

# WESTERN RECORDER

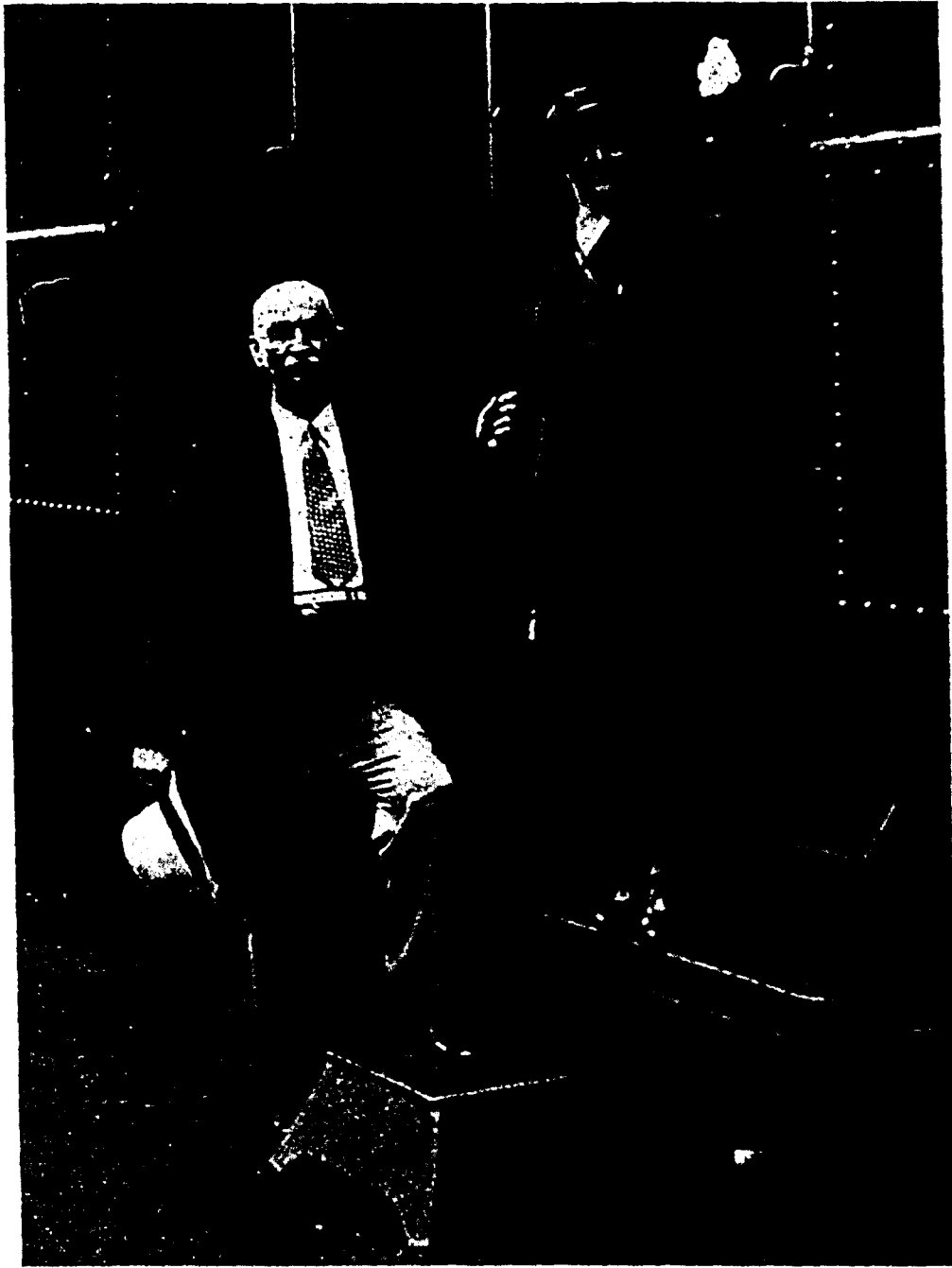
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LOUISVILLE, KENTUCKY, SEPTEMBER 3, 1936

No. 36



**PRESIDENT JOHN R. SAMPEY**  
of the Southern Baptist Convention, and Mrs. Sampey, board  
the train at Louisville, on August 30, for their tour  
of mission fields in the Far East.

## - Devotional and Religious Thought -

### QUIET PLACES

I have a need in me for quiet places,  
For sandy headlands and the tranquil  
sea,

The far dim arc where the horizon  
traces

The blend of finite with infinity.

I have a need in me for inland rivers,  
And high green pastures spread along  
the hills,

The mountain wind and the clean sun  
that shivers

Like golden rain across the little rills.

I have a need in me for grazing cattle,  
One skimming bird, one church spire  
in the trees,

One peaceful farm, the shrill, sweet,  
rippling prattle

Of children and the murmuring of bees.

I have a need in me for all things holy,  
The stir of God in ocean and in wood,  
Where evil slips away, and surely,  
slowly,

The closed heart opens to the homing  
good.

—Eleanor Baldwin in The Baptist  
Missionary Review.

### "AS YOU SOW, SO SHALL YOU REAP"

He that soweth to the Spirit, shall  
reap life everlasting.—Gal. 6:8.

No one can live for one thing and hold hopes of being something else. You cannot change the character of the harvest when you are reaping, but you may when you sow. Then it is when you sow the seed that you may screen out the cockle and the cheat and the tares, and keep only the golden grain that hath promise of happy harvests. Thus we sow for beautiful days. Have you ever seen God make a beautiful day? Well, first He banishes the night, then He gives it a dawning rich colour, then He throws abundant sunshine into it, then, cleansing it by the night, He fills it with a fresh atmosphere, then He makes the cool winds to blow. He hangs a blue sky over it, tells the birds to sing, and floods it with Himself, and the day is perfect.—Dr. Cuyler.

### SEEING CHRIST'S FACE

Robert Louis Stevenson describes a ship caught in a storm off a rocky coast, threatening death to all on board. When terror among the people was at its worst, one man, more daring than the rest, making the perilous passage to the pilot house, saw the pilot lashed to his post, with his hands on the wheel, and turning the ship little by little into the sea. When he beheld the ghastly white, terror-stricken face of the man, he smiled, and the man rushed to the deck

below shouting, "I have seen the face of the pilot, and he smiled. All is well." A sight of that smiling face averted a panic, and converted despair into hope. So a sight of the face of Christ averts a panic in life, and fills the soul with peace and hope. Therefore, to see God's face in Christ is to be at peace. "As chaos became order, and beauty under the wings of the Spirit of God, and as the troubled waves of Galilee sank into calm beneath the Saviour's feet," so there can be no disquietude in His presence, beholding His face, sharing His favor.—Exchange.

### BETTER THAN TEARLESS

Hearts that ache, and hearts that break, are our common lot in this life. There is abundant joy, also; much sunshine—and much cloud. We sometimes wish it might be all sunshine and no clouds; hearts knowing only happiness and never tasting of grief. But we may be sure that if such a wish were fulfilled throughout this present life it would mean missing some of the richest blessings. We could not know the meaning of "the Father of mercies, and the God of all comfort" (2 Cor. 1:3). We could not look forward to that wonderful time to come, when "God shall wipe away all tears from their eyes" (Rev. 7:17). Hudson Taylor knew the meaning of great joy at times, and broken-hearted sorrow at times, and he said: "Well, it is but a little while and He will appear to answer all enigmas and to wipe away all tears. I could not wish, then, to be of those who had none to wipe away."—S. S. Times.

### THE POLICE KNOW

There are those who, constantly in touch with crime, know what the only cure for crime is. A Christian woman who has been greatly used of God in winning young people to Christ—especially "modern" young people who have been going headlong down the road to hell—writes in a personal letter of a recent experience on her way to a high school meeting: "It was 'fun' to be driven to the high school assembly by the Chief of Police, and to have him blast his whistle at the group as I came up, and call out to them a greeting that indicated he had brought something better than a policeman. Then he turned to me and said: "This town needs you. I am praying that some of the storm centers be broken up, some of the rough ones be saved. A good, old-fashioned salvation would do this town a world of good." It is good to know of a policeman who prays,—and it is not to be doubted that there are many such. Are we standing back of them in prayer,

that there may be less crime and more conversions among "the rough ones" with whom our policemen must deal?—S. S. Times.

### THE INNER SIGHT

"Out of the mist, into the light,  
O blessed gift of inner sight."  
From the Everlasting Mercy  
by Masfield

Blest Spirit! work this miracle in me;  
That I, with soul once blind, the Truth  
may see.

That Sin may in its hideousness be  
known;

And I perceive how near the Judgment  
Throne.

Make me to see the invites of Thy Word,  
As though I heard the accents of my  
Lord.

Unveil the Cross; the Atoning Sacrifice:  
The cleansing of the precious Blood  
unpriced.

And as I feel this burden and repair  
To the Pierced Feet, and lay the burden  
there,

Show me the open'd Arms, which will  
receive

And save and bless the sinful who  
believe;

That blinded lately, now with opened  
eyes;

I see salvation mine with glad surprise.  
WILLIAM OLNEY.

London, Eng.

I have thrown myself blindfold into  
the Almighty's hands.—Whitefield.

All for Jesus! All for Jesus!

All my being's ransomed powers,  
All my thoughts and words and doings,  
All my days and all my hours.

—Selected.

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# WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, SEPTEMBER 3, 1936

No. 36

## "Repent and Do Thy First Works"

J. E. SKINNER, Jackson, Tenn.

**D**EAR DOCTOR MASTERS: I have just read with interest and deepest appreciation the report of Dr. Sampey's address at Ridgecrest, N. C., and the timely comment in which you emphasize the importance of his earnest appeal to our Baptist people to make their own the "experiences of Pentecost, without emotional excesses."

We all know Dr. Sampey well enough to know that it was not in his mind to say that there were "emotional excesses" at Pentecost, as you also explain, but that his emphasis was upon the all-important experiences of a Spirit-filled life and witness, which came on Pentecost, and which must come to every one of us before he can bear such witness again.

### I

**B**UT is it not a pity that such modifying phrases have to be used in such appeals to God's people? It seems necessary, but isn't it a pity beyond expression that it does? It seems so, first, because there are such well known excesses, against which we are forced to safeguard ourselves and our people, and second, because the use of such modifying phrases, much as they may be needed, tends to take the edge off the appeal we so much need to make.

I am wondering if we have not allowed ourselves to get into a jam between "emotional excesses" on the one hand and a mere "form of godliness" on the other, until even our fear of being misunderstood grieves the Holy Spirit and robs Christ of effective testimony from us. I am wondering if it would not be better to shake off the satanic fetters in both directions, declare "the whole counsel of God" without modifying phrases, and drive straight through with the naked truth as they did on Pentecost.

Who knows where "emotional excesses" begin, so that he may have "the experiences of Pentecost" without drawing nigh to them? Is there not danger of missing the "experiences" from too much fear of the "excesses?" I believe that this is true of thousands of our people to-day, and I am ready to take my share of the blame for it, much as I am ashamed of my sin.

I think it is time for us preachers to lead the way back to Pentecost, and to take it with whatever it brings, leaving that entirely with the Lord. We have erected the danger signals in so nearly every way of approach to the "experiences of Pentecost" that those to whom we minister see little else but the danger signals. They have either decided that an experience thus beset is not necessary or else that it is not available for present-day Christians. To keep from being "different," or "extreme," or "misunderstood," all such preachers are likely either to waive the subject and drift with the crowd or else preach it so hesitantly that nobody is seriously impressed with its importance.

### II

**I**S IT not true that there are some people who cannot have anything without excesses? Such people are not moderate in anything. If they get angry, they will speak their mind. If they get happy, they will shout in meeting or anywhere else. These persons are neither modern nor modernists—they have been here all the time. They were here in the

Though it was not written for publication, the sharing of this communication with our readers can do nothing but good. Dr. Skinner refers to an expression in an utterance of President John R. Sampey, of the Southern Convention, in which Dr. Sampey urges upon our people "the experiences of Pentecost, without emotional excesses." Recognizing, as does Dr. Sampey, that our present spiritual status makes it expedient and desirable to use that qualifying phrase, Dr. Skinner feels that our squeamishness where spiritual enthusiasm is involved is not to our credit. In fact, it is a token of alert awareness of world opinion and implies on the part of not a few among us of considerably more respect for and sympathy with it than ever characterized New Testament Christians or as can be justified by New Testament teachings. If this meditation strikes deep into the heart—well, it will be something that is much needed by most of us, if not all of us.—Editorial Note.

days of the Saviour, and He seemed to like what many call excesses today (Luke 19:36-40).

If our churches quench their "excesses," such people will go out on the street corners and fight the churches, and even organize themselves into separate groups.

I am wondering how much of the responsibility for this waste lies heavily upon our churches, and if "the stones" in our church buildings are not about ready to "cry out." Nor is there room for any of us to "high-hat" them, for we are all kin to them. Most of us have seen our mothers and other dear ones with their "cups running over," when one of their loved ones found the Saviour. Or, am I now about to run to an excess in my meditation, while I am earnestly and honestly trying to take stock of our situation?

Now all this has led me to think of something else, the large part that the PRAISE of God has in our revealed religion, as plainly set forth in the Word of God. It is commanded that even in our "teaching and admonishing one another with psalms and hymns and spiritual songs," it shall be done "with grace in our hearts unto God" (Col. 3:16). One cannot read the Scriptures with an eye open to that word "praise," as directed toward God, without being impressed with the amount of emphasis God has placed upon it in connection with His worship.

And that leads me to inquire of my own soul, How far are you behind with the praise of God, that He required and expected of you? And also to inquire, May it not be true that the almost universal omission of this foremost element in the worship of God is at the very foundation of our spiritual declension?

### III

**I** AM wondering if the Lord would not say about the same thing to the average church today that He said to the church at Ephesus (Rev. 2:2-5): "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and found them liars; and hast borne, and hast patience, and for my Name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because THOU HAST LEFT THY FIRST LOVE." They were good workers, hard laborers, sound in the faith, had routed heretics and what have you; but they had left the Lord, their "FIRST LOVE." "Remember therefore from

whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick (the church) out of his place, except thou repent."

Here is the Lord's own way to Pentecost. It is back to the Lord Himself. I think He is pleased with our love for His Word and our soundness in the faith and with our work and labor for His cause, as with the church at Ephesus, and would even like to see us mend our pace in all these. **But He is greatly displeased that we have left our First Love,**

and would have us return to Him with that same degree of surrender to Him as at the beginning, when He was "the fairest among ten thousand, and the one altogether lovely."

Dr. Masters do you think I have written this for publication? Well I haven't. I have simply poured out my heart to you, because I had to to somebody—"while the fire burned"—and because you seem to be the only writer who is taking these things to heart. I only ask you to file it, so that if the fire keeps on burning, I may have it to help me write an article for some paper later on. You don't have to reply.

## Why We Should Press the Circulation of the Baptist Paper

EDWARD HAUN, Fork Mountain, Tennessee.

**W**HEN we solicit subscriptions to the Western Recorder, those who are not familiar with this particular publication (and there are legions of Kentucky Baptists who are not) often ask us why they should subscribe to another paper. We should be prepared to give a well-founded reply. Courtesy and honesty of purpose demand this, and the Bible makes it plain that we should be able to "give a reason."

When approached, most prospective subscribers advance certain arguments why they "cannot subscribe at this time." Among them are: "It costs too much;" "I can't afford to subscribe for it right now;" "They never know when to quit sending it, and mail out so many duns," and "I am already over-loaded with other papers." Perhaps every person who reads these lines has listened to these same evasions. Other words of evasion are offered, but the above are among the most frequent. Each excuse should be met promptly and analyzed carefully.

### I

**T**HE cost of the Baptist weekly is insignificant when compared with the price of the many luxuries coming into the average Baptist home. Two dollars per year means a little less than four cents per week. This is less than the price of one package of chewing gum, one "brown cow," or one "pop-cicle"—which almost every child now buys daily. And when we enumerate the large sum of money that is spent for such luxuries as cigarettes, cosmetics, movies, and various other things, it becomes obvious that the price of the Recorder is a very reasonable one.

