

WESTERN RECORDER

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No. 33

A Hand

Lucile Wharton, Lexington, Ky.

Through infinite space it measures with a span
And there's no inch of universe o'er which
It's scepter does not sway, to aid a man
'Twill deign to work in bustling shop, in ditch,
Or even stubborn minds. Justly it moves,
And never fails to act in perfect time.
So truly pure it is that it behooves
Even the noblest person in his prime
To dare not fall into it unprepared;
But with its righteousness it will enfold
All those who ask, to take their guilt it bared
Itself, and safe within its clasp will hold
Them evermore... Think not such marvels odd,
But stand in awe: It is the Hand of God.

- Devotional and Religious Thought -

PUNISHMENTS AND REWARDS FROM GOD

"But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."
—Romans 6:22-23.

One of the common signs of blindness is the childish prattle from supposedly sane adults that it is useless for ministers to preach now about divine wrath and punishments—and this in spite of the fact that there are seared, blasted, and degenerate characters all about us, attesting the truth of this Gospel, and every other Bible word about God's judgment on impenitent sinners. This text tells both punishments for unfaithfulness and the rewards for wisdom and faithfulness.

Requiring faithfulness presupposes that man is a relatively free moral agent, that he has opportunity, that he may get the grace to be faithful, and that therefore he is responsible, and must be judged.

"Who is the faithful and wise steward?" Not just one of many that gives a dollar each, or that each contribute a day's work. God's workers are surely graded, but not on the public school plan, nor on the lodge dues plan. "To whomsoever much is given, of him shall much be required." In other words there is daily, and there will be finally an absolutely fair judgment in which each individual is judged according to his opportunities, gifts, work, ability, waste, neglect, truth or falsehood, integrity or hypocrisy.

Jesus calls the faithful person wise, and leaves us to conclude that the unfaithful person is foolish. Faithfulness means doing your best, nothing less, whether it be with time, work, money, sympathy, or love. Unfaithfulness is anything less than your best, no matter how many fine excuses you have for your selfishness, sloth, disobedience, and unbelief.

The Lord delays His coming and because of the freedom and lack of whip supervision, many kill the sense of moral responsibility and are unfaithful.

What is the reward of faithfulness to God? Un-Christian church members, the world, and the devil rebelled at Moses who was faithful in all God's house, threw Daniel into the lions' den, beheaded John, crucified Christ, imprisoned John Bunyan and are of the same mind yet. If no other reward than the temporal were offered, the Christian might hesitate, yea he might be considered most pitiable of all men.

But our Lord says that when He comes, the faithful and wise steward shall be blessed, he shall be put over the household, over all that He hath. For the Christian in this world the chief and continuous reward is the fellowship of God in Christ Jesus.—Olaf Lysnes in Lutheran Herald.

THE PRE-EMINENCE OF CHRIST

That in all things He might have the pre-eminence.—Eph. 1:18.

Bond-slaves of Jesus Christ. Dear friends, this is an aspect of our relationship to the Lord Jesus that we must never lose sight of. You and I, whatever else we may be, and in His mercy and goodness He appoints us to be kings and priests unto God and His Father, that is the prerogative of our heritage; but it always remains true that our kingship is in serving Him, and our priesthood is in obeying His voice and in bearing witness to His truth. And the place of the kings of the earth is at the feet of the King of kings and Lord of lords. —J. Russell Howden.

CHRIST-CENTEREDNESS

For to me to live is Christ and to die is gain.—Phil. 1:21.

There is some dispute as to the true geographical centre of England. The townspeople of Leamington stoutly maintain that it is marked by a certain tree just outside their borough boundary. The citizens of Coventry, on the other hand, generally affirm that it is indicated by an ancient stone pillar in the village of Meriden, near their city. The question is of no practical importance. But it is of all importance to us as Christians that we should have the true Centre before our souls, the centre of God's purposes, thoughts, and ways. To be self-centered is to be miserable. —H. P. Barker.

PERSONAL GUIDANCE

"He will guide you into all truth"
(John 16:13).

A traveler may be passing through an unknown region, and he may be guided in a variety of ways—by circumstances; by observation, as for instance, by the stars; or by a map which he holds in his hand; or by a book. But none of them is a personal guide. And in the spiritual life the believer may be guided in a variety of ways: by providential circumstances, by observation, by the written Word, by a collection of precepts; and yet he may know nothing of a personal guide. "He will guide." Let us remember that He is an indwelling Guide. . . . He is with us, He is by us, He is in us. . . . We have not only God's favor and love, we have not

only God's gift to us in the Person of Jesus Christ, but we have . . . the indwelling Holy Ghost—a Guide, a personal Guide, an all-efficient Guide.

—Life of Faith.

EVENING PRAISE

The Alpine shepherds have a beautiful custom of ending the day by singing to one another an evening farewell. The air is so crystalline that the song will carry long distances. As the dusk begins to fall, they gather their flocks and begin to lead them down the mountain paths, singing, "Hitherto hath the Lord helped us. Let us praise His name!"

And at last with a sweet courtesy, they sing to one another the friendly farewell: "Goodnight! Goodnight!" The words are taken up by the echoes, and from side to side the song goes reverberating sweetly and softly until the music dies away in the distance.

—Streams in the Desert.

OUR COMMISSION

The preacher of a church is working under a commission from the Most High God and not from man. Under this commission he is an ambassador, not a diplomat; an evangelist, not an entertainer; a deliverer, not a quiverer. His supreme business is to preach revelation, not revolution; redemption, not reformation; regeneration, not renovation; resurrection, not resuscitation; Christ, not culture; conversion, not civilization; theocracy, not democracy; salvation through the new birth, not through a better berth; sanctification through Spirit, not through merit; the coming kingdom of God, not the coming kingdom of man. By the grace of God, we propose to stick to our commission.

—Selected.

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

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Charming Reminiscences From the Life of Dr. Cranfill

J. B. CRANFILL, Dallas, Texas

WHEN I was a country doctor in West Texas one of my patrons was Uncle Charlie Brandon, then seventy years old. Everybody loved him, but he was so poor that he was never able to pay any of his bills. He would walk about the village wearing a boot on one foot and a shoe on the other and with only one suspender anchoring his trousers, which would be fastened fore and aft by mesquite thorns. His hat was reminiscent of that worn by Father Grimes—"whose hat hung down ten thousand ways—the like was never seen." I practiced for Uncle Charlie's family, but never expected pay for my service. When one morning I met him on the street I asked, "How are you today, Uncle Charlie," to which he replied, "Doc, I'm about even with the world—I owe about as many as I don't owe."

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In my boyhood there lived in West Texas a devout Baptist deacon who held nightly family prayers. He had two sons neither of whom was a Christian. He prayed right on and in due course when age came on he passed into rest, followed soon by his widow. The property fell to these two unsaved boys, who by this time had become prominent members of the community. In course of time they decided to wreck the old house to make room for a better and larger one. They were both handy with tools and so step by step they took off the roof and took down the walls. The last thing left to be done was taking up the floor. Plank by plank they removed the floor until they came to the spot the father night by night had knelt in prayer. When they reached this spot the younger brother said to the older, "Here's where father so often knelt as he prayed for us. I can't take up these planks. I wish you would." With deep emotion the older brother replied, "I can't take them up either." With that both these big strong men knelt where their father's knees had so often pressed the floor and there clasped in each others' arms they gave their hearts to God.

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When the great preacher B. H. Carroll accepted the pastorate of the First Church in Waco in 1869 the Baptists had the most commodious house of worship in town. The Disciples, called by many the Campbellites, had no house. One of their able evangelists asked Dr. Carroll if he could hold a meeting in the Baptist Church building. Dr. Carroll replied, "Yes, you are welcome to use our church building and I will attend all of your meetings, but I want you to refrain from asking me to participate in any way in your services." The Disciples brother entered into that compact and unfurled his flag. In his fourth sermon the evangelist arrived with bag and baggage at the Day of Pentecost on which he averred the Church of Christ was established and that Acts 2:38 meant that no soul was really saved until after immersion. He punctuated this and former sermons with the traditional doctrines of his faith and after his fourth sermon, in distinct violation of his compact, he asked Dr. Carroll to close the meeting with prayer. There was no reporter present to take down this prayer in shorthand but I wish there had been. In substance it was as follows:

We have been through a period of years in which few seemed to think they had any time to learn from the lives of others, especially from those whose lives started a generation ahead of theirs. It has not been a beautiful or edifying spectacle, and we are grateful to believe it is now being replaced among many by an increasing personal modesty and readiness to appreciate and learn from the experience of others. The pictures which Dr. J. B. Cranfill limns out of the heart-life of people of great Texas fifty and sixty years ago, would be almost irresistible even to a hard-boiled cynic. They will be welcomed by many of our readers, who will through these intimate portrayals enter into the lives of men who wrought to make possible most of the advantages under which we fare forward today.—Editorial Note.

"O Lord, thou dost know that the sermon to which we have just listened is erroneous and inharmonious with the teachings of the New Testament. Thou knowest, O Lord, that thou didst establish thy church during thy personal ministry on earth and didst prescribe rules for its government in the eighteenth chapter of Matthew. Thou also knowest that immersion in water has never saved a soul since the first baptism performed by John in the River Jordan. Thou knowest, O Lord, that there is no saving efficacy in the water, but that it is the blood of Jesus Christ and not immersion that cleanseth us from sin. Dear Lord, we pray that the brother that has just delivered his discourse to us may make a further and closer study of the New Testament and may thus be instructed in the way of the Lord more perfectly."

This is but a brief summary of Dr. Carroll's prayer, which lasted thirty minutes. In this half hour Dr. Carroll prayed a complete answer to all the alien theories of the Disciples evangelist and sad to say it broke up the evangelist's meeting. He concluded his revival and went to other fields.

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It was at a much later time that O. S. Fowler, the great phrenologist, lectured in Waco. As was customary with the phrenologists of that early time, he called, at the conclusion of his lecture for voluntary subjects for criminal examination. The first volunteer was Rev. J. D. Shaw, pastor of the leading Methodist Church of Waco. Fowler didn't know him from Adam's cat, for it was his first appearance in Waco. The professor stated quite frankly that this man's head indicated that he was a skeptic in religion and probably an atheist. This remark was greeted with distinct resentment by the audience and so great was the dissatisfaction this first examination that Fowler made no headway at all and had to close his series of lectures. In 1883 Fowler returned to Waco for another engagement. It was at that time that I met him and had my head examined. Among other things he told me that if I would take a daily foot bath and sleep out in the open air I would live beyond eighty, but that isn't the main part of his story. Between these two visits of Fowler, J. D. Shaw had come out openly against all religion, had been deposed by his conference and had led in the erection of an atheistic center in which was constructed a building for the assembly of those of like mind with him. Shaw projected a magazine called "The Independent Pulpit." At that time I was editor of the Gatesville Advance and I

characterized this new organization as "The Hell and Damnation Society." It was not until the following year that B. H. Carroll preached his great sermon on "The Agnostic," which I first published in the Gatesville Advance and afterwards issued in pamphlet form. It was the beginning of my work as B. H. Carroll's publisher and as editor of his great "INTERPRETATION OF THE ENGLISH BIBLE" and six volumes of his sermons. I distributed in Waco two thousand copies of my paper carrying this sermon and there were many reverberations then and thereafter from this expose of agnosticism, which is another name for atheism.

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The first phrenologist I ever saw was Dr. Daniel C. Bellows, who toured Bastrop County when I was thirteen years old. I was much interested in the science, having already avidly devoured the article on phrenology in Chambers' Encyclopedia. When Bellows came to deliver his first lecture he, like Fowler, called for volunteers. The first man that went up was Asa Bellamy, a Primitive Baptist deacon and the hardest-boiled believer in our community in the eternal and unconditional predestination of all things. Differing from Fowler, Bellows did his preliminary examinations blindfolded. When he put his hands on Bellamy's head he said, "This man would rather go to hell a Hardshell Baptist than to Heaven anything else in the world."

This remark established Bellows in the community and he had no trouble in scoring a high success. Like a good many other men I have known, Bellows, who was a man of intuitional genius and not only a great phrenologist but a graduate in medicine, attempted to drink up all the whiskey in the world and failed. He went on a spree and a little later, on one of his periodical drunks, he mistook a bottle of coal-oil for whiskey and this put a period to his earthly existence.

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When J. M. Carroll, the younger preacher brother of B. H. Carroll, was a student in Baylor University, he and a fellow theological student went to Caldwell in Burleson County to practice on the country brethren. His companion was an egotist, but of course was the only egotist preacher the Baptists ever had in their ranks. He loved to display his learning and was never so happy as when with his long sentences and high-sounding words he confused his open-mouthed audiences. Carroll had preached at the morning service and this pedantic brother filled the evening engagement. The house was crowded and the high-flying theologian was quite happy when he arose to begin his sermon. Looking all around over the audience with his traditional air of superiority, he said,

"My subject tonight is the Procrustean Bed and my text is as follows, 'The bed was too short that he could not stretch himself in it and the covering was too narrow that he couldn't wrap himself in it.'"

In order to make his subject and text more deeply impressive, he went over it five times, whereupon after he had spoken of the fact that the bed was too narrow that he could not stretch himself on it, et cetera, a drunken man on the rear seat, staggered to his feet with this question "What in the h—l did he get on it fer, then?"

Carroll, who later told me this story, dodged behind the high pulpit and laughed some of his buttons off, while the congregation, in an uproar of merriment, vociferated to that degree that it broke up the meeting.

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When in 1861, the question of secession was ripe in Texas, B. H. Carroll was a student in Baylor University and was just past seventeen years of age. He was in the senior class and already a noted orator. From a dry goods box on the campus he made a speech against secession, outlining what thereafter occurred in that regretful chapter of American history. He told his fellow students that secession would fail, that the North would win, that the slaves would be free and that the South would become prostrate. When the se-

cession resolution was adopted in Texas and Sam Houston, the hero of San Jacinto, another Unionist was deposed as governor, B. H. Carroll volunteered for service in the Confederate army and for the first year of the war did ranger service in the far west of Texas, defending our frontier. Later he got into the thick of the fight, continuing bravely to defend what he did not believe in, until in the battle of Mansfield, he was severely wounded and furloughed home. It was while suffering from this wound that he himself, an atheist, attended a Methodist camp meeting largely to please his Baptist mother. It wasn't the sermon that so deeply impressed him but, the strains of a Christian hymn:

"O Land of Rest, for Thee I Sigh,
When will the moment come,
When I shall lay my armor by
And dwell in peace at home."

That night he gave his heart to Christ and began his career of immortal leadership among Baptists of Texas and the South. This entire story is eloquently set out in his first sermon book which bears the title "Sermons" and was published by the American Baptist Publication Society in 1905. The title of this first chapter in the book is "My Infidelity and What Became of It." That article alone is worth the price of all the nineteen books of his I have edited and published.

Lessons From China Baptist Centennial

MISSIONARY J. R. SAUNDERS,
Shiu Chow, Kwang Tung, China

IN REVIEWING Christian effort in China from the beginning, and especially the first century of Baptist labors, certain facts are manifested to understand which may be of inestimable value in future mission labors in all lands. I name here four of them.

1. The Cross of Christ should ever be made Fundamental. Investigation shows that wherever the Cross has been left out or mutilated or unduly minimized, failure resulted. Not immediate failure, but as time and trial and persecution followed, weakness, the compromising spirit, and ultimate failure resulted. Auspicious beginnings and large success in the early efforts did not prevent utter failure, wherever the Cross in message and life had not been given its proper place in the preaching of the missionaries and in their daily lives and labors. To preach another Gospel not only means the anathemas of God, but the wasting of all our efforts in the great realities of making headway in winning lives for the Kingdom of God.

2. We must build solely around Christ. Systems may succeed for the things for which they exist, but they do not develop new creatures or new men and women for faithful discipleship or soldiers for the work. The sacrifice and devotion manifested in certain missionaries to their own systems or man-made-hierarchy, apart from Christ are most commendable, but this, too, fails, when Christ is not given first place in our labors and by building solely around Him. Along the paths of missionary history are strewn fiery zeal and even martyrdom for a system or hierarchy. But this did not prevent failure where they did not make Christ all and in all. There may seem to be exceptions to this principle, but history shows no real exception.

3. We must give Christ control in all relationships. We are all glad to hold this as an ideal. But we have not reached that ideal in many things. Yet success here determines the true success of our labors as ambassadors of Jesus Christ in the regions beyond. Failure and disappointment in our labors may often be traced to the fact we have not given due emphasis to this principle. As individuals or as churches or as groups we must give due emphasis to this principle, if we are to accomplish the largest results in overcoming en-

trenched heathenism. These forces are well organized and strongly entrenched in the Orient. If we are to make solid headway, we must give Christ absolute control in our lives and in all our relationships. If we do this in reality, then victory is assured. We go forth conquering and to conquer.

As we review the past and carefully look at the present efforts, we see that we need to give this principle first place in all that we do—individually, in churches, and in our plans.

4. We must preach the Gospel where Christ has not been named. We cannot substitute man's wisdom for God's plans or give first place to our schemes without suffering defeat in wasted man power and money. Jehovah's commands, His eternal plans in Christ and His methods or manner of labors in the mission fields must be scrupulously observed if we are to accomplish the largest results in our efforts for Him. To deviate from this course weakens and cripples us as we labor for Him.

There are two principles included here. Namely, (1) Preach the Gospel as our one aim—the Gospel in its pristine purity and power in season and out of season, but always preach it as the main purpose of our presence in the foreign fields. No substitute, no compromise or attenuated message; but the full Gospel in its saving and keeping power for all peoples till Jesus comes again. We are often diverted from this main aim, so we do not bear much fruit and glorify our Father as the Lord meant we should do.

(2) To preach the Gospel where Christ has not always been the main purpose of our preaching this full Gospel. History of mission work in the Orient shows that we have put larger emphasis upon centers along or near the coast or along main trade routes and been satisfied to put the largest part of our man power and money in these centers.

This has remained the established policy of the main mission boards for the last twenty years.

The declining gifts of our boards have made this policy more and more difficult to keep intact, yet there is no indication of change of this man-made policy. We realize that we need centers in which to train native missionaries and develop our constituency. But when these centers (as they have done too often in the past) take precedence over preaching the Gospel where Christ has not been named, as in the case of the early church at Jerusalem these centers need to be "scattered," that His children may go everywhere preaching the Word. Our Saviour made no provision for His children or His army to stand still or retreat. It is always onward to disciple the nations and preach the Gospel where Christ has not been named. If we obey we can be assured of His presence and fullness of power to meet our every need at home and in the foreign lands.

Dr. and Mrs. John R. Sampey and others are visiting China this year and the Centennial meetings in Canton October 13-18. It is indeed an opportune time to adjust ourselves to the lessons of the past and lay our plans around Him for the future labors in the Orient. We are anxious for our people to be much in prayer for the China Baptist Centennial this year. Centennial meetings are now being held in different parts of China and other sections of the world wherever Baptists exist in large numbers. These meetings will go on to the end of this year. We are stressing soul-winning in China as the main purpose of our existence there to-day and the future days.

These visitors from the home-lands will not only learn of what we have done for the first hundred years, but they are expected to help in the national campaign of evangelism.

Luther Rice: God-Called Leader of American Baptists

PROFESSOR W. O. CARVER, Southern Baptist Theological Seminary, Louisville, Ky.

IN A previous paper I summarized the work of Luther Rice as the organizing founder of common work of American Baptists. This was a noble but stupendous task. He had to cope with provincialism, division, personal rivalries and sectional prejudices; with ignorance, conservatism, anti-missionism. It required compelling vision, steady conviction of divine calling, indomitable courage, unfailing patience, long-suffering endurance, extraordinary unselfishness in devotion to a cause, great physical endurance. Reared on a Massachusetts farm, of a family noted for hardihood and longevity Luther Rice stood more than six feet of sturdy manhood." The Rices were uniformly courageous, pugnacious, patriotic. Over fifty of them served in the American Revolution. His father and other kinsmen fought at Bunker Hill." He was "a direct descendant of William the Conqueror through the Duke of Cornwall and a near Kinsman of . . . President . . . John Quincy Adams." By blood he is related to Longfellow, Gamaliel Bradford, Julia Ward Howe, Samuel Morse, Francis E. Willard, Clara Bastain and many others with distinguished names.

Rice was born and reared in the New England Congregational tradition and expected to live in it as an honored farmer. But God had other plans which he led Rice to discover, and to these plans he consecrated his life, at cost of his father's favor, his fiancée's love, all the common comforts of life, unbelievable toil, the cutting of many years from his span of life, and of a hundred years of neglect by the denomination which he more than any other man set in the way of its high calling in the work of the Kingdom of God.

As illustrating what he endured and did take some summaries:

"He left Boston, September 29, 1813, proceeded to New York, met soon after with the Philadelphia Association and arranged for the forming of the Philadelphia Baptist Missionary Society; then hurried onward to Baltimore, Washington and Richmond, and arrived in South Carolina in time for

the meeting of the Charleston Association. It was on the journey from Richmond to Petersburg that he began to dream of the General Convention, the organization of State Conventions, the linking of churches, missionary societies and associations with the conventions, so as to integrate the Baptist churches everywhere in a united endeavor to extend the Kingdom of God. He tells us that the decision to call together representative Baptists for the forming of the Convention was settled after a conference with W. B. Johnson, in Savannah, Georgia. He writes at once to all the societies, telling of his plan. The Philadelphia Missionary Society, whose formation was due to Luther Rice, sends out the formal call to all the Baptist Missionary Societies then in existence. Thus the General Convention of the Baptist Denomination in the United States for Foreign Missions is organized May 18, 1814. The unprejudiced historian recognizes that this Convention would never have been brought into existence except for the arduous labors of Luther Rice."

His diary summarizes four months of his travels in 1818-19: "Attended the Philadelphia Association (October 1818) and hastened to the Dover Association, meeting in King and Queen County, Virginia. Preached, took collection amounting to 272 dollars; made a circuit through Maryland and Pennsylvania to the Saulsbury Association, Delaware, consuming two weeks. The next Saturday and Sunday were spent in Fredericksburg, Virginia, and the following Sunday in Raleigh, North Carolina. Crossed the country to Lynchburg, Va., thence to Romney (now W. Va.) and reached Pittsburgh; thence to Washington, Pa.; Wheeling, Zanesville, Chillicothe, West Union, Ohio; Maysville, Washington, Lexington, Georgetown, Harrodsburg, Bardstown, Louisville, Shelbyville, Frankfort, Versailles, Richmond, Campbellsville, Glasgow, Kentucky; Nashville, Franklin, Murphreesboro, Lebanon, Liberty, Sparta, Knoxville, Jonesboro, and Blountville, Tennessee; Fincastle, Lynchburg, Lexington, Staunton, Harrison-

(Please turn to Page 12.)

Introducing New S. B. C. Director of Promotion

PRESIDENT JOHN R. SAMPEY, Louisville, Ky.

IT GIVES me much pleasure to announce to Southern Baptists that Dr. J. E. Dillard has accepted the post of Director of Promotion of the Southern Baptist Convention. It was fitting that this position should be offered to Dr. Frank Tripp, who for three years led with vigor and tact in the Hundred Thousand Club movement. When Dr. Tripp could not see his way clear to undertake the task, all eyes turned at once to Dr. J. E. Dillard as a man thoroughly qualified by nature and by grace to lead Southern Baptists in promoting all our co-operative work.

Dr. Dillard celebrated his fifty-seventh birthday on June 3. He is in full physical vigor with the prospect of the best decade of his life just before him. His record of service among Southern Baptists is notable, whether we consider his contribution as a pastor or as a denominational leader.



DR. J. E. DILLARD

Dr. Dillard began to preach at sixteen. When he was only seventeen he was ordained as pastor of the church at Sturgeon, Mo. He served this church while pursuing his studies in William Jewell College, from which he was graduated in 1900. Thirteen years later his Alma Mater conferred on him the degree of D.D., and in 1927 Howard College added the degree of LL.D. From 1901 to 1907 he was president of Clarksburg College. Throughout his life Dr. Dillard has been a diligent student and an omnivorous reader.

In addition to his student pastorate at Sturgeon, Dr. Dillard served as pastor of three other churches in Missouri; first at Macon; then Delmar Church, St. Louis; and then the First Church of St. Joseph. Both Dr. Tripp and Dr. Dillard have served the noble First Church of St. Joseph, Missouri, which generously lent to the Southern Convention Pastor Tripp for the past three years as Leader of the Baptist Hundred Thousand Club. All honor to this great co-operative church!

In 1918 Dr. Dillard accepted a call to the Southside Baptist Church, Birmingham, Alabama. Here he has had a notable ministry as pastor and preacher. The church has

grown in numbers, and has given generously to all our co-operative work. Dr. Dillard is an expert in the work of Christian Education, whether in the Sunday-school, the Training Union, or the Christian College. He has taken summer lecture courses in the leading universities of the North and returned to his pastorate, without so much as the smell of heresy upon him.

Dr. Dillard has an uncommonly fine record as a denominational leader. Alabama Baptists honored him by making him President of the State Convention, and the Executive Committee promoted him to the office of Chairman of the Administrative Committee, and a year ago he was made President of the Executive Committee. In every administrative position he has occupied Dr. Dillard has measured up to the expectation of his brethren. When official notice was received from Dr. Tripp that he could not accept the post of Director of Promotion, Dr. Dillard had already gone for a brief vacation. In his absence the small Nominating Committee submitted his name to the members of the Executive Committee, and he was unanimously chosen by ballot. Perhaps the last official act of dear Dr. C. M. Rock of Arizona, prior to his call to his reward, was the casting of his ballot by mail for Dr. Dillard as our Director of Promotion.

Southern Baptists are not creating a new office, but merely resuming one that has been vacant since Dr. C. E. Maddy resigned to become Executive Secretary of the Foreign Mission Board. Our work is so manifold, and the interests involved are so important, that we greatly need a wise leader to speak and act for Southern Baptists in promoting the work of all our boards and institutions. We need a conservative Executive Secretary to look after the business of the Convention, and we have an alert and safe representative in Dr. Austin Crouch. Surely a business enterprise dealing in figures that run into millions is not extravagant in having an Executive Secretary, a Director of Promotion and a Publicity Director. In my opinion, we are fortunate in having Brethren Crouch, Dillard and Gilmore to fill these important positions.

Dr. Dillard will seek to promote our entire Co-operative Program, including the Baptist Hundred Thousand Club. He will be ready to co-operate with our efficient State Secretaries wherever they can use him. His record in support of the State Program in Alabama guarantees that he will do all in his power to build up the cause of Christ in every Kingdom unit, whether the church, the district association, the State Convention, the Southern Baptist Convention, or the Baptist World Alliance.

East Union Associational Pastors' Conference

THE pastors of East Union Association met at Jellico on July 30, for a day of prayer and inspiration. The program was designed to cover the most important phases of the pastoral office.

Four topics were discussed ably and helpfully by four pastors, with periods of devotion and prayer interspersed. Brother Edgar Waldon discussed "The Pastor's Prayer Life." Brother W. J. Kelly discussed "The Pastor's Shepherd Life." Brother Alvin M. Gregory discussed "The Pastor's Church Life." Brother G. S. Gibson discussed "The Pastor's Denominational Life." Each discussion was followed by a period of open discussion in which special problems and questions were considered. In the afternoon a round table conference was held in which the problems of the association were dis-

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EDITORIAL

The Holy Spirit in the Believer's Life

WE HAVE been asked to write upon the subject of the heading and answer some questions in relation to it. The request was based upon an editorial of July 23 on "Trusting and Yielding in Spiritual Growth," and a briefer expression in the issue of July 16 in which Dr. Andrew Bonar was quoted as declaring, "Every one of us who is a believer has the Holy Spirit at this moment in his heart; and He will abide there forever."

Perhaps we cannot find a better opening than by quoting three passages in the Gospel of John. In John 3:5-8 we are told how the Holy Spirit comes into the life in regeneration. In John 4:14 the Holy Spirit is portrayed as springing up in the believer's life as water springs in a well. In John 7:37-39 we are taught that the Holy Spirit will be in the lives of believers as an outflowing river.

In the last passage it is explained that the outflow would follow the coming of the Holy Spirit at Pentecost upon the disciples of the Lord. Elsewhere in John we learn that the Spirit was to abide forever upon Christ's disciples. The three-fold promise above is that He will impart life in regeneration; that He will spring up as living water in the lives of all disciples, sanctifying them; and as water will flow through their lives out into the world, giving fructifying power to the Gospel.

I

WHEN the Holy Spirit comes into the life, He comes to remain. He comes first to regenerate, but the life imparted remains permanently. "He will abide with you forever." Christians grieve the Holy Spirit, or quench the Holy Spirit. Many thus shut out from their lives the power which the Holy Spirit imparts. They grieve Him when they forget Him and fall into sin, or allow mind and heart to be so filled with the world at each passing hour that they shut out the Spirit who loves them and longs for their hearts to be open that He may teach them.

They grieve Him when they gratify the lusts of the flesh, or when they read and see and are occupied with all sorts of frivolous worldly things, but have no appetite to read the Word of God, and are too filled with desire for personal self-satisfactions to give themselves to service and witness to the things of Christ.

Much in the same way, they may quench the Spirit. The context of the passage, "Quench not the Spirit," in the last chapter of 1 Thessalonians suggests that this is done especially through minifying and distaste for preaching the full-orbed Gospel of Christ. Moffatt's Translation for the word "quench" is "put out the fire." When to please the flesh we cease to bear witness to the great supernatural truths of sin and redemption and regeneration and sanctification, we put out the fire of the Gospel. Many pulpits today have in them only ashes and dead coals; the fire of Spirit-imparted love for Christ and sinners is dead.

Recently we undertook to show that the conditions of spiritual fulness in life in the Christian are yielding to Christ and faith in Him. The sinner, convicted of sin, turns in repentance and faith to the Lord that he may be justified. On the divine side he is regenerated. The life imparted will not die. That which God starts He performs.

II

BUT the life imparted finds itself in a personality which through its fleshly nature is still open to the approach and temptations of sin. Sin is not eradicated. It is dealt with by planting a new life in the believer, which has laws of its own given it by the Spirit of God. This new life of the Spirit wars against the old life of the flesh. That war is dramatized by Paul in the seventh chapter of Romans.

On one plane or another that war continues so long as this present life shall last. It may continue through to the end on the low plane set forth in Romans 7. The indications are that the large majority of Christians today live on that low plane spiritually, and many of them without evincing that keen unrest and dissatisfaction set forth by the Apostle in that chapter over the spiritual stalemate in which he found himself. In principle these are characterized by the Apostle in 1 Corinthians 3, when he says such lives build a superstructure of wood, hay, stubble, which will be burned up. The souls of such believers are saved, but their works burned.

If we shall let the New Testament mean what it wants to mean in the life of the believer, we cannot fail to see that this is not looked upon by the Lord or His apostles as normal Christian living. Much of Paul's teaching in Romans and his other Epistles, to which direct teachings of our Lord Himself and of the other Apostles agree, are to the effect that normal Christianity is that in which the Holy Spirit is given the right-of-way in the life of the believer, and permitted daily to have direction of his life. Once the convert came in repentance and faith to know the Lord for justification. But later he came, like Paul, to be deeply anxious to be freed from "the body of this death," which in the old flesh-life still clung on to him. Paul was so freed by God's Spirit.

The believer who once repented and exercised faith in reference to **guilt and penalty**, needs also to repent and exercise faith in reference to the sinful hang-overs of the fleshly nature, that he may be cleansed from the **power of sin** that keeps dogging his steps and nullifying the liberty and power of the new life in him. This also is by repentance and faith. It is by trusting and yielding to the Lord day by day and moment by moment, in conformity to such Scripture as, "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."

III

IF ONE has come thus far, how may he abide in this condition? How is he to live that way? The transaction at the cross for justification was once for all. The transaction of faith for spiritual fulness is only in a very qualified sense once for all. **If the reader knows that he has been living the wood-hay-stubble life all of the way through, and by the Spirit of God should be brought to seek release from that condition through faith in Christ, the once-for-all element would not be entirely absent. In other words, he will have to BEGIN somewhere along the line, if he is ever going to live a higher life at all.**

But there is no once-for-all spiritual fulness that stays put permanently. Spiritual life in Christ must gain replenishment from Him day by day. In the Acts of the Apostles the disciples are spoken of as being filled and filled again with the Holy Spirit. His only perfection is in Christ, and whatever in his life approaches perfection grows solely out of the fact of identification with Christ, who is perfect.

This is not by one getting good enough to be sanctified. It is looking upon ourselves as dead to the old life, and placing our trust solely in Christ. He died to sin. By identification with Him, we reckon ourselves also dead to sin, as He tells us to do, that we may share His life. Reckoning it true, it increasingly becomes true.

Space is inadequate to develop correlary truths. We have answered the request of our correspondent as far as we are able in the space.

We attain spiritual fulness by **yielding and faith**. We remain in spiritual fulness by **Bible study, prayer, and obedience**—all three of which, alas, are so much neglected in the lives of many Christians in our times!

The Spiritual and Practical In Associations

MODERATOR S. F. DOWIS, of Long Run Association, invites the thought of us all to an important matter in his article elsewhere on "The District Association Program." He points out how the Association may in an adequate and practical way deal with the formal commitments of co-operation and at the same time give prominence to the quest of the spiritual through worship and inspiration addresses, upon the health of which every practical undertaking of Baptists without fail depends for its prosperity.

Moderator Dowis describes methods through which this large city association is now planning to bring about in its meetings a better balance between discussing practical co-operative problems and the building of the spiritual life of the churches and their leaders through proclaiming spiritual truth.

This double objective characterized most district associations a generation ago, as indeed it did Baptist State Conventions and the General Convention, in a measure now unrealized. For nearly a quarter of a century the tendency has been definitely to an enlarged number of formal reports, and more unrelieved absorption in problems of adjusting everything in its proper place in relation to the whole. Worship and inspirational addresses were allowed to get along as best they might in the single hour of the Annual Sermon.

I

EVIDENCE is not lacking that not a few among us now increasingly desire that more provision shall be made in Baptist co-operative assemblies for the worship of God and the quest of better understanding of and fuller participation in the spiritual life. Brethren are beginning to see that the declaration of and fellowship response to the great life-transforming verities of faith are too vital to let them be crowded out into the margin of thought and opportunity.

Here is a true story. About two or three years after we got the 75-Million Campaign machinery to working a Baptist minister in a certain city was compelled to be late in getting out to the meeting of his district association in a country church on the first day. Driving out after lunch, he met one of his prominent laymen in the road. The layman had gone to the association in the morning, had eaten lunch and remained an hour afterwards. The pastor hailed his member and asked him why he was leaving so early and if he was going again tomorrow. He said he was not going out again, and that everything had been accomplished that would amount to anything in the association. "We adopted our program," said he, "and there is nothing else to do."

Not a few laymen, especially business men, have something of that attitude. Also some preachers. The business man is naturally open to the danger of imagining that the business of the Lord is to be spiked down and laid out and then whipped across by authority, just as secular business is usually conducted. But any preacher should know better.

In our Christian fellowship we deal with spiritual life—its health, its inspiration, its love for the Lord of glory, and its desire to promote the knowledge of His salvation among men. Whatever builds that life and quickens the aspirations of God's people for fuller life in Christ, is central among the forces that can or will promote sacrificial support of the causes of Christ sought to be served through programs we have planned.

II

HOW slow many of us were, even among preachers, to find our way out from the erroneous view that took hold in the 75-Million Campaign, that if we got up a good scheme and voted it through in church or association or convention, and then went out in a rousing "drive" to put the thing across, we were actually doing something for the Lord that would greatly please and honor Him. Our words here are

quite as much a confession as they are a criticism. The writer confesses that at the time he did not have clearer spiritual understanding than most of his brethren seemed to have.

But surely most of us have come now to where we are a bit humiliated—much humiliated would not be too much—at the easy confidence we exhibited at that time, and yet with no vital evidence that the Lord had much to do with it, except as He might be willing to stand by, if we got in a tight place, and guarantee success to plans we formulated.

Baptists must always have plans and plans naturally develop into programs. But Baptist plans and programs will be bankrupt, except as they are the outward expression of our inward devotion to the Lord. Nor may we without presumption expect that God will be responsible for bringing to successful issue plans that we make without consulting Him in the making. God does not take orders from us!

The present quest for more opportunity in our Baptist co-operative meetings to build afresh spiritual purpose, the prayer life, more perfect knowledge of God's Word, and a dedication to Him that does not try to use Him to put across our objectives after we have fixed them, but earnestly seeks through prayer to find what He wants us to do, is a quest on every consideration worthy of our earnest support.

To some this may seem far-fetched, sentimental, unduly emotional. That was how the best minds and the rabble alike looked upon what happened on the Day of Pentecost. Similarly they regarded the Apostle Paul where he went with the Good News of Redemption through Christ. They stoned him, and whipped him, and put him in prison. Once they left him for dead. Paul himself qualified for the cult of the best minds, but they would not admit it, when his attainments became the servants of the glorious Gospel. Festus told him that much learning had made him mad. Best-minders of Athens scorned to confess that he belonged in their cult. When he spoke of the things of God through Christ, he became to them "this babbling."

None of us will ever know too much so long as he brings what he knows into captivity to Christ. The temptation with the cultivated is not to do that. Looking toward God, they have an aptitude to try to discover Him, not by keeping close to the Cross of Christ, but by much knowledge and culture and philosophy. Looking toward men and instinctively knowing that a passion for Christ which is actually lived and exhibited in the message of God, is to them a token of unbalanced sentimentalism, they are tempted to try to win these by compromise, and to offer a "gospel" that will appeal to proud hearts as understanding their "inherent goodness."

III

WE congratulate the Long Run Association and its devoted moderator that this body has felt moved to seek larger opportunity in its meetings for the nurture of spiritual dynamics. It has undoubtedly sensed that plans are not wise in the business of the Lord that would direct thought wholly or even mainly toward consuming the goods, while attention is no longer given to manufacturing them. Such plans are foolish, and an advertisement to those who understand of a lack of understanding of the nature of the Spirit who takes control of our lives when we give them to Christ.

The practical suggestions which Pastor Dowis makes in his article are timely. That is fine which relates to conserving time, yet without that nervousness and haste which tend to give the assembly the jitters and make it forget more serious things while it goes to watching the clock.

Timely too is the suggestion that looks to more practice of the spirit of co-operation and understanding between representatives of Baptist causes which the association supports and the moderators of associations. This deserves attention, and brotherly consideration and fellowship will be able to take care of it.

Paragraphic Comment

BAPTIST HANDBOOK FOR THE YEAR 1936 The Baptist Handbook for 1936 has been issued by the Sunday School Board, and may be had for fifty cents. There are 435 pages, and almost any matter of Baptist life in any state in the South capable of being set forth in figures is embodied. In addition, eighty pages are given to a detailed study of pastoral support and service among Southern Baptists. It is written by Dr. E. P. Alldridge, for more than fifteen years Statistical Department Secretary of the Board.

TWO BAPTIST LEADERS ON WHERE BAPTISTS FAIL The last thing Dr. William E. Hatcher wrote for publication before God called him Home was a chapter in the Home Mission Task, a book edited by this writer with the Home Mission Board. In that chapter Dr. Hatcher used these words, which are worthy to live in the Christian heart while the world stands: "It is at least as important to save what we already have as it is to save that which was lost." Dr. Hatcher knew well that the majority of Baptists had not really grasped that as truth, but he knew how great was the need that they should. In his work "Ten Years in Texas," a book full of vital counsel, Dr. J. B. Gambrell, on page twenty-four tells where Baptists have failed. He says: "Baptists have failed more in the teaching part of the Commission than in other parts. People have been saved from sin, only to waste their lives, because they were not taught so they would understand the right ways of the Lord." Dr. Gambrell leaves no door open for anyone to think that he has the slightest lack of appreciation of bringing the lost to Christ. He says, "Evangelism has held the first place with us. We have kept the divine order of the Great Commission. Woe to a people, who give a second place to seeking and saving the lost!" This primacy he emphasizes at length. But its primacy did not make soul-winning the exclusive business of the churches. Nor can the teaching requirement of the Commission be reduced into a mere formal plan for the spread of the Gospel. Unhappily many of us have seemed to be willing to do that. The teaching program of Christ has to do with the growth of the inner spiritual life, and it grows through the daily entrance of Christ into our lives to control them. To "teach" them as Christ commands is to teach them in this great field.

WILL SPIRITUAL REVIVAL COME? From several quarters which are entitled to consideration, the prophecy is being made that a great spiritual revival is on the way. One of the prophecies was from a high spiritual quarter in England. Another was from that remarkable Congregationalist layman, Mr. Roger W. Babson, of America. To a well-versed Baptist, Mr. Babson sometimes seem to lack certain elements of Bible knowledge, but one admires his religious devotion and buoyant faith and confidence in the supremacy of God over human affairs. Is revival coming? God grant that it may be coming! Whether or not one thinks he can see evidences that look toward revival he may rejoice in the confidence of men who give themselves in a great way to the Lord that revival is in the offing. And he may and should be of those who regularly pray that revival may come. If his weak faith is discouraged by the widespread unbelief among the nations and the general breakdown of human government and social restraints and increasing evidence of the dollar mark on nearly everything that men think about and work for in the world, our prophets of faith will remind him that the darkest hour of the night is just before dawn. With better authority, they will show him that in history God has regularly come with power to save humanity from making a complete wreck of itself just when things had gotten so bad that it looked like

utter chaos was the next step. We have reached such a time now. May the God of our fathers quicken the life of His people everywhere, bringing to them first of all repentance and faith and confession! May He reach out and make known to the sin-blinded world that its quests apart from God, are vain and hopeless and that strength and salvation and life are in Him! God will have to do it, for humanity cannot lift itself by its bootstraps out of its self-centered nature.

THE SPIRIT GIVETH LIFE The words of the heading are from 2 Cor. 3:6. The verse reads, "The letter killeth, but the Spirit maketh alive." The power of the Spirit pulsates through the Word. The learned confess that they cannot define life; some have tried to do so and made themselves absurd. But God gives life through His Spirit. Recently a pastor told us of a revival meeting in which the evangelist at the close of a sermon continued for nearly three-quarters of an hour to give one urgent invitation after another to the lost to accept Christ. Undoubtedly this was overdoing the matter. The evangelist seemed to be depending upon his own ingenuity in stirring people and pressing them to a decision, rather than upon the Holy Spirit. At the other extreme we recently heard of a church (it is well-known through the South) in which a public invitation to the lost to accept Christ had not been given for a quarter of a century. We suppose the pastor imagined he could "educate" people to the Lord. Such a pastor regards it important to avoid giving offense to the fleshly minds of those who sit before him—more important than to avoid offending the Lord of Glory, of whose salvation he yet dares to profess he is an ambassador. Between these two extremes one may find spiritual sanity, provided the preacher is shot through to the depths of his soul with the realization that only "the Spirit giveth life." Pleas to the lost should be made as the Spirit of God directs. He will direct those who yield and commit themselves to Him.

MAKING DISCIPLES AND TEACHING THEM In the Great Commission we are commanded to baptize believers. Baptists have needed admonition for faithfulness here less than at either of the other two points. Also our history has been one in which soul-winning has stood to the front. May it always be equally prominent in Baptist emphasis and practice. If it was impossible to obey the injunction of our Lord to teach those who have been saved, and at the same time His injunction to make disciples, we think a true instinct would lead to centering all effort on soul-winning. But no such alternative exists. In connection with quotations in another paragraph from Drs. Hatcher and Gambrell, we call attention to a significant fact. It is that, in our Lord's messages through John to the Seven Churches in Asia, which he dictated from heaven, not a word is said about soul-winning and every church is earnestly admonished to look after the health of its inner spiritual life. All but two are called upon to repent, and the two are encouraged to go on in their faithful efforts to incarnate in their own lives the life of their ascended Lord. It might be possible to press too far the significance of this fact. The Lord of Glory who emptied himself and became obedient unto the death on the Cross that lost souls might be saved, was not lacking in a concern that they may be saved that no human disciple will ever even approximate. But that same Lord purposed that the churches should in the lives of their members embody His resurrection life. It was through this He purposed that His power should work to win the lost. This it did in New Testament churches in a measure we have never known in modern times. **Would that God might open our hearts to what is involved in the last command in the Great Commission!**

District Association Program

S. F. DOWIS, Moderator Long Run Association

THE program arranged for the annual meeting of a District Association will have much to do with the progress and interest of the meeting and progress of the work done by the body and its churches. I feel no critical spirit of the programs of District Associations in the past, but much of our denominational work has now taken on new forms and methods for accomplishing the objectives sought. Therefore we need to adjust associational programs, if we expect to get the best results.

To be sure the first and largest responsibility for this will fall on the Moderator. He may appoint a Committee on the program, but he cannot properly escape responsibility for what goes on in his Association. The right kind of program may not be worked out in one year, for we must be mindful of fellowship and co-operation of the brotherhood changes and methods adopted. But if we shall study and pray carefully enough, we can make associational programs that will be of larger value to our people and the churches they represent. I venture to offer some suggestions about the associational program.

I

IHAVE a sincere conviction that the two outstanding needs to be met in the District associational meeting, namely, **INFORMATION AND INSPIRATION**. When these two are provided in our programs fellowship and progress in the work will follow.

First, we need to study and re-work our associational reports. We still need to have reports from all the work of the denomination. But these can be grouped in such a way as to make fewer reports to be read. I venture to suggest some of the combinations that may be helpfully made: (This comes from the program adopted by the Long Run Association at its last meeting for this year). All Missions under one report, all Benevolences under one report, all South-wide causes under one report; all State education under one report; All Promotion work (such as Sunday-school, Training Union, W. M. U., Brotherhood, and Associational Missions), Religious Literature, Temperance and Morals under one report.

Now there may be better groupings for some associations; this is only a suggestion. It may be said that if the association has the Promotion Committee that was suggested in the last week's article, all these auxiliary reports will come under that Committee.

These reports should be carefully and thoroughly prepared and made as brief as possible to give the information about the matters at hand. We appreciate the sheets sent out by various agencies to the brethren writing reports. But these should not constitute the report of any committee to the association. Facts and information provided needs to be written into a good report for each particular association. The reports of not a few District Associations are largely or entirely identical. The information sent by agencies has been too rigidly followed for a good report. We need such a report as will inform our people and make them anxious to know about the things before us.

II

THE second suggestion for association programs is as to the business part of our sessions. Some associations take up half a day getting organized. They also give several periods during the meetings to miscellaneous matters. Too much time given to these things leads to cramped and worthless discussions and arguments, and undue cramping hinders the spirit of the whole occasion. Time and consideration should be safeguarded to discuss every matter that needs attention. There is always a way to do it with due attention, without leaving open gates for trouble-making or misunderstanding.

There is sometimes a tendency to rush and push everything along as if the body was in a race with the clock. This is as hurtful in our associations as in the pulpit, and there it is almost fatal to real spiritual impression. The hearers gain the impression that worship and any spiritual quest are being subordinated to reaching the goal at a predetermined quitting time.

No moderator can be indifferent to the passing time. But he attains a good degree if he can have the skill which enables him to do this without advertizing the fact to the assembly. If he succeeds, he has the satisfaction of knowing that attention has not been drawn away from higher things, to the barren and fretful business of clock-watching and the barren criticism it encourages.

A third suggestion that I venture to make about our programs is that of **VISITING REPRESENTATIVES**. We are often embarrassed about our visiting brethren and we often embarrass them. I see no way to avoid this embarrassment so long as those brethren who represent the interests of our denomination have to visit our District Associations haphazardly. There needs to be some definite arrangement as to time and place for denominational representatives in associational programs.

We need to hear from them and the work they are doing for us, and they deserve the right to be heard. Surely there can be a satisfactory way for associations to profit by the visitation of representatives of Baptist causes. I suggest that the chairman of the various committees get in touch with such representatives as may be interested in the work of which his report treats and find out when the representative can be present. This should be done before the program for the Association is made out.

This will require some effort and advanced preparation of our programs, but it will mean more to us if we will make definite plans for representatives of denominational causes. If we have not made definite plans, then we ought to adjust our program so as to give each one of them a sympathetic hearing at the associational meeting when they can be there.

It might be said that the representatives of our denominational interests could help if Baptist spokesmen of cooperative causes would write to the moderator or someone in the association, telling him when the visitor can be there, and how long he can remain. Our workers have many Associations to attend in Kentucky and cannot usually remain long with any one of them. But we need and should seek a little bit more sympathetic co-operation in this matter.

III

THE last suggestion that I wish to make about our associational Programs is that we must make them **INSPIRATIONAL**. Our people go away many times with no spiritual food and no inspiration to do any better than when they came to the associational meeting. If we follow the suggested grouping of our reports, we can find time for one good inspirational address in connection with each report of the session. The Introductory and Missionary sermons are good and the Lord bless the men who bring these messages. But we need other inspirational messages throughout the session, and maybe less arguments that do not help.

If we would follow our reports of information by messages of inspiration, our people would go back to their churches blessed and determined to do more and better for the Lord. In this connection it might be said that we could wisely give more attention to the devotional periods in our meetings.

I close this article by offering, as a sample, what we are undertaking in the Long Run Association in adjusting the program. It has been worked out for our forthcoming meeting by Chairman W. M. Bostick and the Committee on Pro-

grams. What I have said is not intended as a criticism of our associations. It expresses my conviction that we should seek to adjust our meetings of the associations from time to time, with the thought of making them contribute their maximum to the fellowship and spiritual life of the churches and to the prosperity of our Baptist co-operative service.

May the Lord bless our brethren in Kentucky and elsewhere who have a responsibility in relation to the programs of the district association, and may we always have the leadership of the Spirit of God in these matters.

PROGRAM LONG RUN ASSOCIATION, 1936

Thursday, October 1

Morning Session

- 9:00 Worship
- 9:30 Organization
- 9:45 Report of Executive Board
- 10:00 Report on Education in Kentucky
- 10:45 Inspirational Address on "Christian Education"
- 11:45 Introductory Sermon

Afternoon Session

- 1:45 Worship
- 2:00 Report on South-wide Objects
- 2:30 Inspiration Address on South-wide Interests
- 3:15 Report on Benevolences
- 3:45 Inspirational Address on "Christian Benevolences"

Evening Session

- 7:30 Worship
- 8:00 Report of the Association Promotion Committee
- 8:45 Inspirational Address, "A Functioning Church"

Friday Morning Session

- 9:00 Worship
- 9:30 Miscellaneous Business
- 10:00 Obituaries
- 10:15 Report on Missions
- 10:50 Inspirational Address, "Missions"
- 11:50 Missionary Sermon

Afternoon Session

- 1:45 Worship
- 2:00 Report of the Nominating Committee
Public Morals.
- 2:15 Report on Religious Literature, Temperance and
- 2:30 Inspirational Address on "Public Morals Today"

Brevities of Bible Truth

Sunday School Lesson for August 16, 1936

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

Too few are burdened too little over their own sins and interested too much in the sins of others. Motes in the eyes of others are often easier seen than beams in our own eyes.

It is one thing to be overtaken and run down by a sin, and something else to overtake and run down a sin.

When we occupy ourselves more with our own shortcomings and less with the shortcomings of others, we will find ourselves more capable of bearing, not only our own burdens, but the burdens of others.

Since the life of the Christian is due to the Spirit, the only proper rule for his conduct is rule by the Spirit.

The last man in the world, who should undertake to help a fallen brother, is one with a holier-than-thou attitude.

Some who bear the name of "brethren" will never be burden-bearers. They are too much weighted with conceit about their own strength and goodness.

It is much easier to compare our goodness with the badness of our brother, and be deceived thereby, than it is to

compare our badness with his badness, and be helped thereby.

We may sow the field of our earthly nature or the field of the Spirit. Both sowings will produce harvests; but the difference between them will be the difference between physical and moral rottenness on the one hand and eternal life on the other.

At final analysis, I stand at the center of the circle of every sin of my life, and whether I be caught "red-handed" or not, and whether my sin be secret or open, little or large, I and I alone must and shall bear it. I for myself will sometime, somewhere hear the inescapable, divine verdict: "Thou art the man." Chickens will come home to roost.

But there are burdens which may and should be mutually borne. Genuine Christian brotherliness shows its spirit by helping the fallen, cheering the faint, and "taking a lift of each other's sins."

To some, the continuous practice of good, with never a minute out for evil, may seem too puritanic and prosaic for these times, but harvest time will fully justify such a course, whether we believe it or not.

The law of the Christian, in the matter of burden-bearing, is the rule under which our Lord lived and died: "I came not to be ministered unto, but to minister." For us there should be strict conformity to his example. It is not possible to test properly our own character or conduct, and be genuinely sympathetic and unselfish towards others, unless we are mastered and ruled by Him in our inmost spirits.

EAST UNION ASSOCIATIONAL PASTORS' CONFERENCE

(Continued from Page 6)

cussed. Various pastors presented problems from their particular field. These discussions were very helpful and will prove far-reaching. This conference showed that the pastors are facing their problems and that they understand their fields and are seeking to serve their churches to the best of their ability.

Dr. C. M. Thompson was present and his contributions to the various discussions were very helpful. Out of the rich experiences of his long, fruitful life he made contributions that will long be remembered.

There were ten pastors present. This was a splendid attendance since there are some churches that have no pastors at the present time. There is a fine spirit of co-operation among the pastors of the association. There is a growing spirit of enthusiasm for a greater program for our churches in the future. Many pastors expressed their purpose to teach "The Grace of Giving" in co-operation with the plan sponsored by Dr. Thompson and Secretary Gardiner.

Plans are going forward for the meeting of the East Union Association with the First Church of Jellico on September 3 and 4. Under the leadership of Moderator L. S. Safriet and Clerk Edward Haun a splendid meeting is anticipated.

The pastors of the association are looking forward to another such conference at some future date. This type of conference is recommended to pastors of other associations as a means of promoting fellowship, unity of vision, aim, and spirit, and as a means of discovering and solving both associational and local pastoral problems. This is the type of work that will not die with the benediction but will bring new visions and new aspirations that will continue to grow and bear fruit.

Jellico, Ky.-Tenn.

W. F. KENDALL

[Brother Kendall is pastor of the Jellico Church, having taken that service with a year past. He has already won the love, both of the church and of the associational fellowship by his devoted interest and fine spirit.—Ed.]

LUTHER RICE: GOD-CALLED LEADER OF AMERICAN BAPTISTS

(Continued from Page 5.)

burg, New Market, Luray, Milford, Front Royal, Zion, Winchester, Charlestown, Harper's Ferry; thence to Fredericktown and to Lancaster, Pa., and back to Philadelphia, on February 2."

Dr. Rufus W. Weaver continues to summarize: "He usually traveled fifty miles a day, preached once to three times, and would report collections from six to a score of contributors. Often he would ride all night to keep an appointment. Once he reported he had only six hours sleep in four days."

In another connection Rice praises God's grace in that he had "traveled 6,600 miles in populous and in dreary portions of the country, through wilderness and over rivers, across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings, and loneliness, but not a moment lost for want of health; no painful calamity has befallen my lot; no peril has closed upon me nor has fear been permitted to prey upon my spirit nor even inquietude to disturb by peace."

Dr. Weaver again reports: "I have in my desk hundreds of names of persons, nearly all of them Baptist leaders in all parts of the country, to whom Luther Rice was writing regularly and frequently. Many of them were long letters, written at night after he raced as rapidly as his horse would carry him in his rapid flight over all the settled portions of this country. He reports writing by hand as many as fifty-six letters in a day. There has never been in American history a man who toiled more arduously or suffered more from the strain or stress of travel than did Luther Rice. Within a period of ten years he, and he alone, had transformed the scattered, bickering and locally minded Baptist churches and associations into a militant denomination, united in their purpose to give their interpretation of Christianity to the whole, wide world."

The explanation of this devotion and achievement is found largely in the conversion experience, which provided him with a controlling principle and subjected him to unquestioning following of God's leading. He seemed always ready for the Spirit's use and never to demand to know beforehand what or where or how he should be used. For more than a year and a half the young man struggled with a conviction of sin and with the problems of religion and his own life. He found no human help. His family and his minister all believed in a formal, dignified, respectable religion and condemned revivalism and emotionalism. "At length," when Luther was about nineteen, he tells us, the period of deliverance drew nigh! One morning the thought came into my mind . . . whether I would be willing to put a blank sheet of paper with my name at the foot of it, into the hand of God for him to fill up my destiny as might seem good in his sight! I felt that I ought to be perfectly willing to do this, but was not . . . In the evening of the same day, a little after sunset, the same thought returned. . . . Nay, being weary of the quarrel with God I felt as if I could wish . . . that I could so dispose of myself and of the case. It further occurred to me, whether I would not be willing for God thus to write out my destiny and retain it with Himself, letting me know it only so fast as it should come to pass: to which my mind and feeling readily assented: and a moment's reflection presented it to my view as the obvious reality of the case: I was absolutely at the disposal of God; and should know the details of my destiny just as the same should be developed. And I found in this disposition of absolute and unreserved submission to the will of God, a sweet and blessed tranquility.

"From that moment, I seemed to be on the Lord's side—was no longer at variance and in quarrel with my Maker; and from that day to this, I have entertained a hope, that through the abundant mercy of the Lord, and the rich grace of the precious Redeemer, and the power of the Holy Ghost, on the ground of the great atonement, I have become reconciled to God! And I may say, too, to a very happy extent,

this hope has remained invariable and unshaken. My feelings often vary, and vary much; but not my hope. And it must be quite obvious that while pleased with the will of God, one must be happy."

Such is the story of the inner experience of one whom God would use in a strenuous life of moral hardship and suffering of body and spirit, to overcome innumerable and varied opposition and hindrances, to build a powerful denomination.

It is to take account of God's plans for us that we pause in this centenary year of the death of Luther Rice.

The Luther Rice Centennial Commission, 715 Eighth St., Northwest, Washington, D. C., of which Dr. J. H. Franklin, President of the Northern Baptist Convention is the President, Dr. Charles E. Maddry, the Vice President, and the writer the Executive Director, is composed of appointed representatives from all co-operating Baptist groups. Plans are being made for the observance of the centennial of the death of Luther Rice, September 25, 1936, to be followed by a memorial service to be held in churches, Sunday-schools, and missionary societies on Sunday, September 27, 1936. A pageant will be presented as one of the outstanding features of the program to be given at Ridgecrest, North Carolina. The State Secretaries within the bounds of the Southern Baptist Convention are co-operating with enthusiasm. Baptist leaders, north and south, are serving upon important committees. All who are interested in making this centennial successful and profitable are requested to get in touch with the Luther Rice Centennial Commission. Baptist pastors and laymen should buy without delay, "Luther Rice, Pioneer in Missions and Education," by Dr. Edward B. Pollard. The remaining copies of this edition will soon be exhausted. The American Baptist Publication Society has made a special price of one dollar for this book.

All the major Baptist organizations will be represented in this understanding, and thus representatives will take part in the major exercises at Rice's grave, when Dr. Truett will make the interpretative address.

It is the dream of those who are furthering the work of this Commission that at the grave of Luther Rice, born in Massachusetts, buried in South Carolina, Northern Baptists and Southern Baptists may meet together in loving fellowship and may there dedicate themselves to the realization of the national Baptist program which Luther Rice outlined but was not able to realize. The spirit of Luther Rice marches on. Who follows in his train?

Pastor Clarence Walker, of the Ashland Avenue Baptist Church in Lexington, Ky., preaches over Station WLAP on Saturday morning from 9:00 to 9:30 o'clock. Also he has been conducting a Camp Meeting at Harp's Corner, nine miles from Lexington on the Richmond Pike.

We appreciate warmly the spirit that leads one of our subscribers to refuse to cut off the Western Recorder subscription when she thinks she must economize on papers. Listen to this from a letter from Mrs. G. S. Brock, from London, Ky.: "I wrote you yesterday I would not take the Western Recorder during the next year, but I have reconsidered the matter, and enclose herewith my check for renewal. Please hurry and take me back into your family, for I have not rested well since yesterday. I feel as if a loved one had been taken out of our family." From our heart we thank Mrs. Brock. Now take this from a letter recently sent us by Mrs. Una Roberts Lawrence, Mission Study Editor of the Home Mission Board: "Almost every issue of the Western Recorder is clipped for my files. It is invaluable." We are glad Mrs. Lawrence thinks that, and we will do our best that her favorable consideration may be justified in the days ahead. After all, the biggest thing a Christian paper can do for its subscribers is to make them feel that they cannot afford to do without the witness it bears to the things of holy revealed faith.

Our Debts

C. M. THOMPSON,
General Secretary-Treasurer

When Kentucky Baptists formulated plans to pay the Denominational debt that debt amounted to \$688,270. On July 31, 1936 the debt amounted to \$615,401, showing a debt reduction of \$52,869.

Present Indebtedness

The Institutions and Agencies of Kentucky Baptists owe the following amounts:

Ky. Bapt. Children's Home	\$ 27,631
Ky. Baptist Hospital	284,195
Georgetown College	127,000
Bethel Woman's College	84,846
Campbellsville College	13,328
Cumberland College	19,607
State Mission Board	58,794

The sources from which this debt reduction money came were the Co-operative Program, Special Designations and The Kentucky Baptist Hundred Thousand Club.

The percentage distribution of the Southwide part of the Kentucky Baptist Hundred Thousand Club is determined by the Southern Baptist Convention.

The percentage distribution of the Kentucky part of the Kentucky Baptist Hundred Thousand Club is as follows:

Kentucky Baptist Hospital	50 %
Georgetown College	19½ %
(Held in reserve)	

Bethel Woman's College	11¾ %
State Mission Board	9¼ %
Cumberland College	4 %
Ky. Bapt. Children's Home	3¾ %
Campbellsville College	1¾ %

The Kentucky Baptist Hundred Thousand Club has raised thus far \$19,635.48.

The tangible assets of Kentucky Baptists are as follows:

Georgetown College	\$ 413,029
Bethel Woman's College	260,000
Campbellsville College	135,000
Cumberland College	550,000
Kentucky Baptist Hospital	700,000
Ky. Bapt. Children's Home	200,000
Louisville Baptist	
Orphans' Home	74,000
Real Estate	24,448
Machinery, Equipment and Office Equipment	23,878

\$2,378,755

The Kentucky Baptist Hundred Thousand Club is a plan adopted by the General Association of Baptists in Kentucky at Henderson, Ky., November 13-15, 1924 for paying Kentucky Baptist debts both State and Southwide.

This plan became operative March 1, 1935. The membership card reads as follows:

"I hereby enroll as a member of the Kentucky Baptist Hundred Thousand Club and agree to pay \$1.00 per month for years. It is understood that all funds collected through the Kentucky Baptist Hundred Thousand Club

shall be divided on a 50-50 basis between State and Southwide causes and used for the payment of State and Southwide Baptist debts."

Join the Club and do your part in paying Baptist debts.

Let's Pay Out of Debt and Stay Out of Debt.

GASPER RIVER BAPTIST ASSOCIATION

On August 5 and 6, this time-honored group of Baptists held their 125th annual session with the Barnett's Lick Baptist Church of Butler County, Ky.

By 10:00 A. M., the first day, a great congregation had filled the meeting house. Moderator L. V. Hudnall, called the body to order and Elder H. S. Wigginton of Rochester, Ky., preached the annual sermon, a helpful message on Prevaling Prayer, from James 5:16.

The officers of the last session were re-elected except Brother C. W. Hill, Treasurer, who asked them to elect someone else. Senator Otis White was elected and Brother Hill was made Assistant Treasurer.

The Association took a forward step by electing Brother Richard Hill, one of her promising young ministers, as Associational Sunday School Superintendent and by providing for his expenses in carrying on this work.

Good reports, well discussed, were made by the brethren on all phases of our organized work. Your scribe represented the Western Recorder, State Missions, the Co-operative Program and our Hundred Thousand Club.

A beautiful spirit of co-operation, fellowship and brotherly love was manifest among this noble group throughout all their deliberations and the splendid hospitality of Pastor L. V. Meador and the Barnetts' Lick Church could not be excelled.

The Association meets next year with the Monticello Church, near Rochester, Kentucky.

JOHN W. T. GIVENS,
Bowling Green, Ky.

RECORDER AGENT AT OWENSBORO

Last week I attended the Daviess-McLean Association and remained over in Owensboro one more day. Together with the Rev. Ed. Hewlett we visited for a few hours among the members of the Seven Hills Baptist Church and secured twenty-one new subscriptions for the Western Recorder. This is a remarkable response.

Brother Hewlett is a young Seminary student, and has been on this field about three months. He is stressing evangelism, and souls are continually being added to their number. On one Sunday 260 were in attendance at Sunday-school. Forty-three have already expressed their determination to tithe, and many others are expected to take this step.

They have a mind to work at Seven

7 LEAN Years

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Hills, and we expect to hear of even greater things from these good people.

C. M. MELLICHAMP,

Louisville, Ky.

Miss Mary Louise Coakley, daughter of Pastor and Mrs. W. S. Coakley, of Owensboro, Ky., was operated on at the Owensboro Hospital last week. She was in attendance at the Baptist W. M. U. Training School last year, and has recently been doing missionary work in the mountains of Kentucky.

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



Dr. P. E. Burroughs

Dr. Burroughs is the author of the book, "The Grace of Giving" which we are asking our churches to study during September. The book may be secured from the Baptist Book Store, 323 Guthrie Street, Louisville, for forty cents in paper binding. Order in time to have copies on hand. It is a book that should be in every home all the time.

Banners Offered For Stewardship Month

We are offering four banners to associations and churches in connection with the observance of Stewardship Month as follows:

1. A banner to the church which shall have the largest number of awards for the study of "The Grace of Giving," during September.
2. A banner to the church which shall have the largest percentage of awards for this book during September, the percentage to be based on the total number of church members as reported in the Associational Minutes in 1935.
3. A banner to the Association which shall have the largest number of awards in this book in September.
4. A banner to the Association which shall have the largest percentage of awards in this book during September, the percentage to be based on the total membership as reported in the Minutes of 1935.

Please notice the following requirements:

1. Those who receive awards for this study must be sixteen years of age and must pass a written examination. The class must have ten teaching periods of forty-five minutes each or the equivalent thereof. Each pupil must attend at least seven of the ten periods.

A list of those who pass the examinations with a grade of seventy percent

must be received at our Sunday-school office at the Baptist State Board, Louisville, not later than October 20.

Should Intermediates wish to have a study that week we suggest "Training in Stewardship." Should Juniors wish a class we suggest "Trail Makers in Other Lands." If some church has already had taught "The Grace of Giving," we will permit the substitution of "Into All the World," or "The Furtherance of the Gospel."

Should it be impossible to have the class before the end of September you may have it during the first half of October provided your examination is given and your list received by us not later than October 20. This applies to those working for a banner.

What They Did, and How

1. They doubled the Sunday-school attendance.
2. They baptized twice as many people as ever before.
3. They gave more to pastor's salary and missions.
4. They did better teaching.

How?

1. They studied "Building A Standard School," "Outlines of Bible History," "Some Learning Processes" and "When Do Teachers Teach."
2. They took a Census.
3. They studied several new classes.
4. They had a Monthly Visitation Day.
5. They got the pupils to remain for preaching.

Organize For Stewardship Month

Elsewhere we have suggested a full committee from the church to arrange for the study of "The Grace of Giving" and to enlist the people for this study. The church should appoint the committee. It should have on it the pastor, the chairman of the deacons, the President of the W. M. S., the Director of the Training Union, the President of the Brotherhood, and the Superintendent of the Sunday-school.

It is not too early to be planning for this. Please keep in mind that every church member needs this study. Please keep before your people the results which you hope will come from the study. Never lose sight of the spiritual import of it all. Pray much for the aid of the Holy Spirit. Make it a really great spiritual undertaking.

Twelve Conversions in V. B. S.

Brother Ernest Chandler reports that there were twelve conversions during the Vacation Bible School in Frankfort. They were baptized on Commencement night:

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.
DICKEY'S Old Reliable EYE WASH
Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

When I Failed

C. P. Hargis

I was invited to a church in a little village. They had a very sympathetic pastor who was capable of doing things. He understood Sunday-school methods and was deeply interested in the work. He co-operated with me and tried to get his people to attend, but he had a superintendent who would not "Super," and who came irregularly. He did not consider his work worth the while, therefore took no interest in it, although he had been superintendent for twenty years. He would not have meetings of his workers, was not in favor of visitation and made no changes in his Sunday morning program. Nothing said or done had any effect on him in any way. The Sunday-school is still going on in the same old way with hundreds of unreached possibilities, most of them lost. Therefore I failed.

[Again Brother Hargis gives an illustration of what often occurs. Why can some people not open their eyes and "look on the fields?" Brother Hargis did not fail but a visionless and conscienceless superintendent failed and had been failing for twenty years.—W. A. G.]

Vacation Bible School Reports

The following Vacation Bible Schools reported to us between the publication of the list in last week's Recorder and the fifth of August:

- Greenup Association—Russell.
- Franklin Association—Frankfort, First.
- Upper Cumberland—Lynch.
- Long Run Association—South Jefferson, Pleasant Grove (Jefferson County).
- Ohio County—Beaver Dam; Beaver Dam Mission.
- Enterprise Association—Elkhorn City, Paintsville, Salyersville.
- Elkhorn Association—Lexington, Ashland Avenue; Felix Memorial; Mt. Vernon, Versailles.
- Three Forks Association—Dunham.
- West Union Association—Barlow; Wickliffe.

SUNDAY SCHOOL ATTENDANCE

August 2, 1936

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

Louisville, Walnut St.	994
Newport, First	837
Owensboro, First	801
Louisville, Ninth and O	538
Mayfield, First	512
Frankfort, First	507

Lexington, Calvary	487
Louisville, Eighteenth St.	484
Owensboro, Third	484
Louisville, West Broadway	479
Lexington, Porter Memorial	469
Louisville, 23rd and Broadway	467
Murray	437
Somerset, First	435
Danville, Lexington Avenue	416
Princeton, First	398
Harrodsburg	385
Louisville, Clifton	369
Jellico, Tenn., First	350
Covington, Latonia	316
Bellevue	312
Salem (near Shelbyville)	301
Fulton, First	298
London	268
Covington, Madison Avenue	262
Pineville, First	250
Louisville, Third Avenue	243
Versailles	224
Beech Grove (near Perryville)	214
Erlanger, Elsmere	208

REVIVAL FIRES AT MIDWAY CHURCH

Dear Dr. Masters: I write to tell you of the rejoicing of both church and pastor at Midway over our recent meeting. On Sunday, July 12, Brother Sam Maddox, student at Georgetown College, came to assist the pastor for two weeks. Brother Maddox led the singing and was greatly appreciated by the people. The pastor did the preaching. The first week our young people met at seven o'clock, an hour before the evening service, for a Training Union Training School. Average attendance for the school was fifty, a very large number taking the examination. We had as our teachers Brother Bob Denny, Miss Irene Denny, and Miss Shearer of Lexington.

From the first large congregations attended the services, growing until the last evening of the meeting the building could not in any way accommodate the crowd that assembled to hear the gospel. Thirty were added to the church of which twenty-four came upon profession of faith for baptism. In the last three months there have been more than thirty-five to come into the fellowship of the church, twenty-six coming for baptism.

Our Sunday-school attendance Sunday was 175, and our B. T. U. has grown in the past six months from ten to an attendance of seventy-nine last evening. Every department of the work seems to be filled with life. Prayer services are largely attended, our mission gifts have increased over last year, and our gifts to the Hundred Thousand Club have more than doubled. We praise God, take courage, and plan for greater work yet to be.

It was my pleasure to assist Brother W. B. Hicks of Waldo, Florida, in a meeting during June and early July. There were twenty added to the church

there, and splendid congregations came to hear the Word. Brother Hicks is one of our best, and fellowship with him has meant a great deal to this young preacher. The church invited me to return and be with them again next year.

On Monday I begin a meeting with Brother Leo Green, at the Forks of the Elkhorn Church in Franklin Association. I am looking forward with great pleasure to fellowship with God's people there.

Pray for us and take courage in your work, for your paper is meaning much to many during these days of testing. I talked with a lady of another denomination during a pastoral call the other day and she spoke of a recent article she had read in the Western Recorder on baptism. Her comment was: "It was so clear and convincing, and I could easily see you were scripturally right in your position as Baptists." Thank God for our good paper.

FRED SMITH, Pastor,
Midway, Ky.

PASTOR G. H. LAWRENCE REVIVALIST WITH PASTOR H. O. NICELEY AT HISTORIC BETHEL

Dear Dr. Masters: On June 29, last, Brother G. H. Lawrence, of Albany, Clinton County, came to us for a revival meeting. The attendance was splendid and interest good from the start. The church helped and the Saints built up. There were seven professions of faith and at the close of the meeting the pastor baptized five into the fellowship of the historic Bethel Baptist Church.

Brother Lawrence is a true and faithful companion in the Lord's service. He preaches the plain Word without fail. Keeps himself in the background and exalts Jesus Christ as the only and sufficient Saviour from all sin for all time. The type of work Brother Lawrence does will help any church. The church here is in better condition because of his coming.

May the Lord bless him and give him many more years of active service.

H. O. NICELEY, Pastor,
Bethel Baptist Church,
Fairview, Ky.

Fellowship Tidings

Rev. C. J. Bolton, Field Worker for the State Mission Board, has moved from West Point, Ky., to Elizabethtown, Ky.

Southern Baptist ministers, desirous of appointment as Chaplains, are informed that at an early date the Navy Department will select an approved Baptist minister as chaplain. The qualifications are as follows: Age, not less than twenty-four years nor more than thirty-four, on the date of appoint-



ment; a fully ordained minister, A.B. and B.D. degrees or their equivalent from recognized colleges and seminaries; at least two years of pastoral experience; not less than five feet, six inches, with a minimum of 132 pounds for this height. Anyone interested should write to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for application blanks and other information.

During the absence of Dr. H. D. Allen from his pulpit during his vacation, the Madison Avenue Church, Covington, Ky., will be supplied Sunday mornings by M. E. Staley on August 9; C. S. Ellis on August 16; V. C. Kidwell on August 23. The Training Union will have charge of the evening services.

Dr. W. T. Bruner, Jr., young Kentuckian who has been for two years Professor of Greek and Hebrew at Bob Jones College, Cleveland, Tenn., has been given a year's leave of absence from his work in order to do research work in England, Paris, Rome, Palestine and Egypt. He will work in company with Dr. David L. Cooper, of Los Angeles, Calif., President of the Biblical Research Society, and author of many books and pamphlets written especially for Jews. The trip for these two men is being financed by the Biblical Research Society. These two scholars are going in quest of ancient manuscripts, tablets and stones, which might perhaps have Aramaic, Greek or Hebrew writings of a secular nature which will supply further proof of the authenticity of the accounts of Jesus as given in the Bible. They will sail September 19 on the S. S. Britannia from New York City.

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Missionaries Returning

According to a news item on this page a month ago, the sailing reservations for furlough and new missionaries due to sail this month were cancelled. This was necessitated by the sudden critical condition caused by an unexpected decrease in gifts to foreign missions.

But now since State after State has rallied to the Board's S. O. S. and sent into the Lord's treasury additional gifts, the Board is able to send out these missionaries during August, September and October.

Co-operating with Board in making this possible the Dollar Steamship Lines is going the second mile in arranging for good reservations in choice state-rooms for these missionaries whose former reservations were cancelled. This steamship company is doing its best to make the missionaries just as comfortable now as they would have been had the adjustments and changes not occurred. Friends of these missionaries will rejoice to hear this personal detail that will mean much to the missionaries.

Workmen That Needeth Not To Be Ashamed

A missionary message every day, missionary classes every day, and three missionary addresses at major hours combined to make the Southwide Baptist Training Union Leadership Assembly at Ridgecrest, North Carolina, July 26-31, a week of great value to foreign missions. More than 1,200 young people and leaders of young people profited by this missionary atmosphere that prevailed throughout the week. The Foreign Mission Board congratulates and thanks Secretary J. E. Lambdin and his co-workers for this interest and emphasis in training a missionary spirit in to the training of their young people for better church membership.

Gleanings From Dr. Maddry's Letters

Friends who are daily praying for Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, now on a missionary journey to South America, will enjoy the following gleanings from some of his letters:

"The Convention met Monday night, preceeded by the Young People's Convention Sunday and Monday. We have been preaching in the pulpits of the city, and speaking before the Convention and various groups. There has

been a continuous round of committee meetings and conferences. These are certainly busy days, and I am tired today. The Catholics paraded John the Baptist all over the city yesterday and last night, with magnificent fireworks and cannon-crackers, keeping us awake. The mosquitos are just about as thick as bees around a hollow tree."

"This is one of the most beautiful spots I have seen in Brazil. The Receipt campus is lovely and attractive in every way. The trees are gorgeous, and on every hand I hear people saying that 'Brother R. S. Jones set out these trees.' The manga trees you set out are fifteen to twenty feet, and big in proportion. They bear excellent fruit, and much of it. The rose mangas are the most beautiful things I ever saw, and my wife eats them all day. You certainly did a great piece of work here at this college, and everybody holds you and Mrs. Jones in grateful remembrance."

"It seems the only way we can make all the engagements the committee has outlined for us is to travel by air. We are to fly from Bahia to Victoria, from Victoria to Rio, and from Sao Paulo to Porto Alegre. They say that the only safe way to cross the Andes is by airplane, so it looks like I am going to be compelled to fly, something I said I couldn't do."

"The Publishing House (Rio) is going well, and is one of the most promising Kingdom agencies we have out here. Stover and Cowsert are a great team. Miss Landrum is going ahead splendidly in the W. M. U. work, and the Girls' School under the direction of Mrs. Soren and Miss Mandall, is a great spiritual asset and a worthwhile Kingdom agency. This phase of the school is unofficialized, and is doing a fine piece of work."

"The Convention appointed a committee of fifteen, thirteen Brazilians and two missionaries, to work out the new basis of co-operation. They had a preliminary meeting of all the delegates Monday in the college church, and I spoke for more than an hour outlining my views of the situation."

Joy Quite So Deep

Tonight I have inexpressible joy in my heart because of a teacher in that language school. A year ago she was bitter against Christ and Christianity and her heart was filled with many other bitternesses and anguish of which I did not dream until the Lord led me directly

to her. She became my teacher only four months ago, and I began praying for her, witnessing to her as I was led. Two weeks ago I was guided specifically to pray that she give her heart to Christ within the two weeks. Strange, I thought; I never had the Lord to set a date like that before.

I have never seen the Spirit of God work so obviously, so powerfully before my "very" eyes, as He did in her in those two week. W. Maxfield Garrott, Tokyo, Japan.

Glad Hearts

Surely never through the years have the foreign missionary doors of opportunity been wider open nor the blessing of the Lord more evident. From every land comes good news of victories for Christ. In some of Southern Baptist territories, much suffering and persecution are taking place. But even in those vicinities and everywhere, the fields are white unto harvest and Southern Baptist dollars are doing more per penny, than the reports have recorded in many a year.

From the glad hearts of missionaries W. M. Rankin comes the news of multitudes being saved. Among them is their one and only child. Mr. Rankin writes: "I have just returned a little over a week ago from a long evangelistic trip across the mountains. The Lord greatly blessed the native evangelist and me while we were on that trip. I preached every night to large crowds of heathen people and they listened attentively, and there were over two hundred to raise their hands saying that they wanted to believe on Christ and that they were willing to follow our Lord and Master. It was my joy to baptize seventy-five converts. When I returned to Shiuchow, I left the native evangelist to go on, touch other places and baptize those who are waiting. When he returns from his trip, and after he baptizes all those who are waiting, it will bring the total number of baptisms up to around one hundred and sixty. We thank God for these who have come and followed their Lord in baptism, and we pray that they will grow in grace and become true followers of our blessed Saviour. Just before I left Shiuchow there were twelve to be baptized, one among whom was our only lad, Manly, Junior. Mrs. Rankin and I rejoiced over his accepting Christ as his Saviour and for putting on Christ in baptism. We ask that you pray for him and for us."

HAZARD BAPTIST SCHOOL MOVES TO BECOME JUNIOR COLLEGE

About three years ago the Hazard Baptist Institute was incorporated into a Junior College, but not being able to qualify as such, proceeded to carry on the high school and the grades with industrial features, till the close of this year.

On June 21, the Board met in Hazard and discussed the advisability of closing the school, or establishing a Junior College. For lack of time the Board adjourned to meet the same day in the afternoon. At this meeting the two propositions were discussed thoroughly and the predominating sentiment was for elimination of the high school and the grade work and in lieu thereof to prepare to do Junior College work.

Not having a quorum without the use of proxies, and desiring to have as many of the Board as possible at this meeting, adjournment was had till the evening, June 23. At this meeting with nine of the Board present, and one proxy, the following actions were taken:

First, that the high school and grades be eliminated, and in lieu thereof a Baptist Junior College be established in Hazard. (This move is in line with the purpose and spirit of our Articles of Incorporation).

Second, that Prof. H. E. Nelson, of Barbourville, Ky., be elected President of the College. Professor Nelson has accepted the position and is already on the ground checking up on what is to be done in the way of renovating and repairing the buildings, securing a library, and laboratory, and other things necessary to qualify as a Junior College.

At each of the above meetings by invitation, Rev. A. B. Pierce, pastor of the First Baptist Church, and B. F. Cornett, an old friend of the school, were present, adding counsel and friendly advice. Brother C. D. Stevens and Professor Nelson were present at the first two meetings and were heard several times.

The sense of the Board was that it is impossible, absolutely, for a church school to compete with a tax-supported school, be it high school or grade school. The high schools of our town and county are Class "A" institutions. They have plenty of money for salaries and equipment and we have neither. Parents who pay high taxes to support high schools will not give their money to a competing Baptist high school in the same community. But, in my opinion, they will rally to the support of a Junior College here in Hazard.

This move to establish a Junior College has already resulted in the uniting of the two churches—Broadway, and First Church. Broadway has disbanded with the purpose of returning to First Church, and are doing so in numbers. I believe that all of our people will come to the support of such a school, when once they see that it is a certainty.

No Greater Proposal

It is doubtful if we ever made a more important proposal to our churches than that they have taught during the month of September the book, "The Grace of Giving." We believe the churches that respond to our invitation will receive unusual blessings. The teaching of this book is important for the following reasons:

1. That our people see Stewardship as a grace. Tithing is not a burden to the one who knows the Bible teaching on this subject. It is a most satisfying exercise of a great grace. It enriches the spiritual life of the steward. A study of the book proposed will lead our people to an understanding of this grace.

2. It is important that we study this subject in order to take better care of our pastors. After an understanding of the Bible doctrine of Stewardship the pastor's financial needs will be met by the church and this always means that the membership will aid the pastor in a more worthy way in all his ministrations.

3. It is important that we study this book because of the effect it will have in our support of our Denominational causes. In other words, with an understanding and an appreciation of our Stewardship we shall do more in giving the Gospel to a lost world. Kentucky Baptists, let us unite during September in studying "The Grace of Giving." It will be glorious if we all do this fine thing at the same time. We doubt if a more blessed proposal has been made.

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

The prevailing religious sentiment in the mountains is that of the Baptists. Why should others build schools in this section and the Baptists stand aloof? If there is any Baptist Junior College in that large and populous area east of a line drawn through Williamsburg north and south across the State, I cannot locate it. Are we doing our duty? Are we meeting our responsibility? Are we willing to allow others to meet the crying need for this kind of school in this great section, while we stand indifferently by with folded arms? I think not.

If Kentucky Baptists are inclined to meet this need and great responsibility for carrying such an opportunity to our mountain youth by establishing and maintaining another Junior College, I want to say with emphasis, that here in Hazard is the place for it. It is a great center of population, the point of contact, the place of the greatest, the ripest, and the readiest possibilities.

Hazard, Ky. A. S. PETREY,

E. E. DEUSNER AT CANE RUN

Cane Run Baptist Church, located on the Iron Works pike, five miles from Georgetown, has just experienced one of the greatest revival meetings in the history of the church. Great crowds came to the services each evening. The meeting closed last Sunday, but we

trust the revival will live on, and that "many souls will be added to the church daily."

The writer was assisted in the meeting by Bro. Edwin E. Deusner, pastor of Stanley and Spottsville Baptist Churches in Western Kentucky, who did the preaching. Brother Deusner is a young man, an earnest, fearless preacher of the Gospel, and a real worker. He brought soul-stirring messages, which were magnified by the Holy Spirit with great power. The Lord wonderfully blessed our efforts as twenty-one were added to the church; fourteen by baptism.

The song service was led by the pastor. There two large choirs, a junior and senior choir. The entire congregation entered into the song service most enthusiastically, which proved to be a great inspiration to our meeting.

Our earnest prayer is that the Lord's work will continue to grow in this place.

Marion, Ky. J. R. WHITE, JR.,
Cane Run Baptist Church

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Woman's Missionary Union

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HEADQUARTERS
205 E. Chestnut, Louisville, Ky.

Mission Study Plans

Maurice Ware, State Mission
Study Chairman

Because the Woman's Missionary Union is committed to a world missionary program, and because we believe that missionary information is the key to missionary interest, we would intensify our Mission Study effort through two definite channels, besides the reading of periodicals and the attendance of our missionary meetings, from which we always gain knowledge and inspiration.

First, A study class each quarter. Yes, our Standard of Excellence says we should have two classes a year, but that is the minimum. Just two books a year from which to learn of conditions on our mission fields, when but to know them stirs our hearts into action to obey Christ's Great Commission! For the quarterly classes one book on Bible Study or Prayer, one on Stewardship, one on Home Missions and one on Foreign Missions is a good plan to follow, urging the members to read the book used in the class, and by all means to circulate it for reading among the members who did not attend class. Do not deprive these of the benefit of the books.

Second, A reading of missionary books. This is the other method which we would emphasize at this time. Have you tried the Book-a-month-Plan? Have as many books as possible in circulation among the members, equally apportioned to the circles under a competent Mission Study chairman. She will keep these books moving and not allow them to remain un-read in the hands of a few, and will have as her goal one book a month read by each member.

Last quarter one society reported twenty-one books in circulation with fifty-eight readers as a result of this plan.

The chairman, of course, keeps for the Quarterly Report a record of the number of classes and the attendance, along with the number of readers of books. "My people perish for the lack of knowledge." Let it not be said of Kentucky Woman's Missionary Union, that the knowledge of God's love and grace perish or be withheld, because of unwillingness to inform ourselves of the fields which are white-unto the harvest.

"When they know they care,
When they care they pray,
When they pray they give."

Clear Creek Vacation Bible Schools

Miss Jennie Newland

The Vacation Bible Schools, sponsored by Clear Creek Mountain Springs, have closed for this season. There were eight schools with an enrollment of 873 pupils, and forty professions of faith. Five of the schools were held in mining camps. In one of these camps there was no church, but there was a beer garden and recreation hall. In the evenings we had preaching by Paul Horner, Simpsonville, Ky. These services were held in the open air, just outside the beer garden. The Superintendent of the mine closed the beer garden during these services. Probably many heard God's Word preached during those evenings who had not heard a sermon for a long time.

These schools were taught by teachers who volunteered their services. Those who taught this year were: Gladys McNeil, Pike Road, Ala.; Reva Stamper, Ludlow, Ky.; Susan Hooser, Hopkinsville, Ky.; Cathrine Orem, Campbellsville, Ky.; Fay Mills, Manchester, Ky.; Mrs. J. Hendrickson, Four Mile, Ky.; Rev. and Mrs. O. E. Bradshaw, Butler, Ky.; Rev. W. E. Wortham, Leitchfield, Ky.; Cecil Lea, Georgetown, Ky.; Rev. Paul Horner, Simpsonville, Ky.; Mr. Haire, Leitchfield, Ky.; and Jennie L. Newland, Stanford.

Mountain Preachers' School

The summer school, conducted at Clear Creek Springs for Mountain preachers during the month of July, has just closed one of its most successful sessions. There were seventy-four mountain preachers in regular attendance.

The first hour, each morning, 8:00 to 9:00 o'clock, was given to the discussion of departmental work, led by the State B. T. U., S. S., and W. M. U. Secretaries in turn. Pastor W. J. Bolt, Harlan, substituted for Dr Gardiner during Sunday-school week. The New Testament class, 9:00 to 10:00 o'clock, was taught by Dr. L. B. Matthews, Jackson, Tenn., the Old Testament Class, 10:00 to 11:00, by Dr. R. P. Mahon, London, Ky., and a class in Theology, 11:00 to 12:00 by Dr. Matthews. In the afternoon there was a class in English, taught by Miss Minnie Oswalt, Miss., and a discussion of Church Problems, led by Mr. Bolt and Dr. Kelly.

Vesper services were held out under the trees after supper, then a class in sight singing, taught by Mr. John Arnett, Harlan, followed by an illustrative lecture on Palestine by Dr. T. C. Ecton, pastor of Calvary Baptist Church, Lexington.

I wish many of you could have heard these mountain preachers tell, on the closing day, something of what this school has meant to them. It would

have brought the tears and made you deeply thankful that you had had a small part in making this school possible.

If the people of the mountains are ever to be won for Christ and trained in Christian service, it must be largely done through the mountain preacher. When we help train them, we are reaching hundreds through them.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

State Y. W. A. Camp

Mattie Mae Burkett

Y. W. A. Girls are always willing to share the worthwhile experiences that come into their lives and I am sure that by the time you read of our State Y. W. A. Camp at Clear Creek, many of the 101 campers from twenty-nine different Y. W. A's will have already shared some of the glorious experiences that we had there.

The theme for the camp was "The Mind of Christ" and every speaker and leader helped some of the girls to know the mind of the Master. Mrs. Eureka Whitaker, State W. M. U. President, lifted our hearts each morning with the morning watch. Mrs. Whitaker not only brought inspirational messages, but made practical suggestions as to how Y. W. A. girls could serve Him. Our own Miss Rose Marlowe, of China, turned our thoughts to China each morning as she taught "Pioneering for Jesus." This was an hour when the girls completely lost sight of self as Miss Marlowe expressed her zeal for her beloved people of China. Miss Pearle Bourne helped us to think through our Y. W. A. problems in the conference periods, and as the day was gradually fading we sat in our vesper services, not only drinking in the beauties of God's great out of doors, but having our hearts uplifted as she pled that we let Christ live in us.

Dear Gloria Ruiz was with us. Not only is Gloria filled with a desire to do something for her own Mexican people, but she is so unselfish in sharing herself with others until that time comes. Kentucky Y. W. A. girls are going to pray more for our Home Mission work among the Mexicans because of Gloria's visit to Y. W. A. camp.

Mary Elizabeth Rentz of Lexington led our songs and she was as persistent as Tammerlain's ant in getting every girl in camp to sing. Elizabeth Sanders of Georgetown College was our efficient pianist. Our camp was made better by the presence of Miss Mary Nelle Lyne and Miss Betty Miller. Miss Betty was our camp thief this year—making us want to buy books. She succeeded in

getting most of the money that was spent by the girls at the book store.

God, in His wisdom, sent us Dr. T. L. Holcomb of the Sunday School Board for the closing days of our camp. Our consecration service was different from the usual demonstration to come forward pledging ourselves for re-dedication. Dr. Holcomb made an earnest appeal that we pledge our Heavenly Father to go back into our churches and seek to win the lost in our Sunday-school classes, among our own circle of friends,—in other words to be missionary right where we found ourselves serving.

There were some new features about the camp this year. Under the leadership of our recreational director, Mary Walker Barnard of Louisville, who led our songs, fun and fellowship, we put our thoughts into action by making scrap books. These carried helpful suggestions for the Y. W. A. girls as they went back to their respective organizations.

We think of Clear Creek as being a miniature Ridgecrest, but it had one new feature over Ridgecrest. That was, the close fellowship with the leaders. Each girl was privileged to know every leader intimately in the dormitories and the cottages.

Our recreation consisted of hiking, automobile trips, swimming, and all sorts of outdoor games. To those who wanted it, Clear Creek was a haven of rest. At the beginning of camp we were divided into groups of about fifteen to the group, these groups were named for a country. Later on we are going to allow some of these to express themselves about the camp.

We cannot begin to tell you all the good things that Josephine Jones had planned for us, but we believe that with the strong program, through her planning and praying, that each of the girls went back to her own Y. W. A. with the following prayer in her heart:

"God of the hills, grant me Thy strength to go back to the cities without faltering—

Strength to do my daily task without tiring, and with enthusiasm,

Strength to help my neighbor who has no hills to remember,

God of the stars, may I take back the gift of friendship, of love for all.

Fill me with a great tenderness for the needy person at every turning.

Grant that in all my perplexities and every day decisions I may keep an open mind."

Edith Fay Barton of Spain, says:

"Clear Creek is an excellent place for social and religious training. This training places before a girl the highest joy in the world, that of serving Christ. The fellowship of the girls and leaders is so wonderful, but we love it most because "His spirit is over all." Every girl goes home with a determination to live closer to her Saviour."

Clear Creek seen through the eyes of Japan:

"At Clear Creek, though from Japan, one is at peace, at harmony with all the world. There, the perfect fellowship, perfect confidence, and perfect understanding, which would solve problems of all nations is practiced.

"There one truly feels that she has been on the Mount of Transfiguration, has gazed upon a sacred sight, and heard sacred words."

