

WESTERN RECORDER

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No. 37

The Centrality of Christ

IF THE question is asked, what Christianity is essentially and changeably, the reply is, The unreserved committal of the soul to Jesus. If present-day Christianity is no longer this, then the words of the Apostle Paul are applicable to it; it is "another Gospel which is not another." It is something substituted for Christianity.

The increasing tendency today is to assign to Christ a high place among those who are called "masters of the spiritual life," to accord Him a place in the theosophistic pantheon. This modern tendency rests upon the assumption that man, in the muchness of his wisdom, is the judge of Christ. The Christian on the contrary feels that in His presence judgment is impossible. Our conscience, stricken with the sense of sin, finds in Him alone **THE WAY, THE TRUTH, THE LIFE**. Without Christ as the co-ordinating center, all the religious experience of the race is but a swelling human cry without a Divine response.

As in the first days, it now looks as if Christ will only be tolerated as one among many. Again the world offers a place for Him in its pantheon. Again every true Christian must decline it. We are trying to prepare ourselves, by a fuller self-committal to Him, for the possible consequences of such a refusal. If certain world-wide tendencies, intellectual and social, advance at their present rate unchecked, the day may be near when it will again be penal to pay divine honors to the Christ.

An age remarkable for its tolerance, imagines it is far above persecution. But history proves that nothing is more inimical to the Christian faith than universal toleration. It was the spirit of religious toleration in the Roman Empire which lighted the streets of Rome with the living holocaust of Christians, and Eastward today the horizon is lurid with a like kindling. It is simple enough, for toleration can never afford to tolerate the intolerant, and genuine Christianity can never tolerate equality with Christ.—Thomas J. Hardy, in *Christianity Misunderstood*.

Devotional and Religious Thought

—WHERE IS HAPPINESS?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if any one did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake, manhood a struggle; old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: "In Christ alone." He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22.)

—Clarence Edward Macartney.

FALSE TO DUTY

Far out on the horizon the sails gleam snowy white in the sunlight. When the vessel lies at the wharf those same sails show themselves stained and dingy. The lure of the far-off is strong. It is easy to do worthy things in days that have not yet come. No man has ever failed in his ideal so long as it was merely an idyll of some tomorrow.

The pinch comes when it is no longer remote in time or distant in space, but has become the next thing to be done. The next thing becomes a touch-stone to discover of what metal every man is, as well as his opportunity and his challenge to something more and better beyond. For many of us the onward way is blocked and barred by duties slighted and tasks undone.

The next thing has been ignored or denied. Consequently there is no next step forward. The chance that we had has become a chain to bind us. Vision fails because we would not look. The arm is atrophied because it was not allowed action. The talents have rusted because they were not given circulation. The coin of opportunity has for its reverse side obligation. One cannot trade in the markets of life with a half coin. Where obligation is vacated opportunity is void. Browning puts the truth forcibly in his lines:

I see my duty, and I do it not,
And therefore see no farther.

Henry Ward Beecher expresses the same thought when he says: "He who is false to present duty breaks a thread

in the loom and will find the flaw when he may have forgotten its cause." There is nothing arbitrary or unreasonable about this. It is simply the natural and to-be-expected operation of inexorable law. Duty is asset or liability. He who will not when he can, cannot when he would. Incapacity and inability are progressive and cumulative, as are capacity and ability. The coin used brings interest and increase; unused, it is only not increased, but lost.

—Exchange.

WEARING OUR YOKE

The "yoke" of Jesus is His way of life, His way of working. To Him God was a very real, immediate, and abiding personal experience. In a word dominated by brute force Jesus demonstrated gentleness and lowliness of spirit. Among men who were self-seeking and self-centered, He freely surrendered His own life. Sustained in this by faith, love, hope, patience, He found all burdens light.

To the discouraged, depressed, and weary everywhere in life He threw out this invitation which, freely expressed, means, "Live as I live, work as I work, and you will find your work easy, and you will sing while doing it." His faith is not a way of escape from the realities of life, but a way of making the realities of life yield profit.

The godless outlook on life, the self-centered approach to work, lays on men a galling yoke, and cheats them of the profits inherent in life. The yoke of Jesus is easy and it pays.—Walter Lyman French in N. Y. Christian Advocate.

THE UNFINISHED SYMPHONY

Franz Schubert was a great and gifted composer. He died very young. A short time before his death found him at work on a beautiful symphony! A symphony consists of a great theme which is developed in several parts with charming and harmonious variations. The great climax comes in the Finale, the closing movement, in which the original themes bursts forth once more in glorious and sweeping expressions, when every instrument is employed to finish the musical masterpiece.

Franz Schubert wrote only two parts of his symphony, a great Allegro and a sweet Andante. Death claimed him and he was unable to write the Finale. He could not finish it, and hence his great work is known as The Unfinished Symphony.

But there is another Symphony, with a greater theme than an earthly composer has ever noted down. That symphony is the Symphony of God's

Redemption. The great theme of it originated with God in eternity. Before the foundation of the world the great omniscient composer mapped out each part of His symphony, in which He would sound forth the sweet music of His love towards a lost world and in which He would display the marvels of the riches of His grace and power. Creation is a great symphony of God, but redemption is far greater. But like Schubert's symphony God's Symphony is also unfinished. The great Finale has not yet been heard, but unlike Schubert, who cannot furnish the Finale, God will produce in a glorious consummation the great Finale of His redemption, when heaven and earth will vibrate with a great and never ending Hallelujah chorus.—A. C. Gaebelein in Our Hope.

WHICH IS BETTER?

Tears for sin are good, but praise for the pardon of sin is better. It is good to fall at His feet, daring no more than to touch His garment's hem; but it is better to go up higher and lean upon His arm. It is good to take the lowest place and be as the dogs that gather the falling crumbs; but better far to sit at my Father's table, as in my Father's house, and eat the children's bread.

—G. H. Knight.

WILLINGNESS TO SACRIFICE

Although, of the missionaries, many are men of great talent which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honor or of future reward. They do this from loyalty to the Master whom they serve and love.—Sir Richard Temple.

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

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Difficult Situation In Italy

BAPTISTS, not to mention other Evangelicals, have a sacred duty to help lead Italians back to the Christ of the Gospels. The New Testament, the writings of the early Christian fathers, the Catacombs, the baptistries and other Christian monuments, even profane history, all point to a purer form of Christianity in Italy than exists today.

Especially since the Middle Ages, Italy has been considered a needy mission field by many of her own illustrious sons. As proof of this, one needs only to recall to mind such eminent reformers as Arnold of Brescia, Savonarola, Peter Waldo, not to mention the Albigenses, the Waldensians, the Anabaptists and hosts of others who from the twelfth century onward have protested against the errors, corruption and worldliness of the Roman Catholic Church.

At this point it may not be amiss to mention the fact that the Roman Catholic Church considers Great Britain, Germany, Holland, the Scandinavian countries and Canada as "mission fields." In other words, professing Christians in these countries who do not belong to the Roman Catholic Church are considered as lost, being separated from the mother Church!

I

ITALY presents more difficulties than usual for the preaching of the Gospel. In addition to the usual petty persecution and other obstacles met with in Roman Catholic fields, we must encounter the opposition of the Roman Catholic Church, reinforced and encouraged by the Mussolini government.

In 1929, after sixty years of conflict between the Italian state and the Vatican, a peace pact was signed. This understanding conferred special privileges on the Roman Catholic Church, and at the same time, recognized the Vatican state as a "temporal power." In order to settle difficulties more easily between these two institutions, the Italian government pledged itself to pay to the Vatican \$87,500,000, in addition to ceding the four great basilicas in Rome to the Vatican state.

According to this new understanding, the Roman Catholic Church has charge of religious instruction in public schools whence it had been banished since 1870, the period in which the Papacy lost its temporal power. The Crucifix has been reintroduced in the court and school rooms. Matrimony may be performed from now on by Roman Catholic priests in churches, while formerly in order to be legal, they were performed by the Mayor in his office.

The creation of the Vatican state has been of immense advantage to the Roman Catholic Church, inasmuch as the Pope has the right as head of a temporal power to ask other governments to accept his ministers, or "nuncios." These ministers in foreign countries are working with all their might and influence for the strengthening and up-building of the Roman Catholic Church as a religious institution, while the Vatican state as a political unit is by no means neglected.

II

IN June of the same year (1929) the Mussolini government emanated a decree, guaranteeing liberty of worship and propaganda to non-Catholic bodies. Evangelicals were de-

D. G. WHITTINGHILL, Rome, Italy

Dr. D. G. Whittinghill, a native of Kentucky, and graduate of the Southern Baptist Theological Seminary in the 'Nineties, has spent his fruitful life in missionary service and in directing missionary work for Southern Baptists in Italy. He became the successor there of the famous Dr. Taylor, and Mrs. Whittinghill is a daughter of Dr. Taylor. Our people have wished they might know more of the situation in missionary work in Italy, now that the Vatican has a thumb nail state of its own and the Pope and Mussolini have come to terms. Dr. Whittinghill here makes clear the distressing situation, which amounts to persecution of Baptists and other evangelicals. The reader will naturally compare Dr. Whittinghill's revelation of the antagonism of the Pope to Evangelicals in Italy with the Roman Catholic demand for "religious liberty" in Mexico, with which they have propagandized the United States. He cannot be less than convinced that "Religious Liberty" as interpreted by the Catholic hierarchy is only a one-way street, a case of heads-you-lose, tails-I-win." Pray for our Baptist brethren in Italy.—Editorial Note.

lighted to be assured, of our rights by a government so powerful.

These promises on paper have not been always maintained in act. Since the promulgation of this decree, Protestants have had greater difficulty than ever in carrying on their work in the land of the Caesars. For several years we have tried in vain to obtain permission to erect chapels in two of our cities.

The amount of red tape and obstacles thrown in our way, not to mention the flimsy excuses for not granting our requests, are almost unbelievable. Mission properties cannot be sold nor the funds reinvested without the previous consent of the "powers that be." A pastor cannot be transferred from one field to another, and a new field cannot be opened up for the preaching of the Gospel without the permission of the political authorities. Propaganda in public squares, or on the streets of cities and towns and baptisms in public are prohibited.

In some parts of the peninsula, church services and prayer meetings are prohibited for more than five people at a time, unless previously permission is obtained from the local police. All Baptist churches must be served by natives, who must also be approved by the government before they can assume charge of our religious work. Ex-priests from now onward will not be recognized by the present government, and therefore cannot possibly become our future pastors.

This ruling would have cut out Martin Luther and John Calvin if such a law had existed at the time of the Reformation! It goes without saying that no one can become a pastor of a Baptist church in Italy who is in any way hostile to the Fascist government.

Such a state of affairs will give one some idea about the difficulty of carrying on religious propaganda in a totalitarian state, which claims everything from the individual.

Baptist doctrines of soul liberty, separation of church and state, salvation by faith in Christ and similar doctrines are badly needed in Italy, as well as in other totalitarian states. So it would seem that there is more need than ever for our faithful testimony to the Gospel in a country where its sim-

plicity and purity have long since been obscured by a powerful state-maintained and state-protected church.

III

OUR program consists of preaching the Gospel by means of native pastors in more than fifty churches and an equal number of out-stations. We have also a theological school (at present closed on account of the crisis), a publication house, an orphanage, a young people's work and a woman's missionary union. Our publication work has been badly crippled for lack of sufficient means.

Our noted review, *Bilychnis*, and a widely diffused weekly, *Conscientia*, are no longer published, which is indeed a great pity, as many of the intellectuals of Italy were constant readers of these periodicals. In fact, many of the cultured people of Italy have been largely influenced by our publication work, but few of them have become church members for reasons which may be easily imagined. There are many Nicodemuses to be found in Italy.

Probably no Mission field of Southern Baptists has suffered so much as Italy for lack of adequate equipment. Preaching in "hired halls" on obscure streets, is not calculated to give an impression of stability and seriousness. We are also handicapped for lack of organs, baptistries, and other ecclesiastical necessities so necessary for decorous church services and efficient propaganda.

IV

CITIES like Rome, Milan and Naples, not to mention others, are badly in need of church buildings, which cannot possibly be erected by our own brethren who are not numerous nor well-to-do. If some wealthy Baptist could be induced to give \$50,000 for each one of these cities as a memorial to some loved one, it would be a great service for us. Let our southern friends take note of this fact when they make their last wills and testaments. Think of these three cities with a million inhabitants each being compelled to carry on work in the land of art and the sciences with not even decent equipment!

Our spiritual needs are even greater than our material requirements. We trust that our friends will not forget us in their petitions. The early Church obtained its power and success after days of ardent prayers for the out-pouring of the spirit of God. Why cannot this experience be duplicated in foreign fields in modern times? We have the same God as the early Christians. Let us not cease to pray and to work until the Kingdom of God shall come with power in the land of the Caesars.