And it is not a question as to whether they can afford to subscribe for it right now, but whether they can afford not to subscribe for such a worthy paper. This consideration, when tactfully pressed home, has led many of us to reconsider the thought of dropping the Recorder from our reading list. There are two classes of literature—classic and ephemeral. Classic literature is of such high rank that it is often reprinted and read long after its author's death. Such is the Western Recorder, which is classic in the religious field. Many times we find excerpts quoted from Western Recorder editors who have now gone on to be with God. Ephemeral literature exists only for a day and is forgotten with the going down of the sun. Such is a large and increasing flood of publications now coming into our homes.

And as for the management not knowing when to stop sending the paper after the date of expiration, it may be said that postal requirements are that subscribers shall notify the publication when to erase subscription names from its list. Courtesy demands this of each subscriber any way. Many subscribers take this paper throughout life. Into a goodly and high class of Baptist homes, it has gone for two and three generations. These would feel it to be a breach of fellowship and confidence to have the paper they accept as part of the most trusted influences that help build and protect their homes, cut off without a word when the subscription expires.

Many do feel that they are already over-loaded with reading material. Numbers of them subscribe for a favorite

daily paper, a farm journal or two, a labor paper, a veterans' paper or a nature magazine. Others subscribe for the Comfort, the Literary Digest, True Stories or the Pathfinder, while on the other hand some prefer Hygia, Kentucky School Journal or other professional journal.

Yes, Baptist church people in astonishing numbers really subscribe for almost everything else before they do for their denominational paper. A canvass of the reading material of our constituency will be found interesting—often also alarming. One is surprised by the amount of reading done by the people and at the revelation of their real life-interests which much of it reveals.

It may be difficult to meet this argument "too many papers already." However, there are weighty reasons why the Western Recorder should have a place in such homes. All they now have holds up a mirror to the material interests and concerns of life. Not one of the publications centers upon spiritual life and the interests of God's people in the Kingdom of God!

### II

**T**HE abundant life does not consist of the things that appeal to the flesh. That many Baptists live as if it does, shows how little they know of the Lord and His teaching. Our constant contacts with secular papers and publications lead us to grow lop-sided toward the things of the world and ignorant of the things of the Lord. For life to be well-rounded, beautiful and worth living, the soul must be nourished as well as the body and the carnal mind. Christians who obey the Lord put spiritual things first.

Certainly this cannot be done so long as our reading material is out of balance. We need plenty of good spiritual food. And the Western Recorder not only helps to balance our reading program, but it also presents us with a "well-balanced ration of spiritual nourishment."

Many read Sunday-school, B. Y. P. U., W. M. S., and other religious publications. This is well, but, it does not meet their most vital spiritual needs. Regardless of sex or age we all need to be nurtured in the spiritual life in terms of the fellowship of God's people and the need of unity of the spirit as built up in the church which Christ built.

What Baptists believe? What are their needs to spiritual growth and fruitfulness? What is their work and the program through which they co-operate? How shall we protect our homes from the invasion of worldliness and false teachings? These and a hundred other things are found in a Christian paper. Particular program publications render their service in a more restricted area. Our State paper is not merely another publication of religious literature; it is the "backbone" of the whole program of Baptist endeavor in Kentucky.

No other publication coming into the homes of Kentucky Baptists equals the Western Recorder for spiritual instruction and appeal. Every issue carries one or more deep spiritual well where thirsty souls may quench their thirst. Some of the most spiritual sermons adorn the columns of our paper. Some by their own witness found the way to Christ by articles found in the Recorder.

Most all the editorials are spiritual fires and the page of "Devotional and Religious Thought" is the best to be found anywhere. The choicest devotional thoughts of the world are printed on the very first page. They are as refreshing as a well in a desert. And "The Fireside"—what contended Christian home doesn't relish this page? This section of the Recorder is a great spiritual uplift to any group when read aloud.

### III

THE Recorder is thoroughly Baptist from every angle. It hits straight from the shoulder. No other publication is more orthodox in our great and time-honored Baptist doctrines. We find "the man behind the gun" shooting straight at the "bull's eye" when it comes to vital issues. We have just passed through one of the greatest spiritual and doctrinal battles the world has ever known—the battle between Evolutionists and Fundamentalists. That is, the hottest part of the battle is past; a few Modernists still linger on the border-line fighting for their lives.

Throughout this decade of contention the Western Recorder remained unshakably true to the revealed truths of God's Word. Again, our beloved Editor waged a relentless war against the modern doctrine known as the "social gos-

pel." After all is said, the personality behind every publication is the factor which counts for most. It takes a great, a compelling, personality to wield the pen in such a manner as to off-set, neutralize and counteract the flood of worthless literature flowing into our modern homes.

The Western Recorder is a paper that we should be proud of, if no other reason, because of its open attack against lawlessness, intemperance, vice and every known public sin and crime. The Western Recorder is certainly not like the French *pollus* with whom I came in contact during the World War. When our army first went on the firing line, we were closely associated with the French army. The French soldiers said: "Don't shoot and Boche won't shoot." But our American snipers went to work, picking off the enemy one by one as their heads appeared above the German parapet. So the Western Recorder does not wait for "Boche to shoot." It trains its big guns on great evils when and where they appear above the religious and moral horizon. It plays true to His advice: "Resist the devil and he will flee."

Let every Association in Kentucky this year make a great plea for the cause of the Western Recorder, and formulate some plan whereby it will be made possible for it to go into every Baptist home. Remember the Recorder in prayer each day.

## President Sampey Departs for the Orient

DON' NORMAN, S. B. T. S., Louisville, Ky.

"I'M GOING to the Orient to preach the Gospel. My visit to China and Japan is, primarily, a ministry of preaching. I'm called to preach and I hope to exercise that gift fully during this trip. Of course, there will be a certain amount of official responsibility, as the representative of Southern Baptists, but after a few weeks I hope to be free to preach. Dr. Rankin and the other missionaries who have me in charge will let me do it, I think; but," with a twinkle in his eye, "if they won't I'll go join myself up to a fellow who will!"

This is how Dr. John R. Sampey looks at his trip to the Orient. With Mrs. Sampey he left Louisville Sunday morning, August 30, to be away until December 21. Dr. Sampey and Dr. M. T. Andrews, Texarkana, Texas, are to be official representatives of the Southern Baptist Convention at the Chinese Baptist Centennial. Mrs. Sampey and her sister, Mrs. Charles Burriss, Birmingham, will represent the Women's Missionary Union of the South. During the climax of the Centennial celebration, to be held in Canton the week of October 13-18, Dr. Sampey will officially represent Southern Baptists on the program.

### I

THE Seminary head and Convention leader was seated in his office in Norton Hall, just a few days before leaving Louisville. In spite of the busy schedule of these last days, he had consented to tell Western Recorder readers just what he hopes to accomplish on this journey to the Orient.

"I'm going simply to help, in any way I can, the spiritual life of the people—to lift them to higher standards of service. I go as a friend and brother to our missionaries. In that sense, my mission is one of encouragement and sympathetic stimulus. In all of this I go not to detach the spiritual from the organization side of our agencies but rather to give the spiritual dynamic to the mechanics of organization.

"I have no superior wisdom, no magical formula, by which to solve mission problems or stir spiritual fires in the hearts of those to whom I shall preach over there. The missionaries have done all the hard work, blazing new trails and laying the foundations. Mine will be comparatively easy task of gathering in sheaves which they have gotten ready for harvesting. If my trip is to bear fruit it will be because of our prayer-partners back home. We want you to pray for all in our party, by name. The Lord then will work at both ends of the line—preparing the heart of the preacher

and those to whom he shall speak. Our plea is for your prayers, every day."

One of Dr. Sampey's greatest joys will be seeing again, as missionaries in China and Japan, many students—men and women—who have sat in his classes at the Seminary and the W. M. U. Training School. They will greet him as their old teacher, and from them—as well as others—he hopes to get intimate, personal glimpses of the work our missionaries are doing.

"A special field to which I expect to devote myself," Dr. Sampey said, "is that of challenging young men in the schools and colleges to the pastorate. The temptation is very great for those educated young Chinese and Japanese to give themselves to secular pursuits, where they can make more money. I'm going to challenge them to give up selfish ambition and lay themselves on the altar of service for the Master—to have the 'shepherd heart' and accept the care of the little Christian flock in some small church."

### II

WHILE in the Orient Dr. Sampey will visit as many as possible of the Southern Baptist mission fields in China and Japan. On the way over, he will spend nine days in Japan, visiting chiefly in three cities—Tokyo, Fukuoka, and Kokura. From there he will proceed to Shanghai, for a stay of ten days before starting south to Canton. He will be in South China three weeks, a period which will include the celebration of the China Centennial. He plans, then, to visit Shantung for ten days. Throughout the tour he hopes to be free for evangelistic services.

"I am hungry to preach the Gospel over there," Dr. Sampey asserted, "and I feel sure that ample opportunity will be provided. I want to go where the Spirit directs, for then we can always be certain of good results. I want to speak several days in each of these evangelistic meetings, so that hearers may get the cumulative effect of the message. People who come once or twice might not be convicted of sin and turn to the Saviour. But if they attend four or five days there is good hope of their being converted."

Regarding his message for sinners and saints alike in the Orient, Dr. Sampey spoke with conviction. "I'm not going over there to preach against Confucianism, Buddhism, and Taoism. That's the negative side of the question. I have a great positive message, the Gospel of my Lord and Saviour.

(Please turn to Page 12.)

## A Preacher's One Job—ROGER W. BABSON, Boston, Mass.

**T**O TALK about the church passing out of the national picture is utterly foolish. Anyone who suggests such a catastrophe shows his ignorance of history. Several times the church has been neglected far more than it is today. In each instance it has rebounded more powerful than ever. Our task is not to lament over the present state of the church, but to prepare for the next period when the people will flock to it.

I have elsewhere indicated certain lines of action which ministers might take which would appeal to laymen. These, however, are only the shell of the nut. The kernel is something far deeper and more spiritual. **The difficulty today is that the church utterly fails to satisfy existing hunger for spiritual help. Most sermons absolutely do not click nor register. They drive more people away from the churches than they attract [our emphasis.—Ed.]**

Ministers must realize that they have only one real job and that is to help people **spiritually**. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal. You can never expect to be a leader unless you **KNOW** where you are headed for and enthusiastically urge others to follow you.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:

(1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."

(2) Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

(3) Have classes in prayer. **If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.**

(4) Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners.

A basic difficulty today with the church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

### EDITORIAL COMMENT

Mr. Babson is well known through America as a prominent Congregational layman. He is the new Moderator of National Congregational and Christian Churches. He has put out two brief communications for the religious press, of which the above is the second. The first went straight after the preachers on some secondary matters—particularly on how spiritual vitality may be conserved by changing the number and length of services on Sunday.

The above article is the second and contains the heart of the message of Mr. Babson. If so prominent a layman might give an attentive ear to one preacher who chances to be a Baptist Editor, we would admonish him that if he would find a way to bring the preachers to carry out in principle and spirit and life and message the central admonition of his second article, he need not bother about particular methods.

There is something in methods, but for twenty years at least, even so democratic a religious body as Baptists have been fed so continually on methods that many are almost foundered for lack of balanced diet and are developing spiritual anemia.

But the sound judgment of this business man who is also a true man of God, knows where lie balance and poise. He exhibits this in the tenacity and conviction with which he

holds on to the fact that our great ranking need of America is spiritual revival and that it must begin in the churches.

If we want material prosperity; if we want public morality and decency; if we want respect for law; if we want temperance, empty jails and happy homes; if we want government capably administered, instead of tricky politics administered mainly that the ins may stay in near the feed trough—whatever we want really worthwhile awaits the people turning back in their hearts to almighty God from the gratification of their own whims and lusts, and their own self-sufficiency, **apart from God.**

If there is something to be accomplished by putting the preacher in the pillory, we know of no more fit layman to direct the use of the lock and key than Mr. Babson. Perhaps something is to be accomplished. Yet there is no class in society which has already been hammered at by all other elements quite so much as have the preachers. They have been hammered at by almost everybody, except by such leading laymen as Mr. Babson. We shall watch with interest the experiment of the hammering at the hands of a fine specimen of this last class, which has so far refrained from "telling" the preachers.

What a shame it is that some men will go into the pulpit, erected to be a voice of the Gospel of God as revealed in the Holy Bible, without having in them the power of imparting any convincing assurance that they themselves are under the compulsion of a mandate from God to bear witness to His revelation of sin and salvation. What a shame such men are often so convinced that intellectual culture is a sufficient preacher-preparation that they run like rabbits from faithful Gospel preaching, so soon as Satan brings them into a cultural atmosphere which he has shot through with unbelief! What a shame when a preacher is not stirred to the depths by the challenge of unbelief to his devotion to and zeal for the Gospel of redemption through the shed blood of Christ!

Mr. Babson cannot picture the milk-and-water, soft-and-hesitant, man-fearing parson as more unfit for the job he holds than such a parson is. We may learn something from him for our good. Would that he might make it so uncomfortable for the wrong kind of preacher that he shall either get straight or get out. And "let him that thinketh he standeth take heed lest he fall."

### Tragedy of Church Membership Without Conversion

**I** ONCE held a meeting with a fine orthodox pastor of Western Kentucky. In private conversation, I told him I had lately preached a sermon on the subject, "Am I a Member of the Church and Still Lost?"

With firmness he said, "I doubt the wisdom of preaching on a subject like that, because, it might unsettle the faith of some of the young people of the church and I am one of them. I am so much concerned that when one of them discovers that he is lost, having been led into the church through the manipulations of the nose-counter, I want such a one to repent and be saved, and not to lead a cold, formal, useless and fruitless life, and be everlastingly lost."

My first sermon before the general public was an Introductory Sermon before the Lynn Association, just after I left school and before I was ordained. The text was Luke 24:47, "That repentance and remission of sins should be preached." Even that early I called attention to the general lack of repentance required before church membership.

A year later, another preacher and I held a meeting near Buffalo, Ky. I approached a church member to inquire in-

(Please turn to Page 10.)

# EDITORIAL

## The Ephesus Disciples and Spiritual Fulness

SOME of our readers have doubtless pondered the meaning of the passage at the opening of the nineteenth chapter of Acts, which has to do with a small group of learners or disciples whom Paul found at Ephesus when he came to that city soon after Apollos left for Corinth. Several elements enter into the story that invite conjecture and conjecture easily removes one from solid foundations.

We have read afresh what several expositors have to say upon this passage. In what we now offer our main indebtedness is to Dr. A. T. Robertson in *Word Pictures*, and the aid he gives largely amounts to an admonition against one allowing an unwarranted play to the imagination, though the temptation may be large.

He warns us not to build too much around the possible relationship of Apollos to the lack of spiritual experience and understanding exhibited by this group. That lack was such as immediately to excite the suspicion and concern of Paul. Preachers in modern times have contacts with similar groups, bound together in the name of Christ but exhibiting no evidence of understanding saving grace.

### I

PROOF is lacking that Apollos ever taught this group. He had been preaching at Ephesus and himself had needed that the Word of God should be expounded to him more perfectly—which Aquilla and Priscilla did.

It is conceivable that they may have heard Apollos, and that their views reflected his. It is possible that they may have heard, while failing to understand, Paul himself, when a little while before he stopped at Ephesus. But proof is lacking that their deficiency was from either source.

The claim that their lack of understanding is tracable to John the Baptist also fails to carry conviction. There is no evidence that John's teachings was inadequate. He pointed men to "the Lamb of God which taketh away the sin of the world." He taught the baptism of the Holy Spirit, as well as water baptism. He taught (John 3:36). "He that believeth upon the Son hath everlasting life, and he that believeth not the Son shall not see life."

Many of John's disciples clung to him until his death. Of these some understood his teachings very imperfectly. Some of them left Palestine without that knowledge of Jesus that came after His death. It is probable that some did not even know of his death. Dr. Robertson is positive that this was the case with the Ephesus group. They told Paul that they did not know whether the Holy Spirit had been given. They were grossly ignorant of the meaning of John's baptism, as regards repentance, the Messiahship of Jesus, and the Holy Spirit.