Mrs. A. R. Counts, Brazil.

A proper conception of Clear Creek can only be realized as one spends a few days amid the beautiful surroundings and receiving the blessings which come through the delightful fellowship. The following are some of the impressions of our girls:

"I have been spiritually helped." "My mind has been changed relative to Christ's will." "The social life of the camp is delightful." "Clear Creek has been a wonderful blessing to our organization."

SOUTH SIDE VACATION SCHOOL

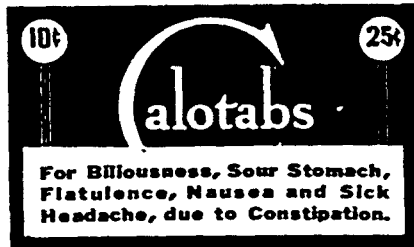
On Monday morning, June 22, at nine o'clock, 115 boys and girls of South Side Baptist Church gathered for the opening of the Vacation Bible School. For two weeks the school was held and we had an enrollment of 148 children and twenty-four teachers, an average attendance of 124. Everyone enjoyed our worship period, memory work, and our salutations of the Christian, American and Kentucky flags and our salute to our Bible and the songs that go with them. Each day we had a "penny march," and the children are going to the Louisville Baptist Orphans' Home in the near future and give their pennies to the Home together with some two dozen tea towels the Junior girls made. We had sewing, wood work, hand work, maps and Bible study. Notebooks were made to illustrate our Bible work.

With the co-operation and constant work of our beloved pastor, Rev. E. W. Moon and the faithful work of our twenty-two splendid volunteer teachers, our school was the best we have ever had and this is our fifth school. On Friday, July 3, we held our commencement and invited all our parents and friends. Our school was conducted at a cost of nine and one-third cents per pupil. We were all greatly blessed with this opportunity to learn more about God's Word and work.

MRS. R. J. WHISTLER, Principal,
809 Beecher St., Louisville, Ky.

PASTOR A. B. PEARCE RETURNS TO MISSISSIPPI

Dear Dr. Masters: Next Sunday, August 2, will be the last Sunday I will preach as pastor of the First Baptist Church of Hazard, Ky. I have accepted the West Laurel Baptist Church, Laurel, Baptist Church, Laurel Miss. Will you



please send the Western Recorder to that address beginning with the first issue in August.

Although Mississippi is my home State and I rejoice to have prospects of serving there, I am seriously regretting to leave Kentucky and especially the church here. The Lord has richly blessed us and the church has a bright future. A new Sunday-school annex has the roof on it.

Permit me to express my heart-felt appreciation for the kindly and considerate way I have been received by the brethren who serve the organized life of Kentucky Baptists, as well as by the brotherhood at large. Surely no native born son of Kentucky could have been treated better. I have sought to be loyal to the trust given me and pray that my labors in this great State Baptist fellowship have been to the glory of the Father. I shall ever be interested in the progress of the life and witness of Kentucky Baptists and shall follow these as they are reflected so well in the Western Recorder each week.

May you continue many years "contending for the faith" through the paper. It is a great paper, and I shall look forward to getting it every week with joy and profit. The Lord's blessings on all of you in His great work.

A. B. PIERCE,

Hazard, Ky.

The revival services at Antioch Church in Ballard County closed Sunday, July 26. There were twenty-one additions to the church. Twenty by baptism and one by letter. Numbers reconsecrated their lives to God. Brother O. C. Rainwater assisted the pastor, Leslie Gilbert. Brother W. E. Graves conducted the song service. Great crowds attended these services, to hear the fine messages of this earnest Gospel preacher.

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THE FIRESIDE

WHEN—

When your heart is sad and lonely
 And you're sinking in despair;
 When the clouds are dark and lowering
 And there's grayness in the air;
 When you feel that Life's against you
 And your "spunk is running low;
 When you feel the strain's too heavy,
 And misfortune strikes another blow;
 When your friends have all deserted
 And the hills look bleak and bare;
 When the valleys lie in shadows
 And there's darkness everywhere;
 When the thunder rolls about you
 And murky waters roar and sweep;
 When Adversity swells at flood-tide
 And takes you out to oceans deep;
 When the world's like iron around you
 And you face a cold stone wall;
 When strongest efforts go for naught;
 And your plans all crash and fall;
 When unfriendly darkness is densest
 And the way looks drab and drear;
 When your heart is torn and bleeding
 And your soul is full of fear;
 When life's combat round you rages
 And men are dying on the field;
 When the battle goes against you
 And you feel you're forced to yield;
 When your life is at its darkest
 And you've had your bitter fill,
 Just throw your soul at Jesus' feet
 And know He loves you still!

LAMAR KITSON,
 Port Royal, Ky.

ALFRED, LORD TENNYSON

Few names in English literature are more illustrious or better known than that of Tennyson, for more than forty years poet laureate of England, who was born on August 6, 1809. The freshness of spirit which pervades his work to the very last, the fine versatility of mind, the unswerving fidelity with which he devoted himself for more than sixty years to the pursuit of all that is finest and noblest in poetry and in human life, place him in the front rank of English poets, both in amount and variety of work.

Tennyson's boyhood was passed at his father's country rectory, in an atmosphere of poetry and music, and at an early age he began to try his wings in verse. At the age of twenty he won the Chancellor's Medal with a poem in blank verse, and a year later he published a small volume of new and delicate melodies. Soon after his father's death, in 1831, he left college without taking his degree, and for the remainder of his life gave himself to the task of a poet with a clear resolution which never wavered. Every new volume he published revealed him more clearly as a true dreamer of dreams, gifted with

the beautiful magic which translated vision into music.

Tennyson was saved from the possibility of becoming an over-dainty weaver of exquisite verse by the sorrow which came to him through the sudden death, in 1833, of his intimate friend, the brilliant Arthur Henry Hallam. Just what this experience had meant to him became evident seventeen years later when his famous elegy "In Memoriam" appeared. This noble poem is far more than a splendid monument to the memory of a friend; it is an utterance of the imperishable hopes and aspirations of the human soul passing through the valley of the shadow of death. And it is no wonder that it is the most frequently transplanted, the most widely quoted, and the most loved of his poems. There was now a new and deeper ring in his poetry as he took his place with the master minstrels of mankind, who sing with a full voice out of a full heart not only for their age but for the whole human race. The year in which it appeared (1850) also brought his marriage to a woman of rare and beautiful endowments, and his appointment to succeed Wordsworth as poet laureate.

It is impossible, of course, to characterize the style and estimate the value of such a varied and fertile poet in the space at our disposal. We can only briefly allude to the great epic "The Idylls of the King," consisting of twelve groups, each of which clothes an ancient legend from the Arthurian cycle in the richest and most harmonious form of modern blank verse. These epics of love and knight errantry, of tournaments, battle and quest are vividly told in the true romantic spirit, lighting up the olden story with the thoughts and feelings of today.

Tennyson's work has become immortal not only because of his clear, smooth and melodious diction or his wide imaginative sympathy, but chiefly because of the unusual truthfulness and delicacy of touch in his descriptions and the profoundly religious spirit which pervades all his efforts. His faith in the Divine Presence, goodness and beauty shines through his work everywhere; yet he is neither theological like Milton or Wordsworth, nor philosophical like Browning, but reveals the deepest human feelings, spiritual instincts and cravings of humanity. It is for this reason that he has stood among the doubts and confessions of these latter days as a witness for the things that are invisible and spiritual, and "his voice is still a clear-toned bell calling those who are tempted to forsake their faith and ideals to turn again and to remember that human hearts wither and

the springs of happiness run dry if men forget that the things not seen are the things eternal."—The Messenger.

THE FINE EAR

I like to think of a pleasant story of Sir Arthur Sullivan, the famous English musician. One evening he and a friend were to visit at a home which was one of a row of houses that were similar in outward appearance. They had forgotten the number of the house and were therefore uncertain which one to approach, although both had been there before. Sir Arthur walked up to one house and scraped his foot on the foot-scraper. He shook his head, repeated the performance at the second house, and then went up to the third house. When he scraped his foot there, his face lighted up. "This is the place," he said, "the scraper gives off E flat." You see, his view of even such a commonplace matter as a footscraper was musical. We are endeavoring to make the view of our children Christian, even in the minor affairs of life.—Luthern Herald.

TERRIER AND KITTEN

"Nick" was a terrier. As is the case with most terriers, his temper, good or bad, was out of all proportion to his size. Under ordinary conditions, no stray cats were allowed by Nick to come on the place that was his home.

This made it the more surprising to his master and mistress when, one day, Nick appeared, carrying by the scruff of its neck, a most disreputable looking kitten, which, with a seemingly apologetical air, he laid at their feet.

His mistress declared that he was saying, in plain dog language, "I can fight cats. But I simply cannot fight anything as helpless as this. Can't you do something for it?"

Of course Nick was praised and petted for his good deed. The kitten was given warm milk. And then, to test the depth of Nick's good intentions in the matter, that night the kitten was placed with Nick, in his Kennel bed. But—another surprise for his mistress—this seemed to please Nick, and terrier and kitten curled up together. And in the morning, together they came for their morning meal. And, most surprising of all, Nick allowed "Bum,"—as the kitten had been named, to eat with him, from the same dish.

From that time until a year later, when Bum, in crossing the highway, was killed by a motor-car, the two were almost inseparable companions. And his mistress declares that Nick's grief was pathetic at the death of his cat partner, Bum.—Myron A. Patch in Our Dumb Animals.

**DR. C. B. ALTHOFF WRITES FROM
CAIRO, EGYPT**

Dear Dr. Masters and Brother Jewell: Howdy! I am in the Lord of King Tut, and it is most interesting. Things today are as they were 3,000 years ago—things do not change very much, though in the newly-built sections of Cairo many of the buildings are modern. I was really surprised to see the up-to-the-minute buildings. Cairo is a most beautiful city. This morning I visited the spot where Moses is said to have been taken from the bullrushes in the Nile, and under the Coptic Church is a house hewn out of solid rock where Mary and Joseph and the baby Jesus are said to have lived during their exile from Palestine until after the death of Herod.

I rode along the Nile for over 100 miles yesterday and the desert heat was terrific. I took my cap and held it over my face, and covered my mouth and nose, because the air was like being in front of a blast furnace. Along the Delta I saw fruits of all kinds, and while our own dear Southland is plowing under their cotton, Egypt is raising it in great abundance. I saw the finest cotton ready to bloom I had ever seen in my life. I also saw rice fields and wonderful crops of everything for man to enjoy and have in great abundance. If people have food in abundance, whatever may be their social condition, they will put up with anything. I find it that way here in Egypt. On one side great wealth and luxury, and on the other the direst poverty regarding material things, yet, with food in abundance, and very cheap, you hear no complaint or fault-finding whatsoever.

I regret so much that I was unable to enter Palestine. I felt much like Moses, who from Mt. Nebo, could only take a look at the promised land. I know he must have died a disappointed man, to be so close to the dreams of his whole life, and yet be shut out of the privilege of entering. Well, I got to Mt. Carmel and took a look at the Promised Land, but that was all. The dream of my life unrealized, because the Arabs are fighting the Jews, and Cook's, and Italian and British Governments advised against entering at this time.

The real trouble between the Arabs and the Jews I learned is a most simple matter. The Arabs do not want to be disturbed. They hate progress and modern civilization. I spoke both with Arabs and Jews who understood the basic trouble between the two races. The Arabs told me that they want Jewish immigration stopped. They want no more Jews to enter Palestine. They also do not want the Arabs to sell any more land to the Jews. All of the Arabs have closed up their factories and stores, and refuse to open and trade. They are on a strike, and snipe anyone who passes. That is the reason why it is not safe to enter Palestine at present. The Jews'

position is that the Land was given to Abraham and to his seed forever, and that the Jews of today are coming back to the Land of Promise, because it is theirs by Divine right, and the Arabs have no right or business to prevent their coming and purchasing the land from the Arabs, and rebuilding the country.

Thus you will see the cause of the trouble in a nutshell. The Jews say they are going to stay, and they want from American Jews men and money to continue to possess the land.

I learned from the British that their position is most difficult. Their objective in Palestine is only to keep order between the two races. The Jews would like the British to drive the Arabs out, but the British say that all they have is a mandate from the League of Nations, and that does not grant them the power to make laws for the governing of the people. They are only there to try to keep the peace between the different races. The British told me that if it was a British colony they would make laws and rules, and the people would have to live up to them. But since it is not, they are doing all they can under the orders of the League of Nations.

I spoke to a British soldier about the fighting, and he said they only fire as a last resort, and they have no desire to kill either Jew or Arab. They do not want to be guilty of any man's blood. I thought that a wonderful spirit shown by the soldiers.

C. B. ALTHOFF,

Windsor Hotel & Des Voyageurs.
3 Rue Elfi Bey 3, Le Caire, Egypte.
July 24, 1936.

**VACATION BIBLE SCHOOL AT
VIRGINIA AVENUE**

The Virginia Avenue Baptist Church, Louisville, conducted a most successful Vacation Bible School this year. Mrs. J. G. Browning was the very efficient principal, and she was assisted by a corps of about thirty able and consecrated helpers. The enrollment reached a total of 170, and this without offering any prizes to any one for bringing in pupils. It was altogether on the voluntary basis of attendance. The average daily attendance was 123. Good work was done in all the departments and the spiritual life of the boys and girls was ever kept in mind. The worship periods for the Intermediates and Juniors were quite impressive. The pastor brought a Bible message every morning, and several of the young people who were still unsaved showed great interest in their spiritual condition. Since the closing of the school one of those so impressed has made a profession of faith and joined the church.

The exercises on the last night and the exhibitions of work done in Bible training, as well as the handwork of those in attendance, were beautiful and

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

impressive, and showed splendid teaching had been done by the faculty.

The total cost of the school was about \$25.00 and although the church appropriated \$20.00 for the V. B. S. expenses the daily contributions and the offering the last night of the session, only made it necessary for the treasurer to give his check for \$5.75 of this amount. This it will be seen that the total cost of the school per pupil was just a little over one cent per day. In addition to this \$4.22 was given for missions.

It is the writer's opinion that what our churches invest in Vacation Bible Schools which are well managed yields greater returns proportionately than any other money they spend. Our people at Virginia Avenue are already planning for a better school next year.

Louisville, Ky W. R. LAMBERT


"Pity the old man who does not love books."—A. T. Robertson.

Who Is My Neighbor?

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

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

Southern Baptist Hospital
NEW ORLEANS, LA.



**Training Union
Department**

BYRON C. S. DEJARNETTE
State Secretary

Shelby County Has Quarterly Session

The quarterly session of the Shelby County Associational Training Union was held with the Buffalo Lick Church on July 11, 1936. The theme of the meeting was "Ye shall be witnesses unto me."

At the morning session the devotional was conducted by William Allen Barnett, of Bagdad, discussing the subject, "Incentives for Soul-winning." Two talks followed, one "Qualifications of the Soul-Winner," by Frances White, of Simpsonville; and the other, "Practical Suggestions in Soul-Winning," by Fred Duncan, of Christiansburg. After special music by Carrol Rowe, of Saxton, Mo., the morning session was brought to a climax by a message delivered by Dr. E. A. McDowell, Jr., pastor at Graefenburg, and a professor in the Southern Baptist Theological Seminary.

"Blessings from Soul-Winning" was the devotional subject discussed at the opening of the afternoon session by Anna Mae Kent, of Dover. Following the business session and special music offered by the Mt. Moriah Church, at Mt. Eden, and playlet was given by the Hempridge Church.

Report of Baptist Training Union Department—1936

205 East Chestnut St., Louisville, Ky.
(For District Associational Year—
July 1, 1935 to June 30, 1936)

Introduction. We are grateful for the blessings of God and the co-operation of His people in the progress of the Training Union work during the past year. A brief review of the work

Creek Mountain Preachers'

From June 30 to July 8, 1935 conferences were held for one hour each morning during the Mountain Preachers' School at Clear Creek.

Southwide Leadership Assembly

More than 900 attended the second Southwide Leadership Assembly at Ridgecrest, North Carolina, July 28-August 2, 1935. Fifty-three were from Kentucky. The third session will be July 26-31, 1936.

Clear Creek Mountain Springs Assembly. There was a record attendance at Clear Creek Assembly from August 5-15, 1935. An even greater Assembly is expected August 3-13, 1936.

Five Regional Conventions. The total attendance for all five Regional Conventions in September and October, 1935 was 1,186. In September and October, 1936 there will be eight Regional Conventions.

Make Kentucky Dry For Kentucky Youth. Our people rendered valuable service in the State Dry Campaign and received a great blessing from it. It is urged that we continue in every way until the victory is completely realized for the Dry cause.

State Intermediate Sword Drill Contest. The State Intermediate Sword Drill Contest for Regional winners was held on Friday, November 29, at Fourth Avenue Church, Louisville. Miss Virginia Blaydes, of Shelbyville, was the winner.

Southwide Biennial Conference. Even though the weather was unfavorable, more than 7,000 registered at the Fourth Southwide Biennial Conference at Birmingham, Alabama, December 31-January 3. There were seventy-five from Kentucky. Miss Blaydes represented our State well in the Sword Drill.

State Associational Conference. The first State Associational Officers' Conference was financed by the Sunday School Board and was held at Fourth Avenue Church, Louisville. There were more than 300 present from thirty-three Associations, thirteen of which were unorganized. Since then many Unions have been organized or revived.

State Convention. The twentieth annual session of the State Convention was held with the First Church, Newport, April 16-19. It was very successful. In agreement with the Sunday School, and W. M. U. Departments a plan of eight Regions, instead of five for the State, was adopted. The twenty-first session will be with First Church, Paducah during K. E. A. in April, 1937.

Training Schools. Many Training Schools have been held by churches and associations. More than the usual number of volunteer workers have taught in these.

Five-Year Promotional Program. Kentucky is trying to co-operate in every way possible with the Sunday School Board in the Five Year Promotional Program by using the District Association as the main means of promoting all the work in every Baptist Church.

Liberty Associational Rally

Young people of Liberty Association—and older people interested in young people's work—met at the Horse Cave Baptist Church Sunday afternoon, July 12, for an associational Training Union rally. The meeting was in charge of Rev. William E. Waterhouse, pastor of the Horse Cave Baptist Church. Mr. Waterhouse took a count which showed that there were eight churches represented, and sixty-four people present in all. Visitors from three other Associations were present.

Rev. Joseph A. Gaines, pastor of the Glasgow Baptist Church and Moderator of the association, introduced Rev. Byron C. S. DeJarnette, who is the State

Baptist Training Union Secretary. The theme of the discussion was associational Training Union organization. I say "discussion" because Mr. DeJarnette's purpose was to present this important problem in an informal manner and to answer whatever questions might be in the minds of his listeners. After the discussion, the moderator appointed a committee to nominate an associational Training Union director. We hope the project will be as successful as was the rally.

Mariana Gaines,
Glasgow, Ky.

Awards for July, 1936

Association	Methods	Other Books
Bell County	2	....
Breckenridge	29	....
Daviess-McLean	....	6
East Union	18	27
Enterprise	1	....
Elkhorn	60	20
Franklin	13	23
Freedom	1	....
Laurel River	1	....
Liberty	9	25
Long Run	42	98
Mt. Zion	3	....
Nelson	....	27
North Bend	14	6
Ohio County	....	84
Owen County	5	18
Russell County	1	....
Salem	16	....
South District	1	44
Tates Creek	22	....
Upper Cumberland	29	91
Total	267	469—736

RECORD OF ATTENDANCE

August 2, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Grace	131	10	140
Lexington, Porter Memo.	112	15	178
Owensboro, Third	94	15	160
Jellico, Tenn., First	88	14	102
Harrodsburg	83	11	123
Gatliff	81	3	119
Newport, First	80	3	....
Louisville, Beechmont	79	2	105
Owensboro, First	74	23	122
Princeton, First	73	7	156
Danville, Lexington Ave.	69	2	198
Shively	54	17	102
Twila, Creech	52	....	105
Lexington, Grace	46	3	105

—o—
**P. M. DELANEY ORDAINED AT
GLENS CREEK**

The Glens Creek Baptist Church met in a call meeting Sunday afternoon, July 19, for the purpose of ordaining Brother P. M. DeLaney to the full work of the Gospel Ministry. J. B. Dailey, pastor of South Elkhorn Church, was made moderator; A. L. Edwards was made clerk of the ordaining council. W. L. Shearer, pastor of Grace Church, Lexington, Ky., was elected to lead in

the examination of Mr. DeLaney. After a thorough examination the council recommended the candidate for ordination.

The following preachers and deacons were present: Rev. S. H. Badget, Clear Creek Church; C. W. Broach, pastor, Hillsboro Church; T. W. Spicer, pastor, Mt. Pleasant Church; J. B. Dailey, pastor, South Elkhorn Church; W. L. Shearer, Pastor, Grace Church, Lexington, Ky.; W. G. Hammock, pastor, Versailles Church; S. H. Tabb, member, Grace Church. The sermon was preached by Brother Spicer. Brother Tabb presented the Bible. The following deacons were present: S. P. Dozier, and Leslie Cheek of Glens Creek Church, J. Y. Edwards and W. H. Baker, of Versailles; J. M. Dozier, Hillsboro Church; W. B. Dugan, Porter Memorial Church, Lexington, and W. G. Gray, of South Elkhorn Church.

This historic old church has had some very able pastors, and still has a fine bunch of loyal people and we wish them success with their new pastor. Brother DeLaney comes from Porter Memorial Church and he is getting hold of his new job in a fine way.

W. G. HAMMOCK,

Versailles, Ky.

Our Dead

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

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

W. P. HALL

In the homegoing of Brother W. P. Hall, the Long Run Board, the Association at large, as well as the Baptist cause, Statewide and Southwide, has lost a useful and faithful layman. The providence of the Lord which calls from us men like Brother Hall is hard for us to understand, but being children of the common Lord, we humbly submit to the divine will hoping some day to realize what was the fullness of God's purpose in it all.

Brother Hall was among the most useful, faithful, conscientious and sincere laymen to the cause with whom our Association has had the privilege of fellowshiping. There was never a time or a service of any nature in the Long Run Board or Association for which Brother Hall was not willing to sacrifice his own business interests for the welfare of the Board and the Kingdom. The Board feels and will continue to feel the loss of his faithful service, his wise counsel and his sincere devotion to the cause of Christ which it represents. Words would fail to express the full appreciation for the service and loyalty of this faithful layman but we would desire humbly to thank God for him and for his ministry among us.

We, the Long Run Board, herewith wish to express our most sincere sym-

pathy to his wife, Mrs. W. P. Hall, and to such other relatives as are grieved by his loss. We can only commend you to the Father and Saviour, whom he trusted all these years, with the full assurance that He will sustain you and comfort you in your sorrow. May the memory of this good life, however, be a halo of light and blessed memory to you and may the blessing of God rest with you.

W. H. PACE,
R. D. FORD,
S. F. DOWIS.

SALLIE GRAHAM NUTTER

On May 11 the death angel removed from our ranks Sister Sallie Gorham Nutter. Early in life she professed faith in Christ and was for years a devoted member of Cane Run Baptist Church and a faithful worker in the Woman's Missionary Society of that church.

Her life was lived very quietly among us. Possessing a radiant faith she used her influence for great good in this community. We pray that the great Comforter will be very near to the bereaved son and daughter. Her funeral service was conducted by the writer, whose joy it has been to be her pastor for the past two years.

J. R. WHITE, Jr.,
Georgetown, Ky.

MRS. EMMA HARLOW HIGDON

Mrs. Emma Harlow Higdon, born in Barren County, Ky., November 1, 1873, quietly slipped away from this life March 10, 1936. She was the beloved wife of Deacon Charles Higdon, and mother of Eddie, James and Elizabeth, our Junior G. A. Counselor. In early life she united with Mt. Tabor Baptist Church, Barren County, later, joined Little Bethel, and about twenty years ago, Victory Memorial, Louisville, where she served her Lord with quiet, sincere, faithful, loving devotion. Those who knew and loved her miss her sweet, gentle smile, encouraging words, and never-failing loyalty to her church.

MRS. C. R. BARBEE,
MRS. C. T. UPTON,
MRS. J. B. HEAD, Com.

Victory Memorial Church,
Louisville, Ky.

T. M. CHANCELLOR

After an illness of several weeks, Brother T. M. Chancellor was called from our midst to the eternal home of the saved, June 26, 1936, at the age of eighty-two years, three months and ten days. Brother Chancellor was born in Spencer County, Ind., March 6, 1854. He professed faith in Christ very early in life and united with the Baptist Church and lived the life of a devoted Christian to the end. He moved to Sturgis forty-nine years ago when there were only three houses where the town is now located. He saw the town grow through the years to its present size, and being a contractor and builder himself, he had a great part in the building up of the town.

He had been a faithful member of the First Baptist Church of Sturgis for forty-six years and served the church as deacon for a number of years and was holding that office when he died. He supervised the construction of the First Baptist Church building of Sturgis, and gave nearly two years of his time free of charge to this work. It was through his faithful and untiring efforts that the congregation was able to have their beautiful \$50,000 church building at a cost not exceeding \$25,000.

Brother Chancellor was one of the most highly respected citizens in the town and community, and it can be truly said, "that there is a prince and a great man fallen this day in Israel." No pastor ever had a more loyal friend and supporter than was Brother Chancellor. His home was a preacher's home, and his going is a great loss to our church and community.

He is survived by his wife, Mrs. Hattie Carnes Chancellor; and one son, Herbert Hall Chancellor, of Asheville, N. C.; and a number of other relatives. Funeral services were conducted at the First Baptist Church of Sturgis, Sunday, June 28, by the pastor, Rev. Ernest Miller, and burial was in the Pythian Cemetery at Sturgis.

MRS. ANNIE SMITH

Whereas Almighty God in His love and wisdom has seen fit to call from the labor of this life to everlasting peace, one of our members, Mrs. Annie Smith, who died January 13, 1936. Therefore be it resolved:

That in her death, the Thorn Hill W. M. S. has lost a loyal and faithful member, the church a consecrated and highly respected citizen and her family a devoted mother.

Be it further resolved, That we extend our sincere sympathy to her family and commend them to Him who doeth all things well.

MRS. JERRY McDONALD,
MRS. MATTIE NEW,
MRS. ANNIE CLAXON,
MRS. L. C. KRING, Com.

Frankfort, Ky.

MRS. GERTRUDE YOUNG

Whereas God, in His infinite wisdom, called home June 4, 1936, our beloved sister, Mrs. Gertrude Young. Her passing has left a vacancy in the Woman's Missionary Society where she was a faithful and loyal worker.

Therefore be it resolved, First, We the members of the Highland Park W. M. S., extend to her husband and children our deepest sympathy, and commend them to Him who doeth all things well.

Second, That we enter upon the records of this Society for a memorial and expression of our gratitude for her untiring efforts in its behalf, and may her memory ever be an inspiration to us to do the Master's will.

MRS. ELMER RISINGER,
MRS. ALBERT STULCK,
MRS. E. W. WILLIAMS, Com.

Louisville, Ky.

MRS. W. S. SHEARER

The Woman's Missionary Society of the Thorn Hill Baptist Church offers this tribute of love and esteem to the memory of our departed president and co-worker, Mrs. W. S. Shearer who departed this life March 7, 1936.

Therefore be it resolved: First, That while we feel so keenly the loss sustained in her passing we thank the Heavenly Father for what her life meant to us. She will be missed in the church which had at all times her interest and her prayers.

Second, That we extend our deepest sympathy to the bereaved family in their loss, and commend them to him who can sustain and comfort them.

MRS. JERRY McDONALD,
MRS. MATTIE NEW,
MRS. ANNIE CLAXON,
MRS. L. C. KRING, Com.

Frankfort, Ky.

E. W. MOON AT GLASGOW JUNCTION

The people of Glasgow Junction Baptist Church and community were greatly blessed from July 6 to 17, in the presence of Brother E. W. Moon, pastor of Southside Church in Louisville. Brother Moon is both a great preacher and a great personal worker. His messages were fraught with power of God's Holy Spirit; his zeal for lost souls was manifest in his patient labor with lost individuals. The people came in great numbers each day and night to hear and to rejoice in such preaching.

The visible results of the meeting are: eighteen saved, eight joining the church by baptism, five by letter, and five of the new converts joined the Methodist church. The invisible results can never be tabulated in time, only eternity can reveal the work that has been done. All our people agree that it was the greatest meeting this church has had for a long time.

The people here can never forget the work of labor and love on the part of this good man of God. He came into our midst with the spirit of humility and love, and wrought mightily for the cause of Christ.

ELLIS HAM, Pastor,
Rocky Hill, Ky.

Pastor and Mrs. A. M. Vollmer, of Dyersburg, Tenn., have announced the arrival of Robert Lee Vollmer at the Kentucky Baptist Hospital on August 6.

Pastor G. E. Dupree, and his wife, of Union City, Penna., are visiting Mrs. Dupree's sister, Mrs. Lloyd Nevins, 1108 Thomas St., Louisville, Ky., and her grandmother at Jeffersonville, Ind., for three weeks.

In the last three and a half years the First Baptist Church of Longview, Texas, Dr. John L. Whorton, pastor, has received into its fellowship 2,076 members, 757 of whom have been received for baptism. The church baptizes every Sunday evening as regularly as it has preaching.

Dr. William R. Rigell, Johnson City, Tenn., supplied the Walnut Street Church, Louisville, on August 2, and Dr. Ross E. Dillon, Frankfort, supplied last Sunday. Next Sunday Pastor Fred T. Moffatt, of Lake Charles, La., will preach in the absence of Dr. F. F. Gibson on his vacation. Dr. Ryland Knight, of Second-Ponce de Leon Church, Atlanta, Ga., will preach August 30 and Dr. H. C. Wayman, of the First Church of Newport, Ky., will supply the first Sunday in September.

Pastor Robert E. Humphreys, of the First Church of Owensboro, Ky., is now on his vacation. With his family he is visiting his people in Johnson City, Tenn., for a few days, and then motored on to Ridgecrest, N. C., to attend the encampment. While away he will sup-

ply for Dr. Ellis A. Fuller at the First Church of Atlanta, Ga. During his absence from Owensboro, Brother Russell Walker will supply the First Church during the first three Sundays and conduct the prayer meetings. The interior of the auditorium is being redecorated.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
August		
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.	

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- 16-17 Boones Creek, Kiddville.
- 16-17 North Bend, Madison, Ave., Covington.
- 17-19 Mountain, Saul.
- 18-19 Lynn Camp, Merrimac.
- 18-19 Three Forks, Lothair.
- 22-23 Ohio Valley, Spottsville.
- 22-23 Christian County, Hopkinsville, Second.
- 23-24 Caldwell Co., Macedonia, Lyon County.
- 23-24 Warren County, Claypool.
- 24-25 Upper Cumberland, Evarts.
- 24-25 Nelson County, Chaplin.
- 25-26 South Union, Alsile, Jellico Crk.
- 25-26 Freedom, Burksville.
- 25-26 Goose Creek, Goose Rock, Clay County.
- 25-26 Irvine, Stone Coal, Arvel.
- 30-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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PRESIDENT L. G. CLEVERDON, MARION, ALABAMA

Ninety-ninth session begins September 14.