Wanted—A Church Paper Conscience

MR. P. FRANK PRICE, Moderator of the Southern Presbyterian Assembly, in the Christian Observer, makes an appeal for a conscience for the church paper, most of which we reproduce below. When religious leaders in a sustained way come to voice this appeal with that conviction which stirs and convinces others, we may confidently expect from it an abundant fruitage. It is a fruitage too mature to expect from slipshod and skimpy cultivation.

THE Church paper is not a money-making institution. Its Editor and staff work hard for a modest living, and in depressing times find it hard to keep their heads above water. Some church papers—not in our Church—have had to close out altogether. Church papers have to work against odds that those who have not had newspaper experience little appreciate. They must take hard knocks and make difficult decisions. There is little let-up. The pastor of a church finds it comparatively easy to get another pastor to supply for him while he is on a longer or shorter vacation. The Church Paper Editor, who is rendering a pastoral service, has to carry on throughout the year, and sub-

stitute Editors are not easy to find. The Church Paper serves all the churches and it is about time to give it a more cordial recognition of the debt of gratitude we owe it. The recognition it will appreciate most is a larger subscription list. And when we try to help by boosting circulation we are working for the whole denomination and the health of its witness and fellowship.

All of our people need to become Church Paper minded. Let us all, ministers and men of the Church and women and scouts and campfire girls, pitch in and lend a hand. Sell Church Paper intelligence with the same assurance that you sell insurance, not for the insurance company alone but also for the good of those insured. We may without embarrassment commend a Church Paper, not as newspaper agents, but as messengers of good will.

We cannot displace the daily paper, which in so many of its departments is disappointing not to say demoralizing. But we can, all of us, if we will, put the Church Paper, with its uplifting influences, right by the side of the secular paper. Let us pull together. Point out the good points in the Church Paper. Try to get others to take it and read it. "Didn't you see that in the Morning News?" ought to carry no more note of surprise than, "Did you not see that in the Church Paper?"

Flouting the Seventh Commandment

A REPORT from one of our largest American cities, states that one of every three marriages in it ends in the divorce courts and that two of every three who sue for divorce win their suits.

Why so many divorces? If we knew all the ugly facts, we might wonder why there are not more in certain circles. False education on the sex question in recent years has been appalling. Recently I was in a home, and while in the living room picked up a book which evidently one of the children had been reading. It seemed to be a good story until the middle of the book and then it dropped into the very worst immorality.

Many books are published today which are written to justify sex relations outside of wedlock. Many monthly magazines reek with the same kind of suggestions. Rumors are persistent of teachers in some of the universities who proclaim sex promiscuity to mixed classes, and, sly as leaders of such perversion always are, there is not lacking proof that this debasement of the educational function exists.

What can preachers and parents do about it? Preach and teach the seventh commandment. It may be embarrassing, but to neglect to teach our boys and girls what God teaches about this will be far more embarrassing in the long run. We may wish that all literature and teachers would be right on this, as well as on other subjects, but wishing it will not bring it about.

One other thing we can do. We can send our children to Christian schools. Rome rotted and died as a result of sex immorality. Shall America follow the example of Rome? Remember, God said: "Thou shalt not commit adultery."

Louisville, Ky.

W. A. GARDINER

The article, "New Excavations in Syria," on page eleven of last week's Western Recorder should have been credited to the "Corrieo del Mare."

While Dr. Clyde N. Parker, of the Second Church, Petersburg, Va., has been supplying the Fourth Avenue Church, in Louisville, Dr. D. Swan Haworth, of the latter church has been preaching for Dr. Parker at his Petersburg Church.

The Luther Rice Centennial will be held at the City Auditorium at Columbia, S. C., on September 25, 1936, with three sessions during the day. The program is filled with prominent speakers. The suggestion has gone out that a Luther Rice Memorial Day be observed in Baptist churches throughout the world on September 27.

Religion and Education—MILLARD A. JENKENS, Abilene, Texas

This sermon was preached by Pastor Millard A. Jenkins of the First Church of Abilene, Texas, in connection with a recent important Baptist educational assemblage in that State. Its vigorous statement of the paganistic tendencies in American public education is only too well warranted by facts. Its stress upon the vital importance of genuine Christian education is most timely. Its admonition that such Christian education must be genuine to the core, and that no slightest compromise with the pagan intellectualism increasingly in vogue in secular education will do, unhappily needs to be made. Hesitancy and uncertainty here in the attitude of any institution builded and supported by a Christian body has no right to exist and will forfeit the support of a Christian constituency. This discourse faces the issue with poise and thoroughness.—Editorial Note.

NEHEMIAH is known as the builder. He had returned from Babylon to Palestine to revive his people, and to rebuild the walls of Jerusalem, and restore the civilization that had been their former glory. He was doing a fine bit of Christian education among them, the soundness of which is set forth in the words: "Every one having knowledge, and every one having understanding" (Neh. 10:28).

Without an educated head, the heart is in danger of lapsing into superstition, and without an understanding heart, the head is in danger of becoming the victim of paganism. Our country never heard as much about education, did as much about it, or spent as much for it as now. Yet he is blind who does not see the tendency that threatens spiritual religion today, a fact so alarming as to make more necessary Christian education now than at any time since our nation's founding.

Christian education has gone hand in hand with religion to carve out a destiny that has given America its place in the sun. But in the last two or three generations there have crept in pagan doctrines denying supernatural religion, and preaching the pernicious philosophy of self-expression, which being interpreted, means follow your animal instincts and desires, and do as you please. This has led to the collapse of morals, and the spread of crime.

Responsibility to God, and discipline of self have been cast aside, producing a situation that threatens the home, the church, the state and civilization itself. All people who have a care for the future welfare of society when men will be free to worship God, and enjoy liberty and the pursuit of happiness, need to give heed to the Divine warning of olden time: "To your tents, O Israel."

I

THREE things appraise the value of Christian education.

First, Christian education is the foundation of good government. A survey made in America a few years ago, showed that out of 500,000, those who attained distinction, no schooling there were thirty-one, elementary schooling 122, high school training 3,112, and those who had graduated from colleges 38,840. "Knowledge is power." It is educated men and women who become our leaders. If they are educated without God, well may we fear where they shall lead us. Take Russia for an example, with its hatred of God, destruction of churches and no moral standards at all. Take Mexico, our neighbor to the South, where it is now claimed, the name of God and Jesus Christ or any reference to the Christian religion over the radio means to be cut off the air immediately. Witness poor Spain at this very hour in the throes of warfare, while Communist mad youth burns churches, slays priests and ravishes nuns; where young women fight in the trenches under the red flag, and urge soldiers on to commit atrocities that would shock the senses of a Hotentot.

In our own country the Red Dragon lifts its head. It is stated that the Communists have six hundred organizations in this country, thirty-six of them youth societies with more than a million High School youths enrolled; and that they have three hundred and ten publications spreading their

propaganda. Survey the spread of Communism in the world, then read its oath and shudder:

I do solemnly swear that I hold in contempt, all institutions of capitalism, including ecclesiastical and secular; its flag, its courts, its codes AND ITS CHURCHES AND ITS RELIGIONS. I will obey all summons of the elected officials of this order under penalty of death, and spare neither time, effort nor money to obey, even to the last drop of my blood.

It has even become so bold as to lay its hand upon the public schools of Washington City, with Communistic Professors from Columbia University, said to be listed at Moscow, teaching Communism in these schools at stated times, and receiving pay for same out of an appropriation by Congress secured under the misleading guise of character culture, and defended by the school authorities under the pretext of academic freedom.

No wonder Stalin could boast the hope that in the not great distant future, the red flag would fly from the Capitol building at Washington. And it is not a far-fetched hope, if paganzed education is to continue to prepare the way for it.

Said President Coolidge: "The nation cannot survive without the purifying of religion." But religion is not going to be able to do its purifying work, if in the nation's institutions of learning its holy teachings and lofty aspirations are denied and flouted. This, we must with pain affirm, obtains to a disastrous degree in many classrooms of the secular schools, and in some schools founded by Christian people, and still calling themselves Christian. The paganizing of American education is a menace to good government that no wise man can ignore. One of our poets wrote of our unguarded gates of immigration:

Wide open and unguarded our gates,
And through them come a wild motley throng;
Men from the Volga and the Tarter Steppes;
Featureless figures from the Hoang-Ho;
Malayan, Cythian, Tuton, Celt, and Slav,
Flying the old world's poverty and scorn,
These bringing with them unknown rites and laws;
Those, tiger passions hereto stretch their claws.
In the street and alley, what strange voices loud,
Accents of menace alien to our air,
Voices that once the law of Babel knew;
O Liberty, White Goddess, is it thus well
To leave the gates unguarded?

We have learned, to our great regret, that it was not well. These same words may be appropriately applied to the gates of learning.

II

SECOND, Christian education moulds moral character. Without character human society perishes. If youth is to be educated without the sense of moral direction, it means to turn loose well equipped pirates to prey upon society. We are in duty bound to condemn a process of education that, upon the plea of giving students their liberty, neglects to surround them during their formative years, with forces that build character, and nourish faith.

Says Dr. Meiklejohn: "I believe in setting learning apart from life, and keeping it there." He forgets, as much modern education forgets, that learning is meant to fit young people for life; and no one is fitted for life without moral character. Dr. Shoemaker in his book "Confident Faith," quotes an under-graduate as saying:

I am learning with some success to handle iron, and electricity, and I can create new combinations of matter by chemical formulae; but I can't control or change myself. And there is nothing in my College course to tell me how. I am lawless and the slave of my desires whenever they choose to come.

College boys and girls need teachers who will stimulate them to the higher ideals of life, and who are interested in
(Please turn to Page 20.)

Southern Baptist Convention Position On Christian Union

THIS position was unanimously set forth by the Convention at Atlanta in 1919 as part of a report of a committee on President Gambrell's address before the Convention upon related matters. It may be found on page 110 of the Convention Minutes of that year. The Committee was J. B. Gambrell, Z. T. Cody, P. I. Lipsey, A. J. Holt, Livingston Johnson, H. T. Jackson, W. W. Chancellor, L. E. Barton, E. B. Atwood, R. H. Pitt, A. U. Boone.—Editorial Note.

THE Convention has repeatedly expressed its fraternal regard for Christians of every name and communion, and its recognition of the real spiritual unity of all who love our Lord and Saviour. For this spiritual unity, rather than for external and organic unity, Jesus prayed. We rejoice in it and we hold ourselves bound to promote it in every way open to us.

The numerous and various schemes of federation, co-operation, or other forms of common action by Christian denominations which have been proposed, cannot be ignored without discourtesy. Such of these schemes as involve a leadership which we cannot appoint or dismiss, but to which we must in some degree surrender our autonomy, are impossible for Baptists. We could not submit to a leadership of this kind even among ourselves. In practically all of them of which we have knowledge, such a leadership in varying measure is proposed. Wherever this fundamental difficulty is not found and the way to common action seems open, we have yet to determine whether this is the best and most effective way to forward the interests of Christ's kingdom.

Baptists have, as we profoundly believe, a distinct witness to bear and our message must in no way be mutilated or enfeebled. It is our inescapable duty to bear this message unabated to the uttermost part of the world. To syndicate our denomination with other denominations would impair, if it did not destroy, this message. We have a great Christian communion, great in numbers and resources. Among us there is a spirit of the body, and we have fine and ennobling history and traditions. We have our own methods which we like and to which we are accustomed, but which we can change at will to meet changing conditions. The practical and important question emerges, even if fundamental difficulties are removed, whether we cannot better promote the Kingdom of Christ by pressing on along the lines that are familiar to us, using methods that are approved among us and have been favored of God, than by venturing on vague schemes of general co-operation with other Christian organizations. We think we can.

We prefer to think of the denominational spirit, not as hateful and intolerant, though it may sometimes degenerate into hate and intolerance, but rather, as we have known it, as growing out of clear individual convictions, out of loyalty to Jesus Christ and of His Word. Such a spirit is neither to be condemned nor condemned. The loss of it would be a calamity to the world and to the Kingdom of Jesus. Let us, then, while heartily bidding godspeed to all who love our Lord in sincerity and truth as they follow Christ, be busy about our own tasks, the tasks which, if neglected by us, will never be accomplished. Instead of wasting our time and confusing the minds of our people with fruitless discussion of impracticable proposals, let us make a program for ourselves so large, so progressive, so constructive, that it shall challenge the faith and imagination of our people. And through all our plans and programs let the recognition of the sole and supreme Lordship of Jesus run like a thread of gold binding together our prayers, our labors, and our gifts.

We shall best honor our Lord, promote His truth, and serve our fellowmen, including our brethren of other faiths, by binding every effort to the task of eliciting, combining, and directing the energies of our great Baptist host for the accomplishment of our specific task.