Dr. Robertson concludes that, while the baptism which they received of Paul after he had instructed them may be called rebaptism, those who do so should understand that it was the only baptism that they received following repentance and belief on Christ in the true evangelical sense. He adds, "They were wholly unprepared for the baptism of John. Paul does not say that John's baptism was inadequate. He simply explains what John really taught and what real baptism signifies."

### II

APOLLOS was not rebaptized, even though he was in need of being taught the doctrines of Christ more perfectly. The difference seems to be that he was genuinely converted, while these persons were not. Nor were the Apostles rebaptized after the Holy Spirit fell upon them at Pentecost. Our Lord received baptism at the hands of John, who had been sent forth by God as the forerunner of the Christ.

It is true that the baptism first administered to the

Ephesus group differs at a vital point from that received by the Apostles. They were baptized after conversion, and the Ephesus group apparently before they had been converted.

Our point here is that the so-called rebaptism of the Ephesus group may not properly be used as Scripture warrant for rebaptism in modern times when the believer feels that he has received new and larger access of the grace of God into his life. The Apostles were genuinely converted and baptized before Pentecost, but they were not Spirit-filled or sanctified in the evangelical sense until Pentecost.

Paul taught the small group at Ephesus what it means to believe on the Lord Jesus Christ. He baptized them in the Lord's name. Then he laid his hands upon them and they received the Spirit. They received the Spirit at the same time they exercised saving faith. The Apostles themselves did not receive the Holy Spirit in fulness when they first believed and were baptized, even though the Holy Spirit is the agency of regeneration in every converted soul. He is the agency of regeneration and He also remains in the convert. Yet spiritual fulness, or filling with the Spirit for service, is not to be confused with conversion, though in some instances the fuller experience may come at the same time.

Fulness of the Spirit is abundantly taught in the Acts of the Apostles and the Apostolic Epistles. It is taught likewise by our Lord, as in John 7:38 and when He says that if His disciples shall abide in Him and He in them, they shall bear much fruit. Apart from Him, disciples though they are, He warns them they shall be powerless. "Without Me ye can do nothing."

### III

IT MUST be admitted that among many of us there is what amounts to prejudice against the very terms which the Scriptures use to teach spiritual maturity through the Holy Spirit. The Apostle Paul often used other terms that have the same connotation, and which perhaps we should use more freely. One of them is, "Christ liveth in me."

If any preacher is in danger of speaking lightly and without understanding of the Holy Spirit and His work, perhaps it might help both him and his hearers to use more frequently such expressions of Paul as the above. It would help us vastly if we were able to adopt for ourselves Paul's witness of himself about spiritual fulness, as he gives it in Galatians 2:20, where he writes, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ who liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God."

One who is in experience a stranger to the crucified life may not expect to be guided and empowered by the Holy Spirit unto a fruitful life. The power which the Spirit of God imparts to the Christian is that of the life of the risen Christ Himself. He lives in and through the believer, after he has given up his self-life to be placed on the Cross.

The main conditions to our entering upon such a life may be briefly stated: (1) An earnest desire for such a life. (2) Humility of spirit to receive as a free gift what God offers in His Spirit, rather than to try to earn it by merit. (3) Surrender and dedication of life to God—absolute and complete. (4) Faith.

Faith and repentance are conditions of the fuller life, as they are of conversion. In conversion they had to do with guilt and justification; in spiritual fulness they have to do with mastering the unconquered power of indwelling sin.

This is not a "popular" doctrine. Yet, with deeper understanding, an increasing number of God's people are hungry for it. It is abundant in Scripture teaching, and our ability to be fruitful in winning the lost depends upon understanding and living it. There is no substitute.

## The Printed Page and the Abundant Life

OUR LORD said that He came that men might have life. He referred to inner spiritual life. Any Editor or writer responsible to our Baptist people in the South who was so blind as to spiritual truth as to teach the contrary—that He referred to the material life—would arouse dissent that would likely cost an Editor his job (rightly so), and would class the writer as a teacher of false doctrines.

But the world preaches and promotes an "abundant life" of its own and multitudes of professing Christians tacitly accept it. They share the "gospel" of seeking first material abundance and satisfaction, while they also profess faith in Him who came to impart spiritual life and abundance.

Our Lord promised that the living water (John 4:14) of the Gospel would become in the believer a well of water springing up into everlasting life. He also taught that this living water would in the believer become (John 7:38) a fountain of life that would flow as rivers of living water to fructify the world. This is the abundant life He imparts.

### I

IT IS at the opposite extreme from the abundant life which the world hungrily seeks, with multitudes of church members imitating it so closely that both world and churches are at loss to discover how to distinguish between the two.

The world's heart is set upon gaining the largest possible number of material satisfactions to gratify human life on the natural fleshly plane. The terms "higher standard of life," "richer life," and "a more abundant life," in the American public mind, whether within the churches or outside of them, mean more material goods to satisfy men's thirst for worldly satisfactions. They do not mean deeper spiritual life.

The very a b c of our faith teaches us that man cannot at once serve God and Mammon. What are we to think of the inconsistency of the lives of masses of professing Christians with the requirements of the Gospel they profess to believe and follow? Our Lord taught (Matthew 6:33), "Seek ye first the Kingdom of God, and His righteousness, and all of these things will be added unto you." If the world is to judge us by our lives, of how many of us can it really think that we believe what the Saviour teaches in this passage?

Let us apply this truth to a segment of Christian life in the ministry of which the writer has devoted most of his life of Christian service. We mean the preaching and promotion of the Gospel of our Lord through the printed page.

The average Baptist home receives and reads a large variety of secular publications, each of which deals with the temporal concerns of this present life and the satisfactions of life on the material plane. Yet into only an average of one out of five of these homes does there come a single Christian weekly paper, devoted to the things of the spiritual life, and of the Kingdom of God into which this professing Christian says he has come, and in the health and progress of which he claims have a genuine interest.

### II

HERE is here a glaring, obvious, alarming inconsistency. Christian men work, as others do, that they may have larger satisfactions in the good things of this world. The farmer gets up at daylight and toils in the fields in the hope of gaining the wherewithal to enable him to have for himself and his family fuller enjoyments in the things which the fruits of his labor can buy. It is the same with the merchant and the laborer.

They do not enjoy the burden of all of that labor for its own sake. They engage in it for a hoped-for-reward. Yet that reward is worldly and will perish with the passing day.

When a Christian paper appeals for these professing Christians to take and read at least one paper that centers upon man's spiritual life and his spiritual interest and fellowship, and not, as most publications do, on material satisfactions, it usually goes up against the fact that the Chris-

tian to whom the appeal is made knows so little about the things of the Kingdom of God and the fellowship of God's people in the promotion of that Kingdom that the appeal seems to find in him nothing to take hold of.

Yet he is a Christian. In his heart he does yearn to grow in the spiritual values that shall abide when earth's satisfactions have perished. If pastors and others can and will show him that to open his heart and mind to spiritual truth, in the spoken word and the printed page, is as essential to the fruitage of spiritual abundance as getting up early in the morning to push farm work is essential to the farmer's material abundance, it might open his heart.

Generations of Baptist editors have sought to find a way through and out of this stalemate of death. But after all our added efficiency, education and progress, only about one Baptist family in five still reads even one Baptist weekly paper or accords it a place on the home reading table, though it saturates itself with reading all the world offers it.

In Romans 16:19 Paul writes, "I would have you wise unto that which is good, and simple concerning evil." The majority of Baptists in our churches, judged by what they read in their homes, appear, rather, to wish to be wise as to evil and simple concerning good. It is almost beyond belief, but there it is!

### III

THE Christian use of the printed page to reinforce and build spiritual life will not get across among Baptists in a worthy way until the spiritual leaders of our people (the pastors) take to heart seriously the work of the Christian paper. The indifference of Baptists is an alarming sidelight on their faith. But we see no prospect that it will change in a large way until pastors themselves understand its meaning and determine to challenge and conquer it.

Let us appeal to our people whose attitude shows they see little or not use of a Christian paper (the churches are largely of such members), that they be willing to take the word of others for it. Ask them to take the paper as an unpleasant dose or an a message in an unknown tongue, if they cannot take it in any other way. Our hypothecated farmer takes his dose that way, because he envisages realized hope of desired fruits from his labors when the harvest comes in. If we expect a spiritual harvest, we must first sow and labor.

We see no prospect that the mass of our church members shall rise above a state of spiritual infancy, so long as they remain satisfied to spend their lives filling themselves with what the world has to offer them in fleshly outlooks and satisfactions, WHILE THEY DELIBERATELY TURN THEIR BACKS UPON THAT WHICH WOULD BUILD THEM IN SPIRITUAL OUTLOOKS AND SYMPATHIES.

So long as church members feed themselves every day of the week on stories of horrible accidents, broken homes, progressive-polygamy divorces, murder, baseball, football, market reports, pugilistic encounters, movie stars, and the grotesque figures of the "funnies," and refuse even to give their homes the chance to read of the things that make for faith and morality and righteousness and the building of character and the worship of God, there will be no revival, church life will remain largely powerless and the minister will fight against almost impossible odds on Sunday when he tries to lead into the things of the Spirit of God members who have banqueted upon provender for the flesh daily, but not a trace of spiritual calories or vitamins.

There is a high, worthy spiritual aristocracy among our Baptist people. Nineteen times out of twenty, they are those who have enlarged their spiritual sympathies through habitual reading of the Baptist paper. Without them many churches would die, sources of support to missions dry up, mission boards starve, the Baptist conscience take to the caves and the Baptist message be shorn of its power. Oh for more of these Baptist "Aristocrats!"

## Paragraphic Comment

### ELOQUENCE AND BIBLE KNOWLEDGE

Daniel Webster is quoted as saying: "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee." The Bible is the greatest source Book of wisdom and a God-fearing mother who knows the Lord Jesus of whom the Bible tells is the unsurpassed teacher of the Book and the Lord it enshrines and reveals to her little children. To know the Bible and its Christ is to have an outlook upon life and men's needs conducive to real eloquence. We pass this on especially to young ministers. But be sure you have that kind of knowledge of the Bible a mother has who tells her child of the loving Lord of the Bible. Other kinds tend to stifle pulpit eloquence and they cheat the hunger of sin-marred humanity.

### TWO STAGES IN PERCEPTION OF THE REVEALED GOSPEL

In the New Testament there are two stages exhibited in the perception of the meaning of Christ to men. One is in the Gospels, the other in the Epistles. The revelation of Christ in the Gospels was preparatory and incomplete. Our Lord said more to His disciples than they understood; other things He left unsaid, until His Spirit should come after Pentecost. "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of Truth is come, He will guide you into all truth" (John 16:12, 13). At Pentecost, "leaving the rudiments of the doctrine of Christ" (Heb. 6:1), they entered into fuller and clearer knowledge of the redemptive mission of Christ. Many Christians to-day are still in the rudiments. Many of them are not even taught that there is anything beyond the rudiments. There lies, it seems to us, the great ground of the present inability of Baptists and others to bear a witness which has in it spiritual dynamic to reprove and convict the world of its sins. Not more organization or better, not more education or regularly in our system, can supply our deepest need. Only the Spirit of Christ can. Will we permit Him? Are we willing to pay the price?

### SEVERE BUT NOT UNWHOLESOME WORDS

Dr. Will H. Houghton, who a year or two ago succeeded Dr. James M. Gray as President of Moody Bible Institute, was an outstanding Baptist pastor in New York City until he accepted the new position. We regard Moody as probably the outstanding Bible Institute in America and indications are that its high service will not suffer in spiritual content and dynamic under President Houghton. In his editorial pages in the Moody Monthly there is a quality of directness which intrigues the more from its unusualness on the part of ministers who bear high executive responsibility. For instance, in the current issue Dr. Houghton declares the world is now poverty-stricken in leadership, our boasted training to produce leaders to the contrary. "Government, commerce and the Church have fallen into the hands of little men—men of small mind and dwarfed soul." Watch out where you are stepping, Dr. Houghton. You will embarrass some of the brethren the first thing you know. Not that it might not be good for them, if they can take it. Dr. Houghton quotes a writer, who says in part: "The saddest thing, I think, today is to see officials of our large denominations more zealous to maintain an ecclesiastical mechanism than to glorify the great Head of the Church." This writer adds that they are good men, but think in terms of ecclesiastical regularity rather than of vital and self-crucified witnessing to the glorious Gospel. Then Editor Houghton pours nitric acid into this wound by adding, "There is no harm in men being little if they are little in their own eyes. It is when they push themselves," etc. We must agree that following the post-war Millions Campaigns for money in

the large denominations, the raising and watching and dividing of funds was unwisely allowed to assume the hegemony that belonged to a prophetic ministry, and spiritual leadership took a minor position, awaiting the word of the administrator of affairs. But we rejoice to tell Dr. Houghton that Baptists in the South are getting out from under. They are increasingly seeking after the Lord. The President of our Convention, Dr. Sampey, is saying openly and with emphasis that our spiritual needs are our first needs. We are praying that this attitude shall spread among us all.

### WHAT IS LACKING IN OUR WITNESS

The disciples of Christ were genuine converts before Pentecost. There was a measure of spiritual insight, notably that revealed by Peter's great witness at Caesarea. But the self-life still dogged their steps and betrayed them on small provocation. Soon after Peter's great witness his self-sufficiency was such the Lord rebuked him as the voice of Satan. A Samaritan city that turned them away they wished the Master to destroy by fire. In the Upper Room where He taught them under the shadow of the Cross, they plot against each other for personal primacy in His supposed earthly Kingdom. They revealed the counterpart of that imperfect surrender and of trying to hold both to the Lord and to worldly self-interest at the same time which to-day cripples and nullifies the witness of God's people before the lost world, at a time when churches are wealthy, have millions of members and the worldly power to draw lip-service from the powers of earth. What is lacking? Consecration, full surrender of self and the infilling of the Spirit of the Living Christ which came upon them at Pentecost are what is lacking. We must serve God in God's way rather than the way of the world or the way we ourselves have mapped out, if we are to serve Him with a witness that shall win the world to Him.

### SEEKING FINAL CAUSES IN SPIRITUAL INEFFECTIVENESS

A highly valued Baptist exchange answers a query as to why it publishes almost no evangelistic sermons and appeals. It says the unsaved seldom read it. It does, however, urge the necessity of revival and evangelism. Another highly valued Baptist exchange editorializes on the necessity of bringing the lost to realize the guilt of sin and declares this is seldom preached now by pastors or evangelists. Both of these utterances are timely and true and merit the emphasis given. But we venture to say that neither exhausts the basal and essential facts related to the truth urged. Baptist papers must make their major appeal to Christians, but if that appeal is really and faithfully directed toward their major needs, it will not fail in the end mightily to stir the unconverted. If it, for instance, reveals the hopelessness of an evangelism that proceeds from spiritually lukewarm churches and preachers, it may expect God to set some of these again on the New Testament road of soul-winning. Nor can we escape the searching fact that there can be no availing preaching of guilt and condemnation for sin by preachers and churches that do not themselves feel any keen sense of spiritual need and guilt because of their sins of world-conformity and unsundered lives. The note of God's wrath against sin will not be convincingly heard from us by the lost until we come to see our own shortcomings, to repent them and confess them and turn from them. We have had almost none of that in exhibition in key-positions of Baptist fellowship, but rather an unconscious assumption of such excellence that our people only need to heed our words without observing to closely the spiritual witness of our own lives. All of which our God sees and for which He will hold us to account. Even our people see where the primary need lies better than we may be aware.

### TRAGEDY OF CHURCH MEMBERSHIP WITHOUT CONVERSION

(Continued from Page 6.)

to the condition of her spiritual life. She broke down in tears and said that she was an unsaved sinner in the church and that the sermon that I preached at the association the year before had convinced her what she was. The other preacher tried to make her believe she was saved. I treated her as a common penitent. The meeting closed and she was not saved. A few days later I began another meeting not far away and she attended and was gloriously and happily saved.

