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LOUISVILLE, KENTUCKY, AUGUST 27, 1936

No. 35

Church and the World

THE secret of the power of the Spirit-filled church in the world at and after Pentecost was its separation from the world. Such narrowness has always been power. On the other hand, compromise has always meant weakness. It means weakness in the modern church. That is why understanding leaders of religious life today are pleading for a new Puritanism.

There is need, they say, "not for greater familiarity with the world, not for greater toleration of the world, not for further subservience and respect toward the borrowed principles and maxims which have landed us in the present disgrace," but for whole-hearted allegiance to the Christ who saves the life as well as the soul.

It is not for bigotry or eccentricity that we plead, but for that puritanical singleness of aim which is the real secret of the success of any specialist. Concentration is the law of power and efficiency. To redeem the world, the church must narrow its allegiance. As it does so, it will find its strength. Paulsen said, "Christianity now and then becomes conscious of its original negative relation to the world, and to the kingdom of this world, and so regains some of its pristine essence and strength. Christianity reconciled and at peace with the world is a weak and powerless affair, not the real and original Christianity. True Christianity may always be known by the fact that it seems strange and dangerous to the world."

How is this possible? How can the soul be weaned from the love of the world, so as to despise its allurements and stand out from it in this redemptive way? Thomas Chalmers answered: "The heart is so constituted that the only way to dispossess it of an old affection is by the expulsive power of a new one." It is not enough to expose the elusiveness of the charm of the world, the heart must have something else to fill and employ it.

Only when the love of God is paramount in the heart is the world dethroned and excluded. Paul said, "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." It was Paul who also wrote, "The friendship of the world is enmity against God." —J. I. Brice, in "Pentecost," published by Hodder and Stoughton, London.

- Devotional and Religious Thought -

CALVARY ANSWERS

Jehovah, God, canst thou forgive,
And in thy sight permit to live,
One who has broken all thy laws?
Calvary answers: "Yea, my child,
Thou hast another chance because
Through me ye may be reconciled."

Jehovah, God, what will it cost
To know that I shall not be lost
Because of mine iniquity?
Calvary answers: "There is naught
That man can pay to make him free,
Or cleanse his soul of sinful blot."

Jehovah, God, then how can I,
Who am a sinner, satisfy
The claims of justice and be saved?
Calvary answers: "Only He
Who died for all the sin-enslaved
Can make this possible for thee."

Jehovah, God, reveal this One,
For He must be thine only Son.
Calvary answers: "Yea, 'tis true;
The Father wants thee to believe
In Christ and in His death for you,
And then His pardon you'll receive."

—Stewart Long, in Watchman-Ex.

THE DOOR OF HEAVEN

There is an invitation implied in the first verse of the fourth chapter of the Revelation. It is an invitation to enter heaven. "I looked," said John, "and behold, a door was opened in heaven—and the voice said come up hither and I will shew thee things—." "It is evident that the Seer was asked to go into heaven through that open door. Heaven is said to have both doors and windows. It is a place, just as the earth is a place. Now the function of a door differs from that of a window. One looks out of a window. He passes through a door. A window is passive; a door, active. Doors are more important than windows. One sees his Promised Land through a window. He enters it by means of an open door. Windows reveal to us our prospects. Doors make those prospects possible. Through windows we look out upon the heavenly scenes. It is the door that opens into heaven that allows us to enter in. There is no wonder that after John had gazed upon the clouds and the sea, the sunrise and the sunset, the storm and the calm, that he describes heaven in such surpassing colors. No wonder its streets are made of gold, its walls of jasper, its foundations of precious stone, and its gates of pearl. But is that all we will find when we enter heaven through the door that John saw opened. No? We are going to find a transformed brotherhood." They shall see his face." We shall be like him for we shall see him as he is." We will

mingle with those whose characters have been, and are still being, molded to the form of the character of Jesus. "His name shall be written on their foreheads." That brotherhood will be busy in his service where there is no night to hinder, no sun to mark off time: "His servants shall serve him." We will mingle with those who as kings and priests "Reign with Christ forever and ever." How long, O Lord, before the door swings wide for us?

JAMES H. THAYER.

MY CHURCH

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the fore-taste of Heaven.

I have united with it in solemn covenant pledging myself to attend its services, to walk together with all its members in Christian love: to strive for the harmony and advancement of my church, in knowledge, holiness, and fellowship; to sustain its ordinances and to support them. To pray for its members, to give to its support, to obey its laws, to protect its good name and to reverence this building.

Moreover to be mindful to avoid all tattling, back-biting, and unrighteous anger: to be mindful of the rules of life taught by our Saviour, both in avoiding discord and speedily securing agreement and restoration of harmony and Christian fellowship within my church. To honor its officers and to maintain its perseverance.

I owe it my zeal, my endeavor, my sympathy, my devotion, my part of the financial expense, my sacrifice, and my prayers. When I neglect its service I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

—Selected.

THE MONSTER OF SELF

Until this birth of the Spirit of Divine Love is found in you, you cannot know what Divine Love is in itself. For Divine Love is perfect Peace and Joy, it is a Freedom from all disquiet, it is all Content and mere Happiness, and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the Blessing and Happiness of every natural life, as the Restorer of every lost perfection, a Fulfiller of all righteousness, and a Peace of God which passes all understanding.

When the intelligent creature turns from God to self, he finds nature only as it is in himself and without God. Nothing is to be had from it, or found in it, but the working of every kind of evil. Covetousness, envy, pride and

wrath are the four elements of self, or nature, all of them inseparable from it. Were we truly affected with things as they are our real Good, or real Evil, we should be much more afraid of having the serpents of Covetousness, Envy, Pride and Wrath, well nourished and kept alive in us, than of being shut up in a Pest-house, or cast into a Dungeon of venomous beasts. This monster of self can hide himself under forms of goodness, can watch and fast, pray much and preach long, and yet often gets more life and strength, and more immovable abode in these forms of virtue than he has in publicans and sinners.

To die to self, or to come from under its power, cannot be done by any act of resistance we can make to it by the powers of nature. The only way of dying to self is most simple and plain; it is equally practicable by everybody; it is always at hand; it meets you in every thing, and is never without success.

If you ask what is this one true simple, plain, immediate and unerring way, it is the way of Patience, Meekness, Humility and Resignation to God. This is the truth and perfection of dying to self.—Andrew Murray.

THE ORDERLINESS OF GOD

Countless worlds are ever circling
Through the boundless realms of
space,

And the God whose hand has made
them

Keeps each orb in its true place.
All revolve in perfect order,

Harmony complete we see,
Yet the God whose will they follow
Is the God who thinks of me.

—Selected.

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

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Meeting His Father

HE CAME in without knocking. That was his way and the way of others in that part of Georgia whose ancestry carried them back to pioneer days. There was no latch string hanging out to pull, and what is a doorknob for but to turn and let yourself in?

My visitor was Bob Harris, of Harrison. The town was named for him. It had a population close to one hundred, but it was less in that early year of my ministry when I lived there and was pastor of the church there and three others that had once-a-month preaching.

"Doc, I'm glad you're in," he began. "Last time I was here, you were asking about folks in our town, but I was in too big a hurry to answer your questions and tell you something else that was in my heart."

"You should come oftener," I answered. "You are always welcome. I shall never forget the kindness I received of you when I was pastor of the church in the city that honors itself with your name."

"None of that," he said. "You were young and just starting but we liked you and did our best for you," and he added in a tone I did not quite understand, "you did your best for us."

"Doc," he continued, "memory is a curious thing. I don't understand it. Every time I come to see you it takes me farther and farther back into the past, and I'm going to tell you more'n I meant to."

He paused, then he went on, "That settlement out there, kind of a town now, was just a crossroads when my father died and left me the home place. We were a settlement of small farms, but good farmers, all of us. And, if I do say it, first class folks, the kind Gen. Oglethorpe selected to come. We had a log meeting house at first and then the frame house you preached in. We hired teachers to come, and had some sort of a school every year.

"That's the best cotton country in the world. Our cotton has its own staple, as you know, and we get more for it then they do for the cotton they raise in the other parts of the State. So we've stuck to cotton and done pretty well."

"One year, the men around there said we should have our own scales. It was seven miles to Beacham and they couldn't always go when they sent the Negroes with the cotton bales to the merchants they traded with, and they wanted to know how much they weighed at home. I always was an easy mark, and first thing I knowed I had wagon scales in my corner of the cross roads. I weighed every Saturday and it got to be a regular gathering place for all the neighborhood. And it paid me too.

"Then the men said I should put up a little house and sell tobacco and other things they were obliged to have, and I did it just to accommodate them.

"One thing leads to another. Next I knowed, the women were after me to put in some thread and calico,—dry goods, you know. I didn't want to. I knowed trouble would come of it, but I couldn't keep 'em from out-talking me, and the upshot of it was I went to Macon and bought the things they gave me the list of. But I expressly told them that I wouldn't open the store but two days of the week—Friday and Saturday.

T. S. HUBERT, Kissimmee, Fla.

A Georgian who studied some twelve years ago in the Louisville Seminary and is now pastor at Kissimmee, Fla., Mr. Hubert sometimes brightens our pages by contributions in poetic form. He has here written from actual experience a gripping human interest story in which he shows how a Georgia boy's finding his father, led the intermediary to find his Heavenly Father.—Editorial Note.

"I soon saw I had made a mistake. They bought everything I'd lay in. I couldn't keep a stock for them. The more I bought, the more they'd buy; and the finer the thing the quicker they'd buy it. The shelves I put in for goods looked scandalous. Then, they got to coming on wrong days and would tell me that seven miles was too far to go for no more'n a spool of thread and paper of needles. I meant to hold out against 'em, but they got to talking about me and talking to me like I was the meanest man they ever heard of—and, all the while, I was accommodating them.

"Then a good thought come to me. Last time I was here, you were asking about Mrs. Lillie Martin.

"Doc, she was the prettiest girl I ever saw—and the sweetest. She was smart too. She knowed more'n any teacher we ever had, and her books,—well, I didn't know so many different books had been printed till I saw her bookcase. She bought some of them, and kinfolks sent some of them, but most of them were her father's, who died when she was a child. Everybody loved her and wished her well. Then to everybody's surprise she married the wrong man—Jim Martin. He was likable in some ways, had been to college some, but was his own enemy. You know what I mean. He drank, and when he was drinking he was bad."

My friend stopped, then shook his head and said, "Doc, the worst thing a woman ever does is when she marries a drinking man. You know what happened. She had to divorce him—couldn't live with him more'n two years. He went away, leaving her with a child named after him. I never would have named anything after him, but a woman's love is a strange thing. You remember the boy, handsome as a picture and smart and good, like his mother.

"He was getting grown and everybody believed in him, and one day, I thought to myself, I'll get Jimmy to help me in the store.' I talked to his mother about it and she agreed, and so, Jimmy came. He was what I needed. The women loved to trade with him and he loved to wait on them, and, to tell the truth I didn't know how. We kept the store open every day, except Sunday, of course. I paid him a good salary and made money for myself. He and my wife would tell me what to buy and I would order from Macon.

"Then, I began to take Jimmy to Macon with me, when I'd go to put in spring and fall stock. I'd buy the groceries and he'd buy the dry goods.

"Doc, I know you think I've been a long time coming to my story, but here it is at last.

"Three months ago, we were in Macon. It was our last day there, getting along toward dinner time, and I was going to our hotel, where I knowed Jimmy would be waiting for me. I was on Cherry Street, looking first on one side and then on the other of it, when, Doc, sure as you're born, who should stand up there before me anyone but that boy's father—Jim Martin? I couldn't keep from being sort o'

scared, and, then, in a minute, I was over it and proud to take his hand and tell him I was glad to see him.

"He didn't need to tell me he was glad to see me. He showed it. He began to ask questions about the old settlement and I told him everything. I told him we had got to be a little town, and had a new church house and a school house, and that I had a store. As I said that, I couldn't keep from being trembly, for I thought of his boy.

"Then I got the conversation out of the brush and said, 'Jim, how would you like to see your boy?'

"See my boy?' he come back at me. 'See my boy?' I'd walk from here to California to see him. Mr. Harris, I'd go back home with you, if I didn't think it would worry his mother—God knows I've been enough worry to that angel on earth!—and if I thought he would want to see me."

"You want to see him?' I asked again.

"You know I do,' he said.

"Then I said, 'You don't have to go back with me nor take a walk to California, for he's here in Macon.'

"Here in Macon?' he cried disbelieving-like.

"Yes,' I said as quiet as I could. 'He's here in Macon and I belicye he would rather see you than have a two bushel sack of gold given him.'

"Now, Jim, I'll tell you what to do. We're country folks, as you know, and we want our dinner at twelve o'clock sharp. He's at the Brown House, now, waiting for me. I'm going on and I'll tell him about you, and in about half an hour you come. Our room is Number—ah, ah! Well, I've forgot what it is; but they can tell you in the office. Come on to our room.'

"When I got to the hotel, the boy was there and as soon as he saw me, he knowed something had happened, and asked, 'What's the matter? Sick?'

"And all I could say was, 'Come on to our room.'

"When we got there, I took a chair and sat down. He opened a window and began to fan me.

"I soon got my breath and said as easy as I could, 'Jimmy, how'd you like to see your father?'

"He gasped same as I had struck him a blow, and asked me what I had said, and I asked him again, 'Jimmy, how would you like to see your father?'

"See my father? I can't tell you how I wish I could see him. I never have you know, I was less than a year old, when they separated and he left, but I have thought about him and dreamed about him, and listened when mother would talk about him, as she did sometimes. And sometimes she would show me a picture of him which she kept locked in a box. She told me how smart he was and good and handsome,

until drink made him different. I believe I'd know him on sight. Poor mother! He loved her, but was mean to her when he was drinking, and she loved him all the same. She'll never get over having to leave him.'

"Jimmy,' I said, 'your father is here in Macon.'

"He sprang to his feet like he was going out to find him. "Sit down,' I said, 'you don't have to do that. I told him that you were here and to come to our room, for I knew you wanted him to come.'

"As I spoke, I heard someone coming along the aisle and I knew who it was.

"There was knocking on our door and Jimmy stood facing it, straight as an Indian.

"I said, 'Come in,'—and it was like a flash of lightning when that boy and his father were in each other's arms. I don't know what made me cry, but I did. I reached for my hat and went out, and it was more'n an hour before I come back. When I did, the room was empty and there was a note saying that Jimmy had gone out to have dinner with his father at another place. I didn't have any dinner. For one time in my life, I wasn't hungry at dinner time."

Telling the story brought it back to my friend with its inevitable emotional reaction and he wiped tears from his eyes.

I waited a while and then said, "I thank God that He could use you in such a glorious way, and I am praying that He may use me in the same but more glorious way." I drew my chair closer to him and said, "My dear, good, friend, you have never met your Father, your loving Heavenly Father, who through the years has been seeking you. And He has been so good to you! I tried to get you together when I lived at Harrison and grieved my failure. It seems to me that there is an appeal of His love in the story you have told me. How can you hold out against Him? I wonder if you will longer. Let us kneel and talk with Him about it."

I locked the door and we knelt.

"Heavenly Father," I said, "Thou are seeking Thy own and he is mourning that he has so long shunned Thee. He is beginning to know how you love,—how the Heavenly Father loves, and he wants thee, he cries for Thee, the Father who so loved as to give Jesus."

With the word, the name of Jesus, he reached over and took me by the hand and said, "You don't need to say any more. He's here. I've met my Father, my Heavenly Father."

Then, springing to his feet, he took both my hands, and laughed and cried at the same time, as he said again, and again, "Doc, I thank you! I thank you!"

Future of the District Association

CLYDE L. BRELAND, Richmond, Ky.