Our Committee would further insist that free preaching and the freedom of self-determination carry with them the potency of the highest efficiency, as is fully demonstrated in America. Mass formations in religion under a centralized direction have always proven cumbrous and hurtful. The New Testament teaching is individualistic and free. The Romish hierarchy is the fullest expression of the opposite policy.

While declining on grounds both of principle and expediency to syndicate our denomination with communions holding so different standards of doctrine and different forms of government, we nevertheless apply the individualistic principle full length within our ranks. If any Baptist wishes to enter into any of the numerous extra denominational organizations, he is free to do so. Only we would wish it well understood that he represents himself, not the denomination. Of late years the denomination has been widely misrepresented by some assuming on their own account to represent the denomination.

This Convention should make itself fully understood, and in the interest of clearness and fraternity your Committee would further say that all the cumbrous interdenominational organizations seeking to lead the non-Catholic bodies have proven inefficient, confusing, and wasteful. To all interested parties we would insist that Baptists have their own organizations for conducting their own work, in their own way, and we believe we can handle the work both better and cheaper than it can be done for us by any extra-denominational agencies.

Your Committee would further say that Baptists favor Christian union on the basis of the Holy Scriptures, but insist that union on any other basis is not desirable, nor with Baptists possible. We will both labor and pray for a Scriptural union, but deplore all efforts to promote union on any other basis. We cherish for our fellow-believers in all communions a deep and abiding love, but we believe that all attempts to bring incongruous elements into one mass-movement will inevitably promote discords, strifes, and spiritual deterioration—results we would deeply deplore.

Dead Wood

ADVOCATES of true and effective evangelism in and through the churches might well look to the problem of the greatly enlarged church rolls and the "dead wood" on the books, as a possible reason for the paralysis which rests upon the efforts at genuine and productive evangelism.

A company of people, even when small, that is obviously "on fire for God," creates a sensation, attracts attention, and wins others. But if that small company is blanketed by a mass of smoking embers, or screened by a dead wall of "nominal members," the light and heat do not reach out into the crowd.

We believe the spiritual church of the future is going to be one stripped down to the waist and girded for service. It may cost many a pang when the annual statistical record shows a loss in net membership, but we are convinced that the loss will be a gain in disguise. It is a dangerous matter to allow unconverted persons idly to drift on in a false confidence under the illusion that everything is all right. It takes from them the screen of a tenuous and unreal "church membership" which is only a hindrance to real evangelism in their hearts and in the hearts of others.—The Presbyterian.

Rev. Captain Holt Foster, who recently resigned at Holly, Colo., has been called to become pastor of Old Cedar Church, Monterey, Ky., and he has accepted. In his new work he will succeed Pastor Edward N. Lawson, who went to Texas.

EDITORIAL

Betraying Revealed Faith and Americanism

RECENTLY we wrote of the Federal Council of Churches, chiefly to enable our readers to estimate the spirit and purpose of its sustained agitation among American evangelicals against war, whether defensive or offensive. We also raised the edge of the curtain for a peep at the relationships of the Federal Council of Churches, through interlocking directorates, with organizations in America known to be subversive, grading down to those which are supported by Communists and are responsibly charged with being financed from Russia.

Press dispatches, published on August 31, tell of a recent radiocast by the Federal Council in which it made appeals to the evangelical churches of the nation to unite boldly against this Government building armaments for the protection of the nation in case it should be attacked by one of the ambitious war-mad swashbucklers of Europe, now attracting world-wide attention. The same broadcast admonished the church people of the nation to take a decided stand against teachers in public schools being required to take an oath to support the American form of government.

I

ONE of the most humiliating spectacles ever furnished by official leadership of evangelical bodies in America in the history of this country was the lack of spiritual understanding and statesmanship exhibited by them when they led their respective Christian bodies to affiliate with and give countenance to the Federal Council of Churches. Bodies of centralized control could do that without an actual vote of the churches whose liberties and rights they played with. But the ethical right for them to do it is not conceded. Religious bodies organized upon the basis of autonomy of each church, such as Baptists, could not do it either ethically or legally. Yet such bodies as the Disciples, Congregationalists and Northern Baptists did do it, though they had no manner of right thus to compromise and embarrass the churches they assumed to lead.

Southern Baptists did not do it. Our leadership knew it had no power or right to try thus to bind the churches. It could not dictate to them even within our own fellowship, and certainly not beyond it. The view of Baptists in the South on this matter came to expression in the Southern Convention in Atlanta, Ga., in 1919. That year a representative of the Inter-Church World Movement, at that time the promoter and mouthpiece-in-chief of church unionism, appeared before our Convention to invite it to commit our churches in the South to the Inter-Church aggregation.

The address of President J. B. Gambrell of the Convention dealt with the Baptist principle of the relation of Church and State, and also with church unionism. It was enthusiastically adopted by the Convention as its expression and a further utterance was prepared by a committee and unanimously adopted.

II

WE ARE in this issue reproducing that portion of the utterance which deals with Christian Union. We quote briefly from it here, as follows:

To syndicate our denomination with other denominations would impair, if it did not destroy, the Baptist message. Among us there is a spirit of the body, and we have fine and ennobling history and traditions. We have our own methods, to which we are accustomed, but which we are at liberty to change at will to meet changing conditions. A constructive denominational spirit is not to be contemned nor condemned. Loss of it would be a calamity to the world and to the Kingdom of Jesus. Let us, then, be busy about our own tasks, which, if we

neglect, will never be accomplished. We shall best honor our Lord, and serve our fellowmen, including our brethren of other faiths, by bending every effort to eliciting, combining and directing the energies of our great Baptist hosts for the accomplishment of our specific tasks.

Thus fraternal courtesy and completeness characterized the Convention's rejection of the proposal of church unionism. It is unfortunate that this utterance of the Convention has not been published attractively and scattered among our Baptist people by the hundreds of thousands. Taken together with the other utterance of the committee on Church and State, it might well be made the basis of a Baptist mission study book and taught in every church of our 25,000.

The immediate inspiration of this editorial is a letter we have received from a Baptist pastor in Iowa. Telling why he likes the Western Recorder, he says: "For one thing, you seem to raise a question mark as to the propriety of Baptists and other Christians giving countenance and support to the Federal Council of Churches." He continues:

I am under the impression that the Southern Baptist Convention is not involved with the Federal Council of Churches. Is this true? and if so, would you tell me the reason? I am informed that some of its leaders are active in anti-American organizations.

III

ABOVE we have shown how the conscience of Baptists in the South headed up against participancy in various entangling alliances proposed by church unionism, whatever the name under which it has sought its objectives. The Inter-Church Movement died and the Federal Council took its place. In spirit and outlook it is a continuation of the defunct organization.

The Federal Council program pleases Liberal elements within the evangelical bodies. It does not please informed Baptists who hold and preach historic revealed faith. In the name of the denominations whose convictions it improperly claims to represent it has held forth a lopsided emphasis on secondary matters. It neglects the message of regeneration and vital Christian living; it substitutes a philosophy of material improvement for the supernatural Gospel; it meddles with and seeks to dictate to the civil powers rather than ministers to God the things which are God's

This would have been a betrayal of Christ's Commission, even if the body had ever been endorsed by the rank and file of the churches. But it has never been so endorsed, and is in fact a self-inspired, self-constituted, and self-directed body. The Southern Convention action, which we reproduce, also includes the following:

If any Baptist wishes to enter into any of the numerous extra-denominational organizations, he is free to do so. Only we would wish it well understood that he represents himself, not the denomination. The denomination has been widely misrepresented by some assuming on their own account to represent it.

The Baptist principle protects the liberty of the individual, but disavows any overweening pretension that he voices the convictions of the whole body of Baptists.

All Christians hate war with a great hatred, just as they hate sin with a great hatred. But they have not had the blindness to think they could run sin out of the world by propaganda or by voting against it. The Bible shows us how we may work against sin and war, which is one of its most horrible expressions. Nowhere does it justify the individual seeking to do away with war by combining with others against the civil powers into the hands of which God has placed the sword for the good of society.

The Present Need of the Study of Prophecy

DURING the World War an English Chaplain determined that he would issue an invitation to any soldiers who might feel an interest to hear from him an address on the Second Coming. He thought he might expect a few of the more seriously-minded soldiers to come. He was amazed to find present at the appointed hour some 700 men, and they listened with the closest attention as he outlined the events connected with the return of the Lord and the many indications that it is imminent.

Though "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10), which means that prophecy is chiefly concerned with Him and bears testimony of His redemptive life and work and coming glory, we confront the indisputable fact that there is among Christians of high degree and low a present general neglect of the study of prophecy.

Many study reverently the Epistles and Gospels and the historical and poetical books of the Old Testament—and this is far better than to neglect the whole Bible—who nevertheless neglect both the major and minor prophets of the Old Testament and the prophetic teachings of the Gospels, the Epistles and the Revelation.

I

SOME are doubtless deterred by inherent difficulties in some prophetic teaching. These difficulties find expression in a diversity of interpretations by Bible expositors. Their conflicting views leave many in bewilderment if not despair of coming to definite understanding of difficult teachings.

A certain sympathy is due Christians in this position, but we must not ignore the stress which our Lord himself placed upon prophecy, nor the large place given to it and the emphasis placed upon it in the inspired teachings themselves. Not only was much of His teaching from the prophetic portions of the Old Testament, but He prophesied things which were to come upon the earth from His departure to the Second Coming.

In the opening words of the Revelation (1:3), He uttered a promise of blessing upon the study of prophecy. "Blessed is He that readeth, and they that hear the word of this prophecy, and keep those things which are written therein." Again in Rev. 22:7 we read, "Blessed is he that keepeth the sayings of the prophecy of this Book." Thus He emphasized the study of prophecy, and Peter writes (2 Pet. 1:19), "We have also a more sure word of prophecy [or a word of prophecy made more sure], whereunto ye do well that ye take heed."

If we accept the witness of the Scriptures and of the Lord whom the Scriptures enshrine and reveal, we cannot justify ourselves in a course of Bible study that neglects prophecy. Yet such neglect is very general among us, whether we think of teachers or preachers or church members—whether we check upon what we hear from the pulpits, or what constitutes the overwhelming mass of subjects treated in the Sunday-school lessons recommended by the International Lesson Committee.

Other ministers have discovered what that English Chaplain found out. They have found that both Christians and non-Christians are hungry to have opened up to them the prophetic teaching of the Scriptures. If some who preach prophecy go to extremes, the Lord and His Spirit will not therefore guide us to extremes if we shall study and preach this truth in its place in relation to other revealed truth.

If it was not so harmful and tragic, it would be amusing to consider how an ecclesiastically-minded orthodoxy shuns as it would a plague the preaching of any Scripture truth that has come into disrepute within its circle by the lopsidedness of some extremists in preaching it out of its setting. If we are indeed God's men, why not rescue His truth from evil associations? Wherein is our tendency to Pharisaism or Sadduceism likely to be more acceptable to God than is the unwarranted emotionalism of some pente-

costal sects, or the lop-sidedness of a few preachers who seem unable to preach of anything else than the Second Coming?

II

THE Bible is composed of sixty-six books. These contain the revelation of God to man concerning sin, salvation and the future life. Written by more than forty different writers in different walks of life, who wrote at various times throughout more than 1,600 years, there is marvelous unity in the finished result—so that we rightly call it one Book.

Prophetic teachings are found in it from Genesis to Revelation. Often in the historical books the teaching is prophetic. It is impossible for one to gain a balanced and adequate view of the Bible as a whole if that view does not embrace a knowledge of the great prophetic teachings.

Fulfilled prophecy constitutes unanswerable objective proof of the divine authority and inspiration of the Bible. Much of human history has been foretold in the Bible. In his marvelous prophecy of the kingdoms that would rule in the world until Christ comes a second time, Daniel presents a summary of human history. Hundreds of prophecies of the Old Testament have already been literally fulfilled. The First Coming itself is said to be the subject of prophecy in not fewer than 200 passages of the Old Testament.

Similarly other prophecies as to Palestine and other countries, as to various cities, and as to the Jews. Ninevah is still empty and waste and void, as the prophecies foretold. Babylon still lies in heaps, and Tyre is still a place in the midst of the sea for the spreading of the nets of fishermen. Egypt still remains the basest of kingdoms, as prophesied by Ezekiel 2,500 year ago. The Jews still remain scattered throughout the nations of the world, without ever having been assimilated by them, as prophesied more than 4,000 years ago. In retaining their racial integrity, they have done that which never happened to any other similarly placed race, but the prophets foretold it. In being persecuted of all nations, that which has fallen upon them surpasses anything that ever happened to another race, but the prophets foretold it.

The desolation of Palestine until the end of the times of the Gentiles could not have been known through human foresight, but the prophets foretold it. Human prevision could not know that this land would be "trodden down of the Gentiles," as prophesied by our Lord himself, until the time should draw near for His Second Coming, but in Luke 21:24 He foretold it.