A few years passed, I was called to come to her in illness. As I entered the door, I saw that tuberculosis had about finished its deadly work. She said, "I have sent for you to request you to preach my funeral after I am gone." I consented and performed the sad rites not many days after. Her spirit is now in heaven with Christ and loved ones. After she was really saved, she was heard to exclaim, with much emotion, "What if I had taken the advice of the other preacher! My soul would have been lost in hell."

My son, Roy L. Puckett, now pastor at Mt. Washington, Ky., made his "confession" at the Cave City Church in his early 'teens. I was not present. The church and pastor courteously asked that I, his father, baptize him. I was dilatory about it. A year passed and I told him I would baptize him with his sister, if he was satisfied with his conversion. But he replied that he was not satisfied.

After another year, he went forward to the front seat in the church, all broken down with conviction, which lasted for several days. Then he fully surrendered with true faith in Jesus Christ, and the light of Heaven lit up his soul.

I was not present. But he came home and with much joy and related his experience to me. When he was through, I then said, "Roy, tell me now, what there was in that confession you made, some two years ago."

He answered, "Not a thing in the world. I thought that by a public confession and joining the church, it would help me on to be saved."

I said in my heart, There is the trap into which multiplied thousands are being led toward a false hope, ending in everlasting despair. After this I baptized him. What if I had baptized him back yonder, upon that sincere, but empty "confession" while he was yet in his sins. OH, WHAT IF I HAD!

Yours for a regenerate membership only,  
Cave City, Ky.

W. J. PUCKETT

### Prevailing Prayer

C. B. JACKSON, Greenville, Texas.

IN GENESIS chapters 32 and 33 we have the description of a human life as God seeks to bless it. God cannot bring his highest blessing to any man so long as there is strife between him and his fellowman.

Jacob received a divine command to return to Canaan. Esau is there. Jacob says to himself, "That doesn't matter, I'll send some messengers to tell him how much goods I have accumulated and that I am coming. I know that will bring him under." This was done, but it did not weaken Esau; it spurred him to call together four hundred men and arm them for conflict with Jacob.

When this word reached Jacob, he was much troubled. Like most people in trouble, he started to pray. This prayer is little short of an accusation against God, who had commanded him to return. He seems to say, "Lord, if you had not sent me back, there would have been no difficulty." When he arose he was conscious that he had not prayed. As men say, "His prayers had not gone above his head." But his mind was clearer.

From some deep recess of the brain there came the thought that he had perhaps wronged Esau by taking advantage of his appetite to put across a shrewd bargain. He prepares a present for Esau to make up for this trick. As it is in preparation, he decides to make it large and valuable that he may overawe his brother. So five groups totaling 550 head of animals are prepared under five guides with messages of humility.

By this time Jacob is about ready to pray. He sends all away and he is left alone. Real praying is usually in the closet. He wrestles all night with the Messenger. He is pleading for victory. Still he is trusting somewhat in his own wits and strength. God's Messenger touched the hollow of Jacob's thigh. He became a cripple. He cannot depend upon his strength, his gifts nor his great wealth. He is helpless. His helplessness becomes the deepest cry of his soul. God hears and speaks peace to his soul.

The scene the next morning is enough to cause angels to veil their faces. Jacob limped to the head of his household, where he prostrates himself on the ground seven times before Esau. Esau stops his four hundred men, drops his sword and runs with outstretched arms to meet Jacob. They fall in each other's arms; they weep on each other's shoulders. Our hearts cry out, "Lord, teach us to pray."

### An Appreciation Service

F. D. PERKINS, Harlan, Ky.

UPON a recent Sunday morning, Rev. W. J. Bolt entered upon his sixth year as pastor of the Harlan Baptist Church. At this service the large auditorium of the church was well filled by members of the church and other friends and admirers of Brother Bolt who had gathered to give expression to their appreciation of his services to the church and community during the past five years. It was a joyous event to every one present.

Brother Bolt has won the esteem and affection of our people and the people of the community at large during his ministry here. He is a good preacher and has the instincts and inclinations of a true and faithful under-shepherd of our Lord. He is a good counsellor, not easily thrown off his mental balance and is greatly beloved by all.

During the five years of Brother Bolt's pastorate almost \$17,000 has been paid on the church building debt and provision has been made so that before the close of this year all of the debt will have been paid. During this time about 300 have been added to the membership of the church and all departments of the church work have been maintained in a high state of organized efficiency.

No small degree of credit for the fine work of Brother Bolt here is due to his estimable wife. It would be difficult to say which of the two has the more firmly gripped the heart strings of the people. Mrs. Bolt's work in the church is outstanding, particularly as Superintendent of the Intermediate Department of our Sunday-school. Her kindly and helpful ways have endeared her to the community at large. They are a choice pair of workers in the kingdom of the Lord.

Mention was also made in the appreciation service of the two children of the family, Louise and Bill. Louise finished high school this year and Bill is a senior next year. The lot of children in a pastor's family these days is not without its trials, but these two are standing the test in a fine way.

Well, this is an unusual type of article for me to write, but I have only sketched the points brought out in the service above referred to and am passing the facts on to those who may be interested.

There is a unity of spirit in our church which is a joy to us all and there is every indication that the future years of Brother Bolt's pastorate here will increase more and more in the real Fruits of the Spirit—love, joy, etc.

## Can We Have a New Testament Revival of Religion Today?

IS A GREAT spiritual awakening possible in the complex of modern America? Is there any virtue or any praise in adhering to the old standards of right and wrong? Is it possible to re-ignite in the hearts of Christians today the Pentecostal fires of the First Century? Just how shall we go about getting this Power, anyway?

The questions, or their counterparts, loom large at some time or another in the mind's eye of every Christian believer. All have wished for the opportunity, not so frequently given as might be supposed, of hearing some trusted Christian leader discuss these vital issues of our day. And that brings us to a little incident from the life of a man such as the one described.

Recently, in a meeting of the Executive Committee of the Southern Baptist Convention, when there seemed danger of getting lost in the midst of problems and details, President John R. Sampey brushed all matters of lesser importance aside, and for fifteen minutes held the group entranced as he poured out his soul in a plea for the putting of first things first. He pled for the re-enthronement of Christ in every heart, for full surrender and re-dedication of all of life, and for the meeting of conditions whereby might come, as at Pentecost, the endowment of the Holy Spirit for power.

He showed how all the spiritual values of Pentecost might be reproduced in our day, and how we might have a mighty revival of old-time religion if we are willing to pay the price. He challenged this group of leaders, and along with them all Southern Baptists, to read with him the Acts and the Gospel of John ten times during the present Convention year. When he had ceased speaking there were few dry eyes in the little company, and every heart was lifted up to God in deep longing for the realization of Dr. Sampey's plea.

"If Dr. Sampey could bring that word to every church in the Convention, all our problems would be solved!" some were saying after we were dismissed. Then came the thought, Why not get this message to our people? Of course Dr. Sampey could not visit, in person, 26,000 churches. The message, reduced to cold print, would lose its personal power. Then the thought came, Why not have the message electrically transcribed and thus made available? Accordingly Dr. Sampey was prevailed upon to bring his message within the compass of a ten-inch record, and a few days ago modern science caught the very intonation of his voice as his great word to Southern Baptists was electrically recorded. Placed on a good Victrola or other phonograph, the reproduction comes with startling clearness and fidelity.

This record, together with materials for use in connection with Seminary Day, may be had FREE on request by any pastor who agrees to use it in a public service. Almost any local furniture dealer will gladly furnish a phonograph.

Join with us in prayer that the Holy Spirit will take Dr. Sampey's message and use it greatly for Christ. Then clip the form from the advertisement on page twenty-three in this issue, and mail at once.

[President John R. Sampey could not possibly make a more fitting use of the prestige of the high official position among Baptists which in the providence of God has fallen to him than he does in simply and earnestly appealing to Baptists to put spiritual recovery and a more earnest seeking after God before all else. Perhaps we were not before now ready to hear in good spirit such an appeal from an outstanding leader. But it would seem that we are now ready, and that in itself is full of hope. May God deepen and quicken this current until it shall take full possession of us. That is what it needs to have and should always have.—Ed.].

## New Excavations In Syria

THE inexhaustible richness of Syria as a burial ground of ancient civilization has been proved by the numerous excavations done in recent years, all bearing abundant fruit.

In the region of Ugarit and in the necropolis of Minet Beida results have been very encouraging in the past years. Royal tombs in this necropolis are large and in good condition. A large passage opening from one of the tombs led to a subterranean building where many sepulchral offerings were found. Bronze and silver statuettes, weapons of several kinds and brooches were evidently intended to accompany the deceased on his trip to eternity. This idea that all the principal objects of personal use of the dead should be placed at his or her disposal in his tomb is typical of ancient Egypt and Babylon, and the habit spread easily among the Hittites and the Northern populations who, for centuries, had had more simple cults of a pagan character.

In order to honor the memory of royalty in their tombs at Minet Beida, sacrifices were offered and incense was burnt in a special chapel built for this purpose, where evident traces of by-gone rituals were found. Upon the small stone altars were found traces of incense while all around a multitude of clay vases, often adorned with reliefs, were discovered in excellent condition.

An American expedition, a few years ago, had the chance of discovering a tomb in which lay a young princess perfectly preserved. However as it often happened in ancient times the tomb had been despoiled long before, and the habit must have been widely spread since the principal treasures of the princess were not to be found on the spot, but in a vault separated from the tomb, where nobody would expect to find them. The relatives of the princess must no doubt have thought that her trip would be long, for almost a thousand vases were found together with countless jugs, perfume bottles, and jars.

In one large vase a score of alabaster boxes and small phials were found, all of delicate workmanship, in all probability belonging to a toilet service of the coquettish princess. Several vases of carved ivory were also discovered together with these objects, and which were also very similar to those found in the tombs of Egyptian women of rank. The jewels of this princess were of less value, from an artistic point of view though not of less interest. They contained glass beads and small stone necklaces and several gold plates, probably used as pendants, with the carved image of the goddess of fertility.

The region of Ras Shammar offered considerable interest to the archeologist. Egyptian statues were found, and these demonstrated the direct influence of Egypt in these districts, both political and religious. On the same spot was found the stone representation of the great Sphinx and an inscription relating the name of the Pharaoh and the dedication of the monument to him. Several objects of strictly Egyptian style were found in the same place and the discoverers had to admit that they could not be other than presents from Egyptian kings. The fact was confirmed by the findings of an Egyptian inscription stating that gifts had been sent to the Ras Shammar temple, and the whole tradition of the Pharaohs of the middle kingdom shows that there had been active exchanges of gifts with the potentates of Northern Syria.

The Southern Baptist Bible and Christian Life Conference at Ridgecrest during August had among the speakers Drs. W. T. Conner, Pat M. Neff, P. E. Burroughs, T. L. Holcomb, I. J. VanNess, J. H. Franklin, George W. Truett, H. C. Moore, J. B. Lawrence, R. S. Jones, Thomas J. Watts and Charles W. Burtis. Christian culture and education among young people in the field of Sunday-school, Home Mission, and Foreign Mission work were stressed. All Southern Baptist Convention interests were emphasized.

## Seventeen Children! Count Them!

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

**S**EVENTEEN children! What a fine Sunday-school class picnic! But no! It isn't a Sunday-school class picnic. It's just one single family. Or perhaps it would be better to say, It's just one big family. Seventeen children! My, My! What a family! They reside at Lockport, Ky.



The mother of all these children, as shown in the picture, on the extreme right side, is Mrs. Mary Parrish. Mrs. Parrish is still young herself, and doesn't look much older than some of her grown children. She admits having had forty-two birthdays, and that is more than most women will admit when they have no more than even one-fifth as many children as she has. She's not an old woman; she doesn't live in a shoe, but she does have so many children, she must often wonder what to do, as the nursery rhyme goes.

Now let's see. Suppose we first get acquainted with this big family. Beginning at the left side, and reading to the right we see:

Patsy Lou, the youngest, Betty Vorrie, Carl Emerson, Ella Frances, Maude Edna, Mary Elena, Charley Pollard, Helen C., Lester, Woodrow, Wallace, Josephine, Roy, Oscar, Mildred, Boyd, and Catherine Parrish, and finally, Mrs. Mary Parrish.

The father of these seventeen children, and the husband of Mrs. Parrish, died two years ago. It must have been a gloomy outlook for Mrs. Parrish, then at the age of forty, to face the future alone with so many youngsters looking to her to be both provider and helpmeet. Not only was there a large table to supply, but there were shoes to be bought. Every mother who has seventeen children knows how growing urchins can wear them out. And there were clothes to be mended and replaced. All but a couple of the youngest ones were of school age. That, of course, meant that books would have to be bought, not to mention tablets, pencils, and all of the odds and ends necessary in modern pedagogical pursuits.

At the present time there are seven out of the Parrish family who are members of the Lockport Baptist Church. These are Boyd, Mildred, Oscar, Josephine, Wallace, Woodrow, and Lester. Mildred is a teacher of the Junior Girls and Josephine is Assistant Secretary of the Sunday-school. Mildred is President and Josephine is Secretary of the Training Union.

There are four of the children who are ready for High School, i. e., Roy, Josephine, Wallace, and Woodrow. All four of these are bright children, and would be glad to have the opportunity of attending a secondary school. Two years of High School courses were offered at Lockport last year, but the institution is not offering any this year. It would therefore be necessary for them to attend high school elsewhere.

Out of the seventeen children two have jobs which provide a small modicum of income, much too small to finance the family exchequer. They have gotten along wonderfully well for such a large family. They own their own home, though it is encumbered with a mortgage, which means that interest rates must be paid in addition to taxes.

The children are very ambitious and willing to work or to go to school. As many people as there are in the world with enough and to spare, it does seem that, by some little sharing, the big burden of Mrs. Parrish could be eased during these crucial years in which she is rearing her family. Nor is it a momentary thing with her. She will be confronted with the tedious tasks every year during the next fifteen or more years, until the youngest is grown.

The Parrish family has received but very little aid from the Government. Should anyone be interested in helping this family they could deal directly with Mrs. Mary Parrish, or consult Mr. T. L. Furnish, Cashier of the Bank of Lockport, in Henry County, Ky. Or speak to Rev. J. S. Ransdell, of the State Board of Missions.

### PRESIDENT SAMPEY DEPARTS FOR THE ORIENT

(Continued from Page 5.)

This message, of course, strikes against sin—those universal sins of mankind built on the same pattern the world over.

"They have been having some great experiences in revivals in China already, notably the Shantung revival. Many marvelous things have been related by the missionaries of how the Lord has used them, even to the extent of apparently bestowing the gifts of healing and casting out of demons. God always does what is needed most in any particular area to advance His cause best. But the essential thing is the spiritual element—CONVERSION. Their revival has already taken the course of confessing sin and publicly renouncing it. Renunciation of sin, then avowal of faith! That kind of revival is needed everywhere. Chinese and Japanese are often quite concerned about 'losing face' and they are hesitant about publicly confessing their sins. But I'll tell them that 'losing face' is not anything compared to losing one's immortal soul! And that applies not alone in China and Japan."

### III

**D**R. SAMPEY believes that the spiritual values of Pentecost can be reproduced to-day—without going to emotional extremes.

"A great revival of Pentecostal depth and power would, more than anything else, tone this nation up morally. You would find more men giving the other fellow a square deal—more employers considering the rights of their employees, and more employees giving honest work to employers. The spread of good will would be seen in the relations of nation to nation as well as between individuals. Our business is to promote the Kingdom of God in the hearts and lives of men.

"There is no way in which men can invest their lives with more satisfaction than in following three injunctions of Jesus: (1) Love God with your whole heart. (2) Love other men as yourself. (3) Love Christians sacrificially. We as Christians can leaven society. We are the saving salt. Christianity has in it more power than any other movement. This passage has been my favorite text in recent years. The big thing wrong with us is that so many Christians have 'lost their savor.' They are no longer shining as lights to a lost and groping world."

"What is needed more than anything else among Christians today?" Dr. Sampey was asked. His reply was characteristic and to the point.

"Daily offering our lives to Christ, without reservation. We have life in Christ Jesus! There is no need in giving our lives to a vague something when we have One so definite. We must give him all the keys, to every area of our lives.

"We are soldiers. He is our great Commander. We are subject to orders every minute, to go where He wants us to go."

### SOUTH DISTRICT ASSOCIATION MEETS

The 134th annual session of the South District Association was held in the First Church, Danville, August 19 and 20. Rev. R. M. Gabbert of Lancaster was elected Moderator, Rev. G. W. Ellers of Harrodsburg, Assistant Moderator, and Rev. Marshall Black of Salt River, Clerk.

This association was well attended both days. Those making reports on various phases of our work left us with a buoyant spirit.

The Introductory Sermon was preached by Rev. H. B. Kuhnle, pastor of First Church, Danville. The Missionary Sermon by Rev. J. D. McClung, pastor of Shawnee Run.

The business of the association moved forward in a fine spirit. One of the high peaks of the association was reached when the body stood with bowed heads while prayer was offered for all of our Baptist schools and especially for our Senior College at Georgetown.

The number of churches in South District reached twenty-eight when we welcomed into our fellowship and association two new members, Calvary Mission whose pastor is Rev. James Cummins and Pleasant Run Church whose pastor is Rev. J. W. Edwards.

Before adjourning the association extended to Rev. J. O. Carter, pastor of Burgin Baptist Church, a vote of thanks for the fine contribution he has made to the work of South District and bade him God's blessings as he takes up his new work at Mackville in Lincoln Association.

The association adjourned to meet with the Lancaster Church in 1937.

O. B. MYLUM,

Perryville, Ky.

### GRAVES IN MEETINGS AT NEBO

Brother I. Ferd Graves has just concluded a meeting at Nebo, Ky. As you know, Brother Graves went to the Grace Church at Louisville from Nebo, after being the Nebo pastor for three and one-half years. His wide and intimate acquaintance with the Nebonians put him in a favorable position to begin with, and his Gospel preaching and his powerful, Spirit-led life as a soul-winner combined with his acquaintance to give a combination that could not have been equalled.

On the closing day of our meeting, August 16, twenty-seven were baptized, the youngest of whom was eleven and the oldest seventy-two. Five others had made professions of faith. Six people united with the church by letter. There has arisen a general spirit of willingness on the part of our church members to help. Some few weeks ago we re-organized our Training Union and have averaged between forty and fifty ever since in attendance. Our Sunday-

school is in process of enlargement, our attendance having increased during the summer from around twenty-five to an average well over sixty-five for the month of August. We are making plans to hold these numbers as long as we can until prohibited by the bad roads and weather during the winter months.

Early in the summer we conducted a Vacation Bible School, averaging over fifty in attendance. Brother Tommie Thompson, from the Seminary, gave us some expert help as principal during our two-weeks' school. Numbers of Intermediates, first attracted to the church through the V. B. S., were converted in our revival meeting.

As we view the past year at Nebo, during Pastor R. D. Mohler's first year there, we view it with happiness that many things have been accomplished for the Lord. But there is still the realization that the task is just begun. Still there are over 125 unsaved people in a community having only about 450 people. Many others are unenlisted. Our task is large, but our determination is strong.

HATTIE HIGDON, Clerk,

Nebo, Ky.

### HIGHLY ESTEEMED ASHLAND PASTOR RESIGNS

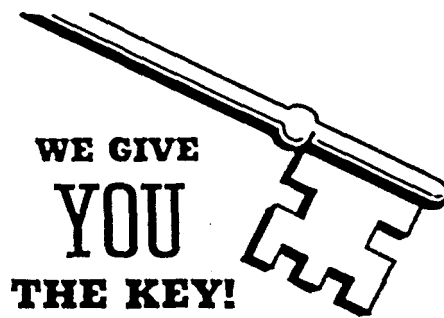
Dear Dr. Masters: While this is a personal message, you may use it as you think best.

You will perhaps be surprised when I tell you that I have given up the work at Unity Baptist Church. The church has grown until there is need of a new building. We have been here over twelve years. The work has been pleasant and happy, however it has been plenty hard and very trying at times.

We have been able to baptize on an average of about fifty persons each year into the fellowship of this church. The work is well organized and in good condition. This year's report will likely be the best of any year since we came here. These are a fine people, and we have learned to love them very dearly. It has been a joy to see the work grow from year to year, especially the work with the young people.

We believe the Lord will send them the right man as pastor who will be able to lead them unitedly in a program of building a house, which is badly needed. It seems that the Lord has given me qualities for soul-winning, organization and training. I just could not but believe the Lord would have another man to lead in the building. You know even David was not permitted to build a house for the Lord.

The church was mighty good to us and granted us a nice vacation with pay. However, it looks like the Lord doesn't want us idle, as I have several revival meetings scheduled for this fall. It is a source of joy just to wait upon the Lord to find His will for your life.



You get the key to greater efficiency in every department of church work. Simply write for your free copy of

### The Master Key

our complete supply catalog, just printed.

You get the key to a successful Promotion Day Program, September 27th, in the booklet—

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## Baptist Book Store

323 Guthrie Street,  
Louisville, - Kentucky

On August 17, I started a meeting at Thomas Baptist Church near Irvine, Ky., and on the Fifth Sunday in August, I was requested to bring the dedicatory message for their new church house.

E. L. EDENS.

Ashland, Ky.

Dr. Walton R. Cole, Dayton, Ky., will lead the Devotional period over W L W, Cincinnati, the week of September 7, each morning at 7:15 EST, except Friday.

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**666** MALARIA  
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## Bible School Department

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

### Bellevue Again Standard

We are happy to announce that the First Baptist Sunday-school of Bellevue is again Standard. Pastor W. D. Byland and Superintendent William Galvagni are doing a fine work.

### Sunday School Award For "The Grace Of Giving"

We want again to call attention to the fact that the book, "The Grace of Giving" is one of the books in our Sunday-school Training Course and an award will be given to those who pass the examination on it. This is the book we are asking our churches to have taught during September in preparation for the Every-Member Canvass.

### Oneida Institute

The best week Mrs. Gardiner and I have had this year was the one spent with Oneida Institute in August. President Goins and the faculty did everything they could to make our week profitable. Sometimes we spend a pleasant week without any apparent profit to the Lord's work, but this was not true of our week in Oneida. I had the chapel hour each morning and another period in the afternoon in which to teach "Building A Standard Sunday School." Nearly 100 took the examination. Mrs. Gardiner met the younger pupils at these hours.

On Friday morning I preached an evangelistic sermon and then in the dining room at 7:00 o'clock in the evening we had a sacred song service and three pupils made profession of faith in Christ as Saviour. Brother Gifford Walters had, through his Bible class in the Institute, made fine preparation for our work.

The most promising development of the week's work was a plan by which the older pupils who are Christians may go back to their homes in April when School is out and start Sunday-schools and teach "Building A Standard Sunday School." There is a great unreached section all around the school where there are no Sunday-schools and few churches. I believe this will be the beginning of a real missionary movement.

Oneida Institute is well worth our support in prayers and in money. Kentucky Baptists should be grateful to God for President Goins and for the outlook for Oneida Institute.

In the examination the question was asked: "In this week's work what has been of most help to you?" We give

just a few expressions from the many fine ones:

I have awakened to the fact that I am lost.

To hear more about Jesus Christ.

I want to start a Sunday-school in my community.

The importance of missions.

The children and adults should learn more about God, Sn, Heaven and Hell.

It has all helped me. I was in the dark on almost everything.

I have learned how much Christ wants us to be missionary.

### Award For "The Grace of Giving"

The attention of all Sunday-school workers is called to the fact that "The Grace of Giving" is one of the books in the Sunday School Course and an award is given for its study. While it is not one of the books leading to the diploma it is one leading to the red, blue or gold seals.

Please announce it in your Sunday-school. We want this known to all the Sunday-school workers. Be sure to have them take the examination. The names of those who pass should be sent to the Sunday School Department, 205 East Chestnut Street, Louisville, Ky., not later than October 20.

A Training Union credit is not given for this book. But all Training Union members as well as any others who are sixteen years of age may receive credit for an award in the Sunday School Course.

It is not too late to work up a fine class for a study of this book. It will be worth much in preparation for the Every Member Canvass.

Brother Pastor, and Brother Superintendent, let us have a great response in this. Let us teach our people so they will pledge better in order to take better care of the pastor and of the denominational work. Teach, "The Grace of Giving" between now and the middle of October.

It has helped me to know more about the Bible and I mean to live better.

Even though I have not confessed Christ as my Saviour I hope to do so in the near future for the more I learn of Him the more I love Him.

It has made me want to become a Christian more than ever.

I have become acquainted with the great work of Baptist churches and realize more fully the importance of this work.

The discussion of evangelism.

The fact that we are all commanded to be missionary and if we win a soul we are missionary.

## Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with  
**DICKEY'S Old Reliable EYE WASH**  
Used for 60 years. Genuine in red box, 25c and 50c sizes. Ask your druggist for new large size with dropper.  
Dickey Drug Co., Bristol, Va

Your talk of Christ and of Sunday-school work.

It has helped me to know the necessary steps in building a Sunday-school so that when I go home I can help to teach the people more about Christ.

### Remember The Banners To Be Awarded At Paducah

All Sunday-school workers should keep in mind that four banners are to be awarded at the meeting of the General Association at Paducah. These banners are for awards in the study of the book, "The Grace of Giving." Two banners are to go to churches and two to Associations.

The church having the largest number of awards for this book will receive a banner. The church with the highest percentage of awards, the percentage based on total church members, will receive a banner. The Association having the largest number of awards in this book will receive a banner and the Association having the highest percentage of awards in this book will receive a banner.

Please keep in mind that the only exception to this requirement as to the book will be those churches that previously have had a study of "The Grace of Giving." These churches may use either "The Furtherance of the Gospel" or "Into All The World." The names of those who meet the requirements must be in our office at 205 East Chestnut Street, Louisville, Ky., not later than October 20.

### Make It Unanimous In Your Association

Why not get all the churches of your Association to have a class in "The Grace of Giving?" Let us study that we may give in accordance with Bible teaching and take better care of our  
(Please turn to Page 23.)

## LEE E. GRALLE CO.

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# THE FIRESIDE

## GIVING: THE LAW OF LIFE

Giving's the law of the world, they say,  
And I'm glad it is so. Aren't you?  
The clouds give rain to the thirsty land  
And the land gives back the dew.  
The sun by day and the moon by night  
Give light to the earth afar,  
And the earth gives back the light again  
As a steadfast shining star.

'Tis the law of our lives as well, they say,  
And I'm glad it is so. Aren't you?  
Where many are needing our aid, what  
joy

To know we can something do!  
For doing is giving and kindly deeds,  
No matter how small they be,  
Are gifts we may scatter with lavish  
hand

And be richer ourselves, you see.  
There is always something to give, they  
say,

And I'm glad it is so. Aren't you?  
Though dollars have flown from the  
scanty purse,

And the dimes are all too few,  
A flower and a loving world will serve  
To gladden the friends close by:  
And for those far from their homes,  
the mails

On swift white pinions fly.  
So giving's the law of our life they say,  
And I'm glad it is so. Aren't you?  
Since love is as free as the air we  
breathe

And warm as the sunshine, too,  
A song in the twilight's golden hour  
To solace the hearts that grieve,  
A smile, a tear, a soft-breathed prayer—  
Oh, there's always something to give!  
—Selected.

## BILLY BLAKE'S HERO CLUB

"Ten-shun!" Billy Blake rapped his  
knuckles on the upturned box before  
him, "Spell hero."

Bert and Lem, sitting on smaller  
boxes before "teacher," answered in a  
breath, "H-e-r-o."

"Right. What does hero mean?"  
Billy followed it up.

"It means"—Bert and Lem looked up  
into the apple tree overhead, they look-  
ed at the phlox and larkspur in the  
border, and they looked at the sprinkler  
spraying the grass, but there was no  
answer.

"What does hero mean?" Billy re-  
peated. "Name a hero," he added.

"Napoleon," Lem shouted.

"He wasn't," Bert called. "Napoleon  
was a soldier, a general."

"Well, isn't that a hero?"

"A real hero," Bert was thinking  
aloud. "is somebody who does something  
hard for somebody else and who may be  
scared while he's doing it, but does it  
anyhow. Lem, you ought to know what

a hero is; you read that story in class  
about the boy in Holland who stuck his  
arm in the hole in the dyke and saved  
the land from being flooded and the  
people from being drowned; being a  
hero means something like that."

"Soldiers do lots of brave things like  
that. Soldiers—"

"I know, but they start out to fight,  
to kill."

"You're getting mixed up, Bert.  
Say—" Bill struck an attitude. Bert  
and Lem were used to his fooling, play  
acting. "Let's start out and find some-  
thing to be heroes about. Take your  
steed, Sir Knight," to Bert, "and ride  
into the forest; there may be those who  
need you."

Bert looked around for the stick which  
was his steed. He straddled it and  
pranced off, out by the garages, around  
the block. Back again under the apple  
tree he pulled up sharply and saluted  
Billy gravely. "Your adventure, Sir  
Knight, you found wild animals within  
the wood, put them to flight?"

"A tiger prowling the forest. It was  
Mary's cat." Bert added quickly.  
"Where's Lem?"

"Gone for the eats. Here he comes;  
he hasn't a thing. Where're the cookies  
and peaches? You ate them all—  
gobbled everything up yourself!"

"I didn't. There was nothing there."  
"There was and you gobbled it up."  
Billy caught Lem by the shoulder,  
shaking him.

"Hold on, Billy Blake." Lem drew  
off, doubling up his fists. Bert jumped  
between catching the blow upon his  
own arm.

"No fighting! Remember your promise.  
No fighting this summer."

"Bound to, boobs like that. Greedy  
dog, greedy dog!"

"Shut up, Billy Blake. Come along  
yourself; see if you can find those eats,"  
Lem called, but Bert led the way,  
around to the trademen's entrance and  
up the stairs to Billy's apartment.

"What you lookin' for?" cook Kitty  
called out. "Them cookies and stuff  
you put by the window. I put 'em up  
here. You know black ants have come.  
I don't let nothin' stay 'round that win-  
dow; bring 'em in. Here're your  
cookies and peaches." Billy looked  
sheepish; he reached for the bright tin  
tray.

"You see," said Bert gravely, when  
they were back under the apple tree  
and had made the box into a table, "if  
you can just find out what boys are  
fussing about and straighten that out,  
there is no need for fighting at all, there  
never is. And no need for hurting any-  
body," he added, rolling up his khaki  
sleeve to look at his arm on which a  
bruise was beginning to show.

"Say, Bert, you caught that," Billy  
leaned close. "and it was meant for me."

"Cut it. I did it to stop that fight."

"Hm, maybe, well maybe. Bert, you  
are the one who's hero."

"Me? Hero? Not on your life. It's  
just . . . if boys could find out what  
they are fussing about, and straighten  
that out there'd never be any fighting."

—Lucy Meacham Thurston in  
Christian Advocate.

## A LETTER FROM JERUSALEM, PALESTINE

The Western Recorder has been com-  
ing to me regularly since I came to  
Palestine, and I have of course been  
enjoying it very much. It is one of the  
best and most profitable sources of  
home activities that I have, and cer-  
tainly a most uplifting one. May the  
great influence and power of the paper  
be continued and increased.

I have just sent to you by money  
postal order my subscription fee for  
this year. We have difficulty in send-  
ing money to you out here, and in case  
the exchange rate was lowered (as I  
now have reason to expect) so that the  
amount is not enough to cover the rate  
for the year, please let me know and I  
will send you the remaining sum.

H. LEO EDDLEMAN,  
Missionary S. B. C.,

P. O. B. 154,  
Jerusalem, Palestine.

## TURNER IN CHESTNUT STAND MEETINGS

R. H. Turner, of Ravenna, Ky., closed  
a series of meetings at the Chestnut  
Stand Baptist Church on August 9. In  
many respects it was the greatest meet-  
ing in the history of the church. The  
Lord met with us each day and on sev-  
eral occasions permitted us to sit to-  
gether in heavenly places in Christ  
Jesus. The people were hungry for the  
Gospel which was preached with power.

The Chestnut Stand Church is located  
in Boone's Creek Association, and is one  
of the oldest churches in Estill County.  
Seven precious souls were saved. The  
pastor, T. E. Edward, baptized them in  
the baptistry of the Williams Memorial  
Baptist Church, Ravenna, Ky., last Sun-  
day afternoon. It was a real revival.

Brother Turner is a true evangelistic  
pastor and an aggressive soldier of the  
cross. The people were delighted with  
his messages.

Mr. Turner went from us to the old  
Cow Creek Baptist Church, in the same  
association, where he will conduct a  
two weeks' meeting. The prayers of  
our people will follow him in this meet-  
ing.

ISAAC HENRY,

Ravenna, Ky.

## Our Dead

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

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

### WILLIAM HUIT HARPER

In memory of Infant of W. O. and Mrs. Harper

We longed for a little boy  
To come and bless our home.  
He came and stayed some hours  
But now to God has flown.  
He's gone to be with Jesus  
Spotless and white as snow.  
It's hard for Dad and Mother  
And the rest to see him go.  
Of course it's God who giveth,  
And God who taketh away;  
Trusting in Words of Jesus  
We'll see him again some day.  
Help us to keep in step  
With our own blessed Master  
Console our bleeding hearts  
And keep our lamb in pasture.

W. O. HARPER,  
MRS. W. O. HARPER,  
EDNA MAE HARPER,  
WANDA J. HARPER,

Vine Grove, Ky.

### JESSIE M. HANCOCK

Our community was grieved on May 13 by the death of Brother Jessie M. Hancock. He was born August 2, 1868. When he was sixteen years old he united with Bethel Baptist Church and was a faithful member all the rest of his life. Was Sunday-school Superintendent for thirty-six years, and deacon for over twenty.

He leaves his widow, Mrs. Ollie Hancock; three sons: Gus, Lowry and Threl, one daughter, Mrs. Ella Taylor; and three grandchildren.

Brother Hancock willingly joined hands with his brethren in every forward work of the church. He is greatly missed by all of us.

H. O. NICELEY,  
Fairview, Ky.

### MRS. ROBT MOTLEY

The Lord giveth and the Lord taketh away.

In the homegoing of Mrs. Robert Motley, or Aunt May, as so many called her, the church at Rocky Springs has lost one of its oldest and best-loved members. She loved the church, and, like David expressed it, she was glad to go to the house of the Lord. She loved the Sunday-school, and, until she became too feeble, was the teacher of the Adult Bible Class. She loved her home, her friends and her neighbors, and her ears were open to the cry of the poor. She loved her pastor and her doors were always open for the entertainment and edification of him and his helpers. She loved her church paper and always spoke of it as the dear Western Recorder. She loved the Missionary Society and was a liberal giver to every phase of church work. She was considerate of the sick, visiting and preparing delicacies for them. It can be truthfully said of her that she loved Christ and His church supremely. "A

great woman in Israel has fallen." We trust her mantle may fall on her children, and they carry on like her.

We follow her up to the portals,  
For God has called her home.  
Who is that shining host we see  
At the gate of Heaven's bright dome?  
"Her reward"—an abundant entrance  
Into the Kingdom of God,  
With these Souls whose lives  
She brightened,  
As the sin-cursed earth she trod.  
Hear a shout going up from these  
ransomed  
As the highest Archangel sings  
The chord they strike on the harps of  
gold.

"She did the Little things."

MRS. J. R. BRUNSON,  
MRS. BEN BROCKETT,  
MRS. TOM GENTRY,

Rocky Springs, Ky.

### W. E. WILLOUGHBY

W. E. Willoughby, for a number of years had been a deacon and clerk of Rocky Springs Baptist Church in which capacities he has faithfully served. Brother Willoughby was born September 13, 1872, and died May 8, 1936. His cheerful disposition endeared him to all and he will be greatly missed for years to come.

To the sorrowing wife who nursed him so tenderly, and to a host of relatives and friends that mourn his passing, we extend our heartfelt sympathy.

J. L. RECTOR,  
MACK MARTIN,  
GRAHAM MOTLEY,

Rocky Springs, Ky.

### MOLESSIO PERRY

Mrs. Molessio Newton Perry departed this life May 11, 1936. She is survived by her husband, J. W. Perry, and four children: Messdames Estil Howard, Jesse Keown, Earl Murphy, and Clarence Perry; three step-children Messdames George Newton, Sam Kirk, and Andrew Perry; one sister, Mrs. Henry Hobbs; one brother, George Newton. She professed faith in Christ Jesus early in life and united with the Friendship Baptist Church, later moving her membership to Newton's Spring, where she lives a faithful and active member until three years ago when her health failed and then, she never missed an opportunity to witness for the Lord, feasting on His love until she fell asleep.

A precious one from us is gone,  
A voice we loved is still,  
A place is vacant in our hearts,  
That never can be filled.

The funeral was conducted by Rev. R. E. Gregory. Burial was in Wesley Chapel Cemetery.

### MRS. MARY ELLEN COFFMAN

On August 6 God in His infinite wisdom called from our midst Mrs. Mary Ellen Coffman Lucas. Had she lived until December 19 she would have been seventy-nine year old.

She had been a member of the Middleburg Baptist Church fifty-nine years. She was faithful in service for her Master as long as her health would permit. She was anxious to meet her Saviour and loved ones who had gone before.

She leaves behind to mourn her going three sons, two daughters, thirty-three grandchildren, and three brothers.

Her funeral was conducted by her pastor, Rev. Seattles, and she was laid to rest beside her husband who departed this life three and one-half years ago. In her going her family has lost a sincere and devoted member.

A LOVED ONE.

### SHADY GROVE, POOLE, KY., HAS UNUSUAL REVIVAL

On Friday night, August 21, this church closed one of the best meetings in her history, Rev. E. T. Moseley, of Evansville, Ind., doing the preaching. Brother Moseley came to us Monday night, August 13, and preached twice daily, with object lessons for the young folks, for almost two weeks, to the satisfaction of all who heard him.

A part of the visible results was one young boy, and two young girls dedicating their lives for special service, two for foreign missionaries. Several of our converts were heads of families, and in the middle age of life, one man was eighty-one years old.

The invisible results can never be tabulated in time, only eternity can reveal the work that has been done.

Brother Moseley uses no high power, jubilee method to herd folk into the church.

RUSSELL DUNCAN, Pastor.  
Corydon, Ky.

### CHURCH ORGANIZED IN WARREN COUNTY

At the request of Rev. E. C. Sisk a council was called at Riverside, Warren County, for the purpose of organizing the baptized believers of that community into a Baptist Church. The work at this place has been carried on for a considerable time under the direction of Brother E. C. Sisk as an arm of the Second Baptist Church of Bowling Green.

The Rev. John W. T. Givens was chosen moderator of the council consisting of E. C. Sisk, C. L. Hardcastle, Jr., W. W. Shrader, Ben F. Mitchell, J. L. Pope, Robert E. Lively. The regular matters of organization were executed, and the church was given the name of Oak Forest No. 2. There were twenty-one charter members. Brother Sisk, assisted by Brother Slinker from Greensburg, conducted a series of meetings here prior to the organization and Brother Sisk continued the meeting for several nights. This church now has twenty-six members. Mr. Sisk was chosen permanent moderator, and Brother Gary Register was elected clerk.

Aside from the matters of business, Rev. W. W. Shrader, pastor of Smith Grove Baptist Church, delivered a pungent message on the subject, "Antioch, The Ideal New Testament Church."

BEN F. MITCHELL,  
Clerk of the Council,  
Bowling Green, Ky.

### A LITTLE VISIT WITH BAPTIST ASSOCIATION

Baptist Association is made up mainly of churches in Anderson County, of which Lawrenceburg is the metropolis. That region of Kentucky was early settled and was one of the first evangelized by Baptists. The Association was organized 110 years ago.

At present there are only fifteen churches, but their membership totals nearly 3,700, which is a large average membership in a body made up mainly of rural churches.

The body met at Sand Spring Church, and was organized by the retiring moderator, Brother E. B. Miller, of Salvisa, Ky., after which Dr. E. N. Perry, pastor of the First Church at Lawrenceburg, was elected as his successor. The Introductory Sermon was by Rev. E. E. Sexton, and was an earnest plea and challenge to God's people to come back to the great truths of spiritual faith, both in preaching and living. The sermon was received with appreciation. The doctrinal sermon was to be preached later by Pastor T. G. Shelton, of Bethel Church.

The attendance was large, the interest warm, and the spirit of the assembly of the best. Rev. M. D. Morton is beloved pastor of the Sand Spring Church, which is almost within the suburbs of Lawrenceburg, and has a membership of approximately 600. Pastor Morton and his people did everything for the comfort of their guests. The day was the last of the many heated ones we have been having in Kentucky, but was changed to coolness by winds and refreshing rains in the early afternoon.

One of the brethren kindly promised to write for our readers a proper report of the entire meeting. The representative of the Western Recorder was kindly accorded the opportunity to speak for the paper and its mission and to urge that it belongs in every Baptist home and ask the active support of brethren to that end. Dr. W. M. Wood, State Mission Secretary, was present, and spoke ably and effectively for the great cause of bringing the lost of our own State to the Lord, and bringing them up in the Lord after we have brought them to Him.

It was a pleasure to visit this fine body body of Baptists, and to feel their constructive spirit and fellowship. One sensed that the Baptist Association pastors are carrying on the Spirit of the Master, and also of the late lamented Rev. W. D. Moore, who spent most of his life building and serving churches in this region. It is fitting that the Sand Spring Church has erected a handsome memorial shaft in front of the building in perpetuation of the memory of this saintly minister.

While we were waiting for our train, Dr. Perry showed Dr. Wood and the writer the place on the greensward back of the church building in Lawrenceburg, in which the First Church has wor-

## Time for Action is Here!

If our churches make the most of the study of "The Grace of Giving" during the month of September some real work of enlistment will be necessary. A mere announcement, single or repeated, will not enlist the people who need this study the most. Members who do not even make a pretense at attending services should by all means be enlisted in this study. Certainly those who do attend services regularly should also study this fine book.

Let us urge that you have the following committee go to work to see every church member and Sunday-school pupil who is sixteen years of age or older. Pastor, Chairman of the Deacons, Superintendent of the Sunday-school, Director of the Training Union, President of the Brotherhood and the President of the Woman's Missionary Society. Let each of these members of the committee enlist those in his or her organization. By all means every deacon should be reached. No less important is the enlistment of each individual in the other groups. One church is planning to follow this method of procedure and we confidently expect that church will have a class of 300.

This should be an extraordinary effort. It should be one into which the pastor should put his best endeavor. No less should other leaders of the church become enthusiastic about this effort. Just imagine the tremendous good to come to your church from all the members studying what the Bible teaches on the subject of giving.

Brethren and sisters of Kentucky Baptist churches let us make this one big united effort to make this the greatest single undertaking of all our experience.

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

P. S. Please get all to take the examination. Send the names of those passing to W. A. Gardner, 205 E. Chestnut St., Louisville, Kentucky. Blanks for reporting these names will be sent on request.

shipped at evening hours during the summer. Seating arrangements to take care of 250 was provided. These were filled, while others stood or sat in automobiles for the services. It proved to be a factor that much enlarged the Sunday-evening attendance during the summer. By the way, is there not much more to be said for outdoor preaching than is being said among Baptists at the present time.

V. I. M.

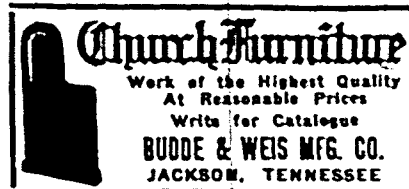
Rev. Dick Houston Hall, formerly of Florida and Mississippi, has been supplying for Dr. Samuel S. Hill at the Deer Park Church, Louisville, during August.

Pastor L. C. Ray, of the Franklin Street Church, Louisville, and his family have been spending two weeks in Atlanta, Ga. They have now returned to Louisville.

The Baptist Church at Barlow, Ky. ordained Brother Harry Thomas Copeland to the Gospel ministry on August 23. There were six churches represented in the examining council. Rev. O. C. Rainwater, pastor of the Barlow Church preached the ordination sermon.

Rev. R. E. Harlan, Jr., prayed the ordination prayer; Rev. Joe T. Odle gave the charge, and Rev. Paul Smith presented the Bible. Brother Copeland will attend Union University, Jackson, Tenn. again this year.

Pastor A. B. Crouch, of Atlanta, Ga., supplied for Pastor Elwyn N. Wilkinson at the Twenty-third and Broadway Church, Louisville, on last Sunday morning and evening. Brother Crouch in former years was pastor of this church when it was located at Twenty-second and Walnut Streets.



**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.

## 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 Foreign Missionary Designated to Kentucky Baptists

The Foreign Mission Board designates each year, one of its missionaries to the use of Kentucky Baptists. Last year we had Mr. John Mein, Georgetown, Ky., and many of our churches and W. M. U. organizations received stirring missionary messages from both him and Mrs. Mein. These friends of ours are returning to Brazil early this fall, so I have just received a letter from Dr. R. S. Jones saying that the Board is recommending Mr. Robert Jacob, missionary in China and now spending his furlough at Franklin, Ky., to our use this winter.

Many of us know these splendid Kentucky missionaries, Mr. and Mrs. Jacobs, personally, and will be delighted to know that they are available for speaking engagements, mission study classes, schools of missions, etc.

Write directly to Mr. (or Mrs.) Robert Jacob, Franklin, Ky.

### Current Missionary Events in Kentucky Mountain Work Morgan County

When you people sit in your comfortable class rooms in a beautiful church on Sunday morning and enjoy the Bible study and the class fellowship, think of the thousands yet here in our Kentucky mountains who have not the opportunity to attend any Sunday School, because there is none near enough.

Last summer, out in Morgan County, where there is only one Baptist Sunday School, I went with a Government Relief Worker who was a "Home Visitor." We touched miles and miles of rural districts where there were people not only in need physically, but where souls were starved. I talked with numbers of children, bright and eager faced, who had never attended school, for the lack of any to attend.

We were able, through the aid of this "Home Visitor," later, to have an eight-day Bible School in one of these districts.  
 Annie Allen.

### "She Heard The Gospel Before I Did"

"She heard the Gospel before I did."

These simple words, spoken quietly and modestly as the speaker began her address, startled and stung the Christian conscience of 700 or 800 young women, gathered at Ridgecrest from every State in the South for the annual Y. W. A. Camp.

The speaker was a young woman of one of the Southern States, a native American but of foreign stock. The person to whom she referred was the speaker who had preceded her on the program, a native of China.

"We have been greatly interested," said the young American-born French woman, "in hearing Mrs. Ling tell of her conversion in China. She heard the Gospel before I did."

As these words were spoken a stillness reigned throughout the great audience of earnest young Christian women. Each heart had been pricked with a realization that Baptists had been guilty of the sin of omission. Each soul was stirred to the need of missions in the homeland by this one eloquent sentence.

Other words and sentences followed, but not one hearer could forget that opening statement. While being zealous to send the Gospel to lands afar, Baptists had shamefully neglected communities and nationalities of peoples right at their doors.

"She heard the Gospel before I did," said Miss Vena Aguillard, missionary of the Home Mission Board to her own 600,000 French people in Louisiana. These words, graven deep in each heart, were carried away from Ridgecrest by the young woman. One sentence had given each a new conception of the necessity laid on Southern Baptists to give the Gospel to those within our gates who have been neglected too long.

## W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,  
 Young People's Leader

### Bracken Associational Camps

Bracken Association, under the leadership of Mrs. G. T. Cowan, Associational Young People's Leader, had two camps this year, an R. A. one and a Y. W. A.-G. A. one. More than sixty attended the R. A. camp and about forty attended the Y. W. A.-G. A. one.

"Stewardship in the Life of Youth" and "Japan and Her People" were two of the mission study books used.

They arose at 6:00 A. M., had Morning Watch at 6:30, a dip and setting-up exercises at 6:40, breakfast at 7:30, classes from 8:15 to 9:15, and recreation at 10:30, when they enjoyed hymn-study.