THE development of our denominational program has brought a crisis in the life of district associations. Like the Grecian widows, they have been more or less neglected in the ministrations to other highly essential institutions.

The district association was once the backbone of the co-operative work of the churches, the occasion for the only missionary offerings in many of them. It was out of the successful operation of the district associations that the State Conventions came into being, as did the Southern Baptist Convention itself.

Gradually, however, larger co-operative Baptist organized bodies have overshadowed the associations, taking over their functions and leaving them as a kind of veriform appendix in the practical expression of our missionary program. Some still retain the organizations of other days to collect mission funds. But the only result seems to be to retard the flow of the funds from the churches to their ultimate destination. "District boards" continue in many associations a rather helpless existence, some of them being unable even so much

as to command a meeting, due largely to the lack of a worthy and challenging responsibility.

I

NOBODY has wanted the district association to die. Nobody has sought to bring about its destruction in the interest of any other agency. The condition has come about largely because of the rapidly developing means of intercommunication in our present-day life. Automobiles, good roads, telephones and fast train schedules have so shrunken the boundaries of Baptist units of co-operative work that States are now for practical purposes more compact and quickly accessible than the territory of the association once was.

Which brings us to our subject: Ought the district association to survive? And if so, what of its future?

Our Disciples brethren, who drew much of their denominational program from the Baptist plan—as well as many of their churches from the Baptist ranks!—are surrendering to the trend of the times, limiting their district meetings to

one day's session and converting them largely into rally occasions.

Baptists find themselves in the main opposed to such curtailment of associational program. Co-operation depends for its very life upon fellowship. The State conventions, attended by only a few hundreds, and the Southern Baptist Convention, attended by only a few thousands of the 4,000,000 Baptists who co-operate in its program, cannot begin to touch the masses of our people, or to meet the demands for such vital fellowship of thought and effort as is required for the worthy promotion of our work. The denominational press reaches far too few Baptist homes to meet the demand for information and inspiration, to say nothing of the utter impossibility of adequately projecting personality—be it ever so verile—by the sole means of the printed page.

The district association affords occasion for the gathering of the thousands. It has been, and still ought to be, the chief community gathering of its territory. Many of our people feel that, with the passing of the "dinner on the grounds" feature in some of these bodies, something vital has been lost from its good fellowship, although it must be admitted that the automobile had made the free lunch so accessible to the crowds that some have considered continuance all but impossible.

But it remains true that the very heart of practically every church within the bounds of a State Baptist body is represented in the meetings of our district associations. Such an institution is veritably indispensable. It must have a future. INSTITUTIONS HAVE A WAY OF SERVING THEIR GENERATION, WAXING OBSOLESCE, AND PASSING FROM THE PICTURE WHEN THEY BECOME LIABILITIES UPON CONTINUED PROGRESS. THE DISTRICT ASSOCIATION IS NOT YET SUCH AN INSTITUTION [Our emphasis.—Ed.]

Yet it is obvious that many of our district associations are flying distress signals. Perhaps the lack of aggressive leadership has contributed to their ills. Probably some of our associations have failed to keep pace with the quickening tempo of our co-operative life. **The path of least resistance has been to permit larger agencies to take over, one by one, the functions for which they were originally constituted, until the associations suddenly find themselves in the pitiable plight of being without a conscious and compelling reason for existence.**

Composed of churches bound together by ties of tradition, without regard to the growth of modern means of inter-communication, they frequently overlap in their territorial make-up, so that some of their churches suffer from isolation. What is worse, captivated by a generation which demands to have its thinking done to order, many of them are content to continue a poor, dying struggle, clinging to the empty form of the program of a generation that is gone.

II

THE district association needs rehabilitation. This does not imply that it must recover functions which it formerly exercised but which are now outgrown. The unity of financial program now maintained by our State conventions seems all but imperative. The disruption of our Co-operative Program into associational units would bring chaos now. But it does imply that the district association, together with the larger bodies, must reconsider the function of the association in our present denominational economy. Means must be found whereby the district association may share worthily in the fellowship of other Baptist bodies in our common task.

The readjustments which must be made will not readily appear. But that we feel the need for them is evidenced by discussions of the district association which appears in our papers. We are groping for the needed solution of our problem. Many suggestions would prove erroneous in case of their application. Yet ultimately some readjustments must be made:

First, there must be a readjustment in relationship to other bodies. South-wide and State-wide agencies must help

the district associations find themselves anew in our denominational polity. The Sunday School Board is acting with wisdom in making the district association the point of contact in its work with our country churches. The suggestion just now comes from that board that the associations re-survey their territory with a view to the establishment of mission Sunday-schools in neglected communities, to be accepted as missions of adjacent churches.

Probably our State boards of missions have sometimes permitted themselves to become so deeply engrossed in guarding the treasury against the district boards that they have not given proper suggestions to the associations regarding their opportunities independently of financial aid.

Practically every association within our territory has room for more preaching points, more Bible schools, more missionary groups. Many of the associations will not find these needs if left to themselves. The weaker associations need help in finding their tasks.

In the second place, there is need for a readjustment of associational territory. Some associations will not need such readjustment. But for others it has become well-nigh imperative.

Recently there came to hand a table arranged by one of our Sunday-school workers purporting to show the population within the various associational territories in Kentucky. The work was well done and timely. But it was wholly inadequate. Tate's Creek Association, for example, was assigned a territorial population of some 26,000—which, by the way, is the population of Madison County. As a matter of fact, only half of the churches of the association are located in Madison County. Three other counties are represented by at least one church, some of these churches being within territory where other associations are doing their work. Some of our Madison County churches affiliate with other associations which embrace churches as far as sixty miles away. One association in Kentucky includes churches separated by highway by 120 miles.

The group plan of associational organization has helped to overcome the handicap of isolation. But it has not solved the problem, since capable and consecrated leadership is not always equitably distributed.

Kentucky's policy in highway construction contemplates the building of roads to the county seat, which will make the county seat logically the center of its territory. The question will emerge whether our churches should regroup themselves largely according to county units. Traditional ties will, of course, hinder such a process.

III

IN THE third place, there must be forbearance with our churches in their failure to support the Co-operative Program.

One would not wish to be misunderstood. The Co-operative Program would appear to be the most equitable system as yet devised for the support of all our enterprises. Our churches are being urged to its complete adoption.

But we shall do well to recognize that our people have not as yet been educated to the point of supporting a program according to a fixed system, as is indicated by the number of designations reported by our mission treasurers each month. Many give to causes, regardless of programs, when they give at all. Kentucky was the birthplace of the Co-operative Program. But there are still many of our churches, like the Ephesians, "have not heard that there be" a Co-operative Program.

Their contributions to missions await the presentation of the causes themselves. When the causes are not presented, the collection is not forthcoming. We must beware of binding ourselves so rigidly to the program itself that we lose the support of the causes.

In the fourth place—and this carries finality—we must maintain constant watchfulness lest we lose the spiritual in the mechanical. Machinery is but the instrument for the
(Please turn to Page 12.)

On the Union With the Baptists

H. R. PEARCY, in *Christian-Evangelist*, a *Disciples' Weekly*

THE reception given the address of George A. Campbell, our fraternal delegate to the Northern Baptist Convention meeting at St. Louis this spring, should cause all Disciples of Christ to ponder our spiritual condition. I heartily approve President L. N. D. Wells' action in supporting Dr. Campbell's decision to accept the Baptist invitation to address the convention, and I like Dr. Campbell's performance in a delicate situation—as I did that of Dr. Jones in 1928.

But these approaches of such unique Disciples as Edgar DeWitt Jones and George A. Campbell can do no more at this time than advertise a pathetic situation and possibly arouse wholesome reactions in our brotherhood. It is a notorious fact that we, a communion publicly pledged to the cause of uniting a divided Protestantism, have today no sustained emotion for union with any one communion. The emotion in the hearts of Drs. Jones and Campbell is not shared by ninety percent of our people. The refusal of the Baptists to consider our suit is causing no great anguish in the hearts of our people.

I

HOWEVER, there is one fact which should be plain to all Disciples as a consequence of this repeated rebuff. That fact is this: our imagining a close similarity between the Disciples and the Baptists involves a fundamental error of judgment. In reality, the Baptists and the Disciples are far sundered. The Baptist type of mind is quite different from the Disciple type of mind. Alexander Campbell was never sympathetic toward the Baptist type of mind; we had best undeceive ourselves about the significance of his brief association with them.

By the Baptists he was convinced of the propriety of immersion as the correct mode of administering baptism, and of the propriety of refusing baptism to any persons except those able to seek it on their own volition. In no other distinctive particular of faith did he agree with the Baptists; the congregation form of organization is a matter of practice, not of faith.

Alexander Campbell had an intellectualistic type of mind; he gathered together a brotherhood of people of that type of mind. The Baptist type of mind is mystical; not intellectualistic. The gulf between Disciple intellectualism and the Baptist type of mysticism is a broad and deep one.

We have never tried to understand the Baptists; and the Baptists have thought they had abundant reason for refusing to undertake to understand us. The wholesale defection of Baptist congregations in Kentucky to the Disciples of Christ a century ago was considered by the continuing Baptists to be the result of outright brigandage on the part of the Disciples. The view persists in the South to this day, and its influence on the feelings of the Northern Baptists is still considerable.

Moreover, the Baptists have always misunderstood and still misunderstood our peculiar interpretation of the effect of baptism. Alexander Campbell used the word regeneration freely and expressly in relation to the use of baptism, yet without connoting a regeneration at all. He had 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. The Baptists are to be excused for misunderstanding us with regard to so-called baptismal regeneration, inasmuch as the term regeneration was improperly used.

II

BUT the Baptists do not misunderstand us in regard to our view of the operation of the Holy Spirit. We have maintained that the Spirit works specifically through the

hearing and reading of the Scriptures; the Baptists maintain that the Spirit works within a man's heart apart from the hearing and reading of the Scriptures, although some knowledge of God's message in the Scriptures is conceded necessary. The Baptist looks back to a work of Grace in his heart, namely, the Spirit's regenerating him in an act of divine salvation.

The Disciple looks back to the moment he consummated his voluntary acceptance of the divine overture of Grace expressed in Holy Writ. The Disciple is far more Presbyterian than Baptist. The Disciple believes baptism has juridical effect only; the Baptist believes baptism is a duty of the person already justified. There is a vast difference here. The Disciple is as little involved in sacramentarianism as is the Baptist or the Presbyterian; but his attaching baptism to justification in the phase of remission of sins has caused others in addition to Baptists to have reason for supposing we are sacramentalists.

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

Baptists and Disciples can well afford to restudy their respective positions with a view to bringing their convictions into line with Scripture as today understandable. I should like to see Baptists restudy Baptist views for two decades and Disciples restudy Disciple views for a similar time with a view to closer approximation to early Christian faith, and then to see how close they are to each other. For Baptists and Disciples to try to unite under present conditions would be disastrous. There are ten percent of the Baptists and ten percent of the Disciples who could go along in perfect harmony and fellowship today; but the rest would be unhappy and dogged by misunderstandings and ill feelings.

The serious situation confronting the Disciples in the present time, however, is that our attitude toward education, and particularly toward research with a view to discovery of the actual truth, is not as wholesome as is the Baptist. The Baptist in North and in South has a respect for education and research far greater than has the Disciple. In South and North the Baptist is providing abundant opportunity for a ministry to develop that is trained to face the world of today, not yesterday.

A Baptist theologian can get the best possible theological and classical training in a Baptist school if he wants it; and he is actually encouraged to get it. A Disciple theologian has to go to a theological school of some other communion if he wants the best available.

III

WE DISCIPLES seem to be afraid of higher education, or else we are too economical to provide it. We pillory the men in our brotherhood who try to do precisely what all early Protestants were impelled and encouraged to do: to gain thorough academic and theological training.

I remember a plea made by J. J. Castleberry before a gathering in Kentucky of ministers and laymen for making the College of the Bible at Lexington a graduate school of really high order. He might as well have addressed an assemblage of people who understood only a foreign tongue for all the sympathetic response he received. The College of Religion at Butler has struggled desperately for graduate standing; money and that which makes money available for Baptist and other schools, viz., sympathy for higher educa-

(Please turn to Page 11.)

EDITORIAL

Concerning Roads and a Road

SOMEWHAT faintly we remember a beautiful poem about roads, which was given added beauty by being fashioned into song. The writer's eyes have often been mist-covered on recalling it, at the understanding with which it opens up the loneliness and longing of loved ones left behind in the quiet of an American country home, when from within its portals one of its heart-enshrined members fares forth in answer to the call of the open road.

The inventive wonders man has wrought have now forced most of the normal re-actions of life into new moulds. What has happened to the open road has played no small part in bringing the result. In relation to the world, the old-fashioned home was at the same time haven, breastworks and oasis. In such a home, until about a generation ago, the typical American was reared.

They dwelt by the roadside, whether it was a mere trail, a pike for the speed of the thoroughbred, or just a road. From the protection of such homes growing Americans beheld their slice of the world go by. It was a small slice, but it tended to increase in meaning in inverse ratio to its volume. A mere trickle from the great mysterious world outside sometimes found passage along the country road, and the passing stranger did not fail to be noted or to stir the imagination of those who observed his passage and had time to piece out in fancy what his life might be like, and what the big outside world from which he came.

I

THE fancy of such homes also engaged itself in neighborly interest in the less picturesque persons of the community or of adjoining communities, who passed, likely on their way to the market town. Each season of the year had its particular travel-flavor. Early spring travel in the South was dominated by empty mule-drawn wagons going to town in the forenoon, and returning in the afternoon heavily laden with fertilizer, the wagon wheels sinking deeper into the wet earth.

In the fall the wagons wended their way toward laden with one to six bales of cotton for the market, and returned not far from sundown along roads hard at this season and at a good pace, the echoes from the rattling wagon bodies spreading far out into the cottonfields, where the pickers bent to their tasks. If the price for cotton had been good, the cheerful voices of the travelers reached out as far over the fields as the sound of the rattling wagons.

There is much in that past worthy to be glorified. But we live in the present, and do not seek to draw a balance between the good and the bad in the many changes that have come. Let us concede the good in hard-surfaced roads and automobiles and all of the rest of the wonderful instrumentalities of modern mechanical life. But in doing so, we shall do well to understand that the vastly accelerated speed of rubber-tired cars and trucks are tokens of changes in the way we live the meaning of which strikes deeper than many realize.

Some twelve years ago, the writer preached the commencement sermon for a Baptist mountain school at Sylva, N. C., perched at the top of a main mountain watershed divide, lying between Asheville and the western tip of the State. Roads of sorts there were, but nothing remotely like a highway. However, the first highway was then being finished east and west, and a north and south road had been surveyed. We tried to portray to that assembly of Highlanders the good and the bad that would come with the new highways, and admonished them not to move too rapidly toward building of the second, because the strain of the adjustment would be heavy, especially upon the young.

II

SIMILAR crises have come or are now coming in hundreds of American communities. The crisis consists in what speed brings in with a rush and rubber tires whisk away with a rush. What it brings in is the world and partakes of its hardness and the anonymity of city streets. What it takes out is much, more precious than all being the community's youth, responding to the call of the open road which has tugged at the hearts of the young of every generation.

Such transformations must needs come, but a community is fortunate when they do not come too rapidly, and when there is time for experience to fortify the inexperienced against unsuspected pitfalls in the change. A danger threatens city folk as well as those nurtured in the quiet countryside. The speedy highway and what it opens up to easy reach, brings vast new pressure upon nerve force, power of observation and opportunity for reflection. Life is unwholesome when lived too rapidly for its experiences to be digested. When it becomes merely a flitting series of impressions, it is time to labor to save it from its own undoing.

Inroads of speed and haste upon life seem to be strongest in the field of spiritual health. When men no longer meditate or pray, or take time to think upon God and digest what He has revealed for our guidance, they are on the way to bankruptcy of character and spiritual life. The experiences of life are intended to instruct us. But we are not instructed when our scheme of life throws to the winds the thoughtful reflection that might give it meaning, that we may yield ourselves to the kaleidoscopic impressions of each passing moment.

III

IN THE Oneida Mountaineer, President Charles Goins, of the Oneida Institute, of Kentucky, editorializes on "A Road." Oneida has wrought wonderfully well in character-building amid the mystery of the great hills. It is located at the junction of three lively little rivers that provide egress to waters from under the rhododendron bushes in hundreds of forest-clad coves of the Cumberlands for many miles back beyond. These form the South Fork of the Kentucky.

But Oneida needs a road. The way out from this capital of 1,500 square miles of mountain domain is along a mountain trail twelve miles to Manchester. "Everyone about here felt happy when the shovel recently stuck its nose into the clay banks at the head of Laurel Creek, where our Oneida Trail joins the surfaced highway." Thus President Goins. He tells that this purposeful approach of the shovel to the clay banks of the Oneida Trail has followed years of hope and despair, of political promise and failure. And that, the four miles fixed, eight more, still subject to flood and mud, are to be wrestled over in future hope and despair.

We hope the authorities will see that Oneida gets its road. A really Christian school has abundantly been proven the most effective instrumentality through which to guide the feet of mountaineer youth to paths of adequate personal controls, when they turn, as now they must turn, to what is involved in adjusting themselves to the good and the bad of the outlander civilization.

Abundant examples prove that these mountaineer youth have qualities of self-reliance, initiative, tenacity, and reverence which make them good citizens, good servants of the commonweal, and unusually effective Gospel preachers, when they have had such training as Oneida gives. For it is in these mountaineers, given a proper training, to challenge a self-coddling age to a sense that God lives and that God will call man to account for the way he lives. To them God and character mean more than money. Civilization, unless greed betrays it, will encourage this priceless potency.

What the District Association May Contribute to Baptist Life

THE District Association has contributed much to our common life as Baptists—more than most of us realize. Its contributions have usually received small recognition in vocal denominational quarters.

It was among our churches the first unit of fellowship and co-operation which came into existence. The needs of fellowship and mutual helpfulness so obviously called for it that it sprang up almost spontaneously. State organizations in most cases were the fruit of sustained effort, and oftener than not were effected in the face of latent or active opposition. Such was not the case with the District Association.

This would suggest the wisdom of studying the genius of the District Association with a view to understanding better the genius of Baptist churches, at once independent and yet drawn together by their common experiences of salvation and their common quest of spiritual growth. Possibly it has been because things very near to us are often considered too obvious to be magnified, that so little ever has been done to magnify the value of those services for the churches which are best rendered through the District Associations.

I

THESE bodies were early brought to give their trust to State Baptist bodies and to look to them for inspiration and fellowship. At the same time, early District Associations were not without fear that the State bodies would encroach by way of pressure upon their liberties and upon those of the churches. What followed has not proved the fear wholly without foundation.

As pointed out by Dr. Clyde L. Breland in his article elsewhere, increasing facilities of intercommunication have encouraged the placing of initiation in missionary and other Baptist co-operative work in the State bodies, and the Southern Convention. This tended to take away from the District Association the prestige it had from the decisions it once made as to the wisest uses of missionary and other funds and the counsel it gave the churches about it.

In some States the Associations did not themselves gather up the money. Each church sent its funds direct to the objects for which they were contributed. But the Association was the chosen and most effective point for inspirational contact between Baptist causes and the churches and the agents of those causes were aware of this and acted accordingly.

As these bodies administered this function, it was habitually associated with the spirit of worship and fellowship and inspirational appeal in a measure which has not been attained since the function has passed to organized instrumentalities further removed from the actual life and spirit of the churches themselves.

In his able appeal and analysis Pastor Breland is undoubtedly right in concluding that the largest single field of Baptist usefulness still open to be developed in the District Association is that of inspiration and worship. Associations have weakened in their hold upon the churches wherever it has been taken for granted that their sole business, practically speaking, is to adopt a formal program which has been sent to it from Baptist headquarters as the method of co-operation it commends to the churches. An Association which feels that this is the substance of its reason for assembling and that a motion to adjourn is really in order after the program is adopted is an Association in a bad way.

Old fogies may remain, but "efficient" Baptists may now return to their secular tasks and pastimes. Such brethren would seem to be unaware there are such things as spiritual inspiration and prayer and fellowship and the opening up of the Word of God to the end that the lives of God's people may be enlarged in sympathy and spiritual understanding and obedience. What a confession!

II

THE hearts of an increasing number of Baptists have been telling them that spiritual life may use a mechanism, but that it is not itself a mechanism. It will co-operate and is not averse to adopting and using a program, but its life is hid with Christ in God, and from Him it must ever receive new measures of spiritual understanding and power. One uses a program, but he gives his heart and worship to God; not to a system, however good. **It is blindness to act upon any other assumption, or to imagine the best plans men ever planned may serve God acceptably apart from a heart and life daily committed to Him.**

Moderators of District Associations have a large opportunity in relation to fostering and giving spiritual significance to the program of their meetings. So do committees on programs. So does the preacher of the Associational sermon. Orderliness is to be conserved, and the best use of passing hours jealously considered and guarded. But in principle the largest opportunity is to foster the utmost liberty for the Spirit of God to make himself felt and to speakers who utter words of witness and inspiration suited to build up the people of God in spiritual living.

Assuming that whatever initiative in regard to financial matters was one taken in the Association is now permanently absorbed in other Baptist bodies, the opportunity becomes all of the larger that the District Associations may address themselves to values that strike at the center of spiritual life and growth. If this prominence of the spiritual has been permanently displaced from the programs of State Baptist bodies—which God forbid!—it will be all the more important that District Associations, lying as they do nearest the churches themselves, through which both first and last spiritual life is born and nurtured, shall continue to major upon those spiritual needs which stood at the center when the churches long ago organized them for fellowship and mutual edification.

III

IF BAPTISTS were a centralized denomination, they might conceivably co-operate upon some other basis than that of fellowship and spiritual democracy. But they are not centralized; they are a spiritual democracy.

No organization that discounts or cramps spiritual liberty is or can be suited to the deeper needs of Baptists. Our Co-operative Program, as everything else that undertakes to serve this spiritual body, in the end will prove its superior fitness mainly by the success with which it encourages the spirit of fellowship and worship among our people. If it should fail in this field, it cannot escape being looked upon as inadequate as an instrument of Baptist fellowship service to our Lord.

Every evidence of new interest in the life and welfare of our District Associations and the churches they serve is to be encouraged. That our Sunday School Board has discovered them as the most suitable unit of approach to the great mass of our churches, will soon be generally recognized as evidence of its keenness of spiritual insight as to where real values lie that challenge Baptist understanding.

Old-time Baptists needed to be enlarged in their outlook. Some of them were too insular. But no poised and balanced enlargement ever came to us that failed to hold in its heart and understanding the needs both of the great world that lies beyond and of the individual who stands at our side. No challenge of dying millions in other lands ever had the ring of reality in it that did not come from a heart and personality that loved and understood and cared for the great rock out of which we ourselves were hewn—cared for it and longed to understand it and be understood by it and to see it fashioned into a pillar fit for the temple of God.

God make us a people large enough in understanding to grasp the bigness of this truth and foster its expression!

Paragraphic Comment

PEOPLE ARE HUNGRY FOR SPIRITUAL FOOD

"How hungry people are for the evangelical message and for the evangelistic appeal. When the Church loses these two, it loses its power to attract and convert." That might have been written under the spirit of hundreds of revival meetings this summer in America. It was written in reporting in the Life of Faith of London the unequalled throngs and warm spiritual interest at the recent Keswick Convention in England. God is greatly honoring the Keswick inner-life witness. As the spiritual dearth of Modern Liberalism has spread its drought, God is causing inner life conferences to spring up from which are flowing afresh "rivers of living water" (John 7:38).

LAUGHTER AND CHRISTIAN FAITH

Christian faith should as no human philosophy lead believers to look life straight in the eyes. Men and women noted for their faith have no trick of self-mesmerism whereby they keep a smiling front before the world. They do not seek to dodge the suffering and sin and need of the world, but rather to point to the way in which they themselves have found peace and confidence. Still there ought to be and there is a substratum of joy in the lives of consistent Christians not seen elsewhere. In one of the beatitudes our Lord said, "Blessed are you who now weep, because you shall laugh." It is figurative, but it voices precious truth. Those who have faced the facts of sin and who, on beholding the face of God through Christ, have known the bitterness of repentance and the joy of finding faith and peace, will not stumble over that quotation. Paul, who suffered for the sake of Christ endless pains and bitter humiliations, declared that he had learned in whatever state he was therewith to be content. He admonished disciples to rejoice evermore, and He himself did that. The world has its own philosophy of laughter, but it is without enduring foundations and ends in despair and the grave. But the less spectacular joy of the obedient follower of the Lord has in it no pose and no bitterness, but confidence and glad fruition of hope.

THE GOSPEL AND NEW THOUGHTS

What a mistake a preacher makes when he imagines that facility in coming at new and novel thoughts, and in getting them across in the pulpit, can make of him a preacher who will be acceptable to God or who can feed the hungry hearts of men! What that kind of thing enables him to do is to entertain for the passing moment. A slight of hand performer can surpass him. Many people, like that group at Athens which Paul addressed, are always hunting for thought novelties, from whatever source. Most of the Athenians promptly turned their backs upon the wisdom and the power of the timeless message of God to sinful souls which Paul brought to them. He brought it tactfully, but tact does not in itself make a sin-blinded soul love the Light God offers. In itself the Gospel has the same power to bring men to repentance and faith it has always had, and the same power to transform their souls and lives. Human conceit proudly says that the modern mind has outgrown the need of God or capacity to believe—being estopped by the muchness of what it knows. But that is nonsense. Human pride reaches its zenith in the declaration that the Gospel of sin and guilt and redemption by the Christ who suffered on the Cross are merely outmoded superstitions which the wonderful modern mind has outgrown. The modern mind suffers from exactly the same human weakness which enabled Satan to come off victor in his interview with the first man and woman. That is, it prefers self-improvement, apart from God, and is therefore willing to accept any plausible sophistry that helps it to keep its face in that position. Its pride in man's marvelous mastery over nature in a mechanical way is silly. For he has not

developed an inch of mastery of his own self-centered, covetous nature which can take out of his heart the use of his wonderful machines to destroy whole nations, whereas he once destroyed one man at a time. Only the Gospel is the power of God for salvation. The preacher who does not stake his all on that is a false prophet.

JAZZING UP THE SERMON TITLE

They say that tears are not far from laughter. The writer did not know whether to laugh or cry when a good friend told him recently, as we traveled together to a Baptist association, that he had just seen in print three separate announcements by as many preachers that the subject of Sunday's sermon would be, "Hitch-Hiking to Heaven." Well, we laughed. The day was hot and a heat-alterative was advisable, even if only that of "new-thought" self-mesmerism. Then we discussed what the lads probably expounded to their hearers under that title and the probability of a common snatch-it-quick print source for the sermon mould used by each. Alliteration! Sensation! Up-to-the-minute-mindedness! Think what a ready tongue might bring forth to put the sorry hitch-hikers out of countenance with themselves and their "buddies!" A city-rounder once attended a revival led by an old-time evangelist whose gift at describing the wickedness and sins of men was astonishing. When he came away, the rounder remarked, "I thought I knew all the kinds of sinful indulgence with which men feed themselves, but that man told me of sins I never heard of." The great old hymn, "Am I a soldier of the Cross?" has a phrase, "Must I be carried to the skies, on flowery beds of ease?" But the substance of reverence is conserved and the selfish indolence of professing Christians admonished. Not so, "Hitch-Hiking to Heaven!" Jazz artistry is requisitioned by the preacher to put the poor jazz-be-deviled sinner out of countenance with himself by out-doing him in that thing in which he excels, brow-beating him back to God by outclassing his own up-to-date spizzerinktum. Dearly beloved, neither false dignity nor empty jazz-mindedness availeth anything, but a new creature.

THE SUPERNATURAL IN THE GOSPEL

All that is vital in the Gospel is supernatural; whatever is brought to its witness by the natural man is secondary and incidental. In 2 Cor. 3:6 we have the passage, "The letter killeth, but the Spirit maketh alive." The Weymouth translation brings out the meaning more clearly. The Apostle is reasoning that competent preachers are those equipped to be voices of the New Covenant, and he says that this is not a written code, but a Spirit. "For the written code kills, but the Spirit gives Life." The Spirit of God regenerates and every regenerated person has the new Life. But not every believer is called to proclaim and preach the Gospel. Those who are God-called to preach must be men in whom the supernatural new Life abounds and dominates, and who have gifts which, when quickened by the Spirit who gives Life, are able to proclaim with the power God gives the life which the Spirit imparts. This may sound mystical to an era in which much of our training to preach consists in seeking skill in the intellectual analysis of Bible teachings and little of yielding heart and life to heralding the Life which the Holy Spirit imparts, and which He alone gives the preacher's message power to impart to others. In many quarters the doctrine of the divine call to the ministry has been trickling away into lower levels of undifferentiated desire to "do good." The preacher needs to be a man both of experience of new Life in justification from sin and in fullness of Life which the Spirit imparts to those who yield themselves daily to God! Such an experience alone can make the preacher an acceptable medium through which the Life the Spirit imparts may refresh the sin-parched world.

The Mountain School

FRANK A. CLARKE, Salyersville, Ky.

WRITING from the experience of thirty-four years since we entered on the mountain school work, we present the need and field of such institutions, as shown and proven by the experience of those years.

First, the call is to meet the needs of the hundreds of thousands of our American people whose homes are in remote and isolated sections out of reach of any but most elementary educational advantages at best, and with poor religious opportunities.

Some of these schools found that native preachers had evangelized the region, and their task was to instruct, train and enlist in Christian service. Other of the schools had pioneer work to do, laying foundations of Bible truth, and of evangelism on which churches were afterwards built. For example it was in 1909, four years after the establishment of Magoffin Institute, that Prof. A. C. Harlowe the principal, took steps towards the establishment of a Baptist church here.

This was done at a meeting in the courthouse, where members of the faculty of the Institute, with forty-one converts, of whom thirty-four were members of Magoffin Institute, became constituent members of the new church. And now with pioneer Sunday-school and with preaching at out-stations, and the pastoral care of churches otherwise unprovided for, this mission work of the Institute spreads. Last year thirty-two were baptized directly through the work of the Institute, and a wide work of seed-sowing done in new fields. Every year the work is reaching out further, and enlarging its activities.

A true mountain school never did the best in a town of any considerable size. The location should be in a true rural mountain neighborhood, away from the temptations and distractions of towns, and the aim should be not to make the young people city-minded, but to let them remain rural or country-minded, to return and build up the mountain communities religiously and educationally.

The school to be successful should be of the highest accreditation, as good as the best, something to be proud of. But it should make its work as a Christian mission its primary object.

Only teachers with a real missionary call, and with proper qualifications for successful Christian work, should be employed. When teachers have been appointed from motives of local personal interest as giving jobs, the work has been a failure.

The great harvest field of the true mountain school has always been in the high school or in the upper grades, where often the pupils are in the later teen age. Between twelve years and twenty is the period when hearts may be reached before they are pre-empted by the common serious evils of the irreligious crowd. It is in those grades and between those ages that the mountain school wins its greatest harvest of souls saved, and of youthful hearts turned towards paths of Christian service. Here is where the school gathers students from Christless homes, and with Christian companionship and in a Christian atmosphere is able in a majority of cases to lead the young to the Saviour.

The problem of the mountains with their scattered population has been a hard one, but the Christian home and school has been a wonderful help in its solution. And in their high school years, thousands were led in our mountain schools to give themselves to the ministry.

There were three mountain schools in the Kentucky hills formerly operated by the Home Mission Board, called Institutes, and intended to do the work outlined. Two years ago the Baptist Education Society decided that a policy of consolidation should be pursued, in order that one strong school with wide influence should be built up rather than three weak ones.

Since that time two of the three have given up this work, and only Magoffin Institute now remains. It meets all the

qualifications stated of the ideal mountain school in location, equipment, and standards. It is in a truly missionary territory where eighty-eight percent of the population make no profession of religion. In neighboring counties are great stretches of backward, isolated country, where there are no organized churches, and where a gospel sermon is seldom heard.

It has been the mission of Magoffin Institute to search out the bright and capable boys and girls, as yet unspoiled, from these out-of-the-way places, and to bring them in while their hearts are still tender, under its influence. In a land where the majority of the population is under twenty-one years of age, it is surprising how many have lost one or both of their parents. And it is notable how many families live almost without money. It is one of the great tasks of the school to provide for such.

In the pleasant democracy of the home, children of the well-to-do and those of the poor meet together in Christian fellowship. Ninety percent of our last graduating class were Christians when they left us. All that has been urged by our leaders in the past for the development and maintenance of such mountain school mission centers is as true to-day at Magoffin Institute as it ever was.

Let the denomination heed the call of opportunity and need, and strengthen this work. The question of consolidation is working itself out in a way, but any true consolidation must mean larger support to make possible a wider and more worthy work. The calls for openings are more than we can provide for.

Eighteen or twenty counties with no other Baptist institution to offer an opportunity to young people who must leave home for their preparatory school work, and of these there are many thousands. The pedo-Baptists are doing many times more for them than the Baptists are, although the general belief of the people in most of the counties leans to some Baptist faith, and the opportunity is naturally ours. With the activities and program now in operation at the Institute and out from it, it would accomplish under present conditions, far more than at any former time, if it had anything approaching the financial support from denominational sources it had ten years ago.

The pastor and members of the Lone Oak Baptist Church of Paducah, Ky., have just experienced a gracious revival. The preaching was done by Joe T. Odle pastor of the East Baptist Church, Paducah. The results were a fine spirit of revival among the membership and twenty-two additions, eighteen coming by experience and baptism.

A two weeks' revival has just come to a close in the Dublin Baptist Church in which Pastor J. R. Guess was assisted by L. R. Riley of Lone Oak. The results were twenty-six additions to the church, twenty coming by baptism, and a fine spirit of old-time revival among the membership. Brother Guess is leading a great church in a great work.

Pastor E. V. May, who was pastor for five and one-half years at the First Church of Mercedes, Texas, is now preaching in his former pulpit at the Gilead Church, near Glendale, Ky., where Brother J. E. Darter is now located. Special services are also being conducted at the Kentucky Baptist Children's Home. Mr. May was in the Seminary in 1912-22.

Singer Grant Sinclair, of Gadsden, Ala., is now in tent meetings at Clovis, New Mexico, sponsored by the largest Baptist church in the State. Clovis is a very cosmopolitan population, nearly every one being originally from some other State. It is built upon an altitude of 4,124 feet above the sea-level, and makes a very cool climate, compared to the temperature in the intervening mid-western states.

Brevities of Bible Truth

Sunday School Lesson, August 30

T. D. BROWN, Louisville, Ky.

God's people should bear faithful testimony to Christ no matter what their circumstances in life.

The hand of persecution was lifted against the disciples, as Jesus said it would be. It scattered the seed which the hand of the Lord sowed to the salvation of thousands.

Whether the word be preached to Jews or Gentiles, the Lord Jesus is the only Saviour.

The gospel order is faith in the Lord, turning to the Lord, and cleaving to the Lord. Many claim to turn to the Lord, but only true believers cleave to Him.

Instruction in the way of the Lord, as well as conversion to the Lord, is essential to the development of Christian character.

Is the name "Christian" no more than a nickname—a title which was first flung at the disciples of Christ by a Pagan citizenship in Antioch 1900 years ago? Why not think of it as divine?

Fasting and prayer are running mates in the Christian race. One is discipline of self; the other is dependence on God. The neglect of either is fatal to growth and progress.

How many of our church and denominational plans and programs follow the precedent set by the Antioch church? Theirs brought vast spiritual results. They fasted and prayed and the Holy Spirit took control and gave guidance. We feast and make out programs to suit our own liking; but how often is the Spirit there?

If only those went forth to preach who were sent forth by the Holy Spirit, would there be more plowhands than preachers?

Paul had a message for the up-and-out as well as the down-and-out, and he did not neglect either class.

Although the Jews had the Word of God and read it regularly in their synagogues, it was only the Word fulfilled in Christ, as preached by Paul, and received by them, that became the power of God unto their salvation.

It was by "the hand of the Lord" that the scattered disciples gave their telling testimony, and by "the hand of the Lord" that Paul struck blindness to Elymas the sorcerer. The power of God is more than equal to the needs of faithful servants.

"All Hail the Power of Jesus' Name"

"ALL Hail the Power of Jesus' Name" has been called by a famous hymnologist "the most inspiring and triumphant hymn in the English language." It certainly ranks among the ten or twelve most popular and useful Christian selections in our Hymnals, and probably none has done more to inspire Christian congregations to grateful praise than this splendid lyric. And yet the authorship of this remarkable hymn was questioned for 126 years after it first appeared anonymously in the "Gospel Magazine" in 1779. In a little book entitled Occasional Verses, Moral and Sacred, published in London in 1785, this hymn appears, and Dr. Lewis Benson's discovery of an acrostic in this book finally established that Rev. Edward Perronet was the author. Born in 1721, son of a Church of England clergyman, Perronet became a convert of the Wesleys. For a while he was a Methodist traveling preacher. But always impulsive and impatient of authority, he served in turn a Calvinistic and a dissenting congregation in Canterbury, where he died in 1792.

This great hymn was the one outstanding achievement of Perronet's life; but one needs to write only one such hymn to gain an enviable immortality.

"Some singers sing their whole lives long,
Then die at last unknown, unheard;
While others sing but a single song,
And the world remembers every word."

Two tunes are inseparably connected with this jubilant and triumphant hymn—Miles Lane and Coronation. The first, used generally in England, was composed by Wm. Scrubsole (1752-1806), chorister in Canterbury Cathedral. The second, which has been the favorite on this side of the ocean, was composed by an American carpenter and musician, Oliver Holden (1765-1844). Both are a part of the history of the hymn, which every Christian should know and love. If used reverently, it can hardly fail to warm your heart.—The Messenger.

ON THE UNION WITH THE BAPTISTS

(Continued from Page 6.)

tion, have been pitifully insufficient. These are typical instances.

There is something majestic about the idealism of the early Disciples of Christ that I cling to in order to retain a respect for my own communion. That majestic element was an utter purpose to discover the intent of Jesus Christ and make it effectual in the lives of men. There was no worship of the past; there was a will to be eternally free; there was insistent demand that God be permitted to use faithful men in a yeasty present.

I think the Disciples of Christ still have a magnificent opportunity to make a distinctive and valuable contribution to the Christian world. That opportunity involves the imperial element of determination to discover and publish in greater fullness and profoundness the intent of Jesus Christ. We can let the incident of our rebuff by a people, at present superior to us in effort at understanding the will and intent of Christ, be a spur to our own endeavor to fulfill our mission.

Pastor H. O. Niceley, of Fairview, Ky., has started a meeting at Brouston, Ky., in Pulaski County.

The Liberty Baptist Church B. G. Artermurn pastor has just closed a good revival in which the pastor did his own preaching. The church was greatly revived and thirty were added to the church, twenty-one of whom came by baptism.

Mr. and Mrs. J. N. Dupin, of Louisville, have announced the engagement of their daughter, Miss Lucile Dupin, to Pastor John W. Clark, of the First Church of Sparta, Ga. Mr. Clark is a son of Mr. and Mrs. William Henry Clark, of Gay, Ga., and was formerly pastor of the Beech Ridge Church, in Shelby County, Ky., while a student in the Seminary.

Dr. George F. McKibben, for more than forty years professor in Dennison University, Granville, Ohio, has translated Dr. W. Hersey Davis' book, "Beginner's Grammar of the Greek New Testament," into Spanish, with the title, "Grammatica Elemental del Griego del Nuevo Testamento." It is to be used by theological students in Latin-American Seminaries. Unfortunately the translator died before his book was published.

Pastor O. B. Mylum, of Perryville, Ky., and been preaching for Pastor J. C. Raikes at the Bradfordsville Church during the period from August 3 to August 16. Joseph Brookshire, also of Perryville, had charge of the music during the last week of the series. The services were well attended and were a Gospel feast for all who attended. There were twenty-three additions to the church. Six were by letter and seventeen by baptism.

FUTURE OF THE DISTRICT ASSOCIATION

(Continued from Page 5.)

application of power; it does not operate automatically. Perpetual motion is as yet but a fond dream of the laboratory.

"Ye shall receive power," said our Lord, "when the Holy Spirit is come upon you." Our people need information. But information is a cold, lifeless thing without the capacity to make spiritual response to it. **Machinery can do no more for God's people than harness their SPIRITUAL ENERGY.**

The heart-energy of our people centers about Calvary, and the Open Tomb. It comes through the regenerating work of the Holy Spirit; it is nurtured through constant contact with Him who died and rose again.

THE SMOOTHNESS OF WELL-BUILT MACHINERY ALWAYS CARRIES A TEMPORARY FASCINATION. IT IS BEAUTIFUL TO WATCH—FOR A WHILE. BUT BY AND BY ITS HUM GROWS MONOTONOUS, AND THE ENTHUSIAST TURNS HIS ATTENTION TO SOME CONTRIVANCE NEWER THAN THE OLD.

IF OUR DENOMINATIONAL WORK IS TO ENDURE, IT MUST BE FOUNDED ON SOMETHING INFINITELY DEEPER THAN THE FASCINATION OF THE NOVEL. AND THAT SOMETHING DEEPER IS THE POWER OF THE HOLY SPIRIT WITHIN THE LIVES OF REDEEMED MEN AND WOMEN. GIVEN THAT POWER, WE SHALL ULTIMATELY SOLVE OUR PROBLEMS.

Attention, Association Clerks!

WEEKS ago from my office in Madisonville, the material was sent out for your associational reports. The addresses had to be secured from the minutes of last year and I am sure, in most cases, they were correct. In some instances, the material was addressed to the moderators. This may account for several calls by clerks that have come in since. I trust by this time each moderator and clerk are working together to secure a correct report of their associational progress. It would be a sad day for Kentucky Baptists if we should assume that they are served by officials who are too indifferent to distribute church letters. We shall be happy to render any service.

Madisonville, Ky.

H. S. SUMMERS, Secretary

Baptist Physician Dies in Colorado

DR. HENRY W. VANDERHOOF, died at Colorado Springs, Colo., on July 21. He was long a friend of the Western Recorder, from his own purse sent yearly subscriptions to his friends when he thought they needed such material as this paper supplies to its readers. Had he lived until August 1, he would have been eighty-five years of age.

He was for many years a deacon of the First Baptist Church of Colorado Springs. Prior to that he was for many years a practicing physician in Wheaton, Ill., and was a deacon there. His wife died about four years ago, and since that time he has made his home with his only child, Dr. Don C. Vanderhoof, at Colorado Springs.

One of his friends, Mr. Will M. Wright, of 124 W. Doran, Glendale, Calif., writes of him:

"More than ten years ago Dr. Vanderhoof and wife, with Dr. J. A. Scott, of Sierra Madra, Calif., were our dinner guests, Dr. Scott, having preached in the First Baptist Church of Glendale, Calif., that day, as summer supply. After dinner as we men were talking, Dr. Vanderhoof, who, by the way, was a native of Michigan, asked Brother Scott to recommend a Southern Baptist paper. The result was, as you know, that he was thereafter a devoted reader of the Western Recorder. Also for each year thereafter he has, for a Christmas present, subscribed for me. And, as you may

recall, has sometimes sent you a check for subscriptions for others."

Mr. Wright concludes by saying that he would have notified us sooner except that he himself has been very ill with the "flu" during all of July, and was not able to attend church and Sunday-school during that month. He is now much improved.

Pastor J. E. Darter, of Gilead Church, Glendale, Ky., has just concluded fine meetings with Pastor C. W. Bowles at the Buck Grove Church, in Salem Association.

Pastor Clyde N. Parker, of the Second Baptist Church of Petersburg, Va., was supply-pastor for Dr. D. Swan Halloworth at the Fourth Avenue Church, Louisville, last Sunday.

Brother Kenneth G. Hall, has resigned at Alto Pass, Ill., to enter the Southern Baptist Theological Seminary in Louisville. He now resides with his family at 243 South Franck St., Louisville, Ky.

The Haines City Church, in Florida, has called as their pastor Brother Frank Trotty Anderson, recently a student at the Southern Baptist Theological Seminary, and formerly pastor at Lake Wales, Fla.

Brother William R. Hamilton, student in the Seminary, has been called to Hope, Ark. He was formerly pastor of the First Church of New Albany, Ind., and is now pastor at Blue River Church, in Indiana.

Brother E. P. Waltz, ninety-five years of age, has moved from Spokane, Wash., to live with his son, Rev. A. B. Waltz, who is pastor of the Trinity Baptist Church in Oakland, Calif. His new address is Modesto Ave., Oakland, Calif. He has been reading the Western Recorder for the last fifty years.

Pastor Fred T. Moffatt, of Lake Charles, La., has been in Jellico, visiting among friends, and in company with Mrs. Moffatt, he came to Louisville last week-end to preach for Dr. Finley F. Gibson at the Walnut Street Church. They returned on Monday to Jellico to join their three boys, and will spend this week there.

Pastor M. J. Shultz, Middletown, Ky., of the Long Run Church, has just returned from seven weeks' visit in Florida, where he supplied for J. S. Day, Jr., at the South Side Church, Lakeland; preached at the North Park Church, Orlando—his first pastorate; and supplied at Quincy at the First Church for Dr. W. M. Vines, who is now confined to a hospital in Raleigh, N. C.

The indebtedness of the Colonial Heights Church, Petersburg, Va., where Brother William I. Barkley is pastor, was reduced \$1,100 during 1935, and reduced a total of \$10,612 during 1936. Since the coming of Pastor Barkley in 1934 there has been an increase in the financial condition of the church and a decrease in its indebtedness. No suppers, or sales of any kind, are tolerated by the Colonial Heights Church. They stick to God's method of financing His affairs.

Among the speakers on the Pastors' and Christian Workers Conference program of Lake Harbor Conference Grounds, Muskegon, Mich., August 10-16, we notice the pictures of Dr. H. H. Savage, of Pontiac, Mich., who has appeared on assembly programs in Kentucky several times; Dr. Robert G. Lee, of Bellevue Church, Memphis, Tenn., and Pastor Fred T. Moffatt, of the First Church, Lake Charles, La., and formerly of Jellico, Ky.-Tenn. The program reads: "Dr. Robert G. Lee is known all over America as a lecturer and pastor of outstanding ability. Dr. Fred T. Moffatt is also returning this year on the Conference program by public request. Both of these men of God are blessed with a wonderful spiritual understanding and they have reached the front ranks in Christian experience."

Fellowship Tidings

Dr. Ralph Walker is the new pastor of the Temple Baptist Church in Los Angeles, Calif.

Gilmer Cross, just graduated from the Southern Seminary, has become pastor of the Church at Scarbro, W. Va.

Dr. Calvin B. Waller, pastor of the Second Church of Little Rock, Ark., has been supplying at the First Church of Asheville, N. C., for Pastor E. Gibson Davis.

The Ashland Avenue Church, Toledo, Ohio, has called Dr. Harold Stanley Stewart, of the First Church of Oak Park, Ill., to succeed Dr. Theodore F. Adams, who recently went to the First Church of Richmond, Va.

Dr. John A. Davison, pastor of the First Church of Clarksville, Tenn., has been spending his vacation in Kentucky. He preached once during August for Pastor Arthur Stovall at the Severn's Valley Church in Elizabethtown, Ky.

Evangelist T. O. Reese, who had had headquarters at Sarasoto, Florida, and who is known throughout the South for his good work, is changing his residence to 139 West Ashley St., Jacksonville, Fla., and directs us to send his Western Recorder accordingly.

Evangelist J. O. Colley has just assisted Pastor Russell Duncan at the New Highland Church, Corydon, Ky. The sermons attracted large and attentive crowds. The church was active in testimony, prayer and visiting, and many people in the church itself were greatly revived.

Rev. W. H. Moore, of Wadesboro, N. C., has just closed a fruitful revival with the church of his childhood, Pleasant Plains, eight miles north of Jackson, Tennessee. Mr. Moore was born and reared in this community of Madison County and has many relatives and a host of other friends. Twelve additions to the church resulted, one by letter and the others for baptism.

Pastor John Wesley Clark, of the First Church of Sparta, Ga., has just been in three meetings. These meetings were held at Bethel Church, Washington Association, in Georgia, W. H. Flynt, pastor; Luthersville, Ga., J. M. Girard, pastor; and at Siloam, in Georgia Association, where Brother E. A. Cottrell, formerly of Kentucky, is pastor. He has been on his vacation in Louisville for the last several weeks, and preached one Sunday and one Wednesday night at the West Broadway Church, where Dr. E. F. Estes is pastor.

With Pastor C. H. Franks, Hayti, Mo., doing the preaching and Frank Adams of Paragould, Ark., directing the music, there were 126 professions and additions to the church at Amorel, Ark., in a revival that closed August 24. Rev.

Cecil Meadows is the pastor of this church. People attended the revival by the hundreds. They came in cars, wagons, trucks, trailers, and on foot. One day was spent in fasting and prayer and the greatest revival spirit resulted that we have witnessed in years.

The Watchman-Examiner tells the story of an atheistic society which prevailed upon the manager of a 600-room hotel to remove the Gideon Bibles from their rooms. He complied, and the first night there were 200 inquiries for Bibles or complaints that they had been stolen from their rooms. Needless to say the management returned them to the rooms the next day. The Watchman-Examiner adds the further word: "It may also be interesting to note that in 1934 several thousand of the Bibles placed in hotel rooms by the Gideons were stolen."

The Highland Avenue Baptist Church, Montgomery, Ala., has just enjoyed a four-day program of a three-fold celebration . . . the entrance into its newly remodeled auditorium building, its thirtieth anniversary as a church, and the fifth anniversary of its pastor, Charles F. Leek. "Home Folks Day" was celebrated Sunday, July 26, when the church surprised its pastor by taking from him the morning service for felicitating him with resolutions and otherwise and for presenting him with a \$150 vacation check with instructions to leave immediately for a needed rest after personally superintending the four months' remodeling program. Monday was "Historical Night" with charter members and former pastors on the program. Former pastors returning were W. R. Seymore, Birmingham, and L. B. Cranford, Chattanooga. Tuesday was "Montgomery Night" on which civic socials and local church leaders of all denominations participated. And Wednesday night was State and World-wide Night," F. M. Barnes, State Secretary, and L. G. Cleverdon, president of Judson College, speaking. The pastor baptized converts each night in the unique new baptistry which shows water running over a spillway at the front. Fifty-seven were baptized during the four nights, nine others the following Sunday, while others await the ordinance. This is the sixth major building enterprise the church has enjoyed during its thirty years of history.

Pastor Edwin E. Deusner has just completed nine weeks of continuous revival effort in Western Kentucky, the Blue Grass region and in West Tennessee. At Spottsville he was assisted by Pastor L. G. Frey of the Poplar Heights Church, Jackson, Tenn. There were eighteen additions and fifteen definite reconsecrations. Following this meeting Pastor Deusner was assisted by Pastor J. R. White, Jr., at Stanley. This small church is doing a heroic work in the face of overwhelming Catholic sentiment. The Baptist Church has about



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fifty resident members while the Catholics have something like 900. During the meeting the Baptists gained seven new members. At Cane Run Church, near Georgetown, Pastor Deusner preached for Pastor White and there were twenty-one added to the church roll. Since the meeting three more have come making a total of twenty-four. For the next two weeks he preached for Pastor Imon Lee Baughn at the Karn's Grove Church, near Philpot. Interest was divided between the drought, crop failures and a public hanging in Owensboro, but there was one precious soul born again and united with the church. At Poplar Heights Church, near Jackson, Tenn., Brother Deusner preached three times daily for a week and there were fifteen added to the church. Brother Deusner, who hails from Henderson, plans to resume his studies at the Seminary this fall.

Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

A Word Of Encouragement

J. F. Brewer, Jr.

Just a word of encouragement from Whites Run Association about your Enlargement Campaign work of last May. I do not have all the figures before me but this much I know: There are now three Standard Schools—English, Ghent and Whites Run, all in keen competition each month for the award. The Association has been organized into departments with their heads taking definite active, charge of the work. The next two or three months the programs are to be made largely of group conferences. At the Sunday School Association yesterday at Jordan Church we had the largest attendance and the best program I have seen in over a year.

For my own church we can certainly see good results from the Enlargement Campaign. Our average attendance for three months previous to May was sixty-five but it has been built to ninety-two during the past three months. Our hope is that it may be built further during the Fall months.

When I Failed

C. P. Hargis

A very urgent call came to me requesting that I come at the earliest possible date. They had just closed a great revival they said, and they needed to get the Sunday-school on a good basis. They wrote, "Come for two weeks if possible as this is a very needy section of the State." I went and did my best. I found that only seven had joined the church and during our Sunday-school campaign the majority of the membership attended a Holy Roller meeting five miles away. Only four became interested in the work and only one of these a teacher. Therefore I failed.

[Please note that the pastor and superintendent should have personally talked with all the officers and teachers and secured their co-operation in the building of the Sunday-school while Brother Hargis was there. It is not right to use up the energy and time of the denominational workers without making an effort to enlist the people whom these workers wish to help. It is not right to the church, to the Denomination, to the worker nor to the Lord. Brother Hargis did not fail here but the failure of the pastor and superintendent was made manifest. There is no excuse for such failure.—W. A. G.]

Are Baptists True to the Bible?

We boast about our doctrines, and how glad I am that we have such great Bible doctrines to proclaim. We call ourselves the truest people to the Bible. Are we? Do you know that we are not true when we determinedly or ignorantly fail to do what the Bible teaches? As an example take our exercise of stewardship. How many of the 350,000 Baptists in Kentucky and the more than four million in the South do what the Bible says do about money?

Perhaps much of this failure is due to ignorance. But who is responsible for this ignorance? The people are because they could take their Bibles and

Stewardship Training Banners

We want to answer some questions about the banners to be awarded for the study of the book, "The Grace of Giving."

1. The banners are to be given for the study of the book, "The Grace of Giving" and not for the other awards except where a church has already had a class in this book it may substitute either "The Furtherance of the Gospel" or "Into All The World."

2. In working for the banners the study course is to be taught during September or during the first half of October and the list for awards must reach our State Board office not later than October 20.

We hope that some churches will have 300 to take this course. All churches should really go after every member who is over sixteen years of age. Brethren, let us do this thing and get our people out of the pool of ignorance and indifference as to their obligation to God in money matters.

read them and find the teaching of Stewardship. But are they the only guilty ones? No! The leaders in the church should see to it that the less developed are taught the Scripture teachings on this and other great doctrines.

We face an opportunity for such teaching right now. We are inviting every last church in Kentucky to have a week in which the people will study the book, "The Grace of Giving." Brother Superintendent, you have an obligation here. If I did not believe it I would not have asked you to co-operate with your pastor in having such a study course. This book can be secured at the very low price of forty cents. Every one who is sixteen years of age should be induced to join in this study.

Let us as Baptists get out of the last place among the denominations in giving. It is a serious thing to have the

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truth and be the least liberal in giving it to others. Let us study this book and improve in our giving. Make September the greatest month Kentucky Baptists have ever had in studying a great Bible doctrine.

More Vacation Bible Schools Reported

The following churches have reported Vacation Bible Schools since we sent our copy to the Recorder on the ninth of September. We hope that all such schools may be reported not later than the first of September.

Allen County Association—Scottsville.
Henry County—Port Royal.

Long Run—Louisville, Deer Park, Good Will Center, Ormsby Avenue, Union Gospel Mission.

Nelson—Bloomfield, Mill Creek.

Severn's Valley—Hodgenville.

South District—Danville, Lexington Avenue.

Tate's Creek—Berea, Berea Mission.

Three Fork—Jenkins.

An Invitation To Daily Bible Reading

We have on hand a number of tracts which contain Dr. Sampey's appeal to Southern Baptists to join him in reading certain books in the Bible ten times during the next several months. Please write us for copies of this. No charges.

SUNDAY SCHOOL ATTENDANCE

August 16, 1936

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

Louisville, Walnut Street	892
Newport, First	731
Owensboro, First	669
Louisville, Carlisle Avenue	503
Frankfort, First	492
Mayfield, First	487
Owensboro, Third	484
Lexington, Calvary	479
Lexington, Porter Memorial	474
Paducah, Immanuel	468
Harrodsburg	456
Danville, Lexington Avenue	453
Somerset, First	397
Louisville, 18th Street	380
Murray, First	370
Louisville, Clifton	338
Princeton, First	330
Jellico, First	318
Covington, Latonia	304
Elizabethtown, Severn's Valley	290
Bellevue	286
Louisville, Third Avenue	274
Louisville, Baptist Temple	267
Covington, Madison Avenue	238
Pineville, First	232
Shepherdsville	205
Springfield	200

The Co-operative Program for July, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Concord	5.26		Greenup	15.68	
BAPTIST—			Hopkinsville, First	235.28	41.11	Kirk Memorial	5.15	
Battle	4.80		Hopkinsville, Second	21.91		Leach	3.44	
Lawrenceburg	31.67	1.00	Lafayette	4.62		Pollard	40.00	
Mt. Freedom	5.75		Little River	4.65		Unity	70.06	
Mt. Pleasant	1.00		Locust Grove	20.25		Vanceburg	1.05	
Salvisa	4.47	3.00	Macedonia	5.60		GREENVILLE—		
BARREN RIVER—			Olivet	22.43	6.00	HENRY COUNTY—		
Fountain Run	100.00		Pembroke	18.45	3.60	Bethlehem	47.22	
Indian Creek		1.00	Pleasant Hill	44.89		Campbellsburg	7.95	1.00
Temple Hill		2.00	Salem	29.89	3.00	Drennon's Ridge	5.60	2.00
BELL COUNTY—			Sinking Fork	3.62	4.25	Eminence	16.80	
Fonde	6.13		Walnut Street	1.25		Lockport		7.00
Middlesboro, First	15.00	14.00	West Union	2.87		New Castle	11.53	2.00
Pineville, First	14.97	7.00	CRITTENDEN—			Pleasureville	22.54	6.20
Riverside	4.10		Crooked Creek	5.00		Port Royal	18.47	3.00
BETHEL—			Dry Ridge	10.00		Smithfield	16.00	1.00
Auburn	46.97		Gardnersville	14.80		IRVINE—		
Dripping Springs	4.70	4.49	Knoxville	8.00		Annville		4.00
Elkton	35.01	20.37	Lawrenceville	6.17		JACKSON COUNTY—		
Guthrie	18.00		Mt. Carmel	18.00		LAUREL RIVER—		
Mt. Gilead	2.00		Turners Ridge	4.00		Green Hill	10.00	
Mt. Zion	15.00		Williamstown	7.77		Liberty		2.00
Muddy River	5.00	3.00	DAVISS-McLENNAN—			London	7.00	1.00
Russellville	136.60	41.25	Hopewell	9.50		Salem	4.40	
Spring Valley	1.25		EAST LYNN—			LIBERTY—		
Trenton	14.50	7.45	Gilboa	3.60		Antioch		6.00
Walnut Grove	23.83		Pleasant Hill	67.30	17.00	Canmer	18.81	
BLACKFORD—			Rolling Fork	1.50		Cave City	16.90	
Hawesville	87.65		EAST UNION—			Glasgow	128.91	84.54
Lewisport	16.67	2.00	Gatlin	104.00		Hiseville	8.00	
BLOOD RIVER—			High Cliff	1.00		Horse Cave	35.82	2.11
Benton	4.30		Jellico, First	100.00	62.00	Pleasant Valley	5.00	
Calvert City		12.81	Pruden	2.00	2.00	Rowletts	2.50	
Elm Grove	19.75		Valley Creek	9.45		Siloam	1.75	10.00
Gilbertsville	4.58	.61	EDMONSON—			Three Springs	3.70	
Murray	181.84	20.00	ELKHORN—			LINCOLN COUNTY—		
Pine Bluff	15.00		Ashland Avenue	88.75	2.50	Crab Orchard	3.50	
Rushing Creek	1.15		Calvary	609.68	155.75	Hustonville	7.30	4.00
Sinking Spring	12.00	4.42	Cane Run	4.00	1.00	McKinney	2.20	
Sugar Creek	2.75		Dauids Fork	9.26	6.00	Stanford	10.97	
West Fork	5.09		Dry Run	5.00		LITTLE BETHEL—		
BOONES CREEK—			East Hickman		3.00	Dawson Springs	6.00	
Calvary	10.50		Felix Memorial	37.54	9.61	Diamond	2.60	
Irvine, First	12.50		Georgetown	113.39	61.06	Earlington	15.10	
South Irvine	8.81		Glenn Creek	8.10		Madisonville	115.33	10.00
Union City		4.00	Great Crossing		3.59	Slaughters	3.20	
Winchester, Central	25.00		Immanuel	213.30		LITTLE RIVER—		
BOONEVILLE—			Midway	9.40	16.00	Blue Spring	5.23	
BRACKEN—			Mt. Freedom	8.23	7.00	Cadiz	35.25	
Aberdeen		3.72	Mt. Pleasant	80.00	15.15	Donaldson	53	
Carlisle	25.78	26.00	Mt. Vernon	26.61	17.40	Golden Pond	7.50	5.11
Dover	1.00	5.46	Nicholasville	65.00		Liberty Point	9.56	
Ewing	2.00		Paris	123.99	2.00	Mt. Pleasant	6.64	
Felix Chapel	2.00		Porter Memorial	100.36		Oak Grove	8.27	
Flemingsburg	1.25	1.00	South Elkhorn	36.39	19.60	Shady Grove	25.00	
Mays Lick	25.00	10.35	Stamping Ground	11.30	4.00	LOGAN COUNTY—		
Maysville	57.80	8.35	Versailles	2.00		Elk Lick	21.25	
Millersburg	20.40		ENTERPRISE—			Green Ridge	2.55	
Morehead	5.00		Inez	1.60		Gupton's Grove	4.89	
Mt. Olivet	2.95	25.00	Lakeville	7.00		Liberty	14.66	
Mt. Sterling	9.10	1.00	North Benson Memorial	10.00	1.00	LONG RUN—		
Two Lick	22.00	22.30	Paintsville		6.00	Baptist Tabernacle	35.00	15.05
BRECKENRIDGE—			Pikeville	59.00	5.00	Baptist Temple	34.70	1.00
Association	4.22		West Van Lear	8.50		Bardstown Road	3.00	2.00
Bewleyville	10.50		FRANKLIN—			Beechland		14.81
Cloverport	39.73	10.00	Bethel	10.00		Beechmont	140.53	142.72
Dry Valley	6.00		Evergreen	75.00	36.00	Buechel	35.58	5.80
English	6.70		Forks of Elkhorn	5.00		Calvary	77.10	
Garfield	4.40		Frankfort, First	210.71	43.00	Carlisle Avenue	75.00	13.00
Goshen	1.75		Lebanon		1.78	Clifton	419.31	14.00
Hardinsburg	1.10		Mt. Carmel	5.47	1.00	Crescent Hill	259.69	55.02
Irrington		3.00	Providence	2.50		Crestwood	118.32	29.00
Walnut Grove	11.63		Swallowfield	6.86	1.00	Deer Park	187.42	21.00
CALDWELL COUNTY—			Thorn Hill	84.82	6.50	East		1.00
Cedar Bluff	2.20		FREEDOM—			East Audubon	6.75	1.80
Donaldson	5.55		FRIENDSHIP—			Eighteenth Street	82.86	3.00
Hebron	2.41		Ephesus	2.00	2.00	Elk Creek	8.11	
Kuttawa	11.00		Winchester, First	155.12	21.63	Fairdale	2.00	1.00
Liberty	2.30		GASPER RIVER—			Farmdale	19.30	
Macedonia	4.65		Morgantown	5.00		Fisherville	1.50	3.00
Mt. Pisgah	2.19		Salem	2.50	12.20	Fourth Avenue	168.23	67.04
Pleasant Grove	4.20		GOOSE CREEK—			Franklin Street	12.66	
Princeton, First	147.58	9.00	GOSHEN—			Grace	4.97	3.71
Princeton, Second	3.00		Caneyville	5.25		Hazelwood	33.75	2.00
Quinn	2.01		Clarkson		1.00	Highland	455.95	94.16
CAMPBELL COUNTY—			Hanging Rock	4.40		Highland Park, First	5.50	
Bellevue	28.63		Leitchfield	45.50	10.00	Highland Park, Second	14.50	3.20
Dayton, First	103.99	1.00	Liberty	2.70		Immanuel	336.04	14.50
Ft. Thomas	60.72	22.00	Little Clifty	5.51		Jeffersontown	53.17	1.00
Grant's Lick	6.19	5.00	New Hope	1.00		Kings	18.26	
Licking Valley	2.00		Pilgrim	2.50		Little Flock	21.26	9.80
Ludlow	11.00	2.00	Shrewsbury	3.45		Lyndon	8.30	9.50
Newport, First	127.56	6.00	GRAVES COUNTY—			Manly Memorial	2.00	
Oak Island	15.10		Cuba		5.00	Meadow Home	5.00	2.00
Wilmington	25.00	3.00	Hopewell		12.50	Middletown	6.95	3.55
CENTRAL—			Liberty		28.53	Ninth and O	84.30	37.00
Bethlehem	27.80	7.40	Mayfield, First	87.75	27.00	Ormsby Avenue	39.81	4.00
Bradfordville	2.34		Melber		1.00	Parkland	339.52	18.00
Muldrough Hill	18.00	12.00	GREENUP—			Pleasant Grove (J. C.)	36.52	
CHRISTIAN COUNTY—			Ashland, First	305.14	51.37	Plum Creek	14.81	4.00
Bainbridge	1.50		Ashland, Second	5.00		St. Matthews	28.38	1.06
Casky	3.00	2.00	Fairview	4.91		Shawnee	10.00	1.00
Calvary	2.50	1.00	Fullerton	1.95	4.09	Shirley Memorial	8.00	1.00

Distribution of Education in Kentucky

Georgetown College	809.57
(Held in reserve)	
Bethel Woman's College	344.07
Campbellsville College	344.07
Cumberland College	344.07
Hazard College	74.21
Magoffin Institute	47.22
Oncida Institute	60.72
W. M. U. Training School	100.00
Expenses	24.80
Total	2,148.73

CAMPBELL COUNTY ASSOCIATION

With Dr. O. M. Huey the writer had the pleasure of attending at its first-day meeting the Campbell County Association, meeting at Second Twelve-Mile Church, thirty miles down the eastward Ohio River bend, on the Kentucky side, beyond the cluster of cities on the Kentucky side at Cincinnati.

It was the 110th session of this old body, and the meeting opened on the morning of Wednesday, August 19. Rev. J. M. Rogers, pastor of the Ft. Thomas Church, who had been Moderator for 1934 and 1935, declined re-election, and Brother R. H. Colle, who had presided over the body in other years, was elected to that position. Brother Sam Haigis was re-elected Clerk for his tenth year of service.

The Second Twelve-Mile Church has been the spiritual lighthouse of a large community of good people for many years. The pastor is Rev. C. E. Brown, and the building showed evidences of having been painted and repaired and the attractive grounds improved.

A carefully prepared program had been arranged by the committee. The Introductory Sermon by Rev. W. D. Byland was appreciated. At a later time in the program the missionary sermon was to be by Rev. E. D. Davis, and the Doctrinal Sermon by Rev. O. E. Bradshaw.

The program provided for an adequate discussion of the great missionary causes during the afternoon of the first day. Separate reports were read on Foreign, Home and State Missions, by W. R. Cole, C. E. Brown and J. J. Wooten, respectively. There was also a report on District Missions by retiring Moderator Rogers. The Association was fortunate in having present several visitors who had gone out from its churches to service in other fields, and who enriched the missionary discussions. Among these were Dr. J. W. Beagle, of the Home Mission Board; and Dr. H. F. Aulick, much of whose gifted ministry has been in Texas and the Southwest, and who has just resigned his work at San Angelo, Texas, and returned to his mother's home in the Campbell County territory, and is open for service in revival meetings.

Because so many Kentucky associations were meeting and of engagements to try to attend some of them, Dr. Huey and the writer were happy and fortun-

nate in the kindness shown us by the Campbell County brethren. By vote they cordially opened to us the opportunity to speak briefly for our work at a period before lunch, which they found they were able to do without "punishing" some other part of the program. We came away enshrined in that sense of fellowship which comes to the sponsor of a fellowship cause when brethren are quick to bid him God's speed for his work's sake. And Dr. Huey was also gladdened by a substantial collection for his orphan wards, which came as a spontaneous response to his brief appeal and an address by thirteen-year-old Billie of the Louisville Orphanage, who sometimes goes with Superintendent Huey.

On the call of the Moderator, five or six ministers who had gone out from the churches of Campbell County Association, arose, including two brethren named above. I intended to get the list of them, but in the press of the throng failed. It is a goodly record, of which the churches may well be proud. Among ministers we had the pleasure of meeting in our brief visit, were Rev. M. M. McFarland, now beloved pastor of Oak Ridge Church in North Bend Association, and another church he has recently accepted as pastor in Campbell County; Rev. O. E. Bradshaw, of Butler, Ky., and Rev. W. D. Byland, of Bellevue.

Of the twenty churches in the Association, with their more than 5,000, six are in the easternmost group of the Kentucky cities which cluster along the Ohio just across from Cincinnati. Among these is the First Church of Newport, of which Dr. H. C. Wayman is pastor, whom his friends missed at the association on account of his absence on the summer vacation.

V. I. M.

GOSHEN ASSOCIATION

The one hundred and twentieth Annual Session of the Goshen Association of Baptists met with Pilgrim Baptist Church, Grayson County, Ky., August 19-20.

The Association was well attended both days. Twelve of the sixteen churches were represented by both letter and messengers.

Visitors enrolled were Rev. Albert L. Hopkins and wife, of Long Run Association; Rev. C. M. Mellichamp, also from Long Run Association, and C. W. Mudd, of Green River Association. Thomas R. Dunn, of Manchester, Iowa, and George A. Dunn, of Akron, Ohio, were enrolled as visitors from the Northern Baptist Convention.

Pastor Marshall G. Mines preached the Annual Sermon, using as a text 2 Peter 2:21. Brother Mines is a young preacher, but he brought a very inspiring message to the Association.

Brother C. M. Mellichamp preached the Missionary Sermon the second day,

from John 4:35-36. It was a splendid sermon, and pleased the messengers.

The reading of the various reports were listened to attentively, and the discussion of them were mostly brief and interesting.

The time of meeting of the Association was changed from Wednesday and Thursday before the fourth Sunday in August, to Wednesday and Thursday before the fourth Sunday in September.

The good people of Pilgrim community brought an abundance of food for the crowd, and served a delicious lunch both days, at the noon hour.

Lewis Carter, of Pilgrim Church, was re-elected Moderator of the Association, and E. B. Morris, of New Hope Church, re-elected Clerk. Our Treasurer, E. T. Shrewsbury, having died, Clay Cabbage of Leitchfield Baptist Church, was elected Treasurer for next year.

The regular fifth Sunday meeting of the Association will be at Little Flock Church, Rev. A. P. Cooper, pastor, about six miles from Clarkson. Mr. Mellichamp will be with us again on this occasion.

The Association will meet with Pleasant View Baptist Church in 1937.

E. B. MORRIS, Clerk,

Caneyville, Ky.

MEETINGS AT EAST UNION CHURCH

Rev. S. P. Browning, of Greenville, Ky., pastor of East Union Baptist Church, in Muhlenburg County has just concluded a very successful revival meeting at the said church. Due to the fine leadership of the pastor previous to the revival meeting, the church was in a good spiritual condition for an ingathering of souls to the fold of safety in Christ Jesus.

The Lord manifested His mighty saving power and as a result thirty-nine souls that had been struggling under the sentence of eternal death found peace of soul and deliverance from the guilt of sin by faith in the crucified Christ.

Of the thirty-nine who were saved, thirty-seven saw fit to follow their Lord and Saviour in the ordinance of baptism.

There is much to be expected from this loyal church and faithful pastor.

Brother J. D. Herndon, of Russellville, assisted the pastor with the preaching.

MRS. B. F. POWELL,

Russellville, Ky.

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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.

A Special Prayer Request

Mr. David Calhoun, our new Home Board Missionary in the Mountains of Kentucky, **must** have a car if he is to reach his Mission Stations. Many of the places in the community have no railroad or bus connections and with a salary of only thirty-five dollars a month, he does not have money to travel that way if there is. He has some money on hand toward the purchase of a second-hand car and can get one if he has thirty-five dollars more. Surely this is an urgent need in the Lord's work, and He can supply it. Let's ask Him!

A Note Of Praise

All of us have been greatly interested in the getting of a house trailer for Mr. and Mrs. Lewis W. Martin, to use in their work in the mountains. Many love gifts have been sent in by our women over the State and at Clear Creek, without a request at all, men and women, impressed by the Spirit, came up and slipped money in my hand, "For the Martin Trailer." Imagine my surprise and delight when the whole fifty dollars remaining was contributed, and how we made the little shed dining hall ring as we sang, "Praise God From Whom All Blessings Flow."

Mr. and Mrs. Martin came by Clear Creek with the trailer, and many of us got to see it. It will certainly mean a great deal to them in their work and how happy we are that we have a part in enabling them to go into heretofore untouched regions to take the Gospel story. Let's remember to pray earnestly for them.

A Suggestion

Some of our societies might wish to have one of the Missionaries, working in our State, to speak one of the days during our Week of Prayer for State Missions. If several societies plan together and share the travel expense, it would cost little.

If interested you might write an invitation to one of the following: Miss Virginia Collins, Fleming, Ky.; Miss Minnie Berry, Vicco, Ky.; or Miss Annie Allen, Paintsville, Ky.

W. M. S. Presidents!

Are you planning now to have a whole week of prayer for State Missions, in September? I earnestly hope so, for prayer brings power! Oh, how we need it, as we face the responsibility

of reaching a million lost souls right here in our own State!

The suggested program for this Week of Prayer has been mailed out. If you failed to receive yours or need more envelopes for the love offering, please notify us at once.

Look over the list at the front of the program and see just how the money we raise is to be used.

There are many places in Kentucky where no Christian work is being done. Children are growing up with no Bible in the home, no Sunday School or other church services accessible, in total ignorance of the Story of Jesus! You and I are responsible for reaching them. We need a generous offering for more missionaries, church houses, etc., but all the power must come from God, so we need prayer more. "Don't forget to pray!"

Miss Minnie Berry, our newest missionary, tells us that at Vicco, Ky., where she is located, there is a struggling little Baptist church organization, but no pastor and no house, not even a school house—for them to hold their meetings in. She said, "I am a member of the church here, but who is my pastor and where is my church?"

W. M. U. Day At Clear Creek

There was a heavy rain in the early morning, so swollen streams and muddy roads kept many women away, but the attendance was fine nevertheless. Miss Rose Marlowe spoke at the regular W. M. U. hour, then all attended the Bible hour of the Assembly, led by Dr. H. C. Childs, pastor at Barbourville. In the afternoon there was a brief business session, followed by a splendid program, given by the Young People's organizations of Pineville Baptist Church.

The Sunbeams, led by Mrs. Carter, gave a particularly attractive program celebrating their Golden Anniversary.

A special love offering is always given that day, for some need in our mountain work. This year it amounted to thirty-five dollars and was donated to the car-fund for Mr. David Calhoun.

Missionary Work During the Summer Helen Harris, Madisonville, Ky.

South Kentucky Association is not in the mountains but in the rolling Blue Grass foothills. An extraordinarily beautiful and fertile country in the valleys, it is pitifully barren and waste on the clay ridges where most of the scattered population are very poor. There are very bad roads, and often the steep way up the clay hillsides to the plateau above is very dangerous, deep-rutted and rocky. On two different trips in a very courageous Model T, we very nearly landed in the pines several hundred feet below.

Last summer when I went up there, there were only two churches in the Association that had W. M. S's, Liberty and Middleburg,—and these had the

same pastor. The other nine churches had some few members who were interested but they couldn't get enough enthusiasm to start a society or else didn't know how. A great deal of my time was spent going from house to house trying to teach the Bible and our Baptist doctrines. The people were eager learners and church attenders as the church was the only social life many had. But there was no preaching in many communities for no pastor could live on such a small salary as they could offer. In many places the churches had slipped back into the "primitive" or "hard-shelled" Baptist doctrines although nominally belonging to our denomination, due to the fact that preachers of this doctrine took whatever was given. They call themselves "Faith Baptists" and belong to the Cumberland group. I find the more intelligent church members opposed to their views but nothing can be done about it because of lack of funds to support someone with the proper training. A missionary is the only answer I can see to this problem.

At many places I had to hear a long harangue on my virtues and business before the people would accept my help. But once accepted, there is no finer hospitality on earth. At one place, a particularly barren spot, I arrived in time for the Sunday-school and slipped into a class taught by an earnest but ignorant mountain woman who was sadly misinformed on the Bible but an enthusiastic teacher. During the closing assembly period I was introduced to the young pastor and a friend asked that I might speak to the group. The pastor reluctantly consented and I made a plea for W. M. U. and Training Union organizations. Upon being seated I was startled to hear the pastor say that he didn't believe in such organizations (although they did have a Sunday-school) and that I should be turned out of the church. This caused argument among the membership and left me bewildered concerning what I should do in this strange place. The preaching service was eliminated entirely and many people went home for a late dinner before the members decided that I should stay. It seems that the pastor was of the "Faith Baptists." In a few years such a church will not be Southern Baptist any longer as the pastor will probably swing his congregation to his beliefs. As it is they can afford preaching only once a month. It is a shame that there is not some missionary working among these people.

The greatest difficulty I found was weather conditions in the form of heavy rains which make the roads impassable anywhere, for the creeks cover the roads in the valleys and water makes the clay hills treacherous. Most of the scattered people have to make their way on foot for several miles to the place of meeting and few cars can pull through the high water. I spent a whole

week doing nothing (on account of rain). Then, during the sunny weeks I would teach two and three study courses (of two hours or more each) a day. In Middleburg each W. M. U. organization as well as the Training Union had a course. In between times there were special talks of missionary interest, etc. The people were kind, helpful and generous always, in giving of supplies and in assisting in other ways.

During the time I worked here we re-organized one society and sowed the seed for two others. Many cannot read, write, nor understand the programs as given in the W. M. U. literature, but I found that many had the courage to learn. The societies at Grove Ridge and King's Mountain need your prayers, and also those at Liberty and Middleburg. A voluntary missionary each summer could do a great deal of good as the winter is a bad time to get anything done on account of poor roads. There are so many that would be glad to get good literature to read as there is little for them to do in the way of recreation.

Pray that there may be some way for these neglected neighbors of ours to get a missionary. I would like for our women to pray definitely for Mrs. B. C. Norris as she contacts these people.

Pray also that each church may be able to secure a pastor with a real missionary heart.

TRAVELOGUE GIVEN BY BRACKEN YOUNG PEOPLE AT GERMANTOWN

One of the most attractive and inspirational programs was presented at Bracken Associational Young People's meeting at the Two Lick Baptist Church, Germantown, Ky., on Thursday, July 30.

The Chairman of the meeting, Mrs. G. T. Cowan, of Carlisle, had worked hard in preparing the program, and she was ably supported by the workers of the various churches participating in the program.

Approximately 175 people attended the session. A great number of these were representatives of the Young People's Organizations of the W. M. S.

Certainly it is hopeful and inspiring to note that our workers are preparing and training those coming on to assume leadership and responsibility. The program was well planned, reverently and beautifully presented. "A Journey on Life's Highway" was the subject, and it was outlined as follows:

"Preparation for the Journey," was the Song Service; "Best Wishes for the Journey," the welcome extended by Two Lick Church; "Road Map and Guide" a devotional conducted by Mt. Sterling; "Travelers' Song," was "I'll Go Where You Want Me To Go;" "Towns En Route and New Roads," was the report of organizations, business, new organizations, etc.; "New Friends We Meet," a

recognition of visitors; and "Road Signs" was a playlet, "The Flag that Flies Highest of All," presented by the Maysville R. A's and G. A's.

After stopping at dinner time for a "Curb Service" lunch, the journey continued "On The Way" by a song service. "Traffic Lights" were the watchwords, and "An Old Road" was a Sunbeam anniversary demonstration given by the Two Lick Sunbeams. They stopped at "Tourist Camps" by having reports of associational camps, and the benediction was the "End of the Journey."

CLINTON B. COOTS,

Germantown, Ky.

WHY THE B. S. U?

I was glad to see the article on Baptist Student Union work in the last issue of the Western Recorder. As one who has had experience and who has seen results of B. S. U. work, I am resolved to express my reaction to the "Plea For Baptist Student Workers."

I attended one of our Kentucky State Teachers' Colleges where the religion of the Lord Jesus Christ had no place in the program. I had been reared in a Christian home and I felt very keenly the absence of Christian relationships. The only leaders whom we had to follow were the instructors, many of whom knew nothing, and cared less, about the love of the Lord Jesus. The boys and girls were running to and fro on the college campus, to the dances, and to the picture shows for amusement.

Many students who had been accustomed to attending church and Sunday-school at home felt that they had entered a carefree world, and since no one pointed out the way, they failed to find their places in the churches. I soon decided that I was a misfit on a college campus and I was glad when I could return to my friends.

When I returned to the same college the second year, I found there a wide-awake, student secretary at the head of the line of Baptist students. Such a bond of fellowship I have not witnessed before or since that time. We looked forward throughout the day, to the encouragement and inspiration we gathered during the short period of prayer and meditation, which we enjoyed each evening. We worked together in all of the departments of the church, and the value of the training we received was beyond measure, to say nothing of the "growth in grace and in the knowledge of the truth." When I returned home I was able, for the first time, to take my place in the leadership of our Sunday-school and to organize a splendid B.

P. U. Today, I am enjoying my work with a young people's class in Sunday-school, and I thank the Lord for that Baptist Student Union which enabled me, through its encouragement and training, to take my place in the work



for my Master in my home community where leadership is painfully lacking.

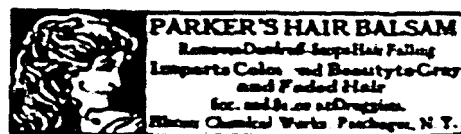
I believe that the B. S. U. work should be ranked among the most important organizations of our Southern Baptists, and it should have the financial and prayerful support of our people. As one who has first-hand knowledge of the secluded rural community, I can witness to the distressing absence of leaders in such communities. If we as Baptists could promote a plan by which ten or twelve people in each of our Kentucky colleges could be prepared for active church work in each of their communities, think what that would mean to the mountains of Kentucky.

VIRGINIA DENHAM,

Moore's Creek, Ky.

Carl H. Denker, member of the Victory Memorial Church, Louisville, author of "Confessions of a Converted Gambler," and Rufus Neel, of Texas, and formerly pastor at Morgantown, Ky., are preaching now for two weeks in an open-air meeting at Fifth and Winkler Streets, Louisville.

Dr. J. R. Hickerson, pastor of the First Baptist Church, Commerce, Texas, will supply for the First Church, San Francisco, Calif., and the First Church, Bakersfield, Calif., during the vacation season this month. While in California he will also be one of the speakers for the North California Baptist Encampment, Mt. Hermon.



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PASTORAL CHANGES**T. J. Barksdale, Louisville, Ky.****Called**

J. E. Raines, Bethany, Kansas City, Mo. Accepted.

A. O. Linger, Elkins, W. Va. Accepted.

J. A. Wilson, Second, Okmulgee, Okla. Accepted.

A. F. Avant, First, Somerville, Tex. Accepted.

Walter Smith, Chandler, Okla. Accepted.

C. Vernon Cochran, First, Phillipi, W. Va. Accepted.

E. E. Harwood, First, Shinston, W. Va. Accepted.

S. E. Bradley, Turner's Station, Ky. Accepted.

F. F. Gauntt, Norphlet, Ark. Accepted.

T. G. Jensen, First, Mt. Pleasant, Iowa. Accepted.

Paul Smith, Twelfth Street, Paducah, Ky.

Garis Thomas Long, First, Ashland, Ky.

Clinton B. Coots, Augusta, Ky. Accepted.

W. J. Dorman, Carrollton Avenue, New Orleans, La. Accepted.

E. L. Vance, Logansport, La. Accepted.

O. K. Webb, Calvary, Morganton, N. C. Accepted.

Wallace Stark, Goodwell, Okla. Accepted.

M. L. Banister, First, Oxford, N. C. Accepted.

Milton C. Gardner, First, Cross City, Fla. Accepted.

Gray Evans, Mineral Springs, Ark. Accepted.

A. H. Mahaffey, Midway, Ala. Accepted.

Resigned

Wilfred C. Tyler, First, Annapolis, Md.

A. O. Linger, Beechland, near Louisville, Ky.

H. P. Garrett, Whittenberg, Tex.

J. A. Wilson, Olivet, Tulsa, Okla.

A. T. Cinnamon, First, Kosciusko, Miss.

A. F. Avant, First, Lampasas, Tex.

W. J. Darnall, Hargill, Tex.

Tom Wiles, Exchange Avenue, Oklahoma City, Okla.

G. C. Devers, Forsans, Tex.

C. Vernon Cochran, Madison, W. Va.

T. G. Jensen, Merton Avenue, Memphis, Tenn.

E. L. Edens, Unity, Ashland, Ky.

Nelson Webb, Third Street, Vanceburg, Ky.

W. J. Dorman, Kentwood, La.

O. K. Webb, Memphis, Tex.

J. Henry Littleton, First, Hamlin, Tex.

J. E. Dillard, Southside, Birmingham, Ala.

M. L. Banister, First, Chester, S. C.

F. F. Gauntt, Mansfield, Ark.

W. C. Howard, Forest, Miss.

Ordained

William A. Coleson, Iola, Tex.

J. A. Haley, Brook Avenue, Waco, Tex.

Everett F. Cooley, Hopewell, near DeRidder, La.

Wallace Stark, Exchange Avenue, Oklahoma City, Okla.

W. B. Teel, First, Electra, Tex.

Died

L. W. Dockery, Dothan, Ala.

J. W. Tinnin, Shreveport, La.

FROM FT. SMITH

We as pastor and people of the Immanuel Baptist Church of Fort Smith, Arkansas are extremely thankful for the unusual manifestation of the hand of God and the presence of the holy spirit over the period of almost nine years, the length of our present pastorate. During this period of time there has been some 2,200 additions to the church, something near 1,100 baptisms. The church membership is now nearing 2,000 mark. Unusual congregations are attending every church service throughout the year.

The church and its activities were never in better condition than now, and every one in the church is rejoicing over the upward trend. Since January 1, 1936, with our fall revival yet to come we have already had approximately 150 additions to the church. During the month of July we had twenty-four additions. Hardly a Sunday goes by without additions to the church.

I enjoy reading the splendid reports of Kentucky brethren and pray God's richest blessings to abide upon the whole state.

VICTOR H. COFFMAN, Pastor,
Ft. Smith, Ark.

**NEW LIBERTY OBSERVES ITS
135th ANNIVERSARY**

We just came from New Liberty, Ky., where we were engaged in a unique series of meetings for two weeks. The church, of which Rev. Frank Estep is pastor, had invited her former pastors for a Home-coming to celebrate her one hundred thirty-fifth anniversary. Among those who came and preached at various times during the series were: Dr. E. F. Wright, West Point, Miss.; Rev. C. G. Billups, Point Pleasant, W. Va.; Rev. A. K. Johnson, Williamstown, Ky.; Dr. Lawrence Zarilli, New Orleans, La.; Dr. Prince E. Burroughs, Nashville, Tenn., and Dr. T. C. Crume, Florence, Ky. These were great days and the Lord blessed with marvelous power.

We go this week for a rest on the Lakes in Michigan, after which we expect to be refreshed for our Fall engagements, the first of which will be with Pastor Laurence, at Albany, Ky., September 7, and Evangelist W. K. Wood, of Ashland, Ky.

Mrs. Hughes and I have had a busy Spring and Summer in gracious revivals. We have recently directed the music in meetings at the First Baptist

Church, Dayton, Ky., with Dr. W. R. Cole, pastor, and Evangelist O. J. Steger; South Side Baptist Church, Covington, Ky., with pastor O. J. Steger and Rev. D. B. Estep doing the preaching, Central Baptist Church, Ashland, Ky., with pastor V. B. Castleberry and Evangelist O. J. Steger; First Baptist Church, Augusta, Ark., with pastor L. A. Sparkman; First Baptist Church, Paintsville, Ky., with Rev. V. B. Castleberry doing the preaching. At Paintsville during the morning hours, we also conducted a Daily Vacation Bible School, working with Brother Castleberry and Miss Annie Allen, who is doing a great work as Missionary, under the State Board, in that section of Kentucky.

DAVID M. HUGHES,
Newport, Ky.

**RUSSELL CREEK ASSOCIATION
MEETS AT MACEDONIA**

The 131st session of the Russell Creek Association of Baptists met on August 19-20 at Macedonia Baptist Church, with a large crowd of messengers and visitors from over the entire association. Of the forty-four churches in the association all but five reported by letter or messengers.

The Rev. T. S. Curry was elected Moderator; Rev. Abraham Berry, Assistant Moderator; Varnard Wallace, Clerk. The Rev. Dr. F. Patrick Dennison, pastor of the Greensburg Baptist Church, delivered the Introductory Sermon, and Rev. W. Ed. Richardson, pastor of Columbia Church, delivered the Doctrinal Sermon. Both messages were inspiring.

The business of the association was carried out in a fine way, and every one seemed to enjoy the session from start to finish.

Those in attendance from the state office where Rev. J. M. Bell who was representing the Western Recorder, and Rev. J. S. Ransdall who is general field man representing State Missions, who by means of a Kentucky map, brought an inspiring message on the advance of the mission cause over the State.

The next annual session will be held with Columbia Church on Wednesday and Thursday after the third Sunday in September, 1937.

R. A. SLINKER,
District Missionary.

Dr. Edward H. Pruden, formerly pastor of the First Church of Petersburg, Va., and of churches near Winchester, Ky., with Mrs. Pruden, will arrive on the Bremen on September 4.

COTTON YARNS: For knitting 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.

EDDY CREEK REVIVAL

We have just closed a wonderful revival meeting at Eddy Creek Church in Caldwell Association. Rev. J. G. Cothran, pastor of the First Church at Princeton, did the preaching.

Brother Cothran preaches the simple Gospel, "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

There were twenty-six baptized into the fellowship of the church, with two more to be baptized later.

The writer recently held a revival with Pastor L. B. Hooks at Lamasco in which the Lord graciously blessed us. There were eight additions to the church.

L. J. KNOTH,

Eddyville, Ky.

NEW SANTA ROSA PASTOR GETTING STARTED

On July 4 we celebrated in Kentucky by my leaving the State for a warmer climate. I concluded my work at Old Cedar in Owen County, after nearly eight years. I hated to leave but it seemed that it was best. I have suffered with a sinus trouble for many years and it seemed that nothing would give relief except a change of climate.

We are delighted here with the work at the First Church. Prospects are good for a fine work. Such a wonderful people but it would take such people to make me happy after my labors at Old Cedar.

I noticed that my subscription to the Recorder is long past due. I did not intend to allow this to go so long. I repent by sending a check for the past year and the coming one both. I think I shall not want to be without the Recorder in this far country. Enclosed find check for four dollars.

EDWARD N. LAWSON,

Santa Rosa, Texas.

BETHLEHEM REVIVAL

We closed our revival at Bethlehem on August 11 with nineteen accessions, seventeen joining by baptism. Pastor-evangelist H. J. Francis, of Cincinnati, Ohio, a former pastor of Bethlehem Church, and probably the most popular pastor since the days of Rev. R. L. Purdom, of sacred memory, came to us on July 27 and preached for fifteen days and-nights.

His sermons were timely and were well received by the large congregations that attended the meetings. Brother Francis was employed by our State Board of Missions some years ago to do evangelistic work in Central Association. Many from places where he had held revivals came to the services.

The church and community were greatly revived as a result of the meetings. It was a joy to have his good wife and two of his fine children visit with us during the meeting. His son of

twelve years old led the Junior Choir to the delight of all. The pastor has now been on this field six years and a half. During this time 269 have joined the church, 255 by baptism. The work has gone forward nicely along all lines.

We face the future with hearts full of hope for greater things to be accomplished.

Z. J. AMERSON, Pastor,
Texas, Ky.

FULTON PASTOR IN MEETINGS

I want to report some things which our God hath wrought in some meetings where your humble servant has been privileged to serve this summer.

The second week in July I was with Pastor E. C. Nall in a meeting at Mt. Carmel Church. The old church was revived and blessed by seventeen additions, over half being for baptism.

The fourth week in July I was with Pastor Kletus Moore and the church at Crutchfield. We had overflow crowds and real interest. There were eighteen conversions twelve of them coming into the church for baptism. An interesting observation is that we had more conversions in the day services than in the night meetings.

The first week in August I preached for the church at Maury City, Tenn., Dr. L. B. Matthews of Union University, Pastor. In spite of the red hot County and State election on Thursday we had sixteen additions, fourteen of them coming on profession and for baptism.

I know that we all rejoice together as people are saved and led into Christian service.

WOODROW FULLER,

Fulton, Ky.

MEETINGS AT CLEAR CREEK

We are praising God for one of the greatest revivals in the history of the Clear Creek Church. Our prayers were gloriously answered as many were saved and added to the church.

The pastor was assisted in the meetings by Brother T. J. Tichenor, pastor of the Berry Baptist Church. Brother Tichenor is a fearless man of God and preached with power. Such crowds came to hear the Gospel preached that we could not accommodate them with seats. There were forty-five additions to the church, twenty-six of these were by baptism.

Sunday morning we had an attendance of 200 in our Sunday School. This is the largest known attendance in the history of the church. The Lord is blessing our work in all departments of the church. We have two splendid Training Unions. Our Senior Training Union has grown from about half a dozen to over twenty-five. We are also having wonderful prayer services.

Although our services closed Sunday night, August 16, we feel that our revival has just begun.

CHESTER BADGETT, Pastor,
Clear Creek Baptist Church,
Versailles, Ky.

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Field Secretary R. S. Jones, of the Foreign Mission Board, desires that we say that Missionary Robert Jacobs, of China, is now on his furlough at Franklin, Ky. He did good service in one of the Ridgecrest programs this summer, and is available for calls to deliver messages about the Foreign Mission work in the churches. Dr. Jones speaks well of his messages delivered by Brother Jacobs. He should be addressed at Franklin, Ky.

The Foreign Mission Board is sending out multiform stuff to the papers this month, one of which is an interesting article by Dr. L. R. Scarborough, which tells of a trip he and Dr. Charles E. Maddy made back in from the coast of Brazil in which they visited Bello Horizonte, where the Baptist Convention was meeting, and Sao Paulo, the world's biggest coffee port. From this port go out 2,500,000,000 pounds of coffee annually to make the breakfast table interesting to the people of the nation. Also they went down into the deepest gold mines in the world, two miles deep. Dr. Scarborough's story of spiritual interest and the hunger of the people for the Gospel parallels that of missionaries from South of the equator are bearing regularly.

Brother C. M. Mellichamp, agent for the Western Recorder, spent two days recently at the Simpson County Association, which met at Cedar Grove Church, of which Rev. W. W. Payne, of Franklin, Ky., is pastor. Brother S. Y. Allen presided, and every hour was profitably used. Cedar Grove members and community provided bountifully for the inner-man at noon, and extended generous hospitality to all who remained for the night. The church building had been beautified inside and out, and this church was complimented for their recent improvements. Near the close of the second day Civic Righteousness was discussed. The increase of lawlessness was deplored, and without a dissenting voice the Association recommended a Local Option vote in Simpson County. Because of the evident change of sentiment within the County it is confidently hoped to rid the county of legalized liquor.

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MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

**Attention—North Central Region
Associations In North Central Region**

Boone's Creek, Campbell County, Crittenden, Elkhorn, Franklin, Friendship, North Bend, Owen County, Ten Mile, Union, and White's Run.

North Central Regional Convention

Date—Friday and Saturday, September 4 and 5.

Place—First Baptist Church, Frankfort.

Reservations—Please send at once to Miss Ray Robinson, 320 Logan Street, Frankfort, Kentucky the names of those from your Church who desire reservations for bed and breakfast Friday night, September 4. State whether Mr., Mrs., or Miss, whether Junior, Intermediate, Senior, or Adult, when they will arrive, and whether by train, bus, or car. Indicate also whether or not they will attend the banquet at 5:15 P. M. Friday.

Attendance At Regional Conventions

Last year we had a total attendance of 1,186 at the five Regional Conventions, or an average of 237 at each one. Since this year we have eight Regions, fewer Associations in each, and for the most part a shorter distance to the Conventions we ought to have a total attendance at the eight Regional Conventions of not less than 1,500 or an average of nearly 200 at each. We ought to have more than that.

Will you set a goal for your Association and send it to your Regional President and State Secretary? We want to know what to expect of you and your Association.

The Other Seven Regions and Associations

Southwestern Region—Blood River, Graves County, West Kentucky, and West Union. Convention meets at Mayfield, First, September 11 and 12.

Central Region—Baptist, Breckenridge, East Lynn, Goshen, Henry County, Long Run, Nelson, Salem, Severn's Valley, Shelby County, and Sulphur Fork. Convention meets at Leitchfield, September 18 and 19.

South Central Region—Central, Lincoln, McCreary County, Pulaski County, Rockcastle, Russell County, Russell Creek, South Concord, South District, South Kentucky, Tate's Creek and Wayne County. Convention meets at Richmond, First, September 25 and 26.

Southern Region—Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan County, Lynn, Simpson, and Warren. Conven-

REPORT OF BAPTIST TRAINING UNION DEPARTMENT—1936 (Concluded)
(For District Associational Year—July 1, 1935-June 30, 1936)
(To be used by committee in preparing his own report)

	STATISTICAL INFORMATION					REGIONS				
	State	Central	North Central	North East	South Central	South East	South	West	West	
Churches	2,001	242	243	103	264	378	269	138	364	
Membership	345,804	66,474	53,611	10,409	42,448	45,793	43,203	25,569	58,297	
Training Unions	306	104	60	8	21	40	14	14	45	
A-1 Training Unions	2	1							1	
Churches with one										
BYPU or BAU	618	145	136	20	70	84	53	28	82	
Adult Unions	188	81	33	5	6	22	10	9	22	
Senior Unions	598	153	124	15	62	84	52	29	79	
Intermediate Unions	388	131	74	9	35	49	21	17	52	
Junior, Unions	424	128	83	12	33	62	32	18	56	
Total Unions	1,598	493	314	41	136	217	115	73	209	
Enrolment (approx.)	31,960	9,860	6,280	820	2,720	4,340	2,300	1,460	4,180	
Awards Issued	8,311	3,427	1,142	122	611	1,014	199	379	1,203	
Associations	78	10	12	4	12	14	11	4	11	
Associations Organized	36	8	7	1	6	4	3	2	5	
A-1 Associational Unions	1	1								

SUGGESTED PROGRAM FOR EIGHT REGIONAL CONVENTIONS

Theme: "True Discipleship." Song: "I'll Go Where You Want Me To Go."
Scripture Luke 9:23—"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Friday Morning

- 9:00 Song Service
- 9:15 Devotional—"Coming After Jesus."
- 9:30 Welcome. Response Announcements.
- 9:45 The entire Church in Training: (5 minute talks)
Story Hour. Juniors. Intermediates. Seniors. Adults. Training Union.
- 10:15 Conferences—
Junior (Boys and Girls 9-12, Leaders and Sponsors)
Intermediates (Boys and Girls 13-16 years, Leaders and Sponsors)
Seniors (17 to about 30 years)
Adults (about 31 years and up)
General Officers, Pastors and Associational officers
- 11:20 Re-assemble in Auditorium—Song
- 11:25 Special Music
- 11:30 Keynote Message "True Discipleship"
- 12:00 Adjourn for Lunch.

Friday Afternoon

- 1:45 Song Service
- 2:00 Devotional—"Self Denial"
- 2:15 Appointment of Committees. Announcements
- 2:30 State Convention, April 15-18—Paducah
- 2:40 Clear Creek—August 2-12, 1937
- 2:50 Ridgecrest—July, 1937
- 3:00 Conferences (as this morning)
- 4:00 Adjourn
- 5:15 Banquet.

Friday Night

- 7:00 Song Service
- 7:15 Devotional—"Daily Cross Bearing"
- 7:30 Announcements
- 7:40 Five Year Promotional Program (Questions and answers)
- 8:20 Song
- 8:25 Special Music
- 8:30 Message—"O'er Mountain or Plain or Sea"

Saturday Morning

- 7:00 Sunrise Consecration Service "Our All For Christ"
- 9:00 Song Service
- 9:15 Devotional—"Following Him Steadfastly"
- 9:30 Song
- 9:35 Better Speakers' Contest (Associational representatives)
- 10:30 Song
- 10:35 Business Session. Reports of Committees. Election of Officers
- 11:20 Song
- 11:25 Special Music
- 11:30 Message—"The Fruitfulness of True Discipleship"

tion meets at Glasgow, August 2 and 3.
Northeastern Region—Bracken, Enterprise, Greenup, Greenville. Convention meets at Ashland, First, October 9 and 10.

Southeastern—Bell County, Booneville, East Union, Goose Creek, Irvine, Jackson County, Laurel River, Lynn Camp, Mountain, Mt. Zion, North Concord, South Union, Three Forks, and

Upper Cumberland. Convention meets at London, October 16 and 17.

Western Region—Blackford, Caldwell County, Christian County, Daviess-McLean, Little Bthel, Little River, Muhlenburg, Ohio County, Ohio River, Ohio Valley, and Old Bethel. Convention meets at Central City, October 30 and 31.

Extension Work

The Training Union of Walnut Street Church, Hopkinsville, helped in organizing a Union in the Bainbridge Church.

RECORD OF ATTENDANCE

August 16, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Louisville, Grace	145	11	150
Owensboro, Third	93	10	164
Harrodsburg	82	14	125
Newport, First	80	3
Jellico, Tenn., iFirst	75	3	102
Louisville, Bapt. Temple	73	12	138
Danville, Lexington Ave.	72	6
Louisville, 23rd & Bdwy.	69	14	101
Shively	59	7	103
Lexington, Grace	53	3	103
Princeton, First	49	10	157

REVIVAL AT SHIPPING SPRING

In our church we've recently had a ten-day protracted meeting and revival. The protracted meeting is over, but we

trust that the revival fires continue to burn as they did in that ten-day period.

Six came to us by letter, and of the eleven who were baptized, seven were converted during this meeting. The power of God was keenly felt and our church is greatly revived.

As a result of many years of prayer some differences were rolled away, which made our hearts rejoice. In the fulness of time God sent Brother Reed Rushing to our church as its pastor, to be used much as his human instrumentality and who sowed much good seed; this year Brother C. R. Barrow, of Guthrie, Ky., who assisted in the revival and did powerful preaching was sent by Him to sow more good seed.

MRS. J. WELLS VICK.

Olmstead, Ky.

EVANGELIST SPREADS PRINTED PAGE WITNESS TO GOSPEL

Dear Dr. Masters: I deeply appreciate the way the Western Recorder stands for and teaches the historic faith of Baptists and the uncompromising testimony you give to the whole counsel of God. Each issue is filled with articles and editorials that are pertinent to the life of our people in these troublous days.

I seek to further the ministry of the Western Recorder by recommending it to others, feeling that, if I get a person to subscribe, I am doing him a favor

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Herbert C. Cralle

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and making a contribution to his spiritual life.

I recently closed a fine meeting at Charleston, S. C. We were under a large tent for the evening services with morning services being held in Citadel Square Baptist Church, of which Dr. W. R. Pettigrew is the new pastor. For three services I supplied the pulpit of the historic First Baptist Church, while the pastor, Rev. Vance Havner, was away in Bible Conference work. This fall I am to be with Dr. C. M. Crosswy, pastor of the First Church at Sylacauga, Ala., for two weeks' meeting and then go to Talladega, Ala., for a two weeks' campaign with Dr. J. M. Thomas at the First Church.

JOHN C. COWELL, Jr., Evangelist,
Fayetteville, N. C.

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GOOD PROGRESS AT BLOOMFIELD

The Bloomfield Baptist Church has just closed one of the most successful revivals in many years if numbers count. The meeting continued for two weeks having services only at night. We had a D. V. B. S. in the morning during the revival.

We had thirty-one to come into the church, twenty-six for baptism and five by letter. The pastor, Rev. C. M. Day, did the preaching. Brother Judson Jackson, a student in the seminary assisted in the Bible School. The Bible School and the revival seemed to work together very successfully. The children voted for their mission offering to go to the Louisville Baptist Orphans' Home.

Brother Day has been at the Bloomfield Church just about fourteen months, and under his capable leadership the church has made much progress. Our church property has all been improved since he came and a good sum has been paid on the indebtedness of the property. Missions have increased more than one hundred percent. The Sunday-school has been built up from sixty-five to one hundred and eighty-three. The spirit of the church has deepened and souls are being saved at our regular church services.

The Lord is blessing us and we desire the prayers of all the Christian friends and readers of the Recorder.

REPORTER,

Bloomfield, Ky.

GENEROUS COMMENDATION OF A FRIEND

Dear Doctor Masters: Some months ago others were handing you some bouquets for your great work as editor, and here is my bouquet. I hope it is in season.

I think that of your long and useful life the last few years mark your greatest work. That is, since you have been emphasizing doctrinal and spiritual values, especially the latter. Your works are all that the most exacting could wish.

You not only hit the nail on the head, but you are always hitting the right nail. I am very much pleased with your work, though my mother dubbed me as the born critic of her family. Your recent treatment of Kagawa and the Social Bureau foolishness have saved the situation for the present. Your silence on the passing of S. Parks Cadman shows wisdom, and by the way, as a theologian, I cannot see where you are one whit behind Boyce and Kerfoot, the latter being my old teacher.

You have intimated to me that you desire me to write more for the Western Recorder. Inquiries have been made concerning my absence from its columns. I shall try to write more, with this understanding, that my articles will be brief and perhaps far between, and

that I must obey my nevres, which have become my master.

I was licensed to preach fifty-one years ago, preaching my first sermon in October, 1885. I have read the Western Recorder a half-century, and was a regular correspondent to its columns for perhaps fifteen years. Thanking you for all favors, I remain,

W. J. PUCKETT,

Cave City, Ky.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
August		
25-26	Muhlenburg,	Bethlehem.
26-27	Tates Creek,	Tates Creek, Richwood.
26-27	Friendship,	Ephesus, Clark Co.
26-27	Union,	Union, Poindexter.
27-28	Baptist,	Lawrenceburg.
27-28	Breckenridge,	Macedonia.
27-28	Enterprise,	Pikeville.
September		
1-2	Elkhorn,	First, Lexington.
1-2	Elkhorn,	Midway.
1-2	Ten Mile,	Vine Run.
2-3	Central,	Bradfordsville.
2-3	Edmundson,	New Grove.
2-3	Sulphur Work,	Sligo.
2-3	Greenup,	Fairview, Ashland.
3-4	East Union,	First, Jellico, Tenn.
3-4	Shelby County,	Little Mount.
4-5	Bell County,	Hensley Chapel, Middlesboro.
8-9	Bethel,	Guthrie.
8-9	Mt. Zion,	Bethlehem.
9-10	Russell County,	Friendship.
9-10	Allen County,	New Salem.
9-11	Lincoln County,	Beech Grove.
10-11	Wayne Co.,	Elk Spring Valley.
11-12	Booneville,	Liberty, Fall Rock, Clay County.

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11-12	Greenville,	Morris Creek, near Stanton.
15-16	Pulaski,	Sinking Valley, Public.
15-16	Severns Valley	Meeting Creek.
16-17	Boones Creek,	Kiddville.
16-17	North Bend,	Madison Ave., Covington.
17-19	Mountain,	Saul.
18-19	Lynn Camp,	Merrimac.
18-19	Three Forks,	Lothair.
18-19	Jackson Co.,	Sand Gap.
22-23	Ohio Valley,	Spottsville.
22-23	Christian Co.,	Hopkinsville, 2nd.
23-24	Caldwell Co.,	Macedonia, Lyon County.
23-24	Warren County,	Claypool.
24-25	Upper Cumberland,	Evarts.
24-25	Nelson County,	Chaplin.
25-26	South Union,	Alsile, Jellico Crk.
25-26	Freedom,	Burksville.
25-26	Goose Creek,	Goose Rock, Clay County.
25-26	Irvine,	Stone Coal, Arvel.
30-Oct. 1	Lynn,	Pikeview, Hart Co.
October		
1-2	Long Run,	Ninth & O, Louisville.
2-3	Laurel River,	New Hope, Rockcastle County.
6-7	West Kentucky,	First, Fulton.
7-8	Little Bethel,	New Hope.
7-8	Little River,	Hurricane.
7-8	Whites Run,	Warsaw.
14-15	West Union,	Bandana.
21-22	Blood River,	New Bethel.
28-29	Graves County,	Wingo.

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