III

WE should not neglect the prophetic teachings of the New Testament about the falling away among Christians before the Lord shall come again. Some of the prophecy about the Second Coming we may not certainly understand. But no prophetic teaching is clearer or more indisputable than that of Paul and Peter (which is reinforced by the words of the Master), that there will be a pronounced falling away from the faith by many when the time draws nigh for the Lord to come again.

Do not call this a pessimistic doctrine! It does despair of spiritual victory through the work of self-sufficient professors of faith, but it confidently looks for glorious victory that shall be wrought by our Lord over all sin and wickedness. If the Bible taught that the world will get better until the Lord shall come—which it certainly does not—while in its attitude toward God we see it getting worse, there would be ground for confusion and discouragement. But it teaches plainly that perilous times shall come in the last days, and that men's hearts shall fail them for fear. And the Lord Jesus said (Luke 21:28), "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

Paragraphic Comment

REPENTANCE TAKES GOD'S SIDE There is hardly a better brief definition of repentance than this: Repentance is taking God's side against one's sin. God cannot forgive until we realize our need of forgiveness. To realize that need is in the heart to know that we have unrighteously disobeyed and offended God in order to please ourselves. Forgiveness cannot operate until the offender is sorry. When he feels and acknowledges his wrong he becomes repentant. And when he repents, the mercy of God envelops him through the sacrifice which Christ offered for man's sin. That sacrifice did not make God love man. It was made because God loves man. "For God so loved . . . that He gave." But His love is powerless before rebellious self-will. He forgives sin when we repent—when we take His side against our sins.

FROM FORMALISM TO FERVOUR The miracle of Pentecost marked the transition from formalism to fervour among our Lord's disciples. Truth without enthusiasm, morality without emotion, ritual without soul, "righteousness" without heart, were unsparingly condemned by Christ. Moral and spiritual passion are of the essence of a vital faith—a faith which can make a preacher or layman spiritually fruitful, instead of merely proper, or perhaps brilliant and "highly educated." Our Lord prefers the passionate to the proper. Most of us do not. We think we have done much if we make room for the expression of even so much spiritual passion as can compress itself within our world-learned canons of propriety. How many modern churches would have put up humiliated Peter as the spokesman at Pentecost? How many church official groups would likely side with these ecstatic "fanatics" rather than with the Sanhedrin? How many would have put them out, as offensive to ecclesiastical and social lukewarmness? How many of us would regard the church at Ephesus, which the Lord condemned for sinning against love (Rev. 2:4), as in fact an ideal church? Pentecostal enthusiasm is of God's kindling. It is not of this world, nor is it a vintage of a church that is careful to be religious, but afraid to lose its worldly repute for the love of Christ, who for us endured the Cross, despising the shame. Unwarranted emotional extravagances have been. Paul spoke of them. But few of us are in danger of them. We are far more in danger of formalism. Let us beware of it.

EDUCATIONAL OBJECTIVES That Christian education is needed today as a corrective of advancing materialism, immorality and Godlessness in society, is strongly urged in the article elsewhere by Dr. Millard A. Jenkins, of Texas. The Christian motive started education in America. It builded the first colleges and teachers were usually persons who placed God at the center in visualizing objectives for themselves and their students. Though "man by wisdom knew not God," the things of God being foolishness to him, the descendants of those early educators preferred the wisdom of man and became increasingly willing to do without God, if He must be apprehended by faith and surrender of self rather than by objective tests thrust to the front by self-sufficient men. The departure of many institutions from religious belief is reflected in the increasing cynicism and irreligion of a large element of American intellectuals and near-intellectuals today. However, this only emphasizes the importance of the heroic support of genuine Christian education on the part of American Christians. Neither Church or State can do without real Christian education. The warning uttered by Alexander Maclaren years ago is tremendously needed now. He said, "Men who call themselves Christians select schools for their children . . . down in Sodom, because it will give them a lift in life which they could not get up in the starved pastures up at Bethel,

with nobody but Abraham and his wife to associate with." There is scarcely a more depressing sidelight on the moral vertebracy and the faith of the average professing Christian parent today than his apparent utter blindness to the tragic risk involved in committing the impressionable and as yet unformed personality of his son or daughter to an institution which at best finds it difficult to encourage a positive religious life, while at worst and increasingly it purposefully leads its students into unbelief. God will hold us to account for this wilful indifference.

DEFINITION OF SIN Ignorance and lust are not the substance of sin; they are results of it. Sin is far more deeply seated in man. Sin at its center consists in our wills being self-centered, instead of God-centered. Man is at odds with God. Created innocent, Satan's test in Eden was addressed to leading man to set up self-will against God's will. He flattered man's self-sufficiency and accused God of holding man down from his highest attainments. Satan succeeded; man fell. The essence of sin in every human being remains the same today. It has not "evolved"—except in man's sophisticated self-justifying philosophy when with he tries to explain it and to justify his doubt of God. Man follows self-will in disregard of the rights of others and of God. That is sin. He can not be "educated" out of it; he know forty times as much ethics as his leaden instincts let him live up to. "Ye must be born again." There is no way out except the way of God through Christ. The world is literally dying today, because human self-will proudly says "No" to God. God's way of bringing to repentance is through the spiritual revival of His people. Pray for a world-wide revival, and that it may begin in your heart.

FALSE EDUCATION ON SEX RELATIONS Rumors have for long been persistent that teachers are to be found in American universities of high repute who openly advocate promiscuity in sex relationships. Marxianism accounts the home and the family as its enemies, just as it looks for its success as a political principle by destroying religious faith, by "pulling God down out of His heavens," as the Russian Communists phrase it. At the opening of the nineteenth century American universities very generally surrendered to the philosophy of French atheism. A spiritual revival saved the nation at that time. The present apostasy flouts all recognized standards of morals and decency. It is preached by apostles whose pulpits are American university chairs. It smells loudly and offensively of the political and spiritual anarchism of the Russian Commune. Indications are that the teaching of sex anarchy in America under the name of education is much more extensive than most Christian leaders know. Like all such filthy perversions against society, its brazen effrontery is yet not brazen enough openly and frankly to face a clean and honest-minded public in the defense of the filthy dreams it would sell to impressionable and unformed undergraduates as a higher liberty and wisdom. Proof exists that the sale has actually been made to many of them. On another page Rev. W. A. Gardiner writes a brief warning on this subject. He calls attention to the books and numerous newstand magazines now offered the American public which simply reek with lascivious sex imaginings. Religious weeklies are clean family newspapers. They shrink, as does the Christian pulpit, from even mentioning this growing cancer that threatens American life in the American home. But we are convinced we shall have to deal with it. We must inform and arouse the Christian conscience and stir the re-action of all decent, clean-minded American citizens against this cynical and brazen deification of sex animalism in men and women made in the image of God, in the name of intellect and liberty!

The Experience of Christ as Lord

J. DOUGLAS ADAM, in *Life of Faith*

THE confession of Christ by Thomas, "My Lord and my God," suggests many thoughts concerning the experience of Christ as Lord. It means, in the first place, that Christ actually exists. He is not merely a memory, or an ideal, or a system of doctrine. He is a presence, an actual living reality.

When one becomes aware of Christ as Lord he has reached a supreme crisis in his life. For it means the abandonment of a certain way of living, a change from self-consciousness to the consciousness of Christ's presence, His will and way.

I

CHRIST as Lord does not mean merely the holding one's thoughts upon the person of Christ. But rather the possession of one's thoughts by Christ, which is an entirely different matter. Thinking upon Christ may proceed from purely self-centered living. It may be an attitude of self-consciousness seeking an escape from the actualities of life. But Christ as Lord means that He is having the use of our minds.

It is one thing to try to use Christ for your own happiness, it is quite another thing to be used by Christ for His purposes. The Lordship of Christ means the actual initiative of Christ through a human heart and mind for the achievement of something which Christ seeks to have done.

There is a spurious spirituality which is pure selfishness, trying to make Christ contribute to mere happy frames of mind, instead of being used for the coming of the divine Kingdom within ourselves and in the world.

There is no deeper need in individual Christian life, in the church, and in our world than that Christ's vision of the human situation should have the right of way in human affairs, to displace every kind of substitute. And the starting point is in the individual life surrendered to Christ Himself.

Christ as Lord within the soul, living in the facts of the present hour, is the actual experience of eternal life. Such an experience while it is in touch with common, everyday facts, is at the same time above time and space. That is the essence of Christ's place in redeemed lives. He brings through them the eternal realities into actual human conditions. The blessing of the world is not coming through looking for great statesmen or leaders. Christ is His own leader. He has His program in His own heart and mind and reveals it to all those who submit to His guidance and direction. There is no moral authority in this world except as it emerges from the eternal world.

The idea of important and unimportant is a purely human conception. No large or small. The life of Jesus was dominated by the importance of all His actions, whether it was in speaking to a woman at a well, or to 5,000 people. He was as deeply concerned in doing what the world calls a small thing as in doing what is called important. Jesus was not swayed by such thoughts and differences of outlook.

II

IT IS possible to break with Christ in our eager pursuit of what we call important things to the neglect of what the world calls unimportant. Christ as Lord means that we shall have a sense of the importance of everything which is a part of life whatever that thing may be.

When Christ is Lord, Christian character becomes a by-product of worship and obedience. The thought of growth in character is not the business of a Christian. It is the triumph of the mind of Christ which is the supreme issue. The culture of Christian character is Christ's business in a life, not ours.

All the supreme things in life come to a Christian as a by-product of concern to do the will of Christ. Happiness

and influence come just in the same way that Christian character grows. It is possible to become a supreme egotist in the direct pursuit of character.

To be so insistent upon personal spiritual development as to take it into one's own hands is to defeat the end in view. One can be as selfish in the pursuit of spiritual blessings as in quest for earthly treasure. When we turn to a life like Paul's we find him so conscious of Christ and of His will as to have no concern regarding himself. He disenfranchised himself. "I live yet not I, but Christ liveth in me."

A medical specialist wrote to me some time ago asking me for my opinion as to why many religious people were so self-conscious. My answer was that, as it seemed to me, so many of them took the problem of Christian character into their own hands. They are concentrating upon a problem which should not be in their hands at all. For there are two burdens connected with our living of life, one which Christ carries and one which He expects us to carry. Christ's burden is the heavy one, the one connected with our growth, our influence, our happiness, our future. The other burden is the light one, which has to do with our obedience, and not responsibility. We can fall beneath caring for our spiritual growth, through carelessness, and we can rise above being anxious over our spiritual progress by simple trust in the sleepless concern of Christ. "He is able to keep that which I have committed unto Him."

It is when Christ is really Lord in a life that a Christian becomes a cosmopolitan. For Christ had a universal relationship. He was concerned for those nearest Him and those who were furthest away, for the whole life of the individual and also for the whole life of the universal, and through all time. And where Christ reigns in a life He reproduces the same attitude and spirit of universality. The individual is a microcosm of the whole.

III

THE missionary enterprise is the attempt to recognize the universal purpose of our Lord. And it is not a question as to whether we individually believe in missions, as it is a question whether we are under the direction of Christ for the fulfilment of His universal purpose. We are each individually responsible to Him for the maintenance of a universal relation of vision, sympathy, and service.

We all have more or less failed in letting Christ completely rule our lives. There have been times of crisis when we have felt that we have retreated from the supreme attitude toward our Lord. And it may be that many of us have declared that it was necessary to live on a lower level.

To imitate Christ rather than to let Christ live His own life through us. To try to do the will of Christ as we humanly see it, rather than as He personally directs us to do it. To try to live the highest kind of life by purely human wisdom and power. That is perhaps the greatest weakness in the entire Church of Christ.

When we try to serve Christ on the lower level of imitation rather than on the higher level of inner obedience, then problems of compromise, of half truths, of unrealities, arise and then we have lost the clear light upon life. New problems which Christ never intended to arise block the way, because He is not actually leading the situation. Is not that where the Church is standing to-day?

He calls upon us to precipitate a crisis in our inner life. To break away from the attitude of compromise and unreality. To return to a definite inner listening to His voice. The need is for a new simplicity, a new direct obedience, a new contentment with the leadership of Christ. For the control of the entire situation is in His hands, not ours.

Death of Dr. Hardy L. Winburn

MANY friends in Kentucky and throughout the South will be grieved to learn of the death of Dr. Hardy L. Winburn, on Wednesday, September 2, at his home in Arkadelphia, Ark., where he had been pastor of the First Baptist Church since 1919. It was his second pastorate at Arkadelphia. He had also served the church there as pastor from 1903 to 1914.

Dr. Winburn is well remembered among Kentucky Baptists in connection with his pastorate of the Walnut Street Church in Louisville from 1914 to 1919. He was born at Bells, Tenn., in 1877, and educated at the Southwestern (now Union) University at Jackson, Tenn. Before his first pastorate at Arkadelphia he had served churches in Tennessee and at Taylorville, Ill. Though Dr. Winburn was a man of remarkable mind, and was a life-long student of theology, he had not taken the formal training in theology at a Seminary.