Part of the afternoon was given to recreation and one hour to Bible study.

After supper they had a Vesper Service, then a playlet, stunts, or some kind of special program.

This sounds like a worthwhile program, and we congratulate Bracken leaders.

Other associations had camps, and we will be hearing from them soon.

### Arresting Titles of September World Comrades

"The Man Who Never Turned Back."  
 "A Boy and His Choices."  
 "A Brief Sketch of the Life of John Lewis Shuck."  
 "Three Three Four East Broadway."  
 "Being an Ambassador"—story of Dr. Eugene Sallee.  
 "Thank You, U. S. A. Friends."—Matsuta Hara, Japan.  
 "Making A Man."  
 "The Wide, Wide World" (Between Book Covers).

The September issue is worth the year's subscription price of \$1.00.

Order from 1111 Comer Building, Birmingham, Alabama.

### THE BRACKEN ASSOCIATION

The 139th session of the Bracken Association was held at the Mt. Pisgah Church, on August 5, Moderator M. B. Adams called the body to order at 10:00 A. M. Logan B. English preached a sermon from John 2:32. The Treasurer's Report showed an increase to Missions and Benevolences. There was a decrease in the number of churches contributing. Dr. M. B. Adams, Maysville, was re-elected Moderator; Pastor Olus Hamilton, Carlisle, Assistant Moderator; Pastor Buel H. Kazez, Morehead, Clerk and W. F. Tune, Maysville, was re-elected Treasurer. Large crowds were in attendance at the services.

W. A. M. WOOD,

Erlanger, Ky.

### REVIVAL AT POND RUN

We have just recently closed a glorious revival meeting at the Pond Run Baptist Church, Echols, Ky. (Ohio County Association), of which I have been pastor since April 1. Services were held at 2:30 in the afternoon and at 7:45 in the evening. A number of the church members attended the day services and large crowds attended the evening services.

The pastor did both the preaching and the song leading, and it was a joyous privilege to speak to so many unsaved people who came night after night. The people seem hungry for the Gospel. The church was full almost every night after the second or third night, and many times several persons were gathered around the two doors listening to the messages and songs.

The last night of the meeting it was reported that about half as many people were on the outside of the church as were on the inside. There were eleven additions by profession, and the church has been blessed by the Lord, for the people had a mind to work and pray. Baptismal services were held at Rockport in Green River.

BEN F. MITCHELL.

Bowling Green, Ky.

## News and Truths About Our Home Mission Work

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

Joe Burton, Publicity Sec'y.

### Missionary To Deaf Organizes New Class at Augusta, Ga.

Rev. A. O. Wilson, missionary to the deaf, organized recently a class of sixteen deaf people at Augusta, Ga., which will meet each Sunday afternoon at the Crawford Avenue Baptist Church.

A teacher and interpreter for the class was secured in answer to prayer after it seemed that none would be available. The deaf had met on Sunday afternoon for the final service to be conducted by the missionary, at which time the class was to be organized.

Brother Wilson announced that someone would be present to teach the class the following Sunday, although he, nor anyone else, had no idea who it would be. When Miss Ellington, who had written the missionary to come to Augusta, anxiously inquired if any interpreter could be had, Brother Wilson replied, "God will provide, and these people will be here for class next Sunday."

In direct answer to prayer and this prophecy, a young lady stepped forward and volunteered her services. This young woman, whose parents are deaf, and who can both hear and use the sign language, will be interpreter and teacher for the newly organized class.

From Augusta, Brother Wilson went to Atlanta where he was in a service for the deaf at the Baptist Tabernacle. Before coming to Georgia, Brother Wilson had been in services for the deaf at Lake Charles, Louisiana, Decatur and Meridan, Mississippi, Mobile and Montgomery, Alabama. At Decatur he spoke at an all-day meeting attended by nearly a hundred of the deaf in that section. The missionary is engaged in general work among the deaf in all of the Southern States.

### Blasphemies Turned To Praise As Dying Catholic Converted

Fitfully tossing on his bed of pain, the embittered patient uttered blasphemies against God with every passing breath. He cursed his swollen foot, throbbing at every nerve with poisonous gangrene. He called God unjust. He even dared curse the Almighty.

But for all his profanations and ceaseless remonstrances against his miserable lot, Jose Garza's foot infection grew no better but, rather, steadily became worse.

Finally a son-in-law called on the Baptist missionary, C. Hernandez Rios, of Sonora, Texas, to visit the wretched man whose body was now poluted with poison. Rios told Jose Garza of the Saviour, the Great Physician, and read to him from the Bible.

Many times the missionary returned. A change was noted in the attitude of the sick man. Profanity no longer proceeded from his mouth. Blasphemy gave way to praise.

"Do you believe in God?" asked the missionary.

"Yes, sir," came the emphatic reply. "Do you think all the acts of God are wise and just?"

"Yes, sir."

"Do you believe in Christ as the personal Saviour of your soul?"

"Yes, sir," was the prompt answer.

Jose Garza died the next day. His relatives have opened their home to the gospel and to Christ, and the missionary continues to visit them often.

### Equipment Given To Open Free Clinic In Havana Church

A free clinic, offering the only free medical service in Havana in the name of religion, is being opened at the Havana Temple by Dr. Sidney Orrett, Baptist physician, by means of equipment given by Mrs. E. M. Bailey, Acworth, Georgia.

Medical equipment and instruments given by Mrs. Bailey is worth several hundred dollars, according to Dr. Orrett. This equipment belonged to Mrs. Bailey's deceased husband, Dr. E. M. Bailey.

"The Clinic," said Dr. Orrett, who came to Georgia to get the equipment, "will be of tremendous importance in the mission work in Havana. It will offer the only free medical service to poor people in the name of religion in a city of 700,000."

The only expense involved in operating the clinic will be the cost of necessary medicines. While in Georgia Dr. Orrett contacted several leading Baptist women who gave him the assurance of their lively interest. It is expected that interested friends of the clinic will provide funds for the operating expenses.

### Saloon Replaced By Decent Business As Prophecy Fulfilled

By J. F. Plainfield, Missionary, Tampa, Florida

In 1926, at the height of the business boom, an imposing structure was built on North Boulevard, just one block south of our church. Here was set up the worst saloon in Tampa, with quarters for gambling devices and disreputable life. For years I fought this den of corruption, first quietly and by a friendly approach to the proprietor, and then by more forcible means.

It seemed that neither arrests nor fines could force the man out of that nefarious business. Once after I had faced him with an indictment of his life in relation to its effect on the character and conduct of one of his boys and on the community, he pointed a gun at me and ordered me out of his house, but not before I had uttered the prophecy of an impending doom to him and his family.

Since then he lost his property. His



first wife divorced him. His second wife left him a number of times. One of his two boys was placed in the State Industrial Institute for incorrigibles at Marianna, Florida. The beautiful building, closed for over a year, is being transformed and renovated inside and out to serve as the general offices of one of the largest insurance companies in America.

Rev. O. F. Dixon, Negro missionary of the Home Mission Board, Roswell, New Mexico, has organized a new mission church at Artesia with nine constituting the church and two being received as candidates for baptism. The missionary is grateful for the kindly spirit of the white people of the town, especially of the pastor who offered his service in every way.

Rev. A. Pucciarelli, Italian missionary at Birmingham conducted a Vacation Bible School this summer which enrolled sixty-five, practically all Italians, half of whom were from Catholic homes. A splendid faculty of well-trained workers from the various Baptist churches of Birmingham assisted in the school.

The missionary conducted a tent meeting in July which he expected to attract large crowds. Services are in both English and Italian, with several leading pastors of the section assisting.

### YOUNG MINISTER STRENGTHENED BY THE WESTERN RECORDER

Dear Dr. Masters: Just to express my appreciation for the Western Recorder. It is certainly a wonderful paper. I look forward to receiving each issue each week. I know that I will get some of the greatest doctrinal and most spiritual messages from the pages of the Recorder that I could get from any source. They are a greater help to me than I can express and just the messages and help that I need, because I have been in the ministry just a little over one year and they certainly do strengthen me.

Dr. Masters, beginning with the issue of the week of September seventh, please send my Recorder to Cumberland College, Williamsburg. I am entering Cumberland College to prepare for the ministry. Am praying that you will continue to publish this great Baptist paper under His guidance.

MARLIN MILLER,

Twila, Ky.

## Land of Suffering Judson Approaching Self-Government

PROF. WALLACE ST. JOHN, Ph.D., Judson College, Rangoon, Burma.

A few days ago an old book was offered for sale. It had been owned by A. Gougher and his name is written on the fly leaf. The book is a government record of the British-Burmese War of 1826 and there is a report of Mr. Gougher's imprisonment in the Ava and Aungbinle prisons along with Adoniram Judson. There is also a series of answers to the Government's questions by Dr. Judson himself, and these replies are spread over nine large printed pages of the official document.

Mr. Gougher was a British merchant carrying on trade in Ava when the British troops arrived in Burma and attacked Rangoon which was 400 miles away. As a Britisher he was charged with being a spy and his imprisonment at the time was not so unreasonable as that of Dr. Judson whose nationality had been explained to the Burmese king and officials. These prisoners of the Burmese were not provided with food and permission to feed them had to be paid for by the friends who bribed the guards to pass the food along to them.

The horrors of those long months of imprisonment have been recently depicted in the widely read "Splendor of God" so skillfully written by Mrs. Morrow. Mr. Gougher in his books tells of the desperate suffering to which Dr. Judson was subjected and the patient Christian spirit with which he bore it all. He has not hesitated to tell many details concerning the Judsons that they would never mention themselves.

The real cause of this war was the unfairness of the Burmese government in dealing with the British traders who were carrying on business in Burma. Promises were made and never fulfilled. The private interests of the rulers took precedence over the needs of the public. It was not a government for the people. The people were constantly oppressed by those in authority.

That was 110 years ago. The British Government found it necessary to take over the whole of the Burmese territory and set up its own government to secure living conditions for its people and business conditions for its investors. Slowly order was established, modern methods of education employed; modern improvements were advanced. The American Baptist Mission was established in Burma before the British Government came into control.

From the first the Mission set up schools to give the new Christians the intelligence needed for their development. As the Government took control of sections of the country it encouraged the Christian schools and established its own to hasten the development of the people. The Christian schools increased in number until more than 800 were in operation throughout the country. The Buddhist schools taught by

the priests have gradually faded away. Government schools and schools aided by government, both those using the English language and those confined to the Burmese, have multiplied. The increasing intelligence consequent upon this has emboldened the British Government to offer the Burmese people a considerable part in the government beginning with April 1, 1937. Educated young men of reliable character have been put into official positions more and more freely of late years.

The advanced step of next year will be a real test of the ability of the people to rule themselves, though the British Government will still be present in its Governor and various other prominent officials as the Chief Justice and the Financial Secretary as well as military leaders.

Though the Buddhist people have been very slow to acknowledge allegiance to Christianity they have been sharing its enlightening advantages for a century. Many of them are familiar with Christian morals and if asked to state their Buddhist belief are very apt to give a Christian position without knowing the difference. They find it very difficult to face the history of their nation. A century of devoted service has been given by the missionaries.

The British Government has ruled so much in the interest of the people that Burma has made vast strides in the development of resources of all kinds. The British Government took forcible charge of an impoverished, enfeebled and discredited nation. Now it is gradually bringing the Burmans back into control of an enormously improved country, with the successful rice culture, with extensive timber trade, with remarkably enlarged petroleum output, silver in abundance and rubber prominent and even wolfram.

The Burmans generally do not give the British Government credit for the large part it has played in building up their land, nor do they recognize how much they are indebted to the missionary work that has been done. Unmistakable evidences of the leaven of the Kingdom of God are on every hand. The Christian spirit is seeking acceptance and adoption. Recognition of it will be more complete later for the Bible is being read throughout the land.

In these depression days when mission funds are low the Christians of the country must come more to the front in calling on the people to adopt Christianity wholeheartedly and press onward and upward. With the number of missionaries decreasing as the field for national leadership increases the Burman and Karen Christians are struggling with these added responsibilities. They deserve our sympathies and need our

help. They are more ready to take added burdens now that we are less able to help them. In this way our deficiency is God's opportunity to press them into the leadership.

### BARREN RIVER ASSOCIATION

Barren River Association of Missionary Baptists met in their 106th annual session with Temple Hill Church, August 19 and 20. One of the largest crowds ever assembled at this Association was in attendance the first day and the churches were well represented with messengers and letters.

The organization of the association was effected by the election of J. E. Martin, of Tompkinsville as Moderator; and Rev. J. L. Dawsey, Assistant Moderator; the writer was re-elected as Clerk and Brother Martin was re-elected as Assistant. Ministers and laymen were present from Liberty, Allen and Freedom Associations; and Brother Lewis C. Ray from Long Run; Brother C. K. Hoagland and Mrs. Hoagland and four little girls from the Kentucky Baptist Children's Home, were present the second day and Brother Hoagland made a fine talk on the Orphans' Home and kindred subjects.

The little girls sang several numbers, after which a free-will offering was taken up for the Home.

Brother Hoagland has greatly endeared himself to the Baptists of this part of the State and we hope their love for him and Sister Hoagland and the work they are doing and will find expression in a more whole-hearted support in the future.

The reports were good and were well discussed. Brother Ray spoke for twenty-five minutes during the mission hour, giving a clear completion of the mission needs and the duties of God's people.

Rev. Ish Richey spoke on the subject of Christian Education, made a fine speech on the subject. Rev. J. L. Dawsey preached the annual introductory sermon taking a text from John 3:10, "Art Thou a master of Israel and knoweth not these things?" Brother Dawsey's message showed his audience the duties of both the preacher and his

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church and was delivered in Brother Dawsey's usual forceful style.

On the second day at 11:00 A. M., Rev. J. H. Swann brought a message on "The Power of the Gospel of Christ to Save." Brother Swann having been selected a year ago to preach the annual doctrinal sermon.

While we have not had time to check over the letters from the churches closely, we have looked into them enough to see some increase in mission spirit which is very gratifying and we are hoping that Old Barren River Association will soon take her place as one of the leading missionary associations in the State.

Next year's meeting will be with Oak Grove Church, near Nabob, Ky., and Rev. C. E. Carter is to preach the Introductory and J. L. Dawsey the Doctrinal Sermon.

FRANK S. SMITH, Clerk,  
Clairfield, Tenn.

1935 season and the more than 5,000 representatives who took part in the 1934 conference schedule.

The revival meeting at Kevil, Ky., in Ballard County, was held August 3-14. Brother H. B. Woodward, from Trenton, Tenn., did the preaching. The church had a fine revival. There were nine baptized into the fellowship of the church at the close of the meeting, besides four who united by letter. O. C. Rainwater is pastor at Kevil.

Missionary John Mein, of South America, has been helping Pastor Bailey F. Davis in meetings at Cadiz, Ky. There were thirteen additions, nine of them being for baptism. There had been missionary rallies in Little River Association before the revival. Pastor Davis and Mrs. Davis are now visiting their relatives in Shelbyville and Shelby County during their vacation.

Mrs. J. Emmett Jordan, 1145 South Fourth Street, Louisville, and formerly of Ekron, Ky., announces the marriage of her daughter, Miss Morene Jordan to the Rev. E. Charles Masden, of Lebanon Junction, at the bride's home at 4:00 o'clock Saturday afternoon, August 29. Dr. O. M. Huey was the officiating minister. Miss Virginia Simpson was the Maid of Honor, and C. L. Vice, of Burlington, was best man. Miss Jordan is a graduate of the Ekron High School, was formerly a matron at

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the Louisville Baptist Orphans' Home, and is a sister of Miss Emma Jordan, nurse in the Kentucky Baptist Hospital and formerly Secretary to Dr. C. M. Thompson at the Kentucky Baptist State Board of Missions office. Mr. Masden is pastor of the Belmont Church, Nelson Association, and the Covington Church in Sulphur Fork Association. He graduated at Campbellsville Junior College in 1933 and from Georgetown College in 1934. He is now a student in the Southern Seminary. They will make their home in the Whitsitt Apartment at the Seminary.

Eleven Kentucky Baptists who served on this season's staff at Ridgecrest, N. C., Southern Baptist summer assembly grounds, are returning to their homes, college campuses, and places of work. They include: Mary Saunders, Bryson Tipton, Sarah Fox, Mary Alice Hoeing, Ethel Harmon, Sadamoto Kawano, Raymond Coppenger, and Mrs. Robert Pryor, Louisville; Louise Creamer, Dayton, Rebecca Tarry, Murray; Ethel L. Richardson, Covington.

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An opportunity to develop talents through the fine arts divisions which offer superior instruction in Music, Art, Dramatics and Speech.

### FIFTH—

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A carefully selected enrollment from representative homes.

### SEVENTH—

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NINETY-NINTH SESSION BEGINS SEPTEMBER 14

For information or catalog write

President L. G. CLEVERDON, MARION, ALA.

## JUDSON COLLEGE





**Training Union  
Department**  
BYRON C. S. DeJARNETTE  
State Secretary  
MISS JEWEL POTTER  
Office Secretary  
205 E. Chestnut, Louisville, Ky.

#### Tomorrow's The Day

Tomorrow, September 4, at 9:00 A. M., the North Central Regional Convention will begin at the First Church, Frankfort. It isn't too late to plan to be there with a large crowd from your Union.

Remember the North Central Region is composed of these Associations: Boone's Creek, Campbell County, Crittenden, Elkhorn, Franklin, Friendship, North Bend, Owen County, Ten Mile, and White's Run. Thomas Cook, Walton, is acting President.

#### Next In Order

Southwestern Region—Mayfield, First—September 11 and 12.

Central Region—Leitchfield—September 18 and 19.

South Central Region—Richmond, First—September 25 and 26.

Southern Region—Glasgow—October 2 and 3.

Northeastern Region—Ashland, First—October 9 and 10.

Southeastern Region—London—October 16 and 17.

Western Region—Central City—October 30 and 31.

#### Associations In Southwestern Region

Southwestern Region is composed of Blood River, Graves County, West Kentucky, and West Union Associations. R. W. Churchill, Murray, is acting President.

#### Reservations

Please send to the proper one, as listed below, the names of those from your church who will stay over Friday night at the Convention and state whether or not they will be at the banquet at 5:30 P. M., Friday. State whether Mr., Mrs., or Miss, Junior, Intermediate, Senior, or Adult, and when they will arrive and whether by train, bus, or car.

#### Write These For Reservations

Southwestern Region—Mrs. J. Edwin Wilson, First Baptist Church, Mayfield.

Central Region—Mrs. Holmes Gardner, Leitchfield.

South Central Region—Mrs. C. L. Breland, Richmond.

Southern Region—Mr. Burnett T. Davidson, Glasgow.

Northeastern Region—Miss Delores Gardner, 716 Twenty-ninth St., Ashland.

Southeastern Region—Mr. John B. Reams, London.

Western Region—Mr. James Louis Foster, Central City.

#### Program, Regions and Information

See this page in the Western Recorder for last week (August 27) for the outline of the program which, in the main, will be carried out in each Regional Convention, and the Associations in each Region. For general information see the issue of August 20.

#### Who Should Attend Regional Conventions?

The attendance is not limited in any way. All Pastors, General Officers, Leaders, Presidents, Associational Officers, Group Officers, all Training Union members, church members in the Region and any visitors within or without the Region.

#### Owensboro, Third Church Training Union Holds Successful Musicales

The Training Union of the Third Baptist Church, Owensboro, of which Miss Grace Morehead is Director, is still doing successful Missionary work and is discovering and developing talent among the members in special ways which are helping to overcome the "Summer Slump."

A large crowd came to the church and enjoyed the special musical program in response to the following invitation: Our own young people invite you to a musicale, Thursday night, 8:00 o'clock. About twenty-five, representing our B. Y. P. U's and Story Hour, will give us an evening of varied music, both sacred and secular. Youngest artist on program, five years old. No offering. No talks. Just music. If you love good music, and are interested in our young people, honor them with your presence Thursday night. Invite your friends and neighbors. Third Baptist Training Union."

#### Third Baptist Training Union Musicales—Program.

Thursday Evening, July 23, 1936—8:00 o'clock.

Piano Solo—"The Waterfall," Hobson—Miss Jane Magruder.

Cornet Solo—"The Rosary," Nevin—Jack Ray.

Anthem—"I Will Lift Up Mine Eyes," Jones—Intermediate Leavell BYPU.

Piano Solo—"The Dream Boat," Williams—Miss Bobbie Lee Robertson (5 years)

Clarinet Solo—"Song of Spring," Gustave Merkel—Miss Gloria Hinchman. Miss Lina Belle Magruder, Accompanist.

Male Quartette—"Going Down the Valley"—Fillmore; "Standing in the Need of Prayer," McKinney—Miller Holland, Jr., Leslie Bolton, Dudley Yeiser, F. E. Hinton

Violin Solo—"Ava Maria," Schubert—Wilhelm—Miss Olive Lashbrook.

Piano Duet—"Squadrons of the Air," Ritter—Misses Bettie Bryant and Jane Baker.

Vocal Sextette—"Pale Moon," Logan; "Bells of St. Mary's," Adam—Misses Helene Taylor, Louise Taylor, Olive

Lashbrook, Frances Lashbrook, Louise Craig, Kathlyn Mayfield.

Vocal Solo—"Asleep in the Deep," Petrie; "The Trumpeter," Dix—C. O. Evans, Jr.

Piano Solo—"Grand Valse Caprice," Engelmann—Miss Ruby Jean Neel.

Organ Solo—"Serenade," Toselli—Miss Mildred Robertson.

Benediction—Rev. A. F. Cagle, Pastor of Third Church.

All on program were enrolled members of the B. Y. P. U's. One was a member of the Story Hour.

#### Third Annual Southwide Assembly At Ridgecrest

The third annual Southwide Training Union Leadership Assembly at Ridgecrest, North Carolina, July 26-31 was a great success. The attendance was 1,246. They were there from the North, East, South, and West. For practical demonstration work, information, fellowship, inspiration, and dedication to Christian living and serving it will be long remembered. Its influence will keep on going, out. The Lord is using Mr. Perry Morgan in a powerful way as Manager of Ridgecrest.

Mr. B. B. McKinney, of the Sunday School Board, and Mrs. McKinney led the song services in a wondrously spiritual way. Dr. T. L. Holcomb and Dr. J. O. Williams brought helpful messages. The Morning Worship each day was a holy period as we were led by Dr. B. W. Spilman. Mr. E. E. Lee spoke more than once in his own way. Rev. C. K. Djang, of China were inspiring in their messages and presence.

Dr. John W. Inzer brought some splendid messages at night. Dr. J. Dean Crain brought a sound message on "Our Faith and Our Money." Miss Inabelle Coleman and Dr. Frank H. Leavell stirred the Assembly with great missionary messages. Dr. Spilman spoke on "Landrum Pinson Leavell: Apostle of the Dawn" in memory and honor the great former Southwide Secretary. Dorothy Burton Wolfskill, of Missouri, won first place in the Better Speakers' Contest. Powell Compere, of Arkansas, was second. There were issued 434 awards for study courses completed during the Assembly. Miss Marjorie Moore, of the B. S. U. Department, conducted the recreational activities. The climax of each day was the brief Good-night Meditation by the Lakeside. This consisted of Hymn, Psalm, Silent Prayer, and song by the Seminary Quartet.

There were eighty-three at Ridgecrest from Kentucky. This was a fine delegation. Those in attendance came from seven of the eight Regions and sixteen of the seventy-eight Associations as follows:

Central Region, Long Run, 38; Severn's Valley, 2. Total 40. There were more from this Region and Long Run than any other Region and Association. Crescent Hill Church, Louisville, in Central Region and Long Run Associa-

tion had 9—the largest number to come from any one church in the State. North Central Region—Campbell County, 4; Elkhorn, 7; Franklin, 6; North Bend, 6—Total 23. This Region had more of its Associations than any other Region had to be represented. Northeastern Region—Greenup, 1. Total 1. South Central Region—Pulaski, 5; Tate's Creek, 4. Total 9. Southeastern Region—Mt. Zion, 1; Three Forks, 1; Upper Cumberland, 3. Total 5. Southwestern Region—Blood River, 2; Graves County, 1; West Kentucky, 1. Total 4. This Region had the largest percentage of its Associations represented, three-fourth. Western Region—Christian County, 1. Total 1.

**Mount Vernon—Rockcastle**

The Mount Vernon Training Union has been sponsoring the mid-week service of the church on Wednesday night.

**RECORD OF ATTENDANCE**

August 23, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Louisville, Grace	128	7	150
Lexington, Porter Mem.	109	26	183
Newport, First	80	3	196
Harrodsburg	78	9	126
Gatliff	68	2	116
Shively	66	22	103
Owensboro, First	62	15	117
Princeton, First	62	12	157
Jellico, Tenn., First	60	....	102
Danville, Lexington Ave.	50	3	198
Lexington, Grace	42	6	106
Twila	31	....	105

**BIBLE SCHOOL DEPARTMENT**

(Continued from Page 14.)

pastors and our great denominational work.

**Win Lost Before Promotion Day**

T. L. Holcomb

The Sunday-school year is rapidly coming to a close. May I join you in making an earnest request of all your officers and teachers to do their very best to win the lost in every department and class to Christ before Promotion Day, September 27? This is an opportunity, a privilege, and a trust from God.

**SUNDAY SCHOOL ATTENDANCE**

August 23, 1936

Sunday-schools reporting 200 or more.

Please address to "W. A. Gardner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut St.	896
Newport, First	827
Owensboro, First	684
Frankfort, First	449
Owensboro, Third	478
Lexington, Calvary	471
Mayfield, First	447
Paducah, Immanuel	444
Murray, First	434
Somerset, First	408
Danville, Lexington Ave.	405
Louisville, Eighteenth St.	384

Harrodsburg	360
Covington, Latonia	330
Jellico, Tenn., First	314
Louisville, Clifton	297
Bellevue	283
Covington, Madison Avenue	275
Glendale, Gilead	273
Louisville, Virginia Ave.	252
Crab Orchard	242
Pineville, First	226
Shively	224
Versailles	208
Shepherdsville	207
Erlanger, Elsmere	201

Brother G. J. Walters has resigned as pastor of the Baptist Church at Manchester and as instructor in Bible and English at Oneida Institute. He has accepted a church in Tennessee.

Rev. Y. C. Ching, pastor of the North Gate Baptist Church in Shanghai, China, has arrived in Louisville where he expects to spend a year in studying at the Southern Baptist Theological Seminary. His church in Shanghai was founded by Dr. Matthew T. Yates eighty-nine years ago.

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**PRESIDENT SAMPEY'S MESSAGE  
To Southern Baptists**

Every church in the Southern Baptist Convention needs this gripping inspirational message. The record containing it may be had without cost by any church agreeing to use it in a public service. Plan now to hear the message as your church observes

**SEMINARY DAY IN SEPTEMBER**

SEMINARY ALUMNI COMMITTEE,  
2825 Lexington Road, Louisville, Ky.

Brethren:  
Please send me the record containing Dr. Sampey's message, together with materials for observance of Seminary Day. We shall need ..... offering envelopes.

Signed .....

Church ..... P. O. Address .....

**DISTRICT ASSOCIATIONAL MEETINGS 1936**

Date	Association	Church
<b>September</b>		
1-2	Elkhorn, First, Lexington.	
1-2	Elkhorn, Midway.	
1-2	Ten Mile, Vine Run.	
2-3	Central, Bradfordsville.	
2-3	Edmundson, New Grove.	
2-3	Sulphur Work, Sligo.	
2-3	Greenup, Fairview, Ashland.	
3-4	East Union, First, Jellico, Tenn.	
3-4	Shelby County, Little Mount.	
4-5	Bell County, Hensley Chapel, Middlesboro.	
8-9	Bethel, Guthrie.	
8-9	Mt. Zion, Bethlehem.	
9-10	Russell County, Friendship.	
9-10	Allen County, New Salem.	
10-11	Lincoln County, Beech Grove.	
10-11	Wayne Co., Elk Spring Valley.	
11-12	Booneville, Liberty, Fall Rock, Clay County.	
11-12	Greenville, Morris Creek, near Stanton.	
15-16	Pulaski, Sinking Valley, Public.	
15-16	Severns Valley Meeting Creek.	
16-17	Boones Creek, Kiddville.	
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, Everts.	
24-25	Nelson County, Chaplin.	
25-26	South Union, Alsile, Jellico Crk.	
25-26	Freedom, Burksville.	
25-26	Goose Creek, Goose Rock, Clay County.	
25-26	Irvine, Stone Coal, Arvel.	
30-Oct. 1	Lynn, Pikeview, Hart Co.	
<b>October</b>		
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.	

**AN APPRECIATION OF THE KENTUCKY BAPTIST HOSPITAL**

I wish to pay, through your columns my appreciation of the Kentucky Baptist Hospital.

Having been confined in the Baptist Hospital for four weeks, I have a pretty good idea of its ability to care for sick and broken humanity.

I have only words of praise for the Hospital as an institution to render services. Everything about the entire

Hospital runs with the regularity of clock work, from the Superintendent to the most menial laborer there is efficiency itself. Kindness, courtesy, and sympathy, combined with the best medical skill make it a real home for the afflicted, and the fine corps of physicians and surgeons and the sweet courteous nurses are your friends. In fact the Hospital is a community in itself, each sufferer sympathizing with and encouraging the other. There are no strangers, as a touch of sympathy makes all akin.

For cleanliness, for system, for efficiency, for medical and surgical attention to rich and poor alike, I can and have only words of praise for our Kentucky Baptist Hospital.

SARAH H. TERRY,  
Teacher Philathea Class,  
Walnut Street Baptist Church,  
Louisville, Ky.

**A RELIGIOUS RACKET**

A gigantic religious "racket" has been exposed by the Los Angeles Ministerial Association.

During the last twelve months 918 persons have been ordained ministers, doctors of divinity, even bishops, by one Los Angeles organization. Included in this list are well-known individuals—one a magazine editor, another a prominent author. One man gave a pet duck the name of Rev. Drake Googoo, and secured the degree of D.D. for the duck at a cost of \$10.

Conclusive evidence has been placed in the hands of the Ministerial Association that the sale of ordinations to the ministry of certain non-descript religious organizations are being sold in large numbers. One playwright, in order to expose the fraud, secured ordination, without even appearing the office of the "degree shop," receiving three degrees within an hour, for which he paid \$40. He was first ordained a minister, then received degree of doctor of divinity, and finally was ordained a bishop.

Most of those ordained during the past year are clairvoyants, psalmists, and the like, whose certificate of ordination gives them legal right to practice their professions, which would otherwise be banned by law.

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**What about your Sunday School?**

You would not tolerate waste motion, misapplied energy, unproductive methods, inefficient organization, in your shop or office. Why be content with them in your Sunday school?

If you are anxious that your Sunday school function at its best, you need *The Sunday School Builder*, *The Sunday School Young People and Adults*, *The Intermediate Counselor*, and *The Elementary Messenger*. The Sunday School Board has prepared these for precisely this purpose—that your Sunday school may be a more productive, efficient, soundly growing organization. Used adequately and properly by general and departmental officers and by teachers, these publications will help your Sunday school reach and maintain its highest destiny.

**Order Early - Order Adequately**

**Baptist Sunday School Board**

161 8th Ave., N., Nashville, Tenn.

It is estimated that in one of the rackets alone the head of the "mother church" has netted more than \$25,000 in less than a year. It is expected that the Ministerial Association will ask for early action of the grand jury, indicting the perpetrators of these frauds.—N. C. J. C. News.

A series of revival services are in progress at the Morningside Baptist Church in Atlanta, Ga., where Brother G. J. Davis is pastor. The sermons are being preached by Dr. Charles W. Daniel, pastor of the First Church of Eldorado, Ark.

**The KENTUCKY HOTEL**

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