, August 2, Pastor Finley F. Gibson, and Mrs. Gibson left by train for Colorado Springs, Colo. Colorado Springs, about seventy-five miles South of Denver, lies where the red plains give place to the majestic heights of the Rockies, just at the foot of the mountains. It is perhaps about 7,000 feet in elevation. For a number of years Dr. and Mrs. Gibson have made this their vacation spot, and one wonders if a more attractive place, more ex-

hilarating summer climate could be found. Dr. Gibson will be absent from his pulpit during August and on the first Sunday in September.

Dr. J. B. Cranfill, of Dallas Texas, is resting for six weeks at Villa Riviera Hotel, Long Beach, Calif., reveling in the breezes from the Pacific and their medicated air. He wrote there the reminiscence story to appear next week. We are glad to have this word from him in his letter of July 28: "I am gaining constantly in health, having walked a mile to church last Sunday without fatigue." Many will rejoice at this tid-ing of Dr. Cranfill's improvement.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
August		
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, 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.	
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	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	Lincoln County, Beech Grove.	
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.	

The "Good" Samaritan

The Southern Baptist Hospital is called upon to do much charity work. Yet the Denomination makes no provision for a charity fund.

What the Hospital gets from the Co-operative Program has never been sufficient to pay interest on the debt made when the Hospital was built.

We cannot escape the economic law of paying for what we consume. If we do free service for the poor, some one must pay the bills. Please bear this in mind when asking for free service.

Don't try to play the Good Samaritan unless you are willing to pay the Innkeeper.

Southern Baptist Hospital

NEW ORLEANS, LA.

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-Oct. 1	Lynn, Pikeview, Hart Co.
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.
7-8	Whites Run, Warsaw.
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

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G. A. FOCUS WEEK AUGUST 9-15

To our G. A's:

"Here's a song in your honor
You deserve it, G. A's.
It's short, but your fame will preserve
it, G. A's.
Just a jingle, let it tingle with praise,
G. A's,
As to you our voices we raise G. A's!"

Indeed the 90,000 girls in the 7,417 G. A's in our South do deserve all the praise and attention we can give them during their Focus Week. Read in August "World Comrades," pages 8-10 the very fine ways Miss Juliette Mather suggests that we focus on G. A's. And, speaking of the August "World Comrades," aren't we proud of the lovely cover and Bardstown G. A.? Read Miss Marie Saddler's article, telling what G. A. work means to her as a counselor and also what some of our Kentucky counselors feel it means to them if you want some interesting and encouraging reading.

J. P. J.

What My Work on the Forward Steps is Meaning To Me

It is impossible to express what the work on the Forward Steps is meaning to me. They have caused added interest in the missionaries, the Bible, the work of Southern Baptists and in the Mission books. They have taught me that one can accomplish great things if one tries. My work has made me look forward to the time when I can learn and do more for Christ. I am very thankful for the Forward Steps.

Frances Cavanaugh,

Paris, Ky.

What G. A. Work Means To A Counselor

G. A's are Garden plots where girls are meant to grow in spiritual beauty, but counselors, through their position as gardeners grow, too. I dare say gardeners who work constantly with lovely flowers find their souls expanding, their lives being uplifted. Even so, counselor-gardeners as they cultivate the beautiful flowers of Prayer, Bible and Mission Study, Personal Service and Stewardship in G. A. Gardens, find the fragrance of these blossoms stealing into their souls and permeating their entire lives. Long ago there was once a garden planted eastward in Eden and we are told that God walked in that garden. Can we doubt that He walks in G. A. gardens, too? Counselors as well as girls may have the glorious experience of meeting Him there; and more and more Counselor-Gardeners may draw their inspiration from that One who is Himself called the Lily of the Valley and the Rose of Sharon.

Alene Crutcher,

Louisville, Ky.

I have been counselor for many years of different groups of girls in their Girls' Auxiliary work and I feel it is a privilege and inspiration to work with them. Girls of today, when interested in religious work, are very earnest and anxious to be used in the Master's work. There is no phase of W. M. U. work that challenges one so much as being the leader of a group of young people.

Mrs. Church Ford,

Georgetown, Ky.

The enthusiastic zeal of girls in G. A. has given me inspiration. I have never heard any group pray with more intelligence and faith. These traits, combined with their wonderful memories and suggestions, have awed me for their great responsibility.

Mrs. L. C. Kelly,

Pineville, Ky.

G. A. means much to me as a counselor. Perhaps it may be from a selfish viewpoint, nevertheless I find in being a counselor I increase my missionary knowledge as I prepare my programs. I find my prayer life strengthened as I pray with and for my girls and world-wide Missions. Stewardship becomes a vital part of my life as I try to teach it and live it and through personal service my life is sweetened as I think and do for others. My greatest joy in being a counselor is the assurance that I am doing the best I can to carry out Christ's Great Commission and that through my humble efforts I am trying to implant the ideals set forth by Him in the lives of the young people whom I am leading.

Mrs. J. B. Scrivner,

Ashland, Ky.

It means depending entirely upon God to supply the wisdom necessary for this great task (James 1:5) for surely no one realizes more than a G. A. Counselor that "Without me ye can do nothing." It means striving daily for a "Closer walk with God" and complete surrender to Him, because we counselors cannot lead our girls closer to Him than we are willing to walk ourselves. It means the joy and privilege, many times, of leading these girls to Christ and of training them as young Christians to "do always those things that please Him" (John 8:29). Then who would exchange that joy of having her girls say, "You have been a blessing to me" for all of the money in the world? As a G. A. counselor I have learned to overcome the habit of being discouraged, and have promised God to regard the seeming discouragements (which are many) as His tests to strengthen my faith in Him,—to do my best, under the Holy Spirit's leadership,

and leave results with Him. The solemn realization that these young lives are watching my life makes me willing to give up any questionable pleasure or practice that might cripple my influence or shake their faith in me and in my Master. It means trying my best to "Lift high the torch"—for "Some day one will say: 'I watched my counselor carry it this way'."

Lucille Brown,

Waddy, Ky.

As counselor of a Junior G. A., I consider it a very great privilege and opportunity to try to lead my girls to a saving knowledge of Christ. In all of our programs the Way of Life is in some way brought out and made clear to them. I have some members who are already Christians and it is a pleasure to guide, as best I can, their Christian activities in a way that will develop them and be pleasing to the Lord.

Mrs. James L. Robinson,

Campbellsville, Ky.

Is It Better To Be A G. A. or G. A. Leader?

I just don't know which has brought the greater joy to my heart, being a G. A. or a G. A. leader. When I was a G. A., we used to learn about our consecrated State and Southwide leaders: Miss Jones, Miss Mallory, Miss Bourne and others. Then, at the House Party each year, we actually saw these wonderful people. They were real! Oh, what a thrill! Now when I meet my G. A. girls and look into their happy faces and try to make them understand the great joy of service,—oh, joy of joys!

Rebecca Henson,

LaCenter, Ky.

A G. A.'s Appreciation of World Comrades

World Comrades certainly lives true to its name. It is a comrade to boys and girls everywhere. In reading its pages we come to know about boys and girls all over the world. We learn of their superstitions, their unhappiness and the sin in which they live. We learn more of our Missionaries and of the work they are doing among these boys and girls. It makes us want to be more earnest in our prayers and gifts.

World Comrades has wonderful program suggestions. From these, programs can be easily arranged and are always interesting. From the front cover to the back, where we find our Calendar of Prayer, World Comrades is filled with interesting stories and material. Our G. A. could not do without World Comrades.

Anne Rhoads Hatter, a G. A.,
Franklin, Ky.

BIBLE DISTRIBUTION ON THE INCREASE IN CHINA

Over 2,000,000 copies of the Scriptures were circulated in China during 1935 by the American Bible Society according to a report received from the China agency of the Society. For the fifth year in succession more complete Bibles were put in circulation in China last year by the three Societies at work there than in any earlier year. The total number issued was 83,389.

Another thousand Bibles were sent to the Chinese in the Philippine Islands and similar quantities of Chinese Scriptures to other parts of the world.

Marked Change in Chinese Language. That a marked change is taking place in the Chinese language is seen in the fact that the Kuoyu, the official spoken language of China, has almost entirely supplanted the use of the Wenli, the scholars' written dialect. The sale of English Bibles and Testaments in China now far surpass that of Wenli, and the number of Wenli Bibles and Testaments bought for use in China is now considerably lower than that for sale in the United States.

That there is a constant demand for the Scriptures in the phonetic character, a recent development to combat illiteracy by substituting a phonetic system for the thousands of Chinese characters, is indicated by the steady output of newly published books of the Old Testament in this form. The phonetic New Testament has been in use for some years.

Colporteurs are Trained. The colporteurs, or Bible workers of the China agency, are numbered by the scores. Last July in Wuchang a colporteurs' training conference was held which brought together seventy-five of these distributors from five provinces for an intensive course in the art and technique of selling Scriptures. The work done by these men is often in places of grave danger and the hardships endured are frequently severe.

Union Bible Work in China. Nine or ten local Bible Society groups have now been formed in as many of the leading cities of China to bring together the Christians of all denominations for the promotion of the distribution and study of the Bible. The South China Bible Society contributed \$600 to the world-wide work of Scripture distribution. These several organizations recently sent their delegates to Shanghai for a conference with the Advisory Council and the secretaries of the Bible Societies to consider what practical steps could be taken for unification of all Bible Society work in China. The British and Foreign Society and the American Society have already united their work in South, Central and West China and are now issuing most of their Scriptures with a common title page.

More Than A Century. The American Bible Society has been working in

China for more than a century. Its headquarters are in Shanghai, and a modern, well-equipped Bible House is also owned by the Society in Peiping. The present secretary is the Rev. Carleton Lacy, D.D. who has been with the Society for fifteen years. The small staff of American missionaries has been greatly strengthened in recent years by the addition of several Chinese secretaries.

A GREAT MEETING AT GATLIFF, KENTUCKY

The writer has just commenced his work as pastor of the Gatliff Church. Our work is starting off in a fine way, we have just closed a three weeks' revival and this was a revival that really revived. There had been no pastor at Gatliff for several months, and the spiritual life of the church was at a very low ebb.

But the people wanted a revival, and for three weeks we labored and prayed together and the results were: thirty came into the fellowship of the church, seven by baptism, some by letter and some by restoration.

The spiritual atmosphere was deepened in the entire community. We are thanking God for answered prayer, and for the felt presence of His Spirit in this meeting.

Gatliff Church has taken on new life, and we are anticipating greater things for our church in the near future. We have a fine army of faithful, loyal, praying Christians in Gatliff. I have never worked with a more devoted people than those of Gatliff Church.

G. S. GIBSON,

Gatliff, Ky.

Rev. J. E. Rains, of Fifth Street Church, Mo., has accepted the pastorate of the Bethany Baptist Church, Kansas, City, Mo., and moved on the field on August 1. His new address will be 425 N. Belmont Blvd., Kansas City, Mo.

Rev. Ira E. L. Andrews, formerly for many years pastor at Wheatley, Ky., and in North Carolina, is now living with his sister-in-law at Carrollton, Ky., and is practically an invalid. Many ministers in Kentucky know him. We

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suggest that this dear man of God would highly appreciate visits from his old friends, and would gladly be remembered by them in letters and in their prayers.

Pastor E. C. Stevens, of the Clifton Church, Louisville, is preaching for Pastor W. H. Stezer, Lancaster, Ky., at the Forks of Dix River Church during August 3-14; and he will be with Pastor H. C. Adkins, of Franklin, at the Sulphur Springs Church, near Franklin, during August 17-28.

Rev. J. W. Hickerson is in the Methodist Hospital at Ft. Worth, Texas, recovering nicely from an appendicitis operation. His work in Mission, Texas, will be taken care of part of the time by his deacons. On the fourth Sunday in July, four of his young deacons took care of his pulpit, following the example of Stephen and Phillip in preaching.

The KENTUCKY HOTEL

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"YOUR HOME IN LOUISVILLE"

News and Truths About Our Home Mission Work

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

Starving In China

We are living in a distraught, harassed, burdened, dangerous world. An Associated Press dispatch from Honan Province, China, tells us that, "patience born of centuries of starvation and suffering, millions of Chinese peasants calmly are awaiting death because of lack of food; having stripped bark from the trees for food the hunger-craved natives are now devouring cats, dogs, rats and even worms as Honan Province is undergoing one of the worst famines in its history." In the same paper there are press dispatches telling about the march of armies and the conflict of forces in Northern China. Missionaries have been forced to move out of the Province as the threat of armed forces endanger their lives.

When will the world wake up? When will it come to its senses? A thousand missionaries bearing the Word of God and preaching the principles of the Gospel of Christ, fore-runners of new methods in transportation and a new order in economic and social life, would do what armed forces can never do; they will redeem North China from the menace of famine and make it to blossom with the peace and happiness of social, economic, moral and spiritual security.

Dr. Lawrence Dedicates New Church In Cuba

"I found the Cuban brethren very enthusiastic," said Dr. J. B. Lawrence, following a week's visit to the island during which time he visited the mission fields and dedicated a new church. "The work is very satisfactory in every way and the outlook is hopeful. Pastors are baptizing converts all the time. Large congregations attended services at every place, even on week nights."

Dr. Lawrence went to Cuba to preach the sermon dedicating the new church building at Cienfuegos built by money designated from the Bottoms Trust Fund, and to visit other mission fields in Cuba with Dr. M. N. McCall, superintendent of our work there.

The house was packed and people were turned away at the dedicatory service Wednesday night, July 15, at Cienfuegos. Dr. A. T. Bequer, pastor of the church for many years and missionary of the Home Mission Board since 1910, opened the service in the beautiful new building with a brief history of the church.

Brief talks were made by the pastor of the Methodist church and by Dr. McCall. Dr. Lawrence's sermon was on "The Church and Why We Should Support It." His message was interpreted by Dr. McCall, who also offered the dedicatory prayer.

The new house of worship, erected in

Joe Burton, Publicity Sec'y.

this city of 60,000 from specially designated money from the Bottoms Trust Fund at a cost of \$10,000, is of concrete, brick and tile construction. The floor and ceiling are of tile.

Pews, the pulpit and all interior wood work are of beautiful solid mahogany. Nothing has been used in the construction of this temple dedicated to the worship of God which can be destroyed by the wood-eating vermin of the tropics.

Before going to Cienfuegos, Dr. Lawrence spoke twice, Saturday, July 11, to a workers conference of the Baptists of Havana province. The morning session was attended by about 150 interested laymen, women and preachers of the province, while the Saturday night congregation filled the large auditorium of the Baptist Temple.

On Sunday Dr. Lawrence spoke twice again at the Temple, in the morning to the English-speaking church, and at night through an interpreter to the Spanish-speaking members. Other churches where the mission secretary spoke were Regla, Cardenas, Sancti Spiritus and Santa Clara.

At Santa Clara, a city of 95,000, is one of the Home Mission Board's best and most beautiful church buildings. The building, erected a number of years ago, is valued at \$25,000. The pastor, Rev. Moises A. Gonzales, is one of the strongest preachers among Cuban Baptists.

The property at Cardenas, including church building and pastor's home is also worth \$25,000. At Sancti Spiritus and Placetas lots have been purchased, plans drawn, and work will begin on the construction of new buildings about the first of September.

The total being spent by the Home Mission Board for buildings and improvements of property in Cuba is \$50,000. This amount represents income from the Bottoms Trust Fund last year, all of which, on approval of Mrs. Ida M. Bottoms, donor of the fund, has been appropriated for church buildings in Cuba.

On his week's trip, Dr. Lawrence traveled six hundred miles in Cuba. He went as far as Sancti Spiritus, 250 miles east of Havana, and within fifty miles of Trinidad, the last mission east of the Cuban capital.

Mexicans Hold Twenty-fifth Anniversary Meeting

L. Ortiz, Missionary, Uvalde, Texas

"Bodas de Plata" or "Silver Jubilee" was the name given to the special program that the Mexican Baptist Convention of Texas had with the First Mexican Baptist Church at San Antonio in June. More than 400 people were present, 130 delegates came from sixty churches, and more than seventy churches were not represented. They

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

report 700 baptisms and thousands of conversions. There were visitors from Cuba, Panama and Mexico.

The roll was called of preachers that took part in the first meeting in 1910 and only three answered: Rev. Daniel Sierra Barocio, President of the "Convencion Nacional de Mexico," Rev. Santos P. Mireles of Fort Worth, and L. Ortiz, missionary of the Home Mission Board, of Uvalde. Dr. C. D. Daniel, another preacher still living, notified the body that on account of his poor health he was unable to attend this meeting.

I wish to say a word to the Baptists of the Southland as an act of justice: Dr. C. D. Daniel was the soul of the movement of this Mexican organization. For ten years he fostered the idea, and after a long wait he was successful May 25, 1910, at San Antonio. He wrote us a large document of remembrance and eternal love to the Mexican people. This gentleman, I am sure, has built a monument on the heart of every Mexican Baptist of Texas.

I (L. Ortiz) presented to the Convention a booklet of "Primera Convencion Baptista Mexicana de Texas, Organizada en San Antonio, May 25 de 1910." This booklet was written in Spanish after one full year of investigation of valuable old documents. Anyone who reads Spanish and wishes a copy may write to L. Ortiz, P. O. Box 12, Uvalde, Texas.

Among our visitors was Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board. This Christian gentleman made the final talk to the Convention. He was well comprehended and he has the confidence and support from every one of the workers in the plan of work of our Home Mission Board among the Mexican population.

The most impressive part of the Convention was when Rev. Paul C. Bell of Bastrop presented his report on the Mexican Bible Institute, a Home Mission Board School. This faithful servant of the Lord through fourteen years has labored to build this institution, not only on spiritual life, but on the material. He and his beloved wife and students worked with their own

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hands to construct the building. Now the property is worth \$50,000. He called to the platform twelve young men and women of the institution, most of whom are in charge of churches and missions. The Convention accepted his report and voted \$200 annually for the support of the institution and recommended to the church to send young men there that wish to prepare for the ministry.

We were very sorry because of the absence of Dr. J. W. Beagle, field secretary of the Home Mission Board. This beloved brother has a place that no one else could fill. He is a Mexican among us and we pray to our God that he may be in good health.

Brethren C. L. Neal and C. W. Branch, Monterey, Mexico; J. H. Benson, San Antonio; Dr. Frank Marres, Prof. Alfredo Lerin, Ernesto Barocio, Rev. E. J. Gregory, superintendent of State Mexican Missions in Texas, and Miss Mildred Matthews, missionary in Cuba, were with us.

The new officers for the next year are: Rev. Donato Ruiz, San Angelo, president; Rev. Alfredo Cavazos, San Antonio, vice president; L. Ortiz, Uvalde, and Rev. Carlos Hernandez Rios, Sonora, secretaries; Rev. Ignacio Gonzalez, Austin, statistical secretary; Rev. J. A. Lopez, Pearsall, treasurer.

SNYDER AT PARKSVILLE

For the past two weeks we have been having a glorious revival meeting at the Parksville Baptist Church. The pastor was ably assisted by Doctor L. B. Snyder, the pastor at Houstonville and Junction City. Brother Snyder is indeed a man called of God and full of the Holy Spirit, faith, wisdom and power. As a result of the meeting, the church was greatly strengthened. There were thirty-three additions—twenty-three upon profession of their faith in Christ as their personal Saviour and ten by letter or statement—and quite a number of the members re-dedicated their lives to the service of their Master. Both the pastor and the members are indeed thankful for the work of grace during the meeting and sincerely pray that the church will continue to grow in influence and power for the Lord.

T. E. COCHRAN, Pastor,
Danville, Ky.

Dr. E. L. Atwood, President of Tennessee College for Women, Murfreesboro, Tenn., has been critically ill at St. Thomas Hospital in Nashville.

Secretary John D. Freeman, of the Tennessee Baptist State Board of Missions, lost by death an uncle of his, W. A. Freeman, of Shreveport, La., on July 14. He was formerly an evangelist in Arkansas, and pastor at Texarkana, Texas, and Chickasha, Okla., Highland Church, Shreveport, La., Vivian and Meridian, La.

September, Again!

READ WHAT THEY SAY:

"It will be a pleasure to teach Dr. Burroughs' Book on Stewardship before we make our Every-Member Canvass this fall, as per the suggestion by you and Secretary Gardiner. As I see it the greatest need confronting Christendom is the practical acknowledgment of the Lordship of Jesus. In the final analysis that is what Stewardship is. He who will not admit the Lordship of Jesus will not submit to the leadership of the Holy Spirit and is therefore unteachable in spiritual things. Tithing is the practical way of admitting the ownership of God. In God's ownership and Christ's Lordship is wrapt up the weal of God's people, and the speedy spreading of the Gospel story to the ends of the earth."

Pineville

L. C. KELLY

"Your suggestion for putting on the Every-Member Canvass should meet the approval of every pastor in Kentucky." The Grace of Giving," by P. E. Burroughs, will stir any church to greater activity and will develop more real stewards than any book published by Southern Baptists."

Ashland

W. K. WOOD

"Someone has said very forcefully, and it has been often repeated, that 'A man's judgment is no better than his information.' Your suggested plan of preparation for the Every-Member Canvass this fall carries with it the much needed information.

Since it is required of a Christian steward that he prove himself faithful, the very willingness on the part of our members to lend themselves to the study of Dr. Burroughs' book, 'The Grace of Giving,' will pave the way for larger things.

I am sure I can speak for a large group in the membership of the Third Baptist Church that will gladly join with other similar groups in the study of this book."

Owensboro

ALONZO F. CAGLE

"Certainly there is need for some clear and emphatic Bible teaching on the matter of the Christian's financial responsibility to the Kingdom of God. The plan, therefore, that is being suggested of inviting all Baptist pastors to teach 'The Grace of Giving,' by Dr. P. E. Burroughs, before the church conducts its Every-Member Canvass, strikes me as an excellent one. To such a plan I pledge my hearty co-operation and urge that our Kentucky brethren do likewise."

Paris

A. WARREN HYUCK

"It is certain that we cannot view with complacency the fact that less than one-third of our people have any part whatsoever in the financial support of our denominational program. True, it is indicated that many of our unenlisted members have no experience of saving grace, and from these no substantial support could be expected. But one feels that there are still numbers among our people who are waiting to be enlisted in the matter of giving, and the Sunday School Board has made a most substantial contribution toward this end in the publication of Dr. Burroughs' book. I shall be happy to join you in your suggested program by teaching the book to our people."

Richmond

C. L. BRELAND

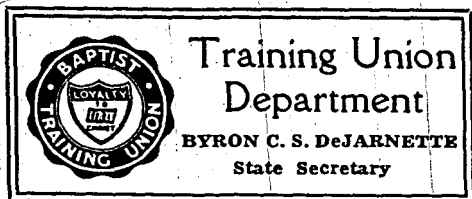
"The suggestion, offered by Secretaries Thompson and Gardiner, that pastors of Kentucky teach their people, 'The Grace of Giving' by Dr. P. E. Burroughs in preparation for this year's Every-Member Canvass, is a most practical one. It is challenging. The guiding thought of the author of the book will bring its usual blessing in a clear, forceful, scriptural and deeply spiritual presentation of Christian stewardship. The plan cannot fail to bring a blessing to our churches. One sees a renewed vision of responsibility to God in attending the needs of the fields at home and abroad, a re-consecration to the Lord, earnest prayer, an increase of the number of contributors on scriptural basis together with greater love for souls. May this timely suggestion result in a successful program participated in by all Kentucky pastors. We are planning to cooperate at Russellville."

Russellville

J. PENDLETON SCRUGGS

A real blessing is in store for the pastor who teaches and the church that studies, 'The Grace of Giving' during the month of September.

C. M. THOMPSON, General Secretary-Treasurer,
W. A. GARDINER, Secretary Sunday School Dept.



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

Never Too Late Until It Is Over

It is never too late until it is over. This, however, is no reason for procrastination. But if you did put off coming to Clear Creek you can, even now, get ready and come on. Although the Assembly started Monday night there is yet a week of fellowship, inspiration, and re-creation to be enjoyed. Come on! It's fine!

Training School in East Union Association

During the week from June 21-26, the East Union Association engaged in one of the most successful and largest training schools in the Baptist Training Union in its history. Out of twenty-seven churches eighteen had a training school. There were about eighty classes with an enrollment that almost reached 1,000.

The attendance was above all expectations from the very first night, when 728 were enrolled. It never dropped but reached the peak on Friday night with 929 attending. The average attendance for the week was 874. There were 657 awards given. Several were prevented from taking the examination who will take it later. The awards will probably reach 800. The First Church of Jellico led in attendance with an average for the week of 135. Gatliff was second with eighty-one. Wolf Creek, a church that has had a Training Union for only a few weeks, had a surprising attendance of about seventy-five. Every school had a good attendance.

The teaching was of the highest order. The teachers did excellent work in every school and it was through their interest and effort that the attendance kept growing as well as the interest. Byron C. S. DeJarnette, State Training Union Secretary, brought some of the finest young people of our state to teach. They were: Rev. Charles Knight, Harrodsburg; Charles Horner, Shelbyville; Gordon Edwards, Horse Cave; John Brown, Deatsville; Rev. Elmer Masden, Lebanon Junction; Rev. R. M. Gabbert, Lancaster; Mrs. Goldie Meddis, Louisville and Rev. George Tidwell, Louisville. Other teachers were provided from the churches in the association. We shall ever owe a debt of gratitude to this splendid group of young people for the work they did.

The Baptist Training Union has made great progress in this Association in the last five years. Five years ago the first simultaneous training school was conducted with only three churches co-operating and 236 awards were given. During this period other churches have

received the vision and more unions have been organized. The Association has reached almost every church with at least one union and most of them have the general organization. This year eighteen churches co-operated. The success of this work has been due in a large part to the hard work and patient effort of the Associational Director, Mr. J. A. Boles and a large group of workers who have given him splendid support. The success this year was due to the co-operation of the local pastors and directors. Never was a better spirit manifested. Loyalty and hard work were shown everywhere.

Probably the greatest feature of the whole week was the service on the closing night. The classes were held at an early hour and the young people from the entire Association assembled at the First Church of Jellico for the closing Service. There were over eleven hundred present for this great service. This crowd of eager youth filled every available space in the auditorium and many others were unable to get inside the building. The closing message was brought by Rev. O. B. Mylum of Perryville, Kentucky. It was inspiring and challenging and was appreciated by all who were present and will long be remembered as a challenge to the young people of that great audience.

The spirit of the school has not died but is proving of lasting benefit to every church that co-operated. There is a splendid spirit in the Association and the future holds a bright promise for East Union young people. It is challenging to see how many of these small country churches in this mountain association have large groups of young people studying and becoming intensely interested in carrying out the program of Christ.

One cannot help but feel that this school proves the fruitfulness of the plan now being effected by the Sunday School Board, emphasizing the value of the District Association as the basic unit of work. If a thousand young people can be reached in this mountain association with barriers and obstacles of many kinds, what can be done in Associations where these problems are not found?

W. F. KENDALL, Pastor,
First Baptist Church,
Jellico, Tenn.

Bethel, Russellville, First

On Sunday night, June 28 I had the pleasure of being with Pastor J. Pendleton Scruggs and his people of the First Church and of speaking at the evening hour. The local and associational work were presented. Three churches of the association were represented. Special music was rendered by the Junior choir.

Clear Creek Mountain Preachers' School

It is my honest conviction that no more profitable eight days have been mine to use than those at Clear Creek,



June 30-July 8, when I had the privilege of teaching the Training Union Manual to about fifty of the preachers in the Clear Creek Mountain Preachers' School. Many churches and associations, and even four states in addition to Kentucky were represented.

Liberty Association

It was my privilege to spend Saturday and Sunday, July 11 and 12 in Liberty Association speaking and holding conferences for the organization and promotion of local and associational work.

On Saturday morning the Executive Board of the Association met at Glasgow. On Saturday night there was a special conference for leaders of the Horse Cave Church, at Horse Cave. The pastor of the Horse Cave Church is Rev. W. E. Waterhouse. The Director is Mr. J. W. Murray and the Associate Director is Mrs. W. E. Waterhouse. The church has the Training Union with Junior, Intermediate, Senior, and Adult departments and also a Story Hour.

The associational rally was held at the Horse Cave Church on Sunday afternoon with a good attendance and several churches represented. The organization of the association was given serious consideration.

The morning and night services found me at the Glasgow Church. A special conference was held Sunday evening, with great interest shown in promotion of the work.

RECORD OF ATTENDANCE

July 26, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Grace	122	7	143
Owensboro, Third	104	3	158
Shively	101	11	57
Lexington, Porter Memo. 95	10	171	
Harrodsburg	91	20	124
Jellico, Tenn., First	86	6	101
Gatliff	75	3	122
Louisville, Bapt. Temple 74	15	138	
Danville, Lexington Ave. 74	6	198	
Newport, First	70
Louisville, 23rd & Bdwy. 67	9	103	
Madisonville, First	66	10	139
Carlisle	61	10	115
Lexington, Grace	40	5	105

J. O. Carter, Bugin, Ky., has been assisted recently in revival meetings by V. Floyd Starke, of Carthage, Tenn.

**ORGANIZED BAPTIST CHURCH,
CLOSPINT, KY.**

The writer had the privilege of serving as moderator-protem at the organization of the new Baptist Church, Clopslint, Kentucky.

This organization consisted of eleven charter members as the result of a meeting held by Rev. A. S. Marsee and Rev. Ora Angel.

Members of different churches present were: Mr. and Mrs. Hays Petrey, of Draper, Dalton Hill, of the East Union Association; Tinkey Lee, Bob Smith, Brother Finley, Rev. and Mrs. H. B. Veach and others represented the Highsplint Church; Rev. W. D. Bolton of the Harlan Church; Brother Finley of Ages; Rev. Ora Angel of Elcomb, Ky.; and others helped to make the attendance large at this organization.

Rev. W. D. Bolton delivered the charge to the new church with Rev. Ora Angel serving as clerk-protem. After the organization, the church elected Rev. A. S. Marsee as temporary pastor; Mrs. Ed. Ork as church clerk; Mrs. Creech as Sunday School Secretary; and Ed. Ork as Sunday School Superintendent.

This new church organization is the outgrowth of the interest and effective work of the Highsplint Church and expects great things of the Lord in this community.

There have been many things occurring in the Highsplint Baptist Church since the coming of the writer, some four months ago, as pastor. Some thirty-five members have been added to the church membership and the Sunday-school attendance has increased 100 percent. Before the coming of the writer, no mission program was carried on. Now a definite mission program is fostered with the church contributing each month to the Co-operative Program and having some fourteen members of the Hundred Thousand Club. Also the Western Recorder has been placed in the budget of the church.

The Highsplint Church has a well-organized and well-rounded W. M. U. which maintains a splendid Y. W. A. and G. A. All are doing very effective work for a new organized group and the Sunday-school has become standardized. Two of the young men of this church have recently been licensed to preach and seven new deacons were appointed last Wednesday Night, July 22. The financial set-up of this church is the best it has been in years. All bills are paid at the first of the month, leaving a nice balance to take care of local expenses. The laymen of this church conduct two and three cottage prayer meetings each week and some twelve Royal Service monthlies are coming to our women.

The writer will be with Rev. H. C. Clark near Wesson, Miss., in a revival beginning the first Sunday in August.

H. B. VEACH.

TWO CLIMAXING WEEKS

at *Ridgecrest Assembly*

AUGUST 16 TO 22

BIBLE AND CHRISTIAN LIFE CONFERENCE



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Washington, D. C.



Dr. J. H. Franklin
Chester, Pa.



Hon. Pat M. Neff
Waco, Texas

**PROGRAM
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FACULTY
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Nashville, Tenn.



Mrs. C. D. Creasman
Lewisburg, Tenn.



Dr. W. O. Carver
Louisville, Ky.



Dr. W. T. Conder
Ft. Worth, Texas



Dr. P. E. Burroughs
Conference Director



Mr. Perry Morgan
Assembly Manager



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



Dr. G. S. Dobbins
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Song Leader

AUGUST 23-29 TRUETT WEEK

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GEO. W. TRUETT**



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Address
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Ridgecrest, North Carolina**

**SUNDAY SCHOOL ATTENDANCE
(Continued from Page 14)**

Louisville, Eighteenth Street	460
Lexington, Calvary	451
Harrodsburg	445
Murray, First	430
Somerset, First	425
Hopkinsville, First	401
Louisville, Clifton	365
Louisville, Franklin Street	356
Covington, Latonia	321
Jellico, Tenn., First	320
Bellevue	300
Louisville, Baptist Temple	299
Madisonville, First	295
Salem (near Shelbyville)	278
London	269
Pineville, First	251

Louisville, Third Avenue	251
Versailles	233
Russellville	229
Springfield	227
Erlanger, Elsmere	219
Bruner's Chapel (near Rose Hill)	219
Paducah, East	210
Shepherdsville	209

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Flatulence, Nausea and Sick
Headache, due to Constipation.

With Blackford Association Baptists

ON WEDNESDAY, July 30, in company with Dr. O. M. Huey, and "Billie," in Dr. Huey's car, the writer visited Blackford Association 100 miles westward near the Ohio and five miles south from Hawesville, Ky., an Ohio River town. It was a hundred miles, but it is amazing to us old timers, years of experience of it, how little a hundred miles means when one rides in a car and on hard-surfaced roads. It met at Mt. Eden Church.

Billie is a thirteen-year-old orphan boy who has been trained at the Louisville Baptist Orphan's Home. Dr. Huey often takes him along, and has the lad make a speech, which he does very well, declaiming on Stewardship usually. Superintendent C. K. Hoagland of Glendale Home also takes along three children—little girls who sing songs, and to the warm satisfaction of association assemblies.

Blackford this year shared with Simpson County Association the distinction of being the first to meet in Kentucky. They met on the same day last week, and apparently Brother Hoagland went to Simpson County. It has seemed to the writer that it is better when these two fine Superintendents go to different associations, when more than one are meeting. In principle each represents the same blessed benevolence, and if these brethren could "swap" over next year it would almost seem possible for each of them to visit each association in Kentucky every two years.

We happen to know our two Superintendents have been discussing an arrangement by which they may accomplish this result. Many friends of both institutions and of the two good men who responsibly look after their needs will wish success to their discussion. It is a fine thing when we who serve Baptists and who without fail magnify co-operation before them use every fit opportunity to practice it in our relations to each other.

It was the fifty-eighth annual session of the Blackford body. There are twenty churches, and the membership is about 2,500. For a number of years they have had as their Moderator Rev. W. B. Norrington. It was evident to the visitors that the association has large esteem for Brother Norrington, and it was not difficult to see why. His fine spirit and warmth of concern for Baptist fellowship radiate wholesomely. At this meeting they reached out to the Baptist visitors who represented causes in the support of which the association co-operates. Brother Norrington and the other brethren, both ministers and laymen, seemed to vie with each other in making Brother J. S. Ransdell, representative of the State Board, Dr. Huey and this Editor feel that we were welcome and in spirit a

part of the occasion—which was genuine fellowship in action.

The body took occasion to express its devotion to Rev. F. M. C. Jolly, who for years has been Clerk, but whose health was too poor for him to be present this year. They elected him Clerk and then made Brother Charles Shafer Assistant Clerk, to carry on while Brother Jolly is unwell.

Rev. Gordon C. Whiteley was made Assistant Moderator. Brother Whiteley is pastor at Hawesville. The association sermon was preached by Rev. D. A. Meador, a young minister recently out of the Seminary and native of Kentucky, now pastor at Lewisport, who took as his text from one of the last chapters in Revelation, and preached well on Christ as the bright and shining Morning Star.

As is the custom in our associations, a mid-day lunch was spread on the churchyard, which the Baptist visitors and others were asked to share. It was a very warm day and somewhat dry down in that sector, but back of the church is a lovely grove of oak and hickory, and the large attendance was happy in its social intercourse until the afternoon session was opened by the Moderator an hour and a quarter later.

Our automobile party remained for most of the afternoon. Both Dr. Huey and the writer in the forenoon had been accorded the courtesy of an opportunity to tell the brethren about the services with which we are identified and with which the brethren of this and other associations co-operate. We heard others in the afternoon, but left in time to put that hundred miles from Louisville behind us before the sun set. Brother J. S. Ransdell staid behind, for he had arranged to spend two days with the Blackford brethren. It is most pleasant to spend two days at an association, but with eighty-five of them to meet in three months, it is usually

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inexpedient in Kentucky for a Baptist visitor, unless his cause can have out several association visitors at the same time.

There is no more wholesome fellowship for a minister or denominational worker than at the district association. So at least this writer has long felt and his conviction does not subside with the passing years.

V. I. M.

VACATION BIBLE SCHOOL

First Baptist Church, Frankfort, Ky. Our Vacation Bible School was held June 15 to July 1. It was city wide and other denominations were represented.

We had o n e a

We had an enrollment of 447 and an average attendance of 309 for the fifteen days. There were nice displays of hand work in each department. There were more than three hundred certificates given out. The mission money was sent to the Vacation Bible Schools for mountain children. There were twelve professions of faith that followed our Lord in beautiful baptism on commencement night. May our churches catch the vision and let's have more Vacation Bible Schools for our boys and girls.

ROSS E. DILLON, Pastor,
ERNEST N. CHANDLER, Principal.

Rev. A. M. Vollmer, pastor at Dyersburg, Tenn., with his wife and son, are now in Louisville spending their vacation. He will supply next Sunday for Dr. A. K. Wright, at Baptist Tabernacle, and August 23 for Pastor S. F. Dowis at the Carlisle Avenue Church.

JUDSON COLLEGE

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PRESIDENT L. G. CLEVERDON,

MARION, ALABAMA

Ninety-ninth session begins September 14.