At various times he held a number of responsible places in the direction of Baptist agencies in the South, including the Southern Convention Executive Committee, and trusteeships of the Southern Seminary and of the Southwestern Seminary. His mind appeared to grasp with equal facility the intangibles of spiritual life and theology and the practicalities involved in the expression of that life in the cooperation of our Baptist people.

Dr. Winburn was a brother beloved of many, simple and winsome in his manners, attractive and convincing in personality, and unflinchingly devoted to the welfare and spiritual growth of the Baptist fellowship and its co-operative undertakings. His death occurred while he was not quite sixty years of age. He will be broadly missed and sincerely mourned. The sympathy of many will be with the beloved wife, Lena Barnes Winburn, and the seven children, Hardy L., III, Martha Jean, Wade Barnes, Sinclair Whitlow, Cherry, William Horn, and Nancy Lynn.

A Further Plea for the B. S. U.

DEAR DR. MASTERS: I have read with great interest the two articles in the Recorder on the needs of the Kentucky Baptist Student Union. May I add my brief plea to them?

I am a graduate of the Class of 1936 at Georgetown College. My first year in college was spent in a Junior College where there was no B. S. U. Not until I went to Georgetown did I realize the need and marvelous work of this organization. From the very first day, when I entered Georgetown, until I graduated the B. S. U. was the greatest single thing in my college life.

Among all the fine things I learned in and through the B. S. U., possibly the greatest was that it is manly to be a Christian, that a real man is not defined in terms of physical strength, how much liquor he can drink, how many cigarettes he can smoke a day, how many different girls he has or how fluently he can curse, but in terms of strength of character and virtue as exemplified in the life of Jesus Christ, the greatest example of real manhood that the world has ever seen.

Right now the Kentucky B. S. U. is in need of a more compact organization, an organization that is thoroughly organized to meet the organized forces of evil. Heretofore the state organization has been promoted and upheld entirely by the State President, many times at his own expense. Is this the right sort of situation? Certainly not, and the remedy not only for this condition, but for others is the appointment by the State Mission Board of a Kentucky B. S. U. Secretary. Every major college in the State, with the exception of Berea, has a B. S. U. and in these colleges students are witnessing to and "contending for the faith once for all delivered unto the saints." Thus far the Baptists of Kentucky

have lent but little support to this worthy enterprise. But it has proven itself to be worthy of the support of every follower of Christ.

What will be the answer of Kentucky Baptists to the plea of hundreds of Kentucky college students for more leadership and more support in the great task of bringing Christ's Kingdom to come on our campuses? Will neglect to cultivate this field make way for the further spread of Communism and all the other forms of ungodliness, so rampant in our colleges today, or will the answer be the enlargement of a program which will check such a spread? The prayer of the writer and hundreds of college students is that Kentucky Baptists will rally to the support of our young people who want to see Christ reign on the campuses of our State and nation. We believe that the B. S. U., because it was born and is nurtured in prayer, is the organization which can win this world for Christ.

Shelbyville, Ky.

CHARLES W. HORNER

A Namby-Pamby Nation

IHATE to admit it, but I am afraid that today we are becoming a namby-pamby nation. Our troubles have somehow drawn our spines out of us, and we grow more and more like jellyfish. We want somebody else to vote for us, somebody else to govern us, somebody else to provide for us when we are sick, somebody else to provide for us when we grow old, somebody else to tell us when to go to bed, somebody else to tell us when to get up. And somebody else will be ready to do all these things for us, but at what a price! We shall lose our individual liberties. Those courageous old ancestors of ours did not ask for aid from anyone save God in solving their problems. They knew the proper remedies to apply to whiners. They were lifters, not leaners. If we will only follow the ideals they set before us not only with our lips, but in our lives, we can at least point out a way of life which in the narrower sense will be more truly American, but in the broader, deeper aspect more truly Christian.—E. Russell Davis, in Advance.

Perseverance

In 1935, in Oklahoma, young Manning Duncan was ordained to the ministry. In the examination he was asked, "If you were to preach ten years and see no results, what would you do?" He answered, "I would preach ten years more."

That answer was of God. Human standards demand immediate, visible results. How far are modern standards from those of the Bible! And what the results!—Moody Monthly.

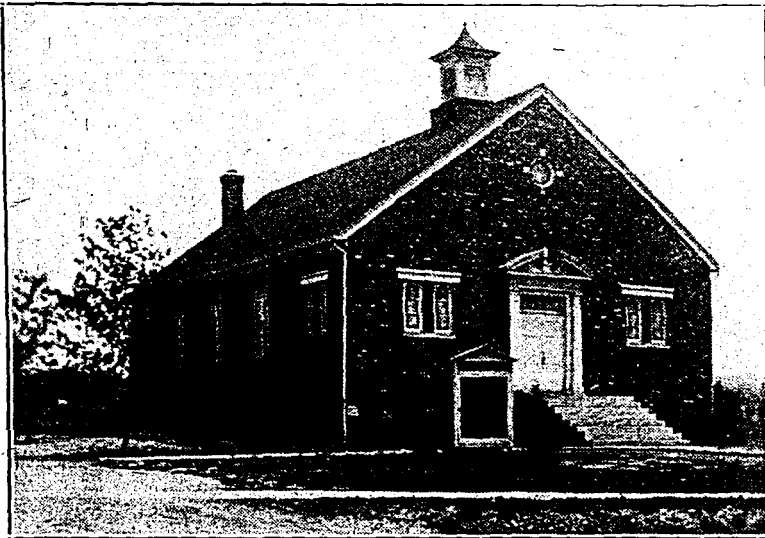
The Bates Creek Church, Madison County, Ky., observed its sesqui-centennial on Wednesday, August 26. Rankin W. Heflin, of Winchester, Ky., is pastor. The Bates Creek Church was founded in 1786 and has about 165 members.

The church letter of the Georgetown Church to the Elkhorn Association which met at Midway last week, gave the information that their pastor, Dr. William W. Stout, who has served at the Georgetown Church for a number of years, has, on account of failing health, offered his resignation to take effect at the close of the present year.

Brother J. Thomas Miller, a student in the Seminary, has been called to be pastor of the King's Baptist Church, in Bullitt County and Long Run Association, near Mt. Washington, Ky. The King's Church has full-time services, so Brother Miller has resigned his work at Meeting Creek Church, in Severn's Valley Association, and the Vertrees Church, in Salem Association.

Shively Has Fourth Birthday

On Sunday, September 6, the writer had the pleasure of speaking for Pastor A. W. Walker at the morning hour at the services with the Shively Church, on the West Dixie Highway, in the suburbs of Louisville. The church was celebrating its fourth anniversary. It was organized under the encouragement and support of the Long Run Association on September 8, 1932, following a year of effort in which it was a mission station. It started with seventy-nine members, and the present membership is 193, with a thoroughly alert Sunday-school having an attendance often larger than the membership. Pastor Walker, who is native of Henderson, Ky., took charge of the Shively Church two years ago



Shively Baptist Church

following in the service Rev. D. M. Rivers. His leadership of the church has greatly endeared him to the people, and he is building them on solid foundation of the revealed Gospel. Of the fifty families in the church thirty receive the Western Recorder, and the kind of leadership Brother Walker is giving means that that number will be enlarged. They have a house of worship which is creditable and well adapted, and they are well on the way to getting it paid for. Our congratulations to this faithful band of Baptists and their pastor.

V. I. M!

Motorcade Proposed For Luther Rice Centennial

IT IS assumed that most of the people within a radius of five hundred miles or more who attend the Luther Rice Centennial celebration at Columbia, S. C., and at the Pine Pleasant Church will travel by automobile. It may be of some service, therefore, to offer a few suggestions:

1. Secure from your nearest filling-station a good road map of South Carolina. Figure the mileage from your home to Columbia, as the morning and evening sessions of the celebration will be held there in the city auditorium, according to the program sent out by Dr. Rufus W. Weaver. Next, find Saluda, Newberry and Chappels on your map and draw a line to connect these three points. The Pine Pleasant church is almost in the center of this triangle. If you plan to go direct to the church, you can locate it by getting last-minute instructions at either of the three points indicated above. If you go to Columbia, you can follow the crowd from there to the church.

2. Pastors and the officers of the different church organizations are requested to take the initiative in forming clubs or local motorcades from their respective cities or communities to the centennial. In this way the expenses can be

reduced to the minimum and at the same time the pleasure of the trip be greatly increased.

3. The local committees in Columbia and at Pine Pleasant Church will arrange for ample parking space. It is expected that through the kindness of the Governor of the State and the Mayor of the City of Columbia we shall have a sufficient number of highway and city patrolmen as escorts to prevent any street or road accidents that might happen as a result of the greatly increased traffic. It is earnestly urged, however, that all drivers of cars shall observe the rules and regulations for the prevention of accidents.

If it is possible for me to be of any service to those who may be planning to attend the centennial, whether traveling in their private cars or otherwise, please command me.

[The meeting at Columbia, S. C., for the Rice Centennial will be on September 25.—Ed.]

Greenville, S. C.

WILLIAM L. BALL,
Chairman of Motorcade.

Reminder of Luther Rice Centennial

JOHN RUSKIN said, "I do not wonder at what people suffer, but I do wonder at what they miss."

Don't miss the opportunity of hearing and having your people hear Dr. George W. Truett on Luther Rice over Station W. I. S., September 25, 11:30 A. M.

Don't miss the opportunity of preaching to your people about Luther Rice, the great Baptist hero, on Sunday, September 27.

Don't miss the opportunity of having the instructive and thrilling pageant "The Frustrations of Luther Rice" presented soon.

Order literature from the Luther Rice Centennial Commission, 715 Eighth Street, N. W., Washington, D. C.

Birmingham, Ala.

J. E. DILLARD

Dr. C. B. Althoff returned to Louisville last week after a two-months' tour of countries surrounding the Mediterranean. He preached last Sunday morning and evening at the Beechmont Church, and is giving a series of talks at the evening service which incorporate experiences in his travels.

Pastor Finley F. Gibson, of Walnut Street Church, Louisville, and Mrs. Gibson, were expected home this week for the mid-week prayer meeting service. They have had a vacation at Colorado Springs, Colo. In that elevated plateau just under the brow of the vast rocky range one keeps cool in the summertime, and the atmosphere is bracing. Dr. and Mrs. Gibson have for a number of years made this their vacation place.

Mention was made a week or two ago about the injury sustained by Mrs. Lambert, wife of Pastor W. R. Lambert of the Virginia Avenue Church, Louisville, in a fall down her basement steps. When she failed to respond to the doctor's treatment she was removed to the Kentucky Baptist Hospital, where an X-Ray examination showed that her hip was broken in her fall. She will be required to remain there for a period.

The National Republic, a patriotic monthly magazine of high standing, published in Washington, D. C., in its September issue reproduces our editorial in the Western Recorder of July 30 on "The Christian Conscience and Caesar," and places in the center of the page a picture of tremendous cannon of the Russian Commune, which nation has the largest standing army in the world, while at the same time much of the preachment in America against armaments, even for defense, has been traced to the emissaries of that Communistic nation. The National Republic is one of the highest and most ably edited patriotic magazines in America. We recommend it all in search of such a publication. The Subscription price is \$2.00. Address 511 Eleventh Street, N. W. Washington, D. C.

Fellowship Tidings

Rev. Russell Asbury has resigned as pastor of the Coeburn Church, in Virginia.

Rev. Leslie Weatherhead has become pastor of the City Temple, in London, England.

Dr. F. M. Masters, Russellville and Burkesville, Ky., has been visiting in Dallas, Texas.

Dr. C. Oscar Johnson is to speak every day and evening in Richmond, Va., during September 15-18.

Dr. C. Roy Angell, of Louisiana, has been called to be pastor of the Central Church in Miami, Fla.

There is a \$400,000 building campaign on at the Third Church of St. Louis, where Dr. C. Oscar Johnson is pastor.

Rev. David James Evans has been called to succeed Rev. L. J. Westfall at the Huntington Baptist Church, Baltimore, Md.

Dr. Kerr Boyce Tupper, of Richmond, Va., has accepted a position as special lecturer on the English Bible in Mercer University.

Mr. George Horace Lorimer has resigned as Editor of the Saturday Evening Post after having served in that capacity for the last thirty-eight years.

Dr. L. L. Carpenter, of Limestone College, has been elected to a position in the Bible Department of Baylor University, under Dr. J. B. Tidwell, head of the department.

Rev. Arthur Proctor has resigned at the Cannelton and Tell City Churches to become pastor of the Oregon Church, in Curry's Prairie Association, in Indiana. He formerly lived at Mt. Washington, Ky.

Rev. T. Eugene West, formerly of Bacon's Castle, Va., is now pastor of the Immanuel Baptist Church, Rangoon, Burma. His address is 121 C-Mission Road, in Rangoon. The Immanuel Church is made up of English-speaking Baptists in the City of Rangoon.

Dr. A. J. Hurt died on July 24 at Chester, Va., where he had been pastor for thirty-two years. He is survived by his wife, Mrs. Maud McLaurine Hurt, whom he married on December 26, 1894, and one daughter, Mrs. Lauro Judson Hurt Sloan, of Miami, Fla.

Dr. Ryland Knight, pastor of the Second-Ponce de Leon Church, Atlanta, Ga., supplied Sunday a week ago, and Dr. Harry C. Wayman, pastor of the First Church of Newport, Ky., supplied last Sunday at the Walnut Street Church, Louisville, during the vacation of Dr. Finley F. Gibson, pastor.

A revival backed by earnest prayer and well attended from beginning to end was led at the Union Baptist

Church, near Defoe, Ky., July 27-August 8, by Rev. A. L. Smith, of the Campbellsburg Baptist Church. There were sixteen additions for baptism and one by letter. This old church seemed to take new life as it faced the responsibilities of these new-born Christians.

Down at Mary Hardin-Baylor Woman's College, at Belton, Texas, they have something a little unusual in the way of conferring an honorary degree. An honorary degree is conferred upon any mother who has six daughters to graduate from that institution. Recently Mrs. Ilda Eleanor Crumpton Edwards achieved that distinction. In the last eleven years Dr. and Mrs. C. V. Edwards have furnished six graduates from Mary Hardin-Baylor, and all six of them have been honor graduates. The last one to graduate was Miss Ruth Edwards. Only two mothers have so far furnished enough daughter-graduates to qualify for the honorary degree. The father of these six girls, and husband of Mrs. Edwards, is a native of Franklin, Ky. Here he attended Bethel College and the Seminary, and was pastor in early life of Kentucky churches, among them being Middleton Church, Livermore and Central City. He was ten years pastor at the First Church of New Orleans, and seventeen years pastor at College Avenue Church in Ft. Worth, Texas. For the last five years he has been Vice-President of Mary Hardin-Baylor College.

REVIVAL FIRES IN WARREN ASSOCIATION

Dear Doctor Masters: We have just closed a gracious revival at the Bethany Church of the Warren Association. Brother W. W. Shrader, pastor of the Smith Grove Baptist Church, did the preaching, and the pastor conducted the singing. Brother Shrader's messages are vital and dynamic. He joyously and fearlessly declares the truth as revealed in God's word, and he is a zealous and ardent worker and soul winner. He won the hearts of all the people of the church, and many requests have been made that he be secured for the meeting next year.

These were certainly joyous days for the pastor as we went visiting during the day in personal soul-winning effort with Brother Shrader, and listened to his stirring messages both morning and night. The church members were specially helped by his morning messages, which were soul-searching. Many people said we could not have a day service of any consequence, but from the very first the interest began to grow and the number increased.

One or two nights people were actually turned away for lack of space, and, in spite of the hot weather, every available space in the church was filled, about twenty or thirty boys and girls

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sat around the platform steps, while the people outside stood and used automobile cushions to sit on and hear the sermons. The large young people's choir of from thirty to forty young folk under sixteen was an inspiration both to Brother Shrader and the pastor.

There were altogether twenty-one additions by profession and letter and one for reclamation. Baptismal services were held on Sunday afternoon in Drake's Creek near Alvaton, and a large crowd was present.

The outward evidences are numerous and we thank God for all, but the results of such revivals are not tabulated in numbers, for the church has been greatly strengthened. A new financial program has been launched, and we are now ready to go forward for the glory of the Master.

BEN F. MITCHELL, Pastor,
Bowling Green, Ky.

Bible School Department

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

Standard Sunday Schools

The following Sunday-schools made application for the Standard award near the last of August. This brings the total in Russell County to six.

Jamestown—Pastor Joe Stotts; Superintendent Alva Grider.

Fairview—Pastor Carl Loy, Superintendent L. V. Chrisman.

Russell County

On August 27 we had an all-day meeting in Russell County for Sunday-school workers. The attendance was not large but the interest of those present made up for the small number present. I believe the workers are ready there to put new life into the work and attempt to accomplish as much the next two years as has been done in the past two. Brother Welby Richards is the new Associational Superintendent.

Pulaski County

On August 28 we had an all-day meeting of the Sunday-school workers in Pulaski County. Here was manifested a new interest. We expect this association to look to the coming year with new enthusiasm and more vigorous work. We met with Pastor W. E. Hunter and the First Church in Somerset.

What A Tragedy!

I do not like to write such paragraphs as follow. I had rather tell of advance in the Lord's work. But here is a tragedy that calls for plain words.

In one Association where there are more than 5,000 church members, the Sunday-school enrollment showed an increase of only one person for each 673 church members per year for the past four years.

This is a plain case of lost religious fervor. It reveals a tragic lack of interest in the lost. It reveals a serious backsliding of the church members. If your imagination is working well you may be led to pray for the churches of that Association. And it may lead you to examine the record of your own Association to see if there is a tragic backsliding there.

All the Baptists of that Association need do is to repent of their indifference, pray for the help and leadership of the Holy Spirit, and go to work.

Harrodsburg Church

On the last Sunday in August it was the pleasure of the writer to be with the Harrodsburg Church where Brother W. G. Ellers is pastor. A good hearing was

given the visiting speaker and both pastor and people were very kind in speaking words of encouragement and compliment. Brother Ellers is doing an outstanding work with the church.

Will You Please Help Us?

We are so anxious to have reports from all Vacation Bible Schools held in Kentucky this Summer. For several weeks we have given names of churches that have reported. Below we give the latest reports received. If your report has not come in we will be greatly helped if you will send it.

- Campbell County—Wilmington.
- Elkhorn—Lexington, Calvary, Porter Memorial.
- Franklin County—North Benson.
- Greenup—Fullerton and Sandy Hook.

A Great Book

"The Grace of Giving" is a great book. It is small in number of pages but it is big in message. The text is, "See that ye abound in this grace also." It is one of Paul's expressions which he so much used. Below are the chapter heading of this book:

1. "This Grace Also."
2. We Owe; We Are Stewards.
3. Does The Bible Offer Specific Guidance?
4. What Does The New Testament Say?
5. What Does Reason Say?
6. Practical Questions.
7. The Nine-Tenths.
8. How Grow This Grace.
9. It is More Blessed.

One church plans to organize its committees and work to get 300 of its members to join in the study of this fine book. What will your church do?

Please remember that an award is given in the Sunday School Course but the main thing is that our people know and practice this GRACE.

- Long Run—Louisville, Broadway, East, Immanuel, South Side, Farmdale.
- Nelson—Cox's Creek, New Haven.
- Ohio Valley—Henderson, Audubon.
- Shelby County—Christiansburg.
- Ten Mile—Glencoe and Mt. Zion.
- Three Forks—Fleming (Colored).
- Upper Cumberland—Liggett.
- West Union—Paducah, East.

SUNDAY SCHOOL ATTENDANCE

August 30, 1936

- Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."
- Louisville, Walnut Street 990
 - Newport, First 864
 - Owensboro, First 737
 - Frankfort, First 604
 - Lexington, Calvary 515

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Louisville, 23rd and Broadway	502
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Mayfield, First	481
Louisville, Carlisle Avenue	475
Lexington, Porter Memorial	463
Somerset, First	450
Danville, Lexington Avenue	447
Louisville, West Broadway	443
Harrodsburg	435
Louisville, 18th Street	435
Hopkinsville, First	402
Murray, First	380
Princeton, First	378
Covington, Latonia	344
Louisville, Clifton	343
Madisonville, First	312
Louisville, Baptist Temple	309
Covington, Madison Avenue	304
Louisville, Virginia Avenue	303
Bellevue	272
Louisville, Third Avenue	268
Pineville, First	235
Crab Orchard	234
Paducah, East	231
London	228
Versailles	213
Farmdale (near Louisville)	205

REVIVALS IN MISSISSIPPI AND KENTUCKY

The writer conducted a revival for Rev. H. C. Clark of Wesson, Mississippi, on August 1, 1936. The results of the meeting were the addition of thirteen members to the church and a general good seems to have been accomplished. One of the outstanding results was raising an old debt of some \$270 which was back salaries of former pastors. Brother Clark is doing an outstanding piece of work in that section.

The second meeting was conducted with Brother Bill Johnson and his good people of the North Corbin Baptist Church, Corbin, Ky. The results of his meeting were sixteen professions and the raising the church from quarter to half-time.

Brother Johnson, one of our fine young preachers, is doing a splendid work. The church is now making it possible for him to attend Cumberland College and also to keep his pastoral work going. Under the fine leadership of Bill Johnson, this church is making excellent progress.

H. B. VEACH, Reporter,
Highsprint, Ky.

Rev. H. H. Hobbs supplied both morning and night last Sunday for Dr. T. D. Brown at the Highland Baptist Church.

THE FIRESIDE

I AM A MISSIONARY YOUNG PERSON

I am a Missionary Young Person.

I am alive with the flood-tides of the life of youth.

My body has struck its stride of power and endurance.

My mind has come to its high point of matured alertness and wide-ranging grasp of new knowledge.

I am young—but ripe and ready for life.

I carry over with me into that life of the years the crystallized ideals and purposes of my past.

I carry over these:—

My joy in a co-operative task.

My happy adjustments to other persons and to group life.

My knowledge of the sore needs of my fellow men everywhere.

My awareness of what my church and other churches are doing to meet those needs.

My commitment to the personal investment of my own life in those God-given tasks.

To all that I bring over from the past I joyfully add now the gifts of my youth, these:—

My capacity to earn money.

My generosity of spirit.

My times of meditation and of prayer.

My daily acts of service and of love.

My priceless offering of time.

My matured conviction that my total self is to be invested in the building of the Kingdom.—Percy R. Hayward in The Canadian Baptist.

LISTEN TO THE BIRDS

Often, in mid-winter, the chickadee's clear whistled "fee-bee" is to be heard. This, however, must not be confused with the phoebe's less ringing "fee-bee" to be heard in early spring. Listen for phoebe's modest effort in the neighborhood of bridges. Phoebe is a home-loving little bird that is said to mate for life. It frequently nests in the same place year after year—on beams and ledges under bridges, shelves about cliffs, and suitable nooks about our homes and other buildings.

A lovely song to be heard in mid-spring is the clear, sweet descending whistle of the white-throated sparrow. A little later the vesper sparrow's song, a combination of runs and trills, is to be heard about fields and treeless pastures. About the same time the piping, tinkling song of the field sparrow is to be heard in open woods and pastures. The song of this bird generally is simple, but the height of the nesting season is prolonged and varied.

The brown thrasher is a great songster, and it specializes in grand opera. The songster flies to the top-most twig

of a tall tree, or some other prominent perch, and then what a melody pours from its throat—a long, rich, varied song that always attracts one's attention. The song consists of couplets. Bird lovers everywhere have favorite versions, in words, of the thrasher's song.

The catbird, or northern mockingbird, also has a varied song, resembling somewhat that of the thrasher. This bird often imitates the songs of other birds; it sometimes sings in a subdued way and again very loudly; and its song often has a comical twist. The cat-bird, in other words, specializes in musical comedy.

Very few have tried to write in words the rollicking song of the bobolink or the bubbling warble of the house wren. Listen for the bobolink in fields and meadows and notice that it often sings while flying. To see and hear the house wren the chances are you will not need to go farther than the backyard. Rollicking—that is the word that best describes the bobolink's songs; and bubbling—that, it seems to me, best fits the house wren's effort.

The Baltimore oriole has an alto voice and chants the same song all day long, one year one thing, the next something else: "Will you really? Will you really? Really?" "Here, here, here! Here, Pretty!" "Coming over to see you! Coming over to see you!" or "Potatoes, plant right here, Potatoes!"

The orchard oriole's song is loud, clear and flowing, and it often is delivered while the songster is dashing from tree to tree. The scarlet tanager has a sweet voice, and its song slightly resembles those of the robin and rose-breasted grosbeak. However, it is burred, a quality suggested by its "chip-churr" call note. The rose-breasted grosbeak is one of our finest singers. Its song is prolonged, and it is very rich, as if produced by the careful blending of the notes of several musical instruments. The wood thrush with its bell-like "A-e-o-lee," or "Come to me," the lark sparrow, red-eyed vireo, warbling vireo and many other birds which cannot be mentioned excel as singers. The songsters to be heard on a given day increase in numbers as spring advances, until by early summer they reach their greatest numbers. Thereafter, less and less are to be heard until late summer, when the woods and fields seem strangely quiet once more.

The phoebe, wood pewee, towhee, whippoorwill and some others are named from their songs. And some birds, notably the meadowlark, sing almost as freely in autumn as during the spring. In fact, so loud, clear and inspiring does the meadowlark sing on crisp, frosty autumn days that one might be justified in concluding that

the seasons have in some way become reversed and that it once again is spring.

Although the blue jay is not a singer, it has many call and conversational notes. It often imitates the notes of other birds. It will take you a long time to learn all so well that you will not, at times, be fooled by them.

The next time you get the chance—and such chances come daily during the spring and summer—listen! Listen to the wonderful songs of birds. Listen until you are able to identify all our lovely songsters by their songs alone.

—Alvin M. Peterson, in
Our Dumb Animals.

REVIVAL AT MAGNOLIA

Magnolia Baptist Church has enjoyed one of the greatest revivals of its history. There were seventeen additions, eleven by baptism, and one middle-aged man professed Christ as his Saviour in his home. He is not physically able to come to church. More than thirty pledged to tithe.

Some \$1,500 was pledged toward a Sunday-school plant and much more assured, since the canvass was not completed. The spiritual life of the redeemed was greatly enriched. The pastor believes this to be the beginning of greater things for Christ in our community, the influence of which is to reach out into all the world.

Rev. B. J. Murrie, pastor of Washington Park Baptist Church, East St. Louis, Ill., assisted. He is a forceful preacher, a hard worker, a man blessed with a variety of gifts, and possessed a great passion for the lost. During these thirteen years as pastor, I have never had a more congenial and Spirit-filled helper.

GROVER W. SPLAWN, Pastor,
Magnolia, Ky.

Dr. A. K. Wright, pastor of the Baptist Tabernacle, Louisville, supplied the pulpit of the Ensley Baptist Church, Birmingham, Ala., on Sunday, September 6.

Phone Highland 0104

Herbert C. Cralle

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FINE WORK OF MINISTERIAL STUDENTS IN KENTUCKY MOUNTAINS

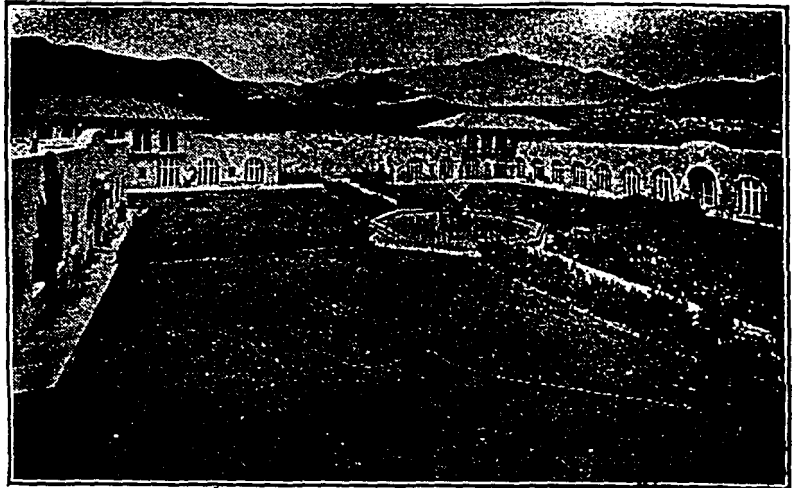
Dear Dr. Masters: Reading the Western Recorder for the last few years, I notice that many souls have been brought into the Kingdom of God through the faithful witnessing of His servants. Thus I feel that I should through the Western Recorder express my appreciation, and also the sentiment of many people of Eastern Kentucky for the contribution that the ministerial students of Georegtown College have made to the Baptist cause amid the Eastern hills this summer. Chester Badgett, Adrian Lamkin, George Phillips, Henry Downing, and Leslie Riherd, did an invaluable work in this needy area during their summer vacation. All of these young men came to this section on faith, and the Lord wonderfully supplied their needs.

The evangelistic campaign was begun during the first part of June through the bold and courageous preaching of Rev. Chester Badgett. For two weeks he feared not to declare God's plan of salvation for lost humanity in a community of Perry County called Bonnyman. Twelve hundred constituted the inhabitants of this mining town, and in this place there has been no religious work with the exception of a community Sunday-school. Although there was only one profession of faith, the spiritual life of the people was deepened, and a Baptist church has been organized which is making great strides for the Master. Within a radius of three miles of the young church over six thousand people await the proclamation of the truth.

I would not forget to mention the sincere and earnest preaching of Brother Adrian Lamkin, who was the first Baptist minister to conduct a revival in a mining community called Harveyton, which has a population of 1,000 people. A large number attended these services, and much fruit has come from the meeting; for a mission has been established there under the supervision of one of the Baptist churches of this county.

Leslie Riherd came to a village that was saturated with many heresies. He feared not to proclaim the unadulterated Word of God. Brother Riherd labored under many handicaps, but his efforts were not in vain.

Located back in the hills of Eastern Kentucky, another community was blessed through the incessant witnessing of George Phillips and Henry Downing, who also cast their lot with the people of Dwarf, Ky., for two weeks. This rural village became the recipient of a spiritual awakening such as it had never before experienced. Every service seemed to be saturated with the Spirit of God. Souls were added to the Lord during the first few days of the meeting. Although the community had only a population of about four hundred, the School Building, which is used for the Baptist church, was filled every



SOUTHERN BAPTIST SANATORIUM

Dr. W. W. Britton, Superintendent, El Paso, Texas

This institution, owned and operated by the Home Mission Board, offers expert treatment for the cure of Tuberculosis at unusually low rates. Those who are interested in its services should write to Dr. Britton.

night with an attendance that would average above two hundred. Twenty-two were added to the Baptist Church, namely, two by letter and twenty on profession of faith and baptism. It was indeed an impressive scene to witness the burial of these in baptism, and behold the smiling countenances of at least 300 people who attended this baptismal service.

To these ministerial students we are indeed grateful for the wonderful work that they have wrought through the leadership of God's spirit in the mountains of Eastern Kentucky.

ISADORE CHILDERS,

Blue Diamond, Ky.

TRAINING UNION AT RIDGECREST

W. A. Harrell, Nashville, Tenn.

The third Southwide Baptist Training Union Leadership Assembly which was held at the Southern Baptist Assembly, Ridgecrest, North Carolina, the last week in July had the largest attendance of any meeting ever held at Ridgecrest. The resignation was 1,281 which does not include many who were in attendance. One thousand of this number were young people.

The program planned by Secretary J. E. Lambdin and his associates was a well-balanced variety of inspirational addresses dealing with youth problems and world issues, practical laboratory periods designed to build greater Training Unions in Baptist churches, and class work using the latest textbooks and their authors as teachers. The entire mornings and evenings were given to attending classes, conferences, and lectures.

Baptist youth attending this meeting realized more than before their relationship to the world. There were speakers from many countries, includ-

ing Mr. and Mrs. C. K. Djang, B. Y. P. U. workers of China, and several who had recently traveled in other countries, some of whom were Dr. John W. Inzer, Miss Inabelle Coleman, and Dr. Frank H. Leavell.

At Ridgecrest, Miss Coleman made a report of her recent trip to the Orient and delivered messages of good will from many different groups of young people in China and Japan. Miss Coleman also stressed the responsibility which Southern Baptists have in the Orient by pointing out the fact that many of our periodicals are now being used by the people there.

Dr. B. W. Spilman, for more than forty years Field Secretary of the First Baptist Sunday School Board, served as Assembly pastor. He spoke to the Assembly each morning and conducted the Goodnight Meditation by the Lakeside each night. Dr. John W. Inzer brought the evening inspirational messages. Field Secretary E. E. Lee, Dr. J. O. Williams, and Dr. J. Dean Crain, brought inspirational messages. Executive Secretary T. L. Holcomb preached at the opening session Sunday morning. Mr. and Mrs. B. B. McKinney had charge of the musical program for the Assembly.

This host of Baptist young people and adults who represent Southern Baptist leadership, were one in zeal for a better developed church membership in every church in the Southern Baptist Convention. They determined to help organize every association in the Convention and through these associations organize Baptist Training Unions in every church with enough B. Y. P. U's and B. A. U's to reach and develop every church member. Those who attended the 1936 Training Union Leadership Assembly will never be the same again, because of the contacts, information, inspiration, and vision which they received.

TIDINGS AND POEM FROM PASTOR RUSSELL WALKER

Some years ago (during the day of the 75-Million Campaign) we printed a little paper here in Daviess County called the Daviess County Baptist. The brethren asked me to write a 200 word article on Stewardship. I wrote the clipping inclosed. As all the churches are requested to teach a book on Stewardship I thought probably tract could be used to advantage.

Some months ago I composed the enclosed poem and sent a copy of same to Dr. Geo. C. Stebbins. He set poem to music and made me a present of same. I have never tried to sell the song and don't know that I shall. Never had it copyrighted. It has been sung as a quartet in one of the churches here. I thought it might comfort someone so am sending it along, attached to these notes.

I supplied for Brother Robt. Humphrey three Sundays in August. I preached for Brother Rice Gregory Fordsville the fifth Sunday. I will supply for Brother McElroy at Eaton Memorial first Sunday in September and for Brother Ford Deusner, Hartford, Ky., second Sunday in September. Beginning September 14 I will be in a revival with Brother T. E. Carter, New Hope Church, near Caneyville, Ky. Am trying to keep busy. Am ready for anything, a place where I can be of service.

RUSSELL WALKER,

Owensboro, Ky.

MY SHEPHERD IS THE LORD

I shall not want for pastures green,
Nor long for water still,
Nor sigh for restoration sweet
Or light on his blest will,
He'll lead me on, or lay me down,
Or sweetest rest afford,
Or guide me for His own Name's sake
My Shepherd is the Lord.

I shall not fear though evil come,
Or valley with its shade,
No cloud, no icy breeze of death
Can make my soul afraid.
His presence with me, here I'll rest;
The promise of His word,
His rod and staff shall comfort me;
My Shepherd is the Lord.

I shall have good, sweet mercy's help,
Filled cup, anointment know,
A peaceful meal from table set
In th epresence of the foe.
When days of life for me shall end
I'll dwell in sweet accord
Forevermore in His blest home
With my great shepherd Lord.

RUSSELL WALKER.

SOUTH IRVINE CHURCH BURNS

We had the sad misfortune of losing our church building by fire on Monday morning, August 31. The fire started in another building near the church, and

Luther Rice Booklet For Free Distribution

We have told of the Luther Rice Centenary—what Luther Rice meant to the Baptist Denomination; how sacrificially he toiled, how many aspects of our life he founded and fostered. He died in South Carolina, September 25, 1936; and was buried September 27. It is desired that every Association and especially every church will take account of this great Baptist leader of a century ago.

As nearly as possible every church should have some sort of Rice recognition on Sunday, September 27. In some cases nothing more can be done than for the pastor or some one else to use a few minutes to tell of him and his work. In many cases a sermon on God's use of Luther Rice can be preached. In other cases the Sunday School, or the Training Union will be able to put on a program. The W. M. U. will be sure to give time to this. A thrilling pageant has been written, and already used most effectively in some places.

The Baptist State Board of Missions in Kentucky, 205 E. Chestnut St., Louisville, has packages of materials for use in Rice sermons or programs ready to send FREE to any pastor of church applying for them. Write AT ONCE for yours. Let us build up a new denominational morale.

In ordering, it would be well to include a small amount of postage. No charge is made for the small booklet.

nothing could be done to save the building.

It is heart rending to have to stand by and see your house of worship go up in flames and down in ashes when nothing can be done to save it, and especially so, when you know the sacrifices the folks have made to make it possible.

The church is one of the churches supported by the Mission Board, and last year was her greatest year in her history. We baptized forty and gave to all causes \$796. We had in the last year completed a basement at a cost of about \$800, and supplied the auditorium with new seats at a cost of around \$150. We had only \$800 in insurance, but by the grace of God we will build again. We have nothing left but a concrete block basement filled with debris, but with faith in Him we mean to undertake the building program feeling that the future is as bright as the promises of God.

H. M. HERRON, Pastor,

South Irvine, Ky.

REVIVAL AT THE FORKS OF ELKHORN

The Forks of Elkhorn Baptist Church, Duckers, Ky., closed on August 23 its annual series of special evangelistic services. Rev. Fred Smith, a native of Florida, pastor of the Baptist Church, Midway, Ky., assisted in the preaching; Rev. Hugh Busey, of the Louisville Seminary, a Kentuckian, directed the music. Both did excellent work.

Brother Smith's sermons were clear-cut, uncompromising, God-breathed, Spirit-filled messages. The sacred

Scriptures were used most extensively and most effectively in his appeals. His earnestness and enthusiasm were convincing. His own flock and his many friends have ample room to be justly proud of him.

Under the leadership of Brother Busey the music, both special and congregational, was of the highest type. The song services were such that they prepared for the preaching of the Gospel. Miss Irene Denny, of Lexington, served as pianist. Robert Denny, her brother, assisted in special selections. The music was of splendid quality; the people enjoyed it.

Large crowds attended the meetings from night to night and were greatly benefited thereby. There were thirty-three additions, thirty of whom came for baptism. It was a good meeting. The Lord blessed the work.

LEO GREEN, Pastor,

Duckers, Ky.

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 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
 HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Special Prayer Requests

1. Continue to pray that Mr. David Calhoun, our new mountain missionary at Sandy Hook, Ky., may soon receive the \$35 still needed for the purchase of a car to take him to communities hitherto unreached by the Gospel.

2. Pray earnestly that every W. M. S. in Kentucky may plan to observe the Week of Prayer for State Missions during September.

Do You Believe In Prayer?

Kentucky has more than a million lost souls, yet such a pitifully small hand full of missionaries. Jesus gives us His plan for accomplishing the task:

"The harvest indeed is plenteous, but the laborers are few," a true picture of our State!

"Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

"Ask, and it shall be given you."

Why do we have so few missionaries in our State when so many are needed? Let Jesus answer:

"Ye have not because ye ask not."

Let's make September 21-25 a Week of Prayer for State Missions, such as we have never had before!

What Associational Superintendent will report that EVERY W. M. S. in her Association observed the week?

Excerpts From Our Volunteer Training School Workers This Summer

Josephine Price, from Florida, worked for two months with Mr. Lewis W. Martin on his field. She says of Mr. Martin, "I shall never cease to be grateful for the contact that we had. He is a man with a great soul, undying enthusiasm and a capacity for constant work. He loves and understands the mountain people and the miners. His clear thinking and great spirit inspired us as nothing else could."

Miss Price tells the following experience:

"To my lot fell two of the camps' 'bad boys.' They entered with the conquering spirit and much heralding of their deeds. One of them, thirteen years old, and living with his uncles, claimed my attention first. His father was tragically killed while drunk when the boy was only a baby. His mother had drifted about and 'the last man she had made likker.' They tried to force this youngster to help them make it, but he would

run off and go to his father's people, causing no little trouble while there.

In spite of his very apparent willfulness and many other bad habits, there was a wistfulness that made me say to him, after close observation for some time, 'They tell me you are a bad boy, but somehow I don't believe a word of it.' He gave me a most grateful grin, and from then on, it was a growing friendship between us.

One day a group of the children wantonly destroyed some of our property. When I 'lectured' them, they became resentful and ugly. My little friend was one of the angry ones who did not come back for several days, then he suddenly returned and continued his work with thrilling interest.

During the revival, held by Mr. Martin, he was the second child to make a public profession of faith in Christ, when the first invitation was given.

Won't you pray for him, that he may always be found faithful? The Christian life will not be easy for him."

Miss Kleiderer, Henderson, Ky., writes:

"We left Lexington early Saturday morning and, after traveling almost all day, arrived in Pikeville, tired but happy to really be on the field. How anxious we were to get started! Brother Howerton, pastor of the Baptist Church in Pikeville, met us and took us to his home, where we had supper and discussed plans. Our Bible School went along very well there with a rather good number attending and quite a bit of interest. However, my heart went out to those Juniors who didn't know Christ, and we had to leave without seeing a single one coming to Christ.

Our next place was Shelby (Shelbiana) a small railroad town that seemed to be full of children. We had only a Union Church in which to work and although there was good co-operation from the parents, it was different from working along with a pastor. Here we found such a few who were Christians. Although this community has had several Bible Schools in years past, the young people are still unreached. I had a class of Intermediate girls and boys from eight to ten in the morning. It was surprising how many grown boys and girls came and attended regularly, too. They seemed to be so interested and after telling them about Christ, as a class, I arranged for special conferences with them individually. Only a few found that it would be impossible to keep their appointments. Several of the girls were almost trusting and promised to talk with their pastor before the following Sunday, and although I have heard from only one of the girls, I am praying that the others have come to a completely surrendered knowledge of Christ. The boys, although eager for the truth, were a little harder to reach. Time will tell just what our conferences accomplished, if anything. The Juniors

here were really delightful, and I couldn't help but love them all."

A Letter Of Appreciation

My Dear Miss Lyne: On August 5, 1936 the McRoberts Baptist Church, in a regular business meeting, requested the pastor to write a letter of appreciation to the W. M. U. for the services Miss Dixie Lee Bale gave us this summer.

Miss Bale was among us three weeks, teaching in our Daily Vacation Bible School, re-organizing the W. M. U., and assisting us in the Cradle Roll Department of the Sunday School.

We found her to be a conscientious Christian Worker, who knows how to co-operate with the leaders of the church, and fill any capacity in which one places her.

Our church extends to her an invitation to be with us in another summer's work and hopes that the W. M. U. shall send other workers to the mountain mission fields of Kentucky.

Sincerely yours,
 Robert Garrison, Pastor.

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

My State

"My State—I search in vain for words
 Her virtues to define;
 But this I know with heart aglow,
 I love this State of mine.
 My State! Oh, Father, shed Thy light
 Upon this State of mine;
 Win her to Thee that she may be
 Not only mine, but Thine,
 Oh, may her laws be just and right,
 Her people strong and fine,
 May all her ways be righteous ways
 This lovely State of mine."

—Anon.

The week of September 21 we have an opportunity of making our beautiful and beloved State more truly His by studying about Kentucky, praying for her and giving our money. May every organization participate in the Week of Prayer.

Sunbeam Anniversary Songs

(Use in your Sunbeam Band)

Tune: Jingle Bells

Sunbeam Bands, Sunbeam Bands,
 Shining all the way
 What a joy it is to be
 A Sunbeam every day.
 Fifty years, fifty years,
 Fifty years ago
 Sunbeam Bands began to shine
 And now how bright the glow. (Repeat)

Tune: One Little Indian Boy

One little, two little, three little Sun-
 beams,
 Four little, five little, six little Sun-
 beams,

Seven little, eight little, nine little Sunbeams,
Ninety thousand Sunbeams now.
(Repeat).

Golden Anniversary Song

Tune: Glow Little Glowworm

Come, little Sunbeams, shining,
Come, little Sunbeams, shining,
Touch the hours and make them lighter;
Take the years and make them brighter;
Come, little Sunbeams, shining,
Come, little Sunbeams, shining,
Shine on paths below, above,
And lead us on to love.

FORMER KENTUCKY PASTOR WRITES BACK HOME

Time has flown so rapidly that I can hardly believe that I have been out of Kentucky for almost two-thirds of a year, and have become acclimated to this State and the work of Southern Baptists here. It seems but yesterday that you asked me to write to you after I had been in Illinois a short time, because I have been so busy.

I find that the people here love the Book, and that they have no problem about "alien immersion" or "open communion." There is a splendid solidarity of doctrinal understanding here, and people are receptive to the message that is founded on a "Thus saith the Lord." They have been universally kind in making me welcome to the State, and we enjoy a fine fellowship here.

The Lord has been gracious to us here in Pinckneyville. Moving in the midst of the extreme frost of January, we were made comfortable by our folks, and by the nice steam-heated parsonage which was waiting for us. In every possible way our family was made welcome, and soon we were in the midst of a great evangelistic meeting and I am happy to report that our baptistry has been in use many times since we reached here. The Lord has especially blessed us in that regard.

We have also had the privilege of twice entertaining the State in its work. In March, for two days, we were hosts to the Associational Sunday School Workers' Conference, and in July, during the intense heat, we also had the joy of entertaining the Annual Preachers' and Workers' Conference, with full entertainment given to all who came to both sessions. In addition to that, we have had our State R. A. and G. A. Camp, at a nearby lake, and it was my privilege to be Camp Pastor to the girls and serve as a teacher and leader with the boys. During these two State camps there were thirty-five boys and girls led to Christ.

One of the great occasions was the salvation of four of the boys of the camp, who were led to a personal knowledge of Jesus Christ through the personal work of Brother Peter H. H. Li, a Chinese pastor studying at the Southwestern Seminary. One mother told me

(after I had baptized her son) that every cent she had ever invested in Foreign Missions had brought immeasurable returns in the work of Brother Li leading her son to Jesus Christ.

I did see so many of the brethren at the Southern Baptist Convention in May, and I rejoiced at the renewal of fellowship with them, but how true the saying is "Out of sight, out of mind!" for just about four of them have even written to me or intimated that they knew I was still in the land of the living. I am looking forward to being in Paducah in November and renewing fellowship with the brethren.

W. T. WARING,

Pinckneyville, Ill.

REVIVAL SERVICE AT SHAWNEE RUN CHURCH

Rev. Charles T. Ricks, of the First Church, Corbin, Ky., was the visiting evangelist at the Shawnee Run Baptist Church, near Harrodsburg, Ky. The pastor, Rev. J. D. McClung reported a very successful campaign. The attendance was excellent. Two nights people were turned away.

We seldom experience such a fine spiritual atmosphere. Twenty were baptized last Sunday, and seven others united by letter. About half of the candidates were adults responsible for their household. We love to see them come by families, making Christ the Chief Cornerstone of the home.

During the month of July 100 were added to the Sunday-school attendance when we usually experience a decline in attendance. During the past year the church has erected a parsonage and made many other improvements. In spite of the drought the Lord has blessed his Christian people.

J. D. McCLUNG, Pastor,

Harrodsburg, Ky.

CRITTENDEN ASSOCIATION

The Crittenden Association convened with the Pleasant Ridge Church, Pendleton County, Ky., on August 13-14. The association was one of the best ever had. The Missionary sermon was preached by H. W. Seevers, the evangelistic sermon by G. F. Kelley, the doctrinal sermon by A. B. Abernathy, and the temperance address by F. B. Taylor.

Dr. T. C. Crume preached the annual sermon from the subject, "God's Plans For Nations and Christians." The officers elected for the coming year were: Moderator, Dr. N. H. Ellis, who has occupied the position for twenty-six years; Assistant Moderator, A. R. Abernathy; Clerk, F. E. Bughle; Treasurer, E. C. Caldwell; and Field Worker, W. A. M. Wood.

Of the twenty-three churches in the Crittenden Association all sent letters, and all pastors were present except



two. Those present were: Messrs. T. C. Crume, R. S. Moore, A. K. Johnson, C. Sylvester Lucas, G. F. Kelley, Z. W. Pigg, B. A. Miller, H. W. Seevers, Forest Taylor, Bernie Wolfe, John Ashcraft, E. K. July, W. W. Warmath, N. B. Osborne, and S. C. Ray.

Among the visitors were: Rev. H. L. Thornton, D. P. DeHart, T. C. Crume, Jr., E. R. Sams, Rev. and Mrs. W. F. Aulick, G. C. Mullins, Amos L. Aulick, L. E. Curry, J. A. Lee, Rev. and Mrs. W. F. Aulick, Dr. and Mrs. D. E. Fogle, and C. M. Miller.

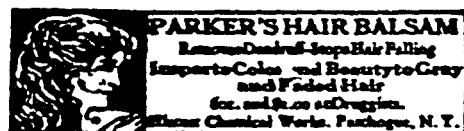
The Association will meet next year at Shiloh Church, on the Thursday and Friday after the Second Sunday in August, 1937.

The digest showed an increase of contributions and gifts to missions and benevolences. The contributions to the Co-operative Program decreased some, and designated funds increased. There was an appeal to a deeper consecration along all lines, and support of the Co-operative Program and support of State Missions, and the rest of the causes was made by this scribe.

W. A. M. WOOD,

Erlanger, Ky.

On Sunday, August 30, the writer had the pleasure of supplying the Baptist pulpit at Berea, Ky., in the absence of their young pastor, Rev. Don Gambrell, who was in South Carolina preaching in a revival meeting at his old home church in the Saluda Association. This fine young preacher and the writer are kin in the flesh as well as in spirit, and if we are not mistaken, he is also a kinsman of the great Dr. J. B. Gambrell, whose early boyhood was spent in Saluda Association, where his mother was a member of Big Creek Baptist Church. Pastor Gambrell has been at Berea for only four or five months, and he is already in an enviable way enshined in the hearts of his people, both old and young. The Berea Church is making gratifying growth, and has a well-adapted house of worship. It was a delight to be with those fine people and to speak to them. They make it easy for a minister to do.



RELIGION AND EDUCATION

(Continued from Page 5.)

turning out citizens of the highest type, rather than their own academic advancement. Said an instructor of the other kind to the authority just quoted: "It is a damned nuisance to have boys coming into my room, and disturbing me in my work." **Such teachers disown any moral obligation to their students, and utterly disqualify themselves by every moral right to a place in the teaching profession.**

All this argues for Christian institutions where such a destructive state of affairs cannot exist.

III

Third, real Christian education safeguards the Christian religion. Until more recent years school and church went hand in hand in the work of character and civilization building. Education was in the forefront of all Christian enterprise. Irreligionists were not looked upon with favor in secular schools, no matter what their scholastic standing. But there has come an alarming change. