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WESTERN RECCORDER

VOL. 110

LOUISVILLE, KENTUCKY, AUGUST '20, 1936

No. 34

True Meekness

Suggested by Chapter 3:
in Dr. F. W. Boreham's Heavenly Octave.

Let me not boast of this or that
Nor proudly speak;
But a true meekness of the mind
Devoutly seek:
And like my Lord, the Son of God,
With lowly soul.
Keep pride and passion which might rise
Under control.
And since my Lord has said: "The meek
Are heirs to earth,"
Let me prize meekness, in God's sight
Of highest worth.
So shall the world and things of Time
Less valued be,
Counting them of slight worth because
Humility
Upon my heart has made its throne
Through God's great Grace:
And I, rich in His blessing, take
The lowliest place.

London, England

WILLIAM OLNEY

- Devotional and Religious Thought -

GOD'S STONE

God is an architect. He is also a builder. He works to his own blue prints which he made in eternity. Look out upon the universe. God the Father laid the plans and spoke the world into existence. God the Son, took all the material so created and wrought it into a rounded whole. For in Him all things consist. God the Holy Spirit works within this universe and will bring it to ultimate perfection.

God has also drawn the blueprints of and constructed the spiritual house of salvation. Here the Father laid the plans before times eternal; the Son executed the plans on Calvary; the Holy Spirit works out the plan in the hearts of the individual believer, and through him builds a spiritual house out of living, spiritual stones.

It is no wonder then that the Bible is filled with builder's terms, and contains many words for builder's material. One such word is stone. Consider Psalm 118:22—"The stone which the builders refused is become the headstone of the corner." Look how beautifully this has been expanded by Isaiah: "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste."

Jesus applies these words to himself. It is so recorded in the first three gospels. Peter confirmed this on the day of Pentecost and in his First Epistle. Paul says: "Other foundation can no man lay—save Jesus." There is no doubt here as to who constitutes God's stone. How many marvelous things are said of that stone. It is tried, precious. It is a sure foundation. It is the corner stone of the foundation, and it is also the head of the corner. We are built upon it as living stones into a spiritual house. Christ, the Living Stone, is our Foundation from which we grow up to be an habitation of the Spirit of the Lord.

JAMES H. THAYER.

THE "QUIET ZONE"

We live in an age of noise. Civilization is noisy. Our streets are in a constant uproar. Our public dining rooms are becoming more and more noisy. Noise has invaded the home, by a perversion of radio use, transmitting jazz. Our churches and religious gatherings are in danger. There is a tendency to judge a "good time" by the volume of noise. The noise of the world grows louder and louder; it goes all day, and half of the night. Must we always have this noise? Cannot the civilized world be quiet?

We are in danger of becoming abnormally accustomed to noise, and unaware, I fear, of its destructive power. It is now scientifically proved by laboratory methods that noise is a great factor in contributing to the inefficiency of the workers and is partly responsible for the breakdown of health.

He is a benefactor to society, who, through inventive genius, can eliminate noise from our civilization, Nature's own haunts are quiet and musical. God has given us a delicate and exquisitely fashioned organ attuned to nature's sweet sounds. Who has not heard the crackling of a twig high up in a tree, the dropping of a chestnut in the wood, the woodpecker's pneumatic drill at work in the distance, the flutter of a bird's wings?

Think of the abuse of the ear drum, this constant battery of noise at the entrance gate of the soul, drowning out the voice of God! Set a daily "Quiet Zone" around your life. Give God a chance to speak through His written word, the Scriptures, wherein He reveals the Word Incarnate, our Lord and Saviour Jesus Christ.

—Albert G. Johnson.

THE "COLLECTION OF BOOKS"

The Bible is not a book, but a collection of books, sixty-six of them, a library. These books are of various types and kinds and they were written by many different kinds of people. Some are merely historical, some biographical, some poetical, some educational, and some prophetic.

The last of the sixty-six books was written some 1,800 years later than the first and it is interesting to note the changed viewpoint of the later writers, who look upon God as a God of love, while the earlier ones look upon Him only as the awe inspiring, terrible Creator, who seeks vengeance on those who dare disobey him. It is true that a few of the Old Testament writers could see God as a tender Shepherd, who sought green pastures for his sheep.

It is not that God changed, for in Him is no change nor the slightest "shadow caused by turning." Men change as they learn to know Him better. Many hold even in our day that millions were created by Him, fore-ordained to eternal torment, even though the Bible tells us that "He will not that any should perish." That is due to man's own deliberate act.

There is no more popular literature than the Bible. Every year more Bibles are sold than all the so-called "Best Sellers" put together, and none is bet-

ter worth studying or even memorizing, at least in part.

Studying the Bible means more than the perfunctory reading of a chapter a day. If you will follow with the aid of a concordance, the development of some thought or doctrine through the eighteen centuries represented by the writers of the various books, you will learn much, or if you will take some appropriate passage and meditate upon it prayerfully, you will get more good from it than if you read a dozen chapters mechanically.

The oftener you read the Bible, the more you will see in it and the more you will get out of it. I recall that when a young man, I gave a blackboard review on the uniform lesson to the entire school, as was then the custom. After the school session an eighty-year-old preacher came and told me that he had often preached on that text concerning Noah and the flood, and had heard many others preach on it, but he had learned something new about it that day. It was in the text all the time but he hadn't seen it before.

—Selected.

DAYBREAK

I want to live life's little day
In such a wise and worthwhile way,
That when the sun sets I can say:
"My day is but dawning; my work is
not done;
Though now it's twilight, my life's just
begun!

Yes, in the morning I shall take
It up the moment I awake!
I shall arise with clearer sight,
A lighter heart, a stronger might,
And serve Him still."

—Gwynn McLendon

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No. 34

"Church Union" From Several Baptist Angles

ARTHUR J. BARTON, Temple Church, Wilmington, N. C.

IT SEEMS that the question of Church Union just will not down. Here is an editorial in one of our Southern Baptist papers—for the sake of being entirely impersonal I do not give the name of the publication. A pastor had expressed his dislike for the Religious Digest and the editor is making comments, partly in agreement and partly in disagreement with the pastor's point of view. The editor then says:

But irrespective of the merits or demerits of any particular publication, we wish to register our hearty approval of the doctrinal position of Brother———. Stating that the personnel of the given periodical "are committed to a policy of church union," he says: "Of course, as Baptists you know that we are willing to unite on Scriptural grounds but not for the sake of convenience." A brave and true statement is this and we unhesitatingly say "Amen," to it. Union on other than Scriptural grounds is a hypocritical farce.

It appears that both the pastor referred to and the editor quoted are under the impression that some score of general movement for "church union" could be entertained by Baptists, provided there should come about a general agreement in doctrines. Nothing could be further from the facts and logic of the Baptist position. Baptists are not an ecclesiasticism and could not possibly move as a body looking to any sort of union with any other body of Christians no matter about doctrinal agreements. If the Christian world ever comes to doctrinal agreement it will have to be on the basis of the New Testament, fairly and properly interpreted. If such an agreement should ever be reached then "church union" will already be effected.

Baptist interpretation is that each and every individual soul is competent for direct approach to God in all matters of religion; that every group of baptized believers covenanted together for the maintenance of public worship, for the proper observance of the New Testament ordinances and for the preaching of the Gospel and the promotion of the Kingdom of God among men is a complete and independent democracy; that it neither has nor can have any organic relation with any other body in the world.

I

THESE independent, spiritual democracies are under obligation to co-operate with other like democracies through such means and media as they may be able to devise and maintain for the carrying out of the Lord's great commission, without any impingement upon or violation of the fundamental principles of the New Testament which are embodied in their own existence, for the propagation of which they stand and the violation of which they cannot brook. These means and media of co-operation these independent spiritual democracies find in Baptist Associations and Conventions.

Baptist Associations and Conventions have no ecclesiastical quality, function or standing. They cannot perform any ecclesiastical act without a violation of their own nature and a complete departure from their purposes. If any Baptist Association or Convention should attempt to exercise any ecclesiastical function it would immediately forfeit all of its rights as a medium of Baptist co-operation and would immediately lose the confidence and support of every true Baptist church.

The matter is so simple that a child can understand it. It seems strange to me beyond words that any Baptist of position or leadership can misunderstand it. No such thing as a general denominational movement for union can ever be entertained by any Baptist body. The question of church union under the teachings of the New Testament is determined entirely by the individual when he comes to an experience of grace and unites with a New Testament democracy of baptized believers. Every atom and every item of such New Testament democracy and its creed makes it impossible for it in an organic way to unite with any other body anywhere under the sun.

Baptists are not even a denomination in the sense in which Episcopalians, Methodists and Presbyterians are a denomination. Baptists are a great, independent, democratic people, substantially agreed in their interpretation of the New Testament, every one of them maintaining his sole organic relation to the "denomination" in his individual personal membership in a Baptist Church.

While we are looking at the matter another phase of "church union" from the Baptist angle may be noted. Let us suppose that a Baptist Convention, state or general, should entertain a proposition of "union" with some other denomination and should actually approve the proposition and unite. There would be enormous property rights involved.

What would become of the church buildings, college and school properties, hospitals and orphanages which have been built and maintained by the Baptists concerned and involved in a so-called "church union?" Not a foot of ground, nor a brick, nor any other thing of material value built and maintained by the Baptists could be transferred to such united body. Even supposing that in some individual churches a majority of the members might vote in favor of "union," the minority, no matter how small, would have only to file suit, enter court and show that the so called "union" had been effected in complete violation of the fundamental principles and doctrines of the Baptists, and they would hold their church property. Likewise all denominational properties could and would be held by those who remained true to the fundamental Baptist position.

II

THE foregoing are just a few of the Baptist angles from which so called "church union" can be viewed and is viewed by well informed Baptist people and leaders. Let's be done with all ill-advised and foolish talk and discussion about "church union" so far as Baptists are concerned.

Let us serve notice on our Christian brethren of all denominations that we have for them the largest Christian fellowship; that we thank God for every lover of our Lord Jesus Christ; that we accord to all the full liberty of conscience that we claim for ourselves; that we are with all disciples of Christ, heart and soul, in all of the common tasks of the Kingdom of God, but that in our interpretation of the New Testament ordinances we have some things which are distinctive; that ecclesiastically we are a peculiar people and that by the very essence of our doctrinal views and the very genius of our "organic" life we cannot even consider the question of "church union."

The Christian's Answer to the World's Knottiest Question

J. E. SKINNER, D.D., Jackson, Tenn.

Rom. 8:31: "What then shall we say to these things?"

IT IS the part of wisdom to know our circumstances and be able to master them, instead of being mastered by them; to adjust ourselves to them in a manner to make them profitable to us, instead of allowing them to destroy us. Someone says, "I am a victim of circumstances," and so he is. But it is equally true more often than not he made himself so; either by inexcusable ignorance, indifference, or presumption, and has nobody to blame but himself.

A wise man makes close observation of what has been, is now, and the logical tendencies for the future and accordingly sets his house in order, thus meeting the demands that are made upon him by the inexorable laws of nature and of grace. Instead of complacently presuming upon the goodness and providence of God, he takes God at His Word and by His grace adjusts himself to His will for His rational creatures.

On the other hand, the foolish man, the abiding "victim of circumstances," aimlessly and blindly moves upon the currents of fate, presumptuously trusts in a favorable wind that never blows in his direction, makes demands upon a crop he never sowed nor cultivated; and when denied the good things which others enjoy as the fruit of their own labors, he is ready to curse both God and men for the self-made fact that he is "a victim of circumstances." This is his answer to the inexorable laws of God which were ordained for his good, but have been wilfully violated or ignored to his own destruction. And let it be added with emphasis, that, in a very large measure, what is true in the natural realm is equally true in the Spiritual. God has clearly revealed His will, and has made unailing promises of a full reward to every one who walks therein.

To the repentant believer in Jesus He has promised salvation from sin; to the obedient Christian He has promised "all things," both here and hereafter, upon the merits of "His own Son" whom "He spared not." The responsibility, therefore, for our joy or sorrow, for our success or failure has been clearly placed upon our own shoulders and cannot be shifted to others. If we would be wise, therefore, we will face our circumstances, instead of evading them; walk in God's way, instead of our own; trust in His promises, instead of fate, and conquer our adversaries in the power of His grace.

The question before us glances back over and includes a fabulous wealth of revealed Truth which the inspired writer has been piling up from the very first of the Epistle, only a few of which we shall have time to enumerate for our present consideration. "What then shall we say to these things?"

I

ALL Adam's race are by nature under a Law Covenant, to stand or fall upon their own merits, and are therefore under just condemnation, because, "All have sinned and come short of the Glory of God." The Law Covenant between God and Humanity began not with Moses, but with Adam. The covenant made at Mount Sinai was between God and National Israel, His chosen Nation. The covenant with humanity began with Adam, and included all his descendants of every nation. "Of one blood all nations of men" have been made "to dwell upon the fact of the earth," and that blood is the blood of Adam. Nor is that Law Covenant imposed upon any against his will, for it is freely accepted by every accountable being when he accepts his freedom of choice and acts upon it. The acceptance of the law of free agency as a citizen of God's moral government is an acceptance of the Law Covenant by which it is governed.

At the fork-roads of conscious, moral responsibility, which comes to every rational creature at that decisive moment, God's law covenant with all its consequences is voluntarily

accepted. Right and wrong swing into view there, and with them two governing principles—"God's Will" and "My Will"—and the voluntary choice between the two is an acceptance of the consequences of that choice, whether they be rewards or punishments. And thus the whole race of humanity in its natural state is not only under a Law Covenant with its federal head, Adam, but is voluntarily so by individual choice, and therefore under just condemnation, "for ALL HAVE SINNED" against that covenant and incurred the displeasure of God (Chapters one to seven). Now, "What shall we say to these things?" Only the Christian can answer, because he alone has an experience in harmony with the revealed facts of Scripture. He not only believes the Divine Record, but knows it is true by his own experience—having unquestionable witness borne to him through both, his faith and his experience. He believes, because God has revealed it, that unregenerate humanity with all its natural resources, both material and intellectual, is a **spiritual failure**, and has verified it in his own experience in passing through it and out of it by the grace of God. All this is abundantly set forth in the first seven chapters of this Epistle to the Romans. But here is another fact for our consideration.

II

THAT there is only one way out of this Adamic state of "the law of sin and death," and that is through "the law of the Spirit of life in Christ Jesus" (Rom. 8:1-4). "The law of sin and death," that is, the law which demands death as the penalty for its violation—the law covenant—, has been shown to have wrought failure and death to the entire race," in that it was weak through the flesh," and now the apostle points the way out through "the law of the Spirit of life in Christ Jesus," which is the law of the New Covenant of Grace. Of course it had to be through the merits of another, and "by the Spirit of life," for there were neither merits nor spiritual life in the sinner. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin—i.e., as an offering for sin—, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Thus God, through incarnation in the flesh and an atonement for sins committed by His fallen creatures under the law covenant, and by His Holy "Spirit of life," lifts us out of the condemnation of the old and establishes us in the new covenant, wherein His will becomes a delight instead of a terror. "For," he goes on to say in the fifteenth verse, "ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." A complete change of relationship, of nature and of motive of life. A complete emancipation from the bondage of sin and death, into "the glorious liberty of the children of God."

He goes on further than that, not only does Christ, our Great Covenant Keeper "make intercession for us," but "the Holy Spirit Himself," right down here in our hearts, "maketh intercession for us with groanings which cannot be uttered." And not content with that marvelous assurance of Divine favor for those who are made "free from the law of sin and death" by "the law of the Spirit of life in Christ Jesus," he even goes so far as to say of them that, "All things work together for good to them that love God; to them which are called according to His purpose," and that in so working, God is simply carrying out His eternal and unchangeable purpose. No wonder the inspired writer suddenly exclaims, "What shall we say then to these things? If God be for us, who can be against us?"

In an effort to answer the momentous question of how a poor sinner may be "delivered from the bondage of corruption" into which the whole race has fallen, an innum-

able array of creeds and cults have been invented by the world. But the one satisfying answer is that of the Christian, as set forth in this eighth chapter of Romans, in which it is first laid down in a few well chosen words—"The Law of the Spirit of Life In Christ Jesus"—and then elaborated throughout the entire chapter. Nor should it be considered a matter of personal discretion as to what one's answer should be to this question.

Every individual has the right as between himself and his fellows to do his own thinking and act accordingly, but as between God and his immortal soul, he had better think and act within the limits of God's revealed will, for in this he must deal with God, and not with men. The individual's answer should be God's answer which He has already given, and nothing short of it should satisfy an immortal soul. After all, the Christian's answer is the Lord's answer, which has been adopted by the Christian and made his own by faith.

But there is one other of "these things" which claims an answer in this discussion:

III

THAT "In Christ Jesus" there is no place for either doubts or fears, either for the present or the future.

(1) Because "There is therefore now no condemnation to them who are in Christ Jesus" (v. 1). They have been made "free from the law" covenant that condemned, and placed under the covenant of grace wherein "there is no condemnation." The sin account held against them under the old covenant of law has been blotted out by the blood of Christ, and their present standing before God is upon the merits of Christ, and not upon their own merits or demerits—He being their living "Advocate with the Father," at "the throne of grace," and not at a throne of legal justice—having "borne their sins in His own body upon the tree," and having "perfected them forever" by that "one offering" (Heb. 10:14-18). "It is God who justifieth," and there is no one to condemn.

(2) Because all this arrangement of salvation by grace—including every one "in Christ Jesus"—is according to God's foreknowledge and predestination, and provides for every contingency that could arise in the life of one of His covenant children. If God knew it was coming and provided for it, and included it in His arrangement, where is there room for anything else but absolute trust in Him? Nor is such trust an occasion for unfaithfulness to Him, but is the strongest possible safeguard against sin and disobedience—the worst of all being the sin of doubts and unbelief.

If God foreknew every one "in Christ Jesus" as "Predestinated to be conformed to the image of His Son," if He foreknew them as "Called" out of the old covenant into the New; if He foreknew them as "Justified" from all sin and absolved from all guilt; if He foreknew "Them" so well all the way from eternity past, through time, present, and to eternity future, as actually to foresee them "Glorified," is there any room for them to have doubts and fears? And moreover, is it not the gravest sin of which we could be guilty—calling in question the faithfulness of God?

(3) Because He has pointed out every possible contingency that could possibly arise and given assurance that none of the "shall be able to separate us from the love of God which is in Christ Jesus," and here is the list over which "we are more than conquerors:" "Tribulation," "Distress," "Persecution," "Nakedness," "Famine," "Peril," "Sword," "Death," "Life," "Angels," "Principalities," "Powers," "Things Present," "Things to Come," "Height," "Depth," or "Any Other Created Thing." Is there anything left out of this challenge? Is there any room for doubts and fears on the part of those "who are in Christ Jesus?"

The Glen's Creek Baptist Church met on Sunday afternoon, July 19, to ordain their pastor, Mr. DeLaney, to the full work of the Gospel ministry.

Calls Baptists to Deepened Spiritual Life

A RENEWAL of deepened spiritual experiences is the present task of Southern Baptists, in the opinion of Dr. John R. Sampey, President of the Southern Baptist Convention, in an address before the Ridgecrest Summer Assembly. He urges the more than 4,000,000 members of the denomination to seek all spiritual values of Pentecost without emotional excesses. A complete personal surrender to the Holy Spirit, he pointed out, will give Southern Baptists the resources, interest, and enthusiasm to carry on the work of the Kingdom of God throughout the world.

"A renewal of spiritual experiences in a thorough manner will enable Southern Baptists to become one great religious body in setting the pace for the promotion of Christianity at home and abroad. A complete commitment to Jesus Christ and reliance upon the power of the Holy Spirit are necessary in saving a lost world. Our present denominational task is to encourage a wholesome, not a spectacular, increase in our work in emphasizing Christian feeling, intellect, and living.

"In my trip to the Orient this fall, I am interested in making a personal contribution to the religious lives of the native Christians and missionary workers in a profound spirit of helpfulness.

"Southern Baptists should recognize the evangelizing opportunities in the Orient where a large number of persons are debating individually and among groups the question of accepting Jesus Christ as their personal Saviour. As a missionary to the missionaries, my objectives are to stimulate and counsel the missionaries to their best endeavors and the deepening of the spiritual life throughout the Orient.

"The purposes of my trip include the study and opening up of God's word to the Orient in the attempt to encourage a fresh, enthusiastic evangelistic movement. A thorough enlistment of the native population in our worldwide denominational program and the touching of the Holy Spirit, the main source of religious powers, will also be promoted on this trip.

"All of our young and up and coming preachers must be intellectually equipped as well as spiritually empowered. Southern Baptists need a fresher love for and a more constant carrying out of the program of Christianity. In promoting the progress of the Kingdom of God we should win the best-trained leadership of every group as they have a better opportunity to direct action and thought and the doing of good for others.

"The eloquence of preachers of the Southern Baptist Convention must be set on fire with the Holy Spirit. There are no reasons why emotional excesses should come in stressing the religion of Jesus Christ to a sinful world. The answer to prayer is that in every crisis God heals and uses forces and laws unknown to us, God uses combinations that we don't have and human beings have to call them miracles. The day of spiritual miracles has not passed," he said.—Asheville Citizen.

Pastor T. G. Jensen has resigned at Merten Avenue Church, Memphis, Tennessee, in order to become pastor of the First Church of Mt. Pleasant, Iowa.

The Raceland Baptist Church has ordained to the full work of the Gospel ministry Brother W. Bartow Heats, formerly of Charleston, S. C. Also they have called him to be their pastor.

Dr. John G. Dickson is preaching in some open-air meetings in his own community at Eminence. In the last few days there have been nine additions and eight conversions. The meetings are expected to continue on through this week, closing August 16. The Eminence pastor intends to go at that time to his home community in Fowler, Colo., to conduct some meetings in his home church.

Is Foot-washing a Church Ordinance?

M. P. HUNT, D.D., Louisville, Ky.

ON THE evening of the last observance of the Passover by our Lord with His disciples, the exact order of events may not be definitely determined. Harmonists have given much effort to this problem. Dr. A. T. Robertson, in his *Harmony of the Gospels*, gives the following order as the most probable:

1. "Jesus partakes of the Paschal meal with the twelve and rebukes their jealousy" (Mk. 14; Matt. 26:20; Luke 22:14-16, 24-30).
2. "During the Paschal meal Jesus washes the feet of His disciples" (John 13:1-20).
3. "At the Paschal meal Jesus points out Judas as the betrayer" (Mk. 14:18-21; Matt. 26:21-25; Luke 22:23; John 13:21-30).
4. "After the departure of Judas Jesus warns the disciples (Peter in particular) against desertion, while all protest their loyalty" (Mk. 14:27-31; Matt. 26:31-35; Luke 22:31-38; John 13:31-38).
5. "Jesus institutes the memorial of eating bread and drinking wine" (Mk. 14:22-25; Matt. 26:26-29; Luke 22:17-20; 1 Cor. 11:23-26).

I

READING the Scriptures in the order here given you will see that just before our Lord left the table to wash His disciples' feet that they were contending among themselves as to which of them was to be accounted greatest. That such thoughts were dominant under all the circumstances greatly exercised the Master. To think that after all His teaching, and His recent weeks with them in Perea in which He had sought to prepare them for the hour into which they had come, that they so little appreciated the situation or understood His teaching as to suffer themselves to be thus engaged prompted Jesus to take advantage of the occasion to correct their misguided conceptions by a practical demonstration that could not be misunderstood and that as they were afterwards enriched in spiritual life would have more and more significance.

"For who is greater, he that sitteth at meat or he that serveth? is it not he that sitteth at meat? but I am in the midst of you as he that serveth." His conception of greatness and that of the world are at antipodes. "Ye call me Master and Lord: and ye say well; for so I am. If I then the Lord and Master have washed your feet ye ought also to wash one another's feet." Greatness is serving, rather than being served. Washing their feet was an example of humble service. It symbolized all acts of ministering one to another.

Of Jesus' act, Robert E. Speer, an outstanding religious leader and teacher, says, "He gave us an example. That is, what He embodied a principle on which we are to act. This is the glory of life. We can reflect the very life of Christ. Indeed it is His own life in us repeating itself. We do not seek to duplicate the deed. We share a spirit; we live by a common principle with Him. He is the spirit in us. His own life embodies the principle in our lives and utters it in our actions. This is the wonder of the new life, the union of the disciple and his Master through the universalization of the Master's life by death."

Of course we all bear in mind that in our Lord's day in the Holy land sandals were the order of the day and these were tied on the bare foot and hence the foot was quickly soiled, and on coming to a door where they would be guests the host would meet them or have a servant do so, with a towel and a basin of water and loosening, and, removing the sandals, would wash and wipe the feet. It was done much as we take the wraps of our guests today. Since customs have changed and sandals, save in exceptional places, are not worn as then, the act of washing the disciples' feet does not speak the same message as it did then. Hence it was a principle that abides, and not an act that passes away with hanging customs, that Jesus was emphasizing. "The letter killeth, but the spirit giveth life." "We should serve in new-

ness of the spirit, and not in the oldness of the letter." Customs change, principles abide and it is the principle Jesus would instill in us. In the ministries incident to life there are ways innumerable in which we can do the thing Jesus inculcated. Here as in many another instance a bald literalism is destructive while a spiritual obedience is highly constructive. One rests in the letter; the other in the spirit.

II

IT SEEMS to the writer that the only other Scriptural reference to the washing of the disciples' feet found in the New Testament clearly supports the contention that Jesus was inculcating a principle and not instituting an ordinance. In 1 Tim. 5:9-10 where Paul is giving instruction as to widows to go on the list as worthy of help from the churches he says: "Let not a widow be taken unto the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Note the washing of the saints' feet is listed as a good work and not an ordinance. If an ordinance were meant it is difficult to conceive why the other ordinances were not mentioned. Then too, if the washing of the disciples' feet was an ordinance, observed as such by all, why and how is it made an evidence of merit in one applying for charity?

This position is farther supported by the fact that there is no mention of the washing of feet, being observed as an ordinance in the New Testament, while the ordinances of Baptism and the Lord's supper are referred to again and again. The plea of some that the washing of the disciples' feet was in connection with the institution of the supper has long been advocated; but is not supported by the facts which evidence that they were entirely separate. The bringing of them is purely arbitrary.

The fact that there is nothing in the writing of the Fathers till about the middle of the third century as to foot washing as an ordinance also supports the contention that by the disciples and the early churches Jesus' act was not so recognized. It seems to have been one of the things brought in as the churches slipped away from the simplicity and spirituality of the days of the apostles and their immediate successors.

In the seventh century an effort was made to consider footwashing as an ordinance, and was celebrated on Holy Thursday in connection with the observance of the Lord's Supper, and the washing of the feet was by the clergy.

It was also held that, as in Baptism, all sins committed by the candidate are washed away, that in the washing of the disciples' feet all original sin is put away. So you see, like baptism and the Lord's Supper, there was given to the washing of feet as a church ordinance a sacramental significance. It had to do in making sure one's salvation.

The fact that the great majority of evangelical Christians, including without exception the most devout and deeply spiritual, see in Jesus' act the inculcation of a principle and not the giving of an ordinance re-inforces the position herein taken.

Then, if the writer is correctly informed, the manner of the observance of the washing of feet as an ordinance, robs it of its significance and does violence to the words of Jesus: "He that is washed need not save to wash his feet, but is clean every whit." To wash the feet scrupulously clean and put on clean hosiery before going to church for the ordinance makes its observance in the light of Jesus' words a travesty. If Jesus would not suffer Peter's hands and face to be washed because already clean, what about the feet that are clean?

(Please turn to Page 12.)

EDITORIAL

Revival and Evangelism

WE RECENTLY read an article by a British writer under the heading, "The Third Approach to Evangelism." It intrigued attention and proved well worth reading, but it meant nothing more than Baptists in the South knew and practised in the old days, though they have largely become weaned away from it in more recent times. It meant that soul-winning evangelism in a church thrives in and on spiritual revival on the part of the members of the church and does not thrive in a church that remains lukewarm.

In calling the church's recovery from backsliding a "revival" rather than "evangelism," our fathers used the more significant and fit term. If soul-winning evangelism is normally the offspring of spiritual warmth and reality within the church fellowship itself, does it not appeal to the thoughtful mind that that spiritual warmth and reality must be sought by the church as the primary and essential condition to the Lord using its witness to convict the lost of their sins?

We honor and believe in pastors who seek to achieve soul-winning results in their regular church services and pastoral ministries. We likewise honor those who, when the time comes for a special series of meetings for evangelistic ends, themselves take on their shoulders the added work of that ministry.

Likewise we honor pastors and churches that from time to time invite to the pulpit approved evangelists to preach through a series of revival meetings, as our fathers called them, and as we could wish they might be called now, but which we mostly call evangelistic meetings. There is much to be said for the Scriptural office of the evangelist and for his work.

God has highly honored Baptists by sending out from among them a large number of faithful, capable, safe and sane evangelists. It is no reflection on the gifts of pastors to say that an evangelist on the average is more gifted in the work of preaching in revival meetings than the average pastor. For the evangelist has been able to center on that one thing the thought and the experience of his life, whereas, the pastor must give the larger part of his time to many other things.

There are wildcat evangelists. Some of these have troubled Baptists at one time or another. There may be some such now, though we are under the impression their number is few. Also it is possible that evangelism attracts some men whose gifts do not seem to wear well where a single group of people constitute their environment for years. It is even possible that the calling appeals to some who are not good men.

Yet the fact remains that it is a great work and a Scriptural work. Also it is true that some of the noblest men we know, some of the most gifted preachers of the Gospel of our Lord, are to be found in evangelistic service. If it is a Scriptural office, and an office God has greatly used to win lost souls, Baptists must safeguard and encourage and use it and honor those whom God honors in it.

Both evangelists and pastors may well give serious thought to what the British writer calls the third approach of evangelism. It is true that many of our churches, both in the towns and in the country, from year to year, have no revival or evangelistic meetings. Many continue them only through the days of a single week. Seldom do they go on longer than two weeks.

The popular idea among pastors and evangelists and the expectation of the churches seems to be that this series of meetings shall have relatively little to do with building up the flock of Christ. It is expected to center its ener-

gies on reaching the lost, and in trying to persuade them to make a profession of faith.

Such a course often leaves much to be desired. The community feels that there is a subtle insincerity in a course in which pastor and evangelist give themselves to days of repeated urges to men and women and children to profess faith in Christ, while relatively little attention is devoted to magnifying the Word of God in its requirements of obedience to Him and faithfulness of life on the part of those who are already professing Christians.

It may not be possible too much to urge lost souls to come to Christ. But it is easily possible to do it without tact and without giving a convincing impression of consistency and sincerity on the part of those who do it. Blind as they may be to spiritual truth, the unconverted themselves wonder how it is that for a week or two they are appealed to by the hour, sometimes in extravagant terms, to make decisions on this matter, only to be followed by a year or more in which they hear no word of appeal or of convincing evidence that the church cares much about their condition.

If we should return to the New Testament manner of revivals, this would tend to rectify itself. Church revivals are not easy. Witness may be had plentifully that it is far easier to reach the unconverted after the church has become revived, than it is to bring the spirit of revival into a complacent church, set in its way and unwilling to consider the error of its ways in following the Lord afar off. Church revival is not easy, but it greatly empowers church evangelism and gives converts a spiritual atmosphere fit to grow up in.

President Sampey Appeals For Spiritual Revival and Consecration

SPEAKING before the Baptist Summer Assembly at Ridgecrest, N. C., on August 7, Dr. John R. Sampey, President of the Southern Baptist Convention, stressed deeper spiritual life as the primary need of our Baptist people and their leaders in relation to their rendering to the world the service it most needs at their hands. Elsewhere we are reproducing the report of Dr. Sampey's address as published in the Asheville (N.C.) Citizen of August 8.

Dr. Sampey urged that 4,000,000 Baptists in the churches in the South seek to make their own the "experiences of Pentecost, without emotional excesses." The qualifying phrase recognizes that excesses of emotionalism on the part of some Pentecostal sects have been a stumbling block which has caused not a few to turn their backs upon the abundant Scripture teaching of a spiritual faith that will eventuate in spiritual living and be rooted in daily surrender and dedication to the Lord Jesus Christ.

Unbalanced emotion in religion has afforded an easy victory for Satan, who has by this horrific example caused disciples actually to fear a life of real consecration, lest it should betray them into foolish emotional excesses—make them "fanatics." Satan so blinds the spiritually lukewarm and backslidden!

Later in the address, as reported, Dr. Sampey referred to the need that the eloquence of preachers shall be set on fire with the Holy Spirit, and again urged that there is no need that excesses of emotion shall characterize the proper stressing of their need of Christ upon the lost. Reports in secular publications of the utterances of ministers concerning the things of faith definitely tend to soften the language of Zion to terms nearer the horizon of spiritual visibility. It seems evident that Dr. Sampey urged the necessity of deep

and thorough-going spiritual experience and stressed that zeal and devotion to winning men to Christ which accompanies this experience, which zeal is in fact the work of the Spirit of Christ through the preacher. This zeal is essential to real effectiveness in the witness of Christ's messengers.

Knowing the harm which zeal without knowledge has wrought, but keenly aware that knowledge without imparted spiritual fire is probably even more hopelessly futile and dead in the quest for revival and spiritual reality, President Sampey pleads for a spiritual life among us that shall bring into captivity to Christ the best gifts and training men can acquire. The best is none too good for Him, nor is our best itself better than vanity unless it understands that the resultant fruitfulness is of the Lord and not of human wisdom or gifts.

We hardly need remind our readers that this emphasis on spiritual life and devotion as prerequisite to real Baptist success and progress in missions and evangelism, has for a number of years now—more than a score of years in fact—seldom been stressed as fundamental by a Baptist leader. Organization and co-operation have been the favored themes of official admonition. We welcome gratefully from a leader who is as fully committed to co-operation and organization as any among us an utterance which places upon spiritual life and consecration the emphasis which they deserve, and without the realization of which organization and plans, however devotedly conserved, lose their power and

meaning, being separated from that motive power which God has ordained as essential to success in spiritual undertakings.

It might seem immodest for even a Southern Baptist Convention President to speak of his journey among the missionaries as that of a missionary to the missionaries. But it is not so with Dr. Sampey, who for nearly fifty years has taught the majority of our foreign missionaries in their seminary studies. Some six or more years ago, Dr. Sampey made two such itineraries of the Brazilian mission fields and with blessed results both to the missionaries and their people. It will be a use of his prestige as President of the Convention worthy of him and the great body of God's people who have honored him with leadership for him to use it to encourage and bless our missionaries on their difficult and often lonely posts by inviting them, along with the home-group to whom they look for support, to a life lived nearer to the Lord in whose name they serve and who alone has the power to make the message of salvation stronger than the powers of sin and evil in their pull upon men. Beset sore by the negations both of paganism and a spiritually-apologetic and inane modern liberalism, many missionaries greatly need such spiritual encouragement.

We welcome this message from Dr. Sampey. It points us all to the one adequate way in which Baptists may face the future with the assurance that God's favor shall be upon them, that His power shall work through them, and that His Message entrusted to them, shall prosper in the accomplishment of that whereunto He has sent it.

Remarkable Article By a Disciples Minister

PROFESSOR W. O. CARVER has called our attention to a remarkable article by Rev. H. R. Pearcy, in the Christian-Evangelist, a Disciples' paper, of July 16. Writing upon "Union With the Baptists," Mr. Pearcy makes some observations which show that he understands much better than most the differences between the faith of the two groups.

He shows an understanding of the Baptists which is quite extraordinary on the part of a Disciples minister. While he refers to what he regards some Baptist weaknesses, he does so with a restraint which he is less careful to show his own body. One suspects the article will result in his having an unpleasant time with some of his brethren.

The general Disciples position to the contrary, he flatly declares that the two denominations are far sundered. He has this on Alexander Campbell's position on Regeneration:

Alexander Campbell used the word "regeneration" freely and expressly in relation to the use of baptism, yet without connoting a regeneration at all. He has no basic right to use the term, for he did not believe—and Disciples have never believed—in regeneration as the term was and is properly understood by theologians. Regeneration involves essentially the idea of a divine and miraculous transformation of a sinner's nature. Baptists are to be excused for misunderstanding us with regard to so-called Baptismal Regeneration, inasmuch as the term Regeneration was improperly used.

Such frankness and real support of the Baptist position by a Disciples writer in an obvious challenge for faultless courtesy on our part. Yet we yield to the impulse to ask whether, granting what Mr. Pearcy concedes as to the Disciples views on regeneration, Baptists have **misunderstood** them as to baptismal regeneration. Further along in the article our writer expresses the view that

the knowledge available for students today makes both the Baptist position and that of the Disciple appear rather out of line with primitive Christianity. The miraculous conception of conversion held by the Baptists cannot find uniform support in the New Testament Scriptures understood in the light of research, and the non-mystical conception of both conversion and the Christian life held by the Disciples finds no Scriptural support whatever.

We do not envy this minister what he is likely to hear from his brethren about these statements. Yet we must declare that he is wrong in denying the support the Scriptures give to supernatural regeneration as the experience of every one who exercises saving faith in Christ.

Mr. Pearcy says it would be disastrous for Baptists and Disciples to try to unite under present conditions. We are sure that is true. If we concede the ten percent in each denomination whom he thinks are ready to unite because they are in harmony and fellowship, we can only wonder, though it may seem a bit ungenerous, if the ten percent are not the Liberals who have rejected the authority of the Scriptures. What they need is not to unite, but to join the Unitarians.

The article is so suggestive that we hope to reproduce it in our next issue. We would suggest that one of the strongest factors—if not the strongest—in Baptist preaching has been their faithful teaching of the Scripture doctrine of regeneration through the supernatural work of the Holy Spirit. If Mr. Pearcy would discover our weakness in preaching, we would like for him to believe something which we are trying now to take more deeply into our own understanding, namely, that we have not equally believed in and insisted upon the mystical and supernatural work of the Spirit of Christ operating in our lives day by day to build up within us the transforming image of the blessed Christ.

Mr. Pearcy closes by declaring that Disciples seem to be afraid of higher education and giving Baptists credit for genuine belief in its value. Baptists are grateful for the conviction which has grown among us of the high value of Christian education. There is yet need of more such growth. Particularly is there need of growth in discriminating between real Christian education, and what is merely a training of the intellect and other powers of personality, while the growth of spiritual life within us is "taken for granted."

In our judgment the greatest mistake of our Baptist organized life for a quarter of a century, has been the growing assumption that, organization and co-operation being supported, the rest will take care of itself, including even spiritual passion to make one care to support God's work. It is a fatal and spiritually childish error.

Paragraphic Comment

ECHOES FROM CLEAR CREEK ENCAMPMENT

Those who attended the summer encampment and assembly at its recent meeting at Clear Creek, down near Pineville, Kentucky, in the Cumberland Mountains, speak in high terms of the spirit of the occasion, and the ring of spiritual purpose and hunger for Bible truth which made itself dominant in the program. Dr. J. D. Crain, of South Carolina, was the invited guest speaker for the Assembly, and his messages were helpful and highly appreciated. Also Pastor H. C. Chiles, of Barbourville, and Pastor C. C. Warren, of Danville, Ky., rendered service of a high order. Dr. Warren delivered four addresses on the Holy Spirit, and Pastor Chiles presented studies on the Epistle to the Ephesians. Without formal pre-arrangement the spirit of the meeting culminated in the closing hour in an impressive prayer service. We congratulate Secretary W. A. Gardiner, of the Kentucky Sunday School Department and those associated with him on the constructive and helpful spirit of the Assembly.

* * *

WE ARE WITNESSES TO REVEALED TRUTH

All Christians are called to be witnesses to the Gospel. But let us think now especially of preachers. Every true preacher is a God-called witness to revealed truth, not a dispenser of novel and new intellectual viewpoints. We are messengers of God's Good News to sin-marred humanity, not inventors of cunning speculations wherewith to beguile the curious. Education is of large value to the preacher, but only on condition it is brought into captivity to Christ. That lacking, it becomes a snare, an alibi, a device whereby the mixed ore of man's thoughts tries to pass for the pure gold of divine revelation. The sheep are to be fed, but frost-bitten grass is made to substitute for hay. Concern for the verdict is to God's witness second only to his devotion to the truth of his message. Aimless preaching is emptying many churches. There is no excuse for such preaching. Whatever the objective, if it be aside from bringing Christians to want to be better men and women and the lost to conviction for their sins, before God it is a failure. Our times are obsessed to find and acclaim new things. Many preachers succumb to the temptation. But the preacher's mission is to make the timeless truth of God's love for man and His hatred of sin live and throb and burn in human hearts. To fail here is in God's sight to fail utterly.

* * *

TERMINATING THE PASTORAL RELATION

We are asked to give our view on whether a pastor of a church, who became such under what is known as the "indefinite call," may for reasonable cause properly be asked to retire from the pastorate. One hopes that the situation visualized in this question seldom arises, and we believe the hope is justified. Yet the pastoral relationship implies ethical obligations both on the part of the church and the pastor. A departure from these on the part of either is to be avoided. What is called the "indefinite call," as we understand it, carries with it the implied right of either pastor or church to terminate the relationship after giving such notice as may be duly considerate of the other party and shall allow reasonable time for the other party to make new arrangements. If we are rightly informed, a good many ministers in the South oppose the "annual call," and are committed to the "indefinite call." On the other hand, though they do not often express themselves, there are some admirable Baptist laymen who look askance at this "indefinite call." They seem to fear it may become a bombproof to which a preacher may retire if his church has reached the conclusion that the time has come for a change in leadership. We recently heard of a pastor who refused to leave the church he served when it expressed a desire for a change, on the ground that the Holy Spirit sent him to the church

and had not told him to leave. Such a pastor would seem to overlook the fact that the Holy Spirit speaks to His people in the church as well as to the preacher. Indeed God is more likely to speak to an obedient church than to a preacher who would imply that God speaks only to him. How we need more of God's Spirit! But He uses and guides us only as we submit our self-will to Him. We cannot use Him to further our self-determined wishes.

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THE PASTORAL RELATIONSHIP

Ideally the relationship between a church and its pastor is one of holy fellowship and confidence and good will. And we believe this relationship in the great majority of cases approaches that high ideal in a gratifying measure. But preachers and churches are not spiritually perfect; they are only traveling in the way along which God has ordained that spiritual maturity may be reached in life and a perfect life beyond envisaged through faith. We do not undertake to enter into the merits of various problems that arise between churches and pastors. Particularly we would avoid trying to use scales to balance the "reasons" which might be named for and against the annual call and the indefinite call of pastors. We do, however, venture a single practical suggestion. It is that, though the annual call may be held in principle, a pastor may in most instances be wisely called at first for a period of three years, with the idea that continuance of the relationship thereafter be subject to an annual call. The reason back of this is that normally it requires about three years for a pastor to demonstrate his adaptability to the leadership of a particular church group, and about as long for the church really to grasp the quality of the pastor's message and his leadership. We could in these columns have a lively and perhaps helpful discussion pro and con on the indefinite call. It might enliven the languor and heat of August days. Yet such a discussion can be profitable only as it tries to weigh fairly all the elements involved.

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HOW WE MAY FOSTER CHRISTIAN UNION

It has been observed that Christians in various denominations seldom have any trouble in praying together. It might also be added that they have little trouble in worshipping together, so long as their worship gives expression to reverence and the praise of God and to the surrendered and dedicated lives of worshippers. It is chiefly when our interpretations of revealed truth are of the intellect, disassociated from the heart and life, that we fail to approach the spirit of Christian unity. Dr. Phillips Brooks, in Yale Lectures on Preaching, says: "Christian unity comes, not by compromise and the adjustment of forms of worship and government, but by the development in preachers of all kinds of that value for man in Christ which burrows far beneath the differences of form and lies far above them . . . We do well when we are doing what we can to make strong that sense of value and need of the human soul which is universal. When the preacher does this, though he may be a zealous partisan as well as an earnest Christian, he is often working better than he knows for the unity of all of God's people." But the sad fact is that most of the agitation for what describes itself as Christian unity at the present time is a stranger to inner spiritual reality, and mightily obsessed with the notion that Christian strength is to be found by an outward bringing together into one vast aggregation of many Christian groups. No such "union" is ever to be desired. He who contributes most to Christian unity is probably he who in his own place most exalts the Gospel of Christ and the kind of Christian living which is hid with Christ in God. If we are in Christ we shall never be far from one another. And under no other condition should we dare in the name of Christ insist on making a show before the world of being closer together.

Religious Movements Outside of the Baptist Ranks

J. B. CRANFILL, Dallas, Texas

I DON'T know much about the so-called federations of churches. There is evidently yet clinging to me a complex that had its origin in my childhood, when almost all the religion in our community was the preaching of the Primitive Baptists' religion and their activities. The Primitive Baptists are a sect, apart from their other Baptist brethren.

Not long ago when I went to worship with the Primitive Baptist Church in Dallas, whose pastor is a dear personal friend of mine, he finished his discourse, stepped down out of the pulpit and very courteously asked me to make some remarks. Among the Primitives there is no such thing as pulpit affiliation. They misinterpret some of the Scriptures and that is why these Primitive Baptists are thought of as queer or curious people. As an illustration, they do not believe in secret societies of any kind; their theory of human kind being that if men will not treat each other fraternally and honorably, no oath they can take, so important to secret societies, will cause them to use a kinder treatment toward their fellowmen.

Yes, it is clinging to me yet, for I have never joined any secret societies. It is not pertinent to this discussion to discuss the various secret societies. I am friendly to many of them, but really, I will say in passing and I hope you will keep it confidential, that any Baptist who will put in his time properly as a Christian, worker will find an outlet for all his mental, spiritual and financial resources in the Baptist fellowship of which he is a part.

All of this leads me to say that the Baptists never profited by any kinds of amalgamated Christian activities. We do not profit by union meetings nor do we achieve great successes by an over-dose of pulpit affiliations. It is current in Texas that if the Baptists of our State and of the South would practice open communion, they would take the world, but in California in a population of something over 6,000,000 where they do practice open communion, the Baptists have a membership of 43,000. Texas Baptists do not practice open communion, and in a population of 6,000,000 we have in round numbers, a million white and colored Baptists. It thus appears that the only way for Baptists to take the world as a denomination is to keep close to the New Testament pattern of ecclesiology.

If it were left to me, I would never favor the affiliation of our Baptist churches with the so-called Federation of Churches, nor any other outside organization. There are a large number of very useful and laudable Christian movements with which we may consistently concern ourselves. Among them the Y. M. C. A., the Red Cross, the Community Chest and all the like of that, but we enter these organizations, not as Baptists, but as Christian citizens. Indeed the doors of these very laudable movements are open to those who are not professed Christians at all.

What I am trying to put over here is that the Baptists are indeed a peculiar people, though not a curious or queer people. They are peculiar in the sense that if our interpretation of the New Testament is correct, we hold inviolate the pattern of ecclesiology set out in the time of Christ and his apostles. There were many opportunities among these early Christians for outside affiliation, but they yielded to no temptations of this kind. They were then and should be now, a people apart and instead of attempting to amalgamate with other religious sects, they should preach the unadulterated New Testament Gospel and thus win men to them through the very weight and majesty of their upright lives and New Testament teachings.

In some later discussion I hope to enter more definitely upon an analysis of the Federal Council of Churches, but will

leave for a subsequent article a more intimate dissection of the Federal Council of Churches, than this story contains.

Meantime I return to my Primitive Baptist friend and pastor whom I mentioned at the outset of this article. In response to his invitation, I did enter the pulpit and made a talk, climaxing it all with a proceeding that had never been witnessed in that church before. It was during the Christmas holidays and I took a collection for the pastor. It was as much a surprise to him as it was to his flock but they laid substantial funds on the table as a Christmas gift to the man who really believes that the main business of a pastor is to feed the flock of God and in turn let them starve him to death, which they always do. Thus endeth the first lesson.

Early Christians and the Catacombs

Pastor C. B. Althoff, of the Beechmont Church, Louisville, spent some time in the catacombs which furnished hiding places and protection for the early Christians. He has just sent the Western Recorder the following clipping taken from "Corriere Del Mare:"

WHY is it that the catacombs draw a multitude of visitors from every part of the world every year?

The Roman catacombs are almost the everlasting symbol of the strength of faith in its fight against paganism, and they evoke a world of sacrifice and martyrdom which ancient legends have to a great extent embellished with their poetical additions to the truth. The catacombs represent the cornerstone of that immense new building which is Christianity and it is from the catacombs that the art of the Middle Ages began to breathe, timidly at first and later with more freedom. The first Christian painters hated the perfection of design and colour of the pagan painters and they created a primitive kind of art where the form was ugly, and the representation of inner feelings was first attempted.

The world of the catacombs meant an eclipse of the sumptuous pagan world of unimpassioned beauty. It was, at first, only a tiny company of believers that assembled in the dark subterranean passages which undermined the capital city of the Caesars, where every one knew that the old gods were dying and that a new faith was a vital necessity to mankind.

However in Rome the official world of the court, the Senators, orators, writers and painters took no particular notice of this world. Every month the Senate approved the building of new temples to the old gods, and sometimes to the Emperor, who was treated, if not considered as a god himself. But the old belief had become tepid in the hearts of the Romans and the new truth which everyone unconsciously expected, had begun to spread among the people in the East and in Rome. The old perfect art which had given the Parthenon to mankind had begun to wane. A strange revolution, with no apparent gravity at all had taken place in the dark and damp atmosphere of catacombs, a revolution which taught to despise physical comfort and external beauty for the purity of the soul and the dignity of the human being.

This silent revolution inaugurated a new moral order which bore in itself the seed of a new political state. It was from the obscure and ignored catacombs that originated that large philosophical movement which culminated in later years in the Renaissance, and in countries to the North of Italy in the Reform.

The influence of such a movement upon ancient art was immense. All the old ways had to be abandoned and new ways had to be discovered. The elaborate ornamentation of the Hellenist and Roman decadence had to be abandoned in favor of a newly discovered simplicity: the exigencies of form had to be abandoned in favor of a deeper expression of feeling.

The glorious sun of Rome did not glow brilliantly upon the poor carvings of the early Christians in the dark cata-

combs. To the uncertain light of their oil lamps they simply carved human figures praying or singing together, and to these naive figures they added the symbols of their faith.

The hermetic beauty of Greek statues was forgotten in favor of the more simple and more intelligent aspect of "The Worshipper" and of the "Good Shepherd."

To the eyes of those educated in the cult of the Greek art they appear as pure things, thoroughly deprived of any sense or meaning of Art. But how could it be possible for a Roman patrician to understand the new language that was spoken in the catacombs? And thus it was that the new language began to be intelligible to all when all the old people had disappeared, a fact which repeats itself in every human revolution.

On Calvary's Road

F. J. WALDROP, Weston, W. Va.

JESUS was on the road to Calvary from His birth. Yet at Gethsemane there was a sharp turn more directly toward the Cross. He was unwavering in His choice of the road that led up Golgotha. In Gethsemane the issue was finally met and the decision again confirmed to travel the road to crucifixion.

Throughout His life Jesus knew what it meant to go the way of the Cross. But from Gethsemane the experiences of that road were more pronounced and noticeable. Immediately on coming out of the Garden, He was betrayed by Judas. Then He was denied by Peter and forsaken by all. Betrayed, denied, forsaken!

Second, He suffered physical torture. He was scourged, buffeted, and laden with a heavy cross till He fell beneath its load. And the actual crucifixion was supposed to bring the most horrible physical suffering known to man.

Third, He was mocked, jeered, taunted, reviled, laughed at. If they had known the slang word for "sissy," they would have used it. This was the meaning of the words they used.

Fourth, a heart broken with compassion. He died after six hours. Usually the victims lingered on the cross for two or three days before death relieved their agony. Many think that Jesus' speedy death was due to a broken heart.

Fifth, "My God, My God, Why hast thou forsaken me?" Jesus went through the depths of despondency and gloom. He felt the Father had forsaken Him.

Sixth, "It is finished." "Into thy hands I commend my spirit." The assurance He was doing the Father's will was sufficient to carry Him through all His trials to victory.

The Christian also travels Calvary's road. He is a follower of Jesus. A requisite of discipleship is "take up his cross" (Matt. 16:24). And the follower of Christ will encounter the same experiences met by his Master. He is traveling the same road. He will of necessity pass the same points and meet the same experiences.

When a soul in his own Gethsemane faces the call "Follow me," and deliberately determines to follow Christ regardless of any and all cost, he may expect like experiences with his Lord. Old friends will betray, deny or forsake. And they may betray, deny and forsake. Listen at Paul, "At my first answer no man stood with me, but all men forsook me" (2 Tim. 4:16).

He will suffer physically for Christ. His physical strength will continually be at the breaking point as he labors for Jesus. He may be called upon to suffer physical persecution. There may be more of this in the near future for all followers of Jesus.

He will like his Master be laughed at by the world. He will be the object of many a crude joke among the wags who know him. His refusal to grow angry and retaliate at their jibes leaves them to think that he is a weakling, a "sissy."

His soul will also be swept continually with compassion as he sees the multitudes as sheep without a shepherd. He will be broken-hearted over sin and sinners.

The cloud of gloom is along Calvary's road and the follower of Christ will find it also. He will be made to cry out, "My God, Why hast Thou forsaken me?" as that God-forsaken feeling passes over him. Calvary's road is the way of faith. Faith is "obedience to God in spite of circumstances" (Morgan). And when human reason looks at circumstances encountered by following divine wisdom, human reason will often not be able to understand.

But God's sustaining grace will be sufficient for the servant as it was for the Master whose footprints already mark Calvary's road. Beneath all the trials of that road will be the assurance that God's will is being done.

Any one should be able to tell if he is traveling Calvary's road. He should easily discern if he is passing the same points, encountering the same experiences as did Jesus. True, Satan has counterfeits to all these. A rank unbeliever may be betrayed, denied, forsaken by his friends. May suffer much physically from his own sins. May be mocked by other sinners, be heart-broken over the loss of some friend, may often be in despair. And through all these trials, Satan may lead him to think all is well with his soul.

But if a person in his own Gethsemane determines to follow Jesus at all costs, and finds the experiences similar to those encountered by his Master, he may well rejoice that he is on Calvary's road and following the Lord Jesus.

Decadence of Home Life

R. W. GRIZZARD, Danville, Va.

TIME was in the memor of many people living to-day, when Christianity and its sanctities were real factors in home building. Commercialized recreations including some of the present-day physical athletics, false systems of education, much salacious literature of the kind found between covers of many books and periodicals found on newsstands to-day, movies of questionable and immodest nature, Sabbath day profanation, motoring and many other present-day diversion were largely unknown, families were in many instances large, and home ties were stronger and better safeguarded than they are to-day. Parental authority was much better exercised and "flaming youth," largely our hope of tomorrow, had not attained its full growth.

Wandering boys and girls of the past period mentioned, were not near so numerous, defiant, and venturesome as they are to-day. Home held its sanctities, and parents and children found much pleasure together under its roof. Crime waves had not developed such huge proportions as at present. The home, the church, Sabbath day and other sanctities gripped the public conscience, and gave to state and nation big quotas of real stalwarts, men and women.

Today toppling and decadent home life is challenging, pathetic, alarming. Ruthless exploitation of human weaknesses abounds; human life is cheap; we hold the banner among civilized nations in the annals of crime, murder, rapine, and bloody war in the offing, grin at us daily; death stalks the rural highways and city streets; morals of many have slumped, and standards have been lowered; Satanic lures abound; Christian conversation and reverence for God and holy things are losing out these electrical, lurid, jazz times unto which we have come. The Lord help us to call a halt and ascertain our bearings before swifter judgments than we have yet seen overtake us!

Pastor Holcomb, of the First Church of Tupelo, Miss., preached in a tabernacle meeting during July 29-August 9, with Grant Sinclair, of Gadsden, Ala., leading the singing.

Dr. Albert G. Johnson, pastor of the Hinson Memorial Church, Portland, Oregon, is supplying three Sundays during August at the First Church of Glendale, Calif., where Dr. J. Whitcomb Brouger, Jr., is pastor, and his father, Dr. J. Whitcomb Brouger, Sr., is his Associate Pastor.

IS FOOT-WASHING A CHURCH ORDINANCE?

(Continued from Page 6.)

III

FOOTWASHING as an ordinance among Kentucky Baptists. In an early day, say the last quarter of the Eighteenth and the first quarter of the Nineteenth centuries, a number of customs prevailed among Kentucky Baptists that have for the most part disappeared. Among them I would mention the custom of having Ruling Elders, of the laying on of hands after baptism, of discouraging preaching and singing in connection with the burial of the dead, the position that members of secret orders like the Oddfellows and Masons should not be received into the fellowship of the churches, and that of holding to the washing of feet as a church ordinance.

As to this last there was however from the beginning a difference of opinion. In 1781 the Elkhorn Association refused to make the observance of feet washing a test of fellowship. The South Kentucky Association of Separate Baptists in 1873 passed the following: "That baptism, the Lord's Supper, and the washing of the saint's feet, are ordinances of the Gospel to be kept up until the coming of our Lord and Master." The custom, Spencer tells us, "prevailed to some extent among the Regulars" for "a few years and then went entirely out of use."

IV

REGULAR and Separate Baptists. Allow me to call attention to the origin of the terms **Regular** and **Separate** Baptists. They sprang out of the work of George Whitefield, a flaming Methodist evangelist with Calvinistic convictions, who about 1740 covered the territory of the Atlantic Coast from Georgia to New England. The Congregational and Baptist churches were, to put it mildly, in a sad way spiritually, and the preaching of Whitefield brought on divisions among them. In a number of Congregational churches, those favorable to Whitefield went out and organized Separate Congregational churches.

When the pastor of the First Church of Boston advised his people against joining in the Whitefield meetings, a number of the members sympathetic to Whitefield withdrew and in 1742 organized the First Separate Baptist Church. Later the Separate Congregational churches accepted immersion as the proper mode of baptism and became Separate Baptist churches. Their intense spirit of evangelism caused them to grow rapidly and to have many more among them feeling themselves called to preach. When the tide of immigration set toward Kentucky Regulars and Separate came in together. Between them there was no great doctrinal difference. Spencer tells of the first twenty-five Baptist preachers to come to Kentucky, that twenty of them were Separate and that eighteen of twenty-five subscribed to the Philadelphia confession of faith. Soon there was a feeling they should be one and move was made to that end that failed of its purpose. However the conviction grew that union was possible, and on the second Saturday in October, 1801, there was a joint meeting of the Regulars and Separates at Howard's Creek Baptist Church in Clark County where a basis of union was worked out and unanimously adopted, by which the old names were dropped and the name the **United Baptist** officially accepted. It seems for some reason that the work of this joint meeting was not made known to the Baptists in the mountain sections of Kentucky, or if so, was by them not heeded.

At least we have those Baptists in the mountains who call themselves Separates who hold on to foot-washing as a church ordinance. This situation creates some confusion for United Baptist Missionaries working in the mountains. It is hoped that this article will at least bring both Separates and United to agree that the observance or non-observance of foot-washing as an ordinance shall not be a test of fellowship or of orthodoxy, and that in this way, Baptists in the mountains may become one in spirit and in their efforts for kingdom building.

Pastor Values Editorials On Second Advent

DEAR DR. MASTERS: How my soul did rejoice as I read your two editorials in last week's Western Recorder, "Is the Second Coming of Christ a Defeatist Doctrine?" and "How Christian Teachers Dismiss the Second Coming of Christ!"

They ought to be put in tract form and given wide circulation. How they would strengthen many, many who have been preaching the Second Coming only to be met by icy indifference from the pew on the part of worldly church members and by sneers on the part of some who occupy high seats in synagogue or sanhedrin.

If you can spare a dozen or so copies of this edition, I shall be glad to give them to those interested and I believe it will result in some subscriptions to your great paper.

God bless you and give you grace and wisdom and courage to continue your testimony in this day of Laodicean lukewarmness and Sodom and Gomorrah living.

Monroe, La.

L. T. HASTINGS, Pastor,

First Baptist Church

Pastor E. L. Edens has resigned as pastor of the Unity Baptist Church in Ashland, Ky.

Dr. G. S. Dobbins has gone to Ridgecrest to speak during the Bible and Christian Life week, following which he will spend two weeks' vacation at Crag's Head, N. C.

Dr. W. H. Major recently celebrated his twenty-second anniversary as pastor of Capitol Avenue Church in Atlanta. For some years during the nineties he was assistant to Dr. T. T. Eaton at Walnut Street Church, Louisville.

Mrs. Fannie Kirk Osborn of Murfreesboro, Tenn., the mother of Mrs. W. M. Wood, Louisville, Ky., died August 10, and was buried in Evergreen Cemetery in Murfreesboro. She leaves five children, three sons and two daughters and nine grandchildren and one great grandson. She was a noble Christian woman. Dr. Austin Crouch conducted the funeral services. May the Lord bless the sorrowing hearts.

Dr. Ross E. Dillon, Frankfort, Ky., was preacher for Dr. Finley F. Gibson at the Walnut Street Church last Sunday, and Pastor Fred T. Moffatt, of Lake Charles, La., will preach next Sunday. Dr. Ryland Knight, of Second-Ponce de Leon Church, Atlanta, Ga., will preach the last Sunday in this month, and Dr. H. C. Wayman, of the First Church of Newport, Ky., will supply the first Sunday in September.

Pastor F. B. Fitzgerald, of Baptist Temple, Louisville, has just returned to the city after a vacation trip to his native Virginia. He visited Mecklenburg Co., Petersburg, Skyline Dr., Valley, Va., Washington, D. C., and came back through West Virginia and Ohio. One of the Temple members, Mrs. Charlotte Ried, eighty-one years old, accompanied her pastor and his wife on the trip, and returned in excellent health, none the worse for the fatigue of many days of motoring.

Announcement has been made of the marriage of Miss Lelda Lavenna Harmon and Mr. Don Norman on September 7, at the Victory Memorial Church, Pastor J. B. Head officiating. Miss Harmon is a daughter of Mr. and Mrs. E. H. Harmon, 129 West Garrett Street, Louisville, Ky., and is a member of the Victory Memorial Church. For the past several years she has been a teacher of junior girls, and leader of the Intermediate B. Y. P. U. Mr. Norman is pastor at Dixon, Ky., and is a student in the Seminary. For the past three years he has been an associate in the publicity department of the Seminary, and for the last six years he has conducted the On-The-Campus Department in the Baptist Student, published by the Sunday School Board at Nashville. He is a graduate of Mercer University at Macon, Ga., and hails from Moultrie, Ga.

Historic Church In 150th Anniversary

ON SUNDAY, August 16, Bryan Station Church, five miles eastward (a bit north) from Lexington, observed its one hundred and fiftieth anniversary with special services which included a historical address by the writer. Bryan Station got its name, not from a railway stopping point, but from a fort set up in 1779 by the early settlers of Kentucky as a protection against marauding Indians.

It was established by three brothers Bryant from North Carolina, the wife of one of them being Daniel Boone's sister. Religious services were held among the people in the forty cabins within the stockade, especially by the famous Elijah Craig. There was a memorable battle against 600 attacking Red Skins



Pastor H. M. Patton

in 1782, in which the women of the fort carried off quite fifty percent of the laurels by bringing water from the spring in the forest, though hundreds of Indians lurked behind the foliage, who could and might have murdered them, but did not. The whites won in the hot battle that followed. The spring still dispenses its refreshing waters.

In 1786 the church was organized. Bryant's Station Church has since become Bryan Station Church by adaption for convenience. There were eight members. Rev. Ambrose Durley, an able preacher from Virginia, became pastor and remained so until 1806. The church grew, especially in the Great Revival of 1800 and 1801. In those two years 367 were baptized and the membership was 600.

The church also colonized, first to the preaching outpost at David's Fork, eight miles away, which became a separate church in 1802. It mothered also Cooper's Run, Forks of Licking and Grassy Lick Churches.

The church was in Elkhorn Association. In 1806 a difficulty arose in Town

Fork Church between Pastor Creath and some members, which was hailed before the Association for adjudication. The findings of the body did not satisfy all elements. Among the dissatisfied were Pastor Dudley and perhaps the majority of the Bryan Church.

The details are not now significant. But the result was distressing to Bryan Station Baptists. The church was separated into two churches, each of which worshipped in the building for two generations (on different days). The group with Pastor Dudley joined Licking Association and the other group remained in Elkhorn. The Elkhorn developed into a missionary body, which the Licking brethren seem not to have done. It is stated by one historian of the times that Bryan Station Church was the first Baptist church in Kentucky to promote missions.

The present edifice is of brick and was erected in 1867. The grounds are attractive and ample and the building comfortable and in good condition. The small cut published herewith does not do it justice.

The Bryan's Station community is of the famed Kentucky Blue Grass order. It is a very fine order. Spreading field green with Blue Grass glory and growing crops and green trees whose shade is perfect. However, drought has struck the community heavily this year.

Such fine rural communities near such thriving cities as Lexington always pay a heavy toll to the urban pull, and the churches that bless and center their life suffer most. So has Bryan Station. After its long witness to the things of God and salvation of souls and lives, it now has fewer than 150 members. Its youth strengthen town churches.

But the spirit of Bryan Station carries forward finely. Rev. H. M. Patton is the devoted young pastor, and the church has services each Sunday. On Sunday morning after Sunday-school, Rev. J. F. Baxley, a visiting minister, preached from the text, Jeremiah 18:4, an appreciated sermon. After the sermon Pastor L. A. Stephens, of David's Fork Church, who had brought his flock with him to the Bryan's celebration, made an appropriate address, in which he related the two bodies in their hallowed past. In the afternoon Pastor Stephens and his people met to celebrate their start on a new parsonage for the David's Fork Church.

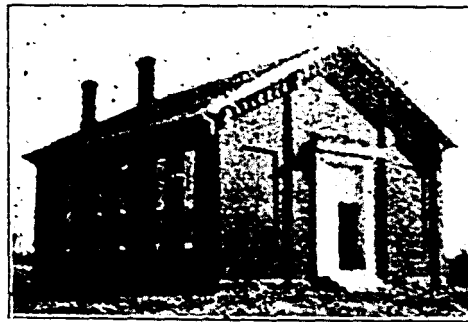
At noon lunch was deftly served by the women of Bryan's Station on the shady side of the old building which next year will attain its three-score-and-ten as the house of worship for the flock which as carried on for seven-score-and-ten years.

The historical address by the writer came in the afternoon, and was followed by a sermon by his valued friend, Rev. A. R. Abernathy, a former pastor,

which was much enjoyed, though I left and did not hear it, being under the constraint of the mechanisms of rapid transit in the shape of a bus at Lexington that was to bring me to Louisville at a certain time. It is one of the rather rude by-products of this time of hasty transit. It does not lend itself to Christian fellowship and courtesy very well.

Pastor H. M. Patton announced services to be held each day during the present week. The purpose is that of a revival, though the plan was to bring in different ministers for each service. Among them we remember were to be Revs. J. Perry Carter, W. W. Cook, M. E. Miller, and Chester Badgett, also Missionary Mein.

On June 14, 1831, the Bryan Station Church called an ordaining council and Brother Patton was ordained to the Gospel ministry at the age of nineteen. The church soon went to full-time preaching. Sunday-school, W. M. U., Prayer Meeting, B. Y. P. U. and Sunbeams. During the past six and one-half years there have been around sixty additions to the church, and it has taken a leading place among the country churches. During the past year the pastor carried the mission spirit from



Bryan's Station Church

Bryan Station to the mountains of Eastern Kentucky, where he taught and preached the Gospel—coming to Bryan Station on the weeks ends to preach. On April 15, 1936, the exact birthday of the church, there was solemnized the first wedding in the church, when the pastor of the church took Miss Marguerite Turner to be his helpmate in serving the church to an even greater service. Happiness to this young couple.
V. I. M.

Mrs. Lambert, wife of Pastor W. R. Lambert, of the Virginia Avenue Church, in Louisville, fell down the steps of her basement several weeks ago, and was injured severely. She has been confined to her bed ever since.

The Gasper River Association unanimously and enthusiastically adopted resolutions commending the local option law adopted recently by our Kentucky Legislature, and also every effort being made by all counties to outlaw the sale of intoxicating beverages in their confines under this law.

Bible School Department

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

Standard Sunday Schools

We are glad to announce the following Sunday-schools as Standard:

Bethlehem (Henry County)—Pastor, R. K. Benfield; Superintendent, Clay Roberts.

Somerset, First—Pastor, W. E. Hunter; Supt., C. Homer Neikirk.

Clear Creek Springs Encampment

A spiritual Encampment is the verdict of those who were in attendance upon the Encampment at Clear Creek Springs during the first two weeks of August. Dr. J. Dean Crain gave us much good old fashioned common sense in his sermons. His messages were true to the Bible in every particular. The class work was of high order. The music, the Bible Hours, the Sunrise services were all on a high plane. Next year we expect to have as great a program and the interest manifested this year makes us believe that the attendance next year will be greater than that of previous years.

We would like to impress upon our Kentucky Baptists that this institution is one of real spiritual value to the Lord's work. Most vacationing is hard on spiritual life. Most people who go to commercial places for vacations find it takes two or three months to build back the spiritual life after their return home. Those who come to Clear Creek Springs go back home on a higher plane than when they came. This is a great asset to our churches. Let us build a greater Clear Creek Encampment.

When I Failed C. P. Hargis

In a nice one room "shoe box" rural church building we met and studied "Building A Standard Sunday School." The teachers and officers became deeply interested. They saw how they were handicapped in teaching by having them all in one room with no partitions. By careful grouping and a few yards of curtain material placed about and rightly arranged, providing places for different classes, they could do some real teaching. The cost was around ten dollars. This would permit nine classes instead of the four they had. All thoroughly agreed that it should be done. When the matter was presented to the church some of those who had not attended the training class said, "We see no need of curtains. They will spoil the look of the house. There has been a

good Sunday-school going on here for years without curtains." One lady said, "I do not want my children behind curtains. I want to watch them." Others said, "These man-made plans are killing the spirituality of our churches." This still remains a one-room building without curtains or organization and without making any further effort to win the untaught, therefore I failed. [Let me add that if curtains could kill spirituality then curtains would have more personality and power than man. Brother Hargis did not fail but the ignorance and indifference of the members of that church who refused to meet and study with the others are the ones who must answer in the day of Judgment for the failure of the work of that church to reach lost men and women, boys and girls.—W. A. G.]

More About Stewardship Month

We offer a few more suggestions about our plan for making September Stewardship month in Kentucky. The books, "The Grace of Giving," may be secured from the Baptist Book Store. The price is forty cents in paper binding and sixty cents in cloth binding.

We have asked that each church have this book taught during September but if that time does not suit then you may do it at any other time. We would like for all the churches to do this in time to get reports to us by October 20.

The Banners offered should be an incentive to our churches and associations to reach as many of the members as possible for this study. How fine it will be if several hundred of the churches will co-operate in this movement which will be so helpful to both the local church work and to the Denominational work!

Vacation Bible School Reports

Be sure to send us your Vacation Bible School Report. We need them now. Tennessee has already reported 175 such schools. It is a most remarkable accomplishment and we offer congratulations to Brother Andrew Allen, the Sunday School Secretary of that great old State. We join you in rejoicing over this good work. We believe Kentucky has as many schools but we do not know why some of our very best people wait to send us reports.

The following Vacation Bible School reports have been received since last week:

- Boone's Creek Association—Irvine, First.
- Campbell County Association—Newport, First.
- Daviess-McLean Association—Evans-

ville, Ind., Grace, Glenville and Calhoun Newman.

Greenup Association—Ashland, Central.

Long Run Association—Louisville, Calvary. Louisville, Highland.

Elkhorn Association—South Elkhorn (near Versailles).

West Union—LaCenter.

Urgent

Mary Alice Biby

The Intermediate Department of the Baptist Sunday School Board has launched an effort to get a thousand new subscriptions to The Intermediate Counselor by October 1, 1936.

This thirty-two page magazine is issued quarterly, and is the only periodical published by the Sunday School Board of the Southern Baptist Convention for Sunday-school workers with Intermediate boys and girls. It is full of practical helps; only fifty cents the year or fifteen cents the copy.

Subscriptions should be placed with the order for Sunday School literature by each church. Why not order The Intermediate Counselor for each of your Intermediate workers, thus making your church one that will be one hundred percent in orders for subscriptions?

Your State has been asked to take a quota of one hundred new subscriptions. "If Intermediates need you, you need The Intermediate Counselor, "Don't Loiter—Simply Order. NOW.

SUNDAY SCHOOL ATTENDANCE

August 9, 1936

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

Louisville, Walnut Street	996
Newport, First	852
Owensboro, First	803
Frankfort, First	556
Louisville, Carlisle Avenue	538
Louisville, Ninth and O	517
Mayfield, First	493
Owensboro, Third	483
Lexington, Calvary	489
Louisville, West Broadway	452
Harrodsburg	445
Murray	445
Somerset, First	436
Danville, Lexington Avenue	397
Louisville, Clifton	391
Louisville, Eighteenth Street	377
Elizabethtown, Severn's Valley	363
Princeton, First	346
Jellico, Tenn., First	339
Covington, Latonia	326
Madisonville, First	312
Bellevue	306
Louisville, Baptist Temple	306
Sturgis, First	280
Covington, Madison Avenue	279
Louisville, Third Avenue	274
Louisville, West Side	270
London	243
Shepherdsville	217
Beechland (near Valley Station)	215
Erlanger, Elsmere	201

THE FIRESIDE

MOTHER

No touch like a mother's to soothe away
 pain
 From suffering body, or fever-racked
 brain;
 No voice quite so tender, so loving, and
 low
 As wooed us to slumber in days long
 ago;
 No heart quite so yearning, whenever
 we roam,
 As that of our mother in vigil at home;
 No sounding of ocean, nor plummet
 above
 Can measure the depths of a mother's
 love. G. H. OWENS,
 Port Royal, Ky.

FOLLOW THE GUIDE

Last summer a party set out to climb Mt. Lyell, the highest peak of the Sierra Nevada within the Yosemite National Park. There were eighteen in the party. Several were of middle age, but most of them were boys and girls from fifteen to twenty-one or two, bubbling over with pep and eagerness to reach the summit.

The guide was a Ranger-naturalist in the National Park Service. He had been selected for his fitness to lead in this ascent and others equally hazardous. He had had many seasons' experience as a guide in the Colorado Rockies, and, in addition, had successfully fulfilled the requirements of the Field School for the training of Ranger-naturalists. He was strong, alert, intelligent, and, above all, cautious: all in all, a competent mountain guide. The more apprehensive of us, especially, believed that in trusting to his guidance we were in good hands.

The trail to the base camp lay along the Lyell Fork, and was comparatively flat except for an abrupt ascent of about a mile at the end. Each went his own pace, with little attempt to keep together. But at the campfire that evening, the guide called for the attention of all, and said, in effect: "Tomorrow, when we climb the peak, there will be very little danger for us if we keep together. No matter how impatient some may be to get to the top, there must be no going ahead of the party. I am the guide, and I am responsible for your safety. Therefore, since I am the leader, I want you to let me be always in the lead. If any fast climbers are to be sent ahead, I will be the one to say who they will be."

Two boys had come over from their camp across the river to visit our campfire. They were vacationing in the mountains on their own. They had packed in their bed rolls and a considerable supply of food, for they had

planned to climb Ritter and Banner as well as Mt. Lyell.

They were fine-looking boys, broad and sturdy in their plaid mackinaws. The older boy was a high school graduate, about to enter college, and doubtless knew a great deal. He had worked to earn the money to take himself and his younger brother on this camping trip.

Before they left, the Ranger-guide invited the two boys to join his party for the climb the next morning. But they declined courteously. They explained that they intended to leave earlier than his party, and climb two peaks instead of one the next day.

Yet the boys were still at their breakfast when the Ranger's party crossed the bridge the next morning and hit the upward trail. By taking a different trail, however, the boys reached the foot of the glacier before the Ranger's party came in sight three hours later.

The hardest part of the ascent lay ahead—a mile-wide stretch of pitted snow and ice rising steeply to the final perpendicular rampart, below the summit. It required an experienced eye to discover the safest route up such a formidable barrier. Again the Ranger asked the two boys to join his party.

The two boys talked it over at one side. The younger boy glanced up at the dizzy height, and seemed to weaken a little. But the other one said, "No, come on; we'll go it alone." They started off over the snow at heart-straining speed.

A steep snow chimney ran up to a high point on the rock wall, and here some of the more impetuous of the Ranger's group started to climb. But he called them down. "That is unsafe," he said. He led them around the rampart until he found a route where, by clinging to the great rocks with hands and toes, they finally reached the top in safety. The two boys were already there to greet them.

The Ranger's party had not finished eating lunch on the summit when the two boys rose to start on their descent. This time the Ranger did not ask them to join his group or give them advice. Several of his own boys asked to go with them and the Ranger consented, only cautioning them to go down by the same route they had come up.

The older brother came to the snow chimney, and, not heeding the guide's warning, determined to slide. He had had a little experience with the glissade, as this method of descent is called, but not enough to qualify him to judge the degree of risk involved. He stepped off on almost perpendicular snow and immediately lost his footing. He rolled over and over as he hurtled through the

air and bounced on the snow until he finally came to a stop three hundred feet below. It was fortunate for him that he fell on snow, and not on the ice that covers the glacier later in the season. He might then have had a broken leg, or, at worst, a broken neck to pay for his rashness. As it happened, a broken wrist was his only injury.

It was fortunate, also that the Ranger and his party were within call, to put the wrist in splints and send him back to the base camp, and from there on to a doctor, with several of the party to keep him company.

The injured boy expressed gratitude, but that could not alter the fact that he had upset the Ranger's party. The Ranger had the difficulty of restoring morale and getting his excited climbers back to camp without accident. Those who went with the injured boy had to give up a part of an enjoyable outing. The boy's dreamed of holiday in the mountains was spoiled. Their parents were caused needless expense and anxiety.

It was an accident, to be sure, and accidents may come to anyone. But is it not true that many accidents might be avoided if those who rush headlong into adventure were willing to profit by the wisdom and experience of another already proven on the trail?

This is especially true in mountain climbing. There has been a mounting toll of accidents in this sport in recent years. In almost every case, the cause may be traced to an overabundance rather than a lack of self-reliance.

In 1934, a couple left their camp breakfast hastily and set out, as though by impulse, to climb one of the loftiest and least known peaks of the Sierra Nevada. Twelve days later their bodies were found by a searching party. They had nearly reached the summit, but one point had proven too much for their limited experience.

The demands of recklessness on the Government Ranger service are increasing as more and more would-be climbers flock to the National Parks.

Mountaineers with a record of brilliant achievement are more cautious than the amateur, because they recognize the danger. The members of the German-American Expedition to Nanga Parbat in 1932 spent months in preparation for their almost superhuman exploit. Every possible source of helpful information was consulted, every suggestion considered. When it came to attempting the lofty Himalayan peak itself, the climbers did not move forward from one camp to the next without first sending scouts to test the safety of the way they were to follow.

Self-reliance is an admirable quality, and most worthy of cultivation. It serves excellently in the known and familiar areas, if not carried to extremes. But there are cliffs in life we must all climb, and perilous descents, as well. Better for us if at such times we do not turn a deaf ear to the One who has gone that way before.

—Mary Burr Dawson in Advance.

Fellowship Tidings

The Twelfth Street Church of Paducah, Ky., has called Alfred Paul Smith, of the First Church of Jeffersonville, Ind., to be their pastor. Previous to his coming to Indiana, opposite Louisville, he was for twelve years pastor at the First Church of West Frankfort, Ill.

Mrs. Selves, thirty-five years of age, wife of Pastor H. A. Selves of the Cedar Creek Baptist Church, Fern Creek, Ky., near Louisville, and a student in the Southern Baptist Theological Seminary, died on Tuesday morning, August 11, at 1:05 o'clock, at the Kentucky Baptist Hospital. Funeral services were conducted at the residence at Fern Creek on Wednesday, at 2:00 o'clock, and at

the Cedar Creek Church at 2:30 o'clock, and the remains were taken to Lewis County, Mo., for burial.

Mrs. Chastain, wife of Dr. Judson Chastain, pastor of the Lexington Church, Lexington, Miss., has been ill in the Memorial Baptist Hospital, at Memphis, Tenn. However, she made a good recovery from her operation, and is at her home in Lexington, Miss., now. She is expected to be well before long.

Dr. J. G. Chastain, Sr., Missionary for many years to Mexico, has been spending the summer with his daughter, Mrs. Effie Chastain Naylor, in Durbin, W. Va. He has been busy, preaching nearly every Sunday during the summer, which keeps him happy and in good health in spite of his eighty-three years. He makes his home with his son, Dr. Judson Chastain, pastor at Lexington, Miss.

The going of Pastor O. A. Linger, of the Beechland Church, on the Dixie Highway, near Louisville, to Elkins, W. Va., where he will be pastor of the Baptist Church in that city, removes from our midst a young man who for the last twelve years has been pastor of various churches in Kentucky. Born in Georgetown, W. Va., just before the turn of the century, he came in early

Magoffin Baptist Institute

OPENS AUGUST 20—Industrial, Highest Standards. Christ centered. High school. Business College. Bible Training. Opportunities for self-help. A home, three dormitories. Low rates.

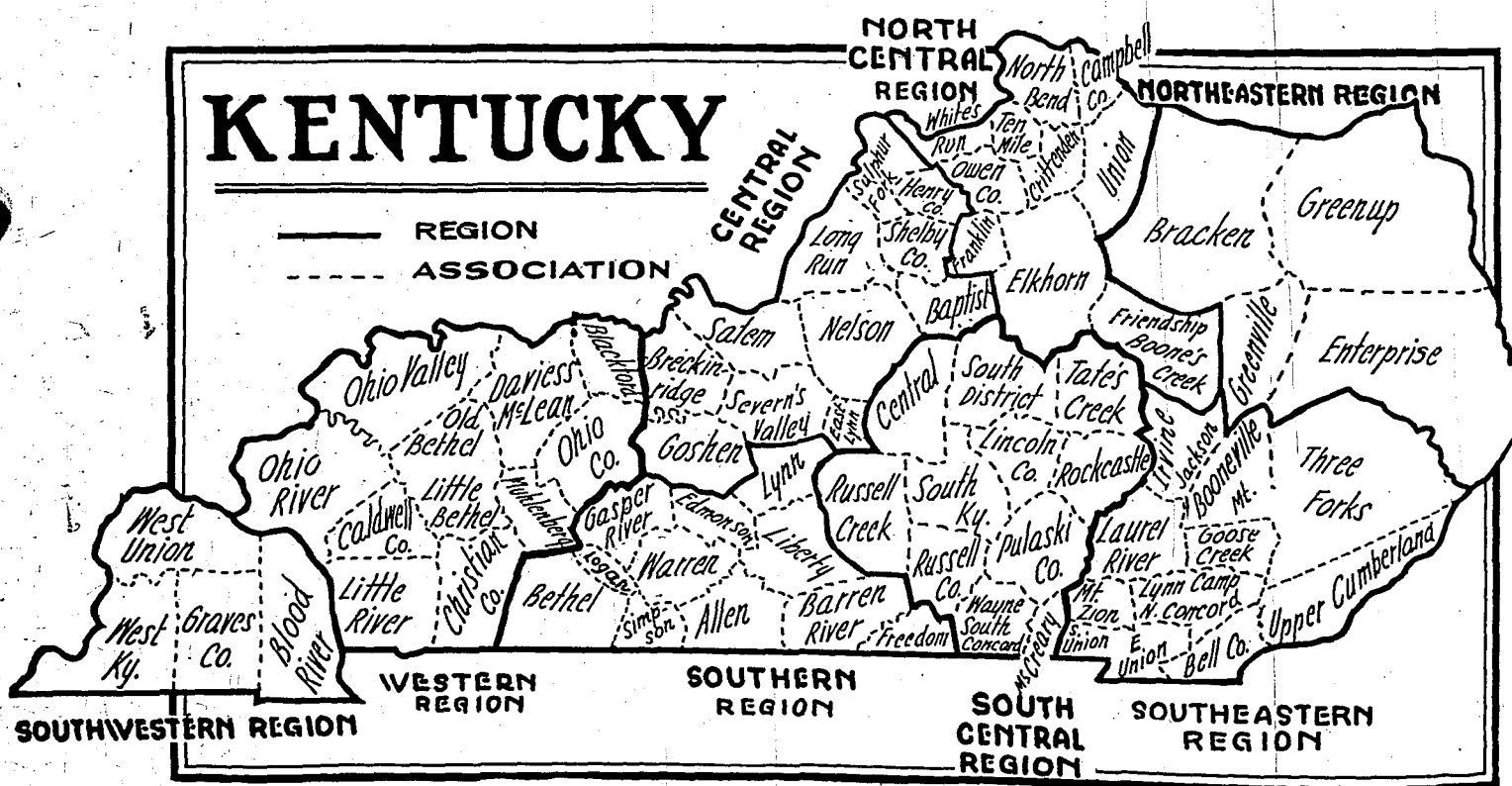
REV. FRANK A. CLARKE, President, Salyersville, Kentucky

manhood to Georgetown, Ky., where he enrolled as a student in Georgetown College. He was ordained by the Oak Ridge Church, Latonia, Ky., in 1924. Of that church he was the pastor from that time until 1927. During the same time this work was paralleled by another pastorate at the North Benson Church, Frankfort. During the year 1927 he became Associate Pastor, yoked with Dr. F. W. Eberhardt, at the First Church of Georgetown. He was pastor for two years at the North Fork Church,

COTTON YARNS: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. K, Lincolnton, N. C.

Eight Regional Training Union Conventions in September and October

Region	Date	Place
Central	September 18-19	Leitchfield
North Central	September 4-5	Frankfort
Northeastern	October 9-10	Ashland
South Central	September 25-26	Richmond
Southeastern	October 16-17	London
Southern	October 2-3	Glasgow
Southwestern	September 11-12	Mayfield
Western	October 30-31	Central City



Switzer, Ky., and then from 1929 to 1932 he was pastor of the Sanders Baptist Church. Since that time he has been at the Beechland Church while in attendance at the Southern Baptist Theological Seminary. Mrs. Linger was formerly Miss Ammie Guthrie, of Bedford, Ind. They have one daughter, Miss Ruth Esther Linger.

Rev. Nelson Webb, of Russell, Ky., who has been pastor of the Third Street Baptist Church of Vanceburg, Ky., for several months, has resigned. Under his leadership the Third Street Baptist Church invited the First Baptist Church to unite with them and be known as "The Baptist Church of Vanceburg." They accepted and on August 9 they had ninety-three in Sunday-school. Brother Hyde who has been pastor of the First Baptist Church will continue as pastor of the unified church.

Dr. Judson Chastain, of Lexington, Miss., supplied last Sunday at the First Baptist Church of Jackson, Miss., and his own pulpit was supplied by Chaplain Peter E. Cullom, of the Louisville Seminary, and now working with the Civilians' Conservation Corps. Of his work Dr. Chastain writes: "He is doing fine work with the boys in our Mississippi camps. He regards his work not simply as a duty, but as an evangelistic opportunity. Many men in the camps have been converted under his preaching, and he insists that they unite with the local churches. We have had numbers of such additions to our church in Lexington."

The First Church of Ashland, Ky., has called Dr. Garis Thomas Long, of Jonesville, S. C., who had the Doctor of Philosophy degree conferred upon him at the last session of the Southern Baptist Theological Seminary. While here he was a fellow with Dr. J. McKee Adams in the Department of Biblical Introduction at the Seminary, and was pastor of churches in Indiana. Previous to coming to the Seminary he graduated at Furman University. Mrs. Long is a graduate of Greenville Woman's College and the W. M. U. Training School. She is a daughter of the late Rev. and Mrs. J. E. McManaway of South Carolina.

Dr. W. O. Carver has asked us to say that the last paragraph in his article on "Luther Rice: God-Called Leader of American Baptists," was taken from Dr. Rufus W. Weaver's pamphlet on "The Place of Luther Rice in American Baptist Life, and should have been credited to him. Dr. Carver also says that Dr. Weaver, and not himself, is the Secretary of the Luther Rice Centennial Commission, and that this pamphlet and other material may be had by writing to Dr. Rufus W. Weaver, 715 Eighth Street, N. W., Washington, D. C., or to Dr. C. M. Thompson, 205 E. Chestnut St., Louisville, Ky., enclosing five cents for each copy desired.

September, Again!

READ WHAT THEY SAY:

"Deeply intertwined with, and inseparably related to, the fundamental nature of Christianity is the principle of stewardship. This principle of trusteeship pervades every phase of man's life in his relation to God and links him up in a dynamic way with eternal purpose of God which was projected in Jesus Christ our Lord. As Christians lay hold of this principle and permit it to operate in the sum-total of their lives, there follows a new understanding of the mystery of Christ and added impetus is given to the proclamation of that mystery. Among the many doctrines that need special emphasis in our religious experience few are of greater importance at this time than that of "stewardship." I heartily endorse the plan that has been suggested that the churches shall be urged to give special emphasis to stewardship during the month of September by teaching the book, *The Grace of Giving*, by Dr. P. E. Burroughs. This plan should do much toward awakening a sense of responsibility on the part of each Christian with reference to the extension of the Kingdom, and to help to stimulate the practice of giving that is more nearly in keeping with the ideals set forth in the New Testament."

Carrollton, Ky.

R. PAUL CAUDILL.

"Your suggestion for a church-wide study of *The Grace of Giving*, in the month of September preparatory to The Every Member Canvass is eminently fitting. I shall endeavor to have an all-day study of the book in each of my three churches urging 100 percent attendance, with an inspirational address on giving from an outside speaker after I have taught the book, or at least during the day. God bless you both."

Bowling Green, Ky.

JOHN W. T. GIVENS.

"We believe this statewide effort to teach *The Grace of Giving* during the month of September, looking forward to the Every Member Canvass, is a movement in the right direction, and we are considering plans now for carrying out your request."

Bowling Green, Ky.

R. T. SKINNER.

"It seems to me that in planning for the Every Member Canvass there could be no better preparation made than a serious study of *The Grace of Giving* by Burroughs. In my judgment one of the greatest aids to the enlistment of our people is a clear knowledge of the Bible teachings on the question of stewardship. Any true Christian will want to follow the plain teaching of the word when it is known and understood. We are planning for a definite period of Bible teaching on giving before we make our Every Member Canvass this fall. I heartily commend the plan of our General Secretary, and hope that churches everywhere will join in to make next year the greatest in extending the Lord's kingdom at home and abroad."

Franklin St. Church,
Louisville, Ky.

LEWIS C. RAY.

"I like the plan to have all the Baptist pastors in Kentucky to teach their people Dr. Burroughs' book, *The Grace of Giving*. Baptists are on their way toward the universal practice of scriptural giving. Much progress has been made toward this goal. It has not been long since tithers were few in number. Now there are about 225,000 tithers among Southern Baptists. But much is to be accomplished before the principle of stewardship is accepted by all our people, and we cannot hope to succeed without teaching and training. One of the explanations for our present condition is the lack of training. Back of every worthy and successful movement there is teaching and training; and we must have these in the great work of kingdom building.

"If all of our Baptist pastors will follow the suggestion of our State denominational leaders and teach this book *The Grace of Giving* it will mean a remarkable advance in the spirit and practice of giving among our people throughout the State.

"I am grateful for the suggestion and plan to teach this book to my people before they subscribe to the budget for next year."

Owensboro, Ky.

ROBERT E. HUMPHREYS.

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

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

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Summer Work In The Mountains

Bonita Nichols Cunningham

Twenty-five miles from the railroad at Hazard, but in rapid communication by means of a winding, hard-surfaced highway, Hyden balances itself between being an age-old mountain village and a more progressive mountain town. Hyden exists because it is the county seat—certainly there is no other centralizing agency. As characteristic of such mountain towns, it is built in the valley on either side of a stream.

There are two churches—a Baptist and Presbyterian. The latter is supported by a northern city church, and has in connection a type of boarding school for boys and girls. The buildings are of neat and durable construction, and most attractive. The Baptist church, on the other hand, is its own and only support, and this was done in a haphazard and unstable way, until last fall when the budget system and pledge system were introduced. This building is old and crude, and I might add—very leaky. One Sunday night it leaked so badly that the small congregation huddled together in the one dry corner left in the building. However, last summer, plans were being made for remodeling.

Sin is rampant in this little town. Some attribute its hold to the highway which was built about five years ago. With the highway a new outside life came, but Christianity didn't. Drunken lives are the portion of the young men before they are hardly out of their boyhood. And few of the girls know the meaning of an unspotted courtship and marriage. In one family, with three girls there were nine illegitimate children.

As I went to Sunday-school on Sunday morning I would see scores of the young men lolling about the stores, and always there were some in the county jail which was not far from the church. The pastor and his wife, Mr. and Mrs. H. E. Porter, and I were the only workers. We did everything—even the janitor work. But we did have some members who taught in the Sunday-school. I taught the young men and boys. Sometimes one—sometimes three or more were present—while through the window I could see those young men in the street. Often after the morning service we would go to the

jail and sing, and Mr. Porter would talk.

On Sunday afternoons I walked some three miles around the mountains to a little school-house on a creek bank where I held Sunday-school. The first day only Mr. Porter, a Mrs. Morgan, who was a Moody graduate, and I were there. We had prayer and returned home. The next time I went, I stood at the door, and as the people journeyed up and down the creek I "constrained them to come in." About six came. They promised to return and bring others, and true to their promise they came—about thirty of them: the next Sunday thirty-five and on until I left.

Progress was slow, the people indifferent, and our equipment meager. The best work was done through the Vacation Bible Schools, for there we reached the children, who would always come. With no text books, a small amount of material, and inadequate space, I conducted three of these schools. And always, after they closed, every meeting whether Sunday-school or W. M. U. was designated "Bible School" by them. The first was held at Hyden where about twenty-five children were enrolled, the next at a beautiful mountain mansion where the neighbor children made up the enrollment of fifteen. The third was at the school house before mentioned with ten boys and one girl in attendance.

We need to pray for these boys and girls that they may be firmly grounded in Christ before it is too late to reclaim them.

We need to pray for workers who can give new life to this work.

We need to pray for materials to work with. Not given indiscriminately, but wisely used in the hands of workers.

We need to pray for strength and courage for these workers.

And we need to pray that we will not forget this great work.

**W. M. U. Young People's
 Department**
JOSEPHINE PROCTOR JONES,
 Young People's Leader

More Echoes From Countries at the State Y. W. A. Camp Palestine

Pals together in Palestine
 Always happy in rain or shine.
 Leo Eddleman, our hero true,
 Each one's prayer was for him, too.
 Shall we forget our friends so dear?
 Their fellowship and Christian cheer?
 Inspiration filled our days.
 Now, dear Lord, accept our praise,
 Ever keep us in thy ways.

Margaret E. Thurman.

Africa

A lovely song begins with these words: "Each day is filled with golden

hours, Because, dear Lord, I walk with Thee—". To the Y. W. A. girls at Clear Creek, the days were indeed filled with precious, golden hours, for we were permitted to walk very close to God. Hours of inspiration, fellowship with each other, study and fun and how can we but help to walk closer to God during all the many days to come.

Evelyn Klett.

Dream House of the Y. W. A. Camp

One feature of the Y. W. A. Camp that has not been mentioned as yet, and of which we are very proud, was our Y. W. A. "Dream House." We called it our "Dream House," but it was very real,—made of green clap board with white trimmings, furnished beautifully with a Brussel's carpet, radio and other furniture and electrically lighted. This house was the artistic work and contribution of Mrs. Ed Hurt, Lebanon Junction.

Our dream was that some time during the week the girls of the 1936 Y. W. A. Camp would drop through the chimney an amount of money equal to one membership in the Hundred Thousand Club,—\$12.00. Usually the little store on the grounds catches a good many of our nickels and dimes, but in spite of that, our dream materialized and by the last night we had taken from the house \$13.90.

Henry County Young Peoples' Camp

The 130 young people who attended the R. A. and G. A. Camp, at Eminence, have been so thrilled and inspired that I am sure they will continue to be until our next camp.

The hearts of all were inspired by the splendid consecration services given by Rev. Theron M. Chastain and the enjoyable song services, led by Mrs. Chastain of Port Royal, accompanied at the piano by Mrs. A. L. Smith. Everyone always considers it a privilege to see the sweet, smiling face of our leader, Miss Alice Powell, ever with us, rendering every service she can. Then there were spirited messages by Miss Lois Moore, Miss Margaret Miller, Mr. Campbell Jeffries, Mr. Delbert Partin and Mrs. Knolan Benfield.

At our evening services we were exceptionally fortunate to take a trip through Palestine with Rev. J. G. Dickson, as he showed us the pictures he collected on a recent trip there. Also he gave us a lecture on Palestine in the morning.

We must remember, of course, the recreation. It was directed by our different group directors, Miss Mildred Smoot, Mrs. A. L. Smith, Miss Thelma Chilton, Rev. Knolan Benfield and Mr. Delbert Partin. Many new games were learned and a splendid dramatization and stunt program given under their leadership. Mr. Joe Johnston was our camp-fire story teller and when he was through, our sides ached to the extent that we all had to retire until morning.

REPORT OF DAVIESS-MCLEAN ASSOCIATION!

The Daviess-McLean Baptist Association met with Panther Creek Baptist Church, Sutherland, Ky., August 5-6.

This was one of the best attended sessions in years. Only one church of the forty-seven was not represented. The reports were of the highest order. There were some of the best addresses made and the best harmony manifested that I have seen in seventeen years of almost constant attendance of sessions.

Trying out a new grouping plan the work was presented under seven heads:

1. Denominational Education included Religious Literature and Schools and Colleges. This report was read and discussed by the writer, Russell Walker, who was followed by C. M. Mellichamp, of Louisville, Ky., the representative of the Western Recorder.

2. Benevolences included Hospitals, Ministerial Relief and our Orphanages. This report was read and discussed by Frank Waite. He was followed by Superintendent Dobbs of the Kentucky Baptist Hospital and O. M. Huey of the Louisville Baptist Orphans' Home.

3. Missions included District, State, Home, and Foreign Missions and The Hundred Thousand Club. Robert E. Humphreys read the report on Missions and Otis Hazelrigg read report on The Hundred Thousand Club. J. J. Willett discussed District Missions, Brother Hazelrigg the Hundred Thousand Club and Brother Humphreys discussed the Foreign Mission report and Brown B. Smith of Henderson, Ky., spoke as a special representative of the State Mission Board.

4. Auxiliaries included Sunday-schools, Training Union, W. M. U. and Baptist Brotherhood. This report was read by Maxwell Chambers who discussed the Brotherhood Movement and the new set-up for year of the County Sunday School Convention. Smith Jenkins discussed the Sunday School report and W. G. Potts the one on W. M. U. Work.

5. Civic Righteousness and Public Morals was presented by Judge Geo. S. Wilson, and discussed by him, followed by J. J. Willett.

6. The Digest of Church Letters was discussed by Park Hall.

7. Miscellaneous matters including Obituaries, Resolutions and Nominations by Geo. C. Lovan. The four devotional services were conducted by four of our youngest and newest brethren in the associations and the two brethren appointed to preach the sermons next year were two of our young student pastors. There were three splendid sermons preached during the session: the address of the Moderator W. S. Coakley on "The Greatest Need of Baptists Today." A masterful appeal to Baptists rightly to relate their lives to the great doctrines they hold; the Annual Sermon by W. G. Potts on "In the Begin-

ning God," an eloquent and earnest presentation of God's being and attributes and our obligation to recognize and crown Him as Lord of all. The Doctrinal Sermon by J. B. Leavell, Jr.; on "Is the Death of Jesus Christ an Adequate Atonement?" presenting the adequacy of His death as a sacrifice for sin, as a motive of holiness and as a basis of assurance in Salvation, a great presentation of the Doctrine of Grace. From the Treasurer's report by O. N. Magruder, the data indicates the financial gifts of year: Forty-one churches of the Association gave \$20,593, this is over \$3,000 more than was given last year.

From the Digest of Church Letters, this report of our gains numerically, we have received 551 by baptism and 1,372 by letter, a gain of 923. While we lost 437 last year we still had a net gain of 486. We now have 12,120 members enrolled in our churches. We had a glorious session. Our Moderator, Brother Coakley, is a man of deepest piety and highest spirituality and our Clerk, Marvin Miller, is one of the State's most efficient.

The entertaining church and her pastor, D. Arthur Dailey had made every preparation for our comfort. It was a genuine Baptist feast and we were sorry when it was over.

Our next session will be held with the First Baptist Church, Owensboro, Ky., on Wednesday and Thursday following the first Sunday in August, 1937.

RUSSELL WALKER,

Owensboro, Ky.

OLIVET REVIVALS

The Olivet Church and pastor held two mission meetings before the annual revival at the church. The first meeting was held in the Little Union school house, beginning June 22 and continuing the remainder of the month. The time was well spent in seed-sowing. The second meeting was held at West Paducah on the loading shed. This began July 1, and lasted for ten days. There were nine professions of faith in Christ, five of which the pastor baptized into the fellowship of Olivet.

The annual revival began at the church July 12, and continued for one week. Brother Joe T. Odle, of East Church, Paducah, did the preaching in this meeting. The church employed a school bus to bring all that wished to come to the church from West Paducah. The final results of these meetings were thirteen for baptism and seven by letter. The happy pastor had the privilege of burying in baptism a man who was reared a Catholic. One letter was returned to the church that was granted in 1915.

The pastor recommends that every pastor of every Missionary Baptist Church ask your church to help you hold one or more mission meetings. The members of Olivet responded in a great

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Fully accredited. Prepares for college or business. Able faculty. Small class. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 39th yr. Dr. J. J. Wicker, Pres. Box D, Fork Union, Virginia.

way and a great blessing came to the church as a result. Several members did not miss a service during all three meetings. Lord, give us many more useful days in your vineyard.

JOHN W. KLOSS,

R. F. D. 2, Paducah, Ky.

ROCKCASTLE ASSOCIATION

The Rockcastle Association of Missionary Baptists met with Poplar Grove Baptist Church on August 4 and 5, and it was the privilege of the writer and wife to be present both days and enjoy the fellowship of the ministers and messengers, and to see and feel the great spiritual love and zeal of that great association.

Most of the churches were represented, and the association was called to order by the Moderator, Brother Philbeck, of Mt. Vernon, who in his genial way, made everyone feel that he was welcome.

The entire body stood in silent prayer in memory and honor of the late Eld. L. D. Gooch, of Crab Orchard, who was the beloved Moderator of this Association for twenty years. His council and advice were sadly missed. Also prayer and sympathy were extended Mrs. L. D. Gooch in the loss of her devoted husband.

The Annual Sermon was ably preached by Eld. C. F. Gooch, taking for his text Jude 4. "Earnestly contend for the faith once delivered to the saints."

The "Good" Samaritan

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

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

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

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

Southern Baptist Hospital
NEW ORLEANS, LA.

C. J. Bolton of Elizabethtown, was present and explained to the satisfaction of all, the Co-operative Program. The good ladies prepared and served a basket dinner for both days. Everyone was filled to his heart's content and his stomach's capacity, and much food was taken back home.

Professor E. K. Cook was chosen Moderator for the year and Roy Sayers, Clerk.

There were a number of ministers and pastors who discussed the different subjects. Among them were: E. S. Gaylor, Mt. Vernon; Bert Gould, Brodhead; D. W. Grubb, Pine Hill; G. W. Colson, C. F. Gooch and the writer of Pulaski Association. Although the last three are of Pulaski Association we each are pastors of churches of Rockcastle Association and are deeply interested in the great work carried on by this and all the associations of our Southern Baptists.

Moderator E. K. Cook and Pastor Colson made every one feel welcome and happy. An offering was taken which amounted to about \$13.00 to be divided between the Orphanages.

The next association will meet with Brodhead Church one year hence. All the ministers and Christian workers left with more zeal to work for our Lord, who has done so much for us.

D. B. WYRICK,

Valley Oak, Ky.

LIBERTY ASSOCIATION

Liberty Association of Missionary Baptists convened with Cedar Grove Church on Wednesday, August 5, at 10:00 o'clock.

After devotional services the annual sermon was delivered by Rev. W. E. Waterhouse, Pastor of the Horse Cave Church.

The message was earnest and applicable to the conditions of the present day, setting forth in unmistakable terms the position the church should take for the defence of the Gospel that they may receive power to reach the lost of all nations.

Letters were received from the thirty-six churches and messengers were present from all of them but one. While the reports from the various churches were not what we might have wished, yet it was revealed that the Lord has some who are still faithful.

The organization was effected by re-electing the same officers for the ensuing year. Dr. J. A. Gaines, Moderator; Dr. J. W. Acton, Assistant Moderator; Rev. T. F. Grider, Clerk; Thomas Reynolds, Assistant Clerk; Geo. J. Ellis, Treasurer.

There were visiting brethren from various Associations present and they helped in making each session interesting. The reports were well written, and discussions were inspiring.

Kindred reports were combined in

reading and discussion, and the results were satisfactory. Sunday-school Training Union and Brotherhood reports were given ample time together, and much interest was manifested. State, Home and Foreign Missions came in together at the morning session on the second day, and after the readers had made short addresses, Rev. J. S. Ransdell, of the State Board of Missions, was accorded a hearing on these reports, and he delivered a heart-warming address that held a packed house spellbound for almost an hour. We feel that the Pastors, Messengers and all that heard him went back to their fields of labor with a greater vision of Missions, and will undertake greater things for the Lord.

The attendance was good and the entertainment was all that could be expected. It was repeatedly characterized by those present as being "one of the best Associations we have ever attended." The harmony and fellowship were indeed wonderful.

There is indeed much to be done on our territory and in our churches, and we are hopeful that the ensuing year's work will reveal much advancement in Evangelism, Sunday-school, W. M. U. and Training, under the leading of the Holy Spirit.

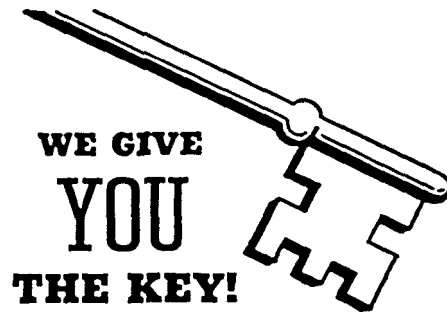
We will meet with Edmonton Church, next year at Edmonton, the county seat of Metcalf County. It is easily accessible to reach from all points of the association, and Edmonton Baptists are a fine people with which to meet. We are now praying and looking forward to another gracious session. Visiting brethren, Come again and bring others with you, and you will receive a hearty welcome on Wednesday before the Second Sunday in August, 1937.

Glasgow, Ky., T. F. GRIDER, Clk.

WESTERN RECORDER SERVICE HIGHLY VALUED

Dear Dr. Masters: I have thought for sometime I would write to congratulate you and your readers on what a great paper is the Western Recorder. I have been a reader of the old paper for sixty years. One of my earliest recollections is that of a little table in the corner by the fire place. On the table was the Western Recorder, and on top of that the Bible, and on the Bible my father's glasses. All ready for him to read during every spare moment.

I have always considered the Western Recorder to be a sound paper in the Baptist faith. I have been preaching for thirty years and have read the Western Recorder constantly. It has been a great help to me. I thought when Dr. T. T. Eaton passed away, we would never have another who could carry on so well. But to me the Recorder during your leadership was never surpassed during its remarkable history.



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YOU

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Louisville, - Kentucky

Its editorials and articles are all that can be desired. The recent editorial on the Holy Spirit was most timely. So have been your utterances on the Second Coming of Christ, Baptism, Spiritual Revival and Faith. In fact all the doctrines, so dear to the heart of a Baptist, are clearly, spiritually and constructively handled. I pray that God may long use you to carry on the witness to the great truths of revealed faith. It is a service of the printed page needed beyond exaggeration at a time like this.

J. R. BRUNSON.

Bowling Green, Ky., R. 5.

Miss Claudie Edwards, teacher at the Training School, underwent an operation for appendicitis at the Kentucky Baptist Hospital last week. She is doing nicely.



**Regional Convention—Plan Now—
The Time Is Short**

Last year the attendance in our five Regional Conventions was 1,186. Since April we have been using the eight-Region plan which was unanimously adopted by the Sunday-school, W. M. U., and Training Union Departments for use in the better promotion of all our work in the State.

This means that this year we will have four Regional Conventions in September and four in October, as listed on this page. Please study carefully the map of the State which shows the eight Regions and the Associations and be sure that all your people understand clearly all about their own Region. You will notice that it is not long until the first Convention which is the North Central to be held with First Church, Frankfort. Then there is to be one each Friday and Saturday in September and October except Friday and Saturday, October 23 and 24 which date is left open for the State B. S. U. Convention which is to meet with the First Church, Bowling Green, October 23-25.

Information About Regional Conventions

1. Your Convention will begin at 9:00 A. M., Friday and close at 12:30 or 1:00 P. M., Saturday. There will be Friday morning, and Friday afternoon sessions, a banquet Friday afternoon, Friday night session, Consecration service early Saturday morning, and then morning session closing the Convention at noon. Every Union ought to be represented by as many as possible for the whole time of the Convention. The whole program is open to all and all are welcome and urged to come.

2. Free entertainment Friday night for bed and breakfast.

3. Please pay your 1936 pledge, if not already paid, and come prepared to make a pledge for your Union for your 1937 Regional Convention.

4. Bring written invitation for the 1937 Convention if your church desires to entertain it.

5. Advertise the Better Speakers' Contest and get your elimination con-

tests over early. If you need information about this contest see this page of the Western Recorder for July 30.

6. Our attendance goal this year for all eight Regional Conventions is at least 1,500. Make a special effort to have a large representative attendance that we may pray, think, and plan together to build a great Training Union work in your Region. Let us major on Associational work as the means of reaching every church, and of organizing and developing the work in every one.

7. It is my greatest desire that we pray for a great Spiritual Convention. Pray that there may be honest and complete surrender to the Will of God by all who attend.

8. The program will be planned to meet needs of all ages. It should furnish inspiration, information, fellowship, and enlarged vision to Juniors, Intermediates, Seniors, and Adults. Bring your leaders and members who need especially what this Convention offers.

Many times it is worth more than is put into the trip when a Union, Church, or Association even pays the expenses of the trip in order to make it possible for one or more persons to go.



Miss Amanda Belle Gibson

Miss Gibson's subject at Newport was "Life or Liquor." It was my privilege to have her speech printed on the Training Union page of the Western Recorder for June 4.

This was read by a Bulgarian Missionary, Rev. Paul L. Mishkoff, of Sophia, Bulgaria. The Missionary wrote to Miss Gibson for her permission to have printed 10,000 copies of her speech in the Bulgarian language in tract form for free distribution throughout Bulgaria.

Rev. Mishkoff said Miss Gibson's speech came to him at a time to meet a real need of the Bulgarian young people in counteracting some of the poisons which are there.

Our Eight Acting Regional Presidents

Central Region—Rev. Geo. W. Cummins, 2328 Crittenden Drive, Louisville.

North Central Region—Thomas Cook, Walton.

Northeastern Region—Rev. R. R. Couey, Carlisle.

Southern Region—L. C. Roberts, First Baptist Church, Bowling Green.

South Central Region—Rev. O. B. Mylum, Perryville.

Southeastern Region—A. Joe Asher, Harlan.

Southwestern Region—R. W. Churchill, Murray.

Western Region—E. C. Coleman, Madisonville.

Clear Creek Flash

August 2-12, is the date of Clear Creek Assembly for 1937. Chester Swor, of Clinton, Mississippi has already been secured for the Sunrise Services. We should have not less than 1,000 in attendance. More good news will be broadcast later. Please stand by.

Better Speakers' Contest and Missionary Work in Bulgaria

In the State Better Speakers' Contest for Regional winners at our State Convention in Newport, First Church, April 18, 1935, Miss Amanda Belle Gibson, of Whitesburg, the representative of Eastern Region, was winner of first place and the right to represent Kentucky in the Southwide Better Speakers' Contest at Ridgecrest, North Carolina during the Leadership Assembly July 29, 1936.

LaGrange Church, Sulphur Fork Association

On Sunday night, July 19, it was my privilege to meet in conference with the Training Union of the LaGrange Church and to preach by request of Pastor Ennis at the regular preaching hour.

Long Run Associational Union Walnut Street, Louisville

On Sunday afternoon, July 19 the Long Run Associational Training Union held the regular meeting at the Walnut Street Baptist Church, Louisville. A splendid program was presented. Dr. Clay I. Hudson, Associate in the South-

EIGHT REGIONAL CONVENTIONS IN SEPTEMBER AND OCTOBER

- North Central Region—Frankfort, First—September 4 and 5
- Southwestern Region—Mayfield, First—September 11 and 12
- Central Region—Leitchfield—September 18 and 19
- South Central Region—Richmond, First—September 25 and 26
- Southern Region—Glasgow—October 2 and 3
- Northeastern Region—Ashland, First—October 9 and 16
- Southeastern Region—London—October 16 and 17
- Western Region—Central City—October 30 and 31

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wide Training Union Department, Nashville, Tennessee, brought a very helpful and interesting message on B. A. U. work especially. P. Lloyd Dawson was re-elected as Associational Director.

RECORD OF ATTENDANCE

August 9, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Grace	141	15	145
Clear Creek Assembly	131	7
Lexington, Porter Mem....	100	24	173
Owensboro, First	85	28	123
Jellico, Tenn., First	84	21	102
Owensboro, Third	83	13	159
Newport, First	80	3
Madisonville, First	77	11	136
Louisville, 23rd & Bdwy	76	13	100
Taylorsville	76	7	117
Harrodsburg	72	17	116
Louisville, Beechmont	72	6	108
Louisville, Bapt. Temple	61	17	138
Danville, Lexington Ave.	60	7	198
Princeton, First	59	5	157
Twila, Creech	45	1	105
Lexington, Grace	44	1	106

THE NINETY-NINTH SESSION OF JUDSON COLLEGE

Judson College, the oldest Baptist Women's College in the world, will begin its ninety-ninth session Monday, September 14. The college is headed by Dr. L. G. Cleverdon, whose adminis-

tration has been characterized by marked progress.

Under the supervision of President Cleverdon, the ninety-eight-year-old college has revised its curriculum in keeping with the best educational standards of today, improved its buildings and equipment, devised a unique program for the building of character and the development of personality, and has greatly strengthened its faculty. Eleven teachers hold the Doctor's degree from leading universities, and all others in the liberal arts departments have at least the Master's degree and additional graduate training. While Judson is primarily a liberal arts college, strong departments of music, art, speech and dramatic art, and home economics are provided, thus blending both the liberal and the fine arts in a program which has as its ideal the development of cultured Christian womanhood.

Judson's program of individualized education—in which major emphasis is placed upon the development of the character and personality of each student—has attracted wide attention throughout the South. Last year students from sixteen states were enrolled at the college. In harmony with recent educational trends, a professionally-trained personnel staff—women who love girls and who are trained especially to guide them during this important period of their lives—has been provided.

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 Sample lesson on application.

College is under the direction and supervision of Miss Rebecca Ward, dean of the college, who is pre-eminently prepared for her work and who has had special work in college administration and student guidance at the University of Chicago. She has associated with her as personnel directors Miss Inez Duncan and Miss Margaret E. Wilbourn, two young women professionally-trained and thoroughly equipped to foster Judson's outstanding character-building program.

Mae Brunson,
 Director of Publicity,

Marion, Ala.

Faculty Members Give Special Attention to the Individual Student at

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NINETY-NINTH SESSION OPENS
 SEPTEMBER 14th

For Catalogue write PRESIDENT L. G. CLEVERDON, Marion, Alabama

AT TAYLORSVILLE

It was my pleasure on last Sunday to supply both morning and evening for Pastor Claude T. Ammerman at the Taylorsville Baptist Church. Dr. Ammerman was out of the city preaching during the day for Pastor G. W. Ellers at the Harrodsburg Baptist Church. The Baptists at Taylorsville are a fine set of people, instant in season, anxiously doing the work of the Lord. Taylorsville is the countyseat of Spencer County, about twenty-five miles Southeast of Louisville, and about equi-distant from Bardstown and Shelbyville, in the heart of an aggressive agricultural section.

The population of Taylorsville was recently increased by the arrival of Claude T. Ammerman, Jr., who has taken up his abode at the parsonage. His coming necessitated the amendment of the name of one of Taylorsville's leading citizens, i. e., the addition of a two-letter abbreviation, "Sr.," to the name of the pastor. Though the pastor was away, the lady who presides over the destinies of the parsonage, Mrs. Ammerman, was at church on Sunday morning. She hails from Franklin, County, Ky., near Frankfort.

At the evening service the Young People had charge of the preliminary service, four young men taking up the offering, a young woman and a young man singing a duet, and many of them singing in the choir, and otherwise participating up until the time to turn the meeting over to the visiting speaker for the evening sermon.

While in Taylorsville it was the pleasure of the writer to stay in the hospitable home of his cousin, Judge Isaac Franklin Jewell, who was recently bereft of his life-companion, Mrs. Mary Tichenor Jewell. Mrs. Jewell was for many years Clerk of the Taylorsville Church, sang in the choir, and was joyfully useful at all times. She was a cousin of the late Home Mission Board Secretary for Southern Baptists, Dr. Isaac Taylor Tichenor, who had his genesis in the Taylorsville Baptist Church and Spencer County. Judge Jewell, following the tradition of his forefathers, is a member of the Elk Creek Baptist Church, six miles toward Louisville, but he resides in Taylorsville, and keeps up a lively interest in both churches and attends both of them as often as it is convenient.

GEORGE RALEIGH JEWELL,
Western Recorder Office.
Louisville, Ky.

SOUTH IRVINE HAS HELPFUL MEETING

On Sunday night, July 26, the South Irvine Church closed one of the best meetings in her history, Rev. Paris B. Akin, of Winchester, Ky., doing the preaching. Brother Akin came to us Monday night, July 13, and preached morning and evening throughout the two weeks to the satisfaction of all who

heard him. His messages were thoroughly Scriptural, pungent, and forceful. I have never heard greater sermons by any preacher. A part of the visible results was the church greatly revived, and eight approved for baptism. He uses no high power, clap-trap methods to herd folks into the church. H. M. HERRON, Pastor,
South Irvine, Ky.

ABOUT THE PROGRESS AT JAMESTOWN

We wish to say that the Jamestown Baptist Church is in the best condition since its establishment in the fall of 1926. This is also true of a number of the churches throughout the Russell County Association.

With a resident membership of forty-five, we have a Sunday-school enrollment of eighty and the average attendance for July was forty-three. The church has a prayer meeting service, W. M. U., and Junior B. Y. P. U. organizations. The Sunday-school lacks only one point of being standard—the necessary number of Bibles used. But we hope to be able to go over the top within the near future. The church is now contributing each month to the Co-operative Program of missions.

Rev. Joe Stotts, who is also pastor at Russell Springs, six miles away, preaches three times a month, is a good preacher and is well liked by the people.

The present good condition of the church is due mostly to the efforts of Rev. J. S. Ransdell, field man for the State Board of Missions, of Louisville, who taught a Sunday-school training class in November, 1934, and conducted a revival service last fall delivering some of the finest messages ever heard in this part of the country.

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I have been a reader off and on of your valued paper since a mere lad; my grandfather, John M. Sims, who has long since crossed to the other shore, being a subscriber when I could first remember. ALVA GRIDER, Supt. S.S.
Jamestown, Ky.

The Augusta Baptist Church has called Clinton B. Coots to be their pastor. He will also continue to serve as pastor to Two Lick Church, Germantown, Ky.

Sunday School workers who desire to especially prepare for Promotion Day will find in the Sunday School Builder for September a program and several articles giving suggestions for this important matter. This issue carries a presentation of the Southren Baptist Theological Seminary at Louisville, Ky. Those interested are urged to get copies of this magazine.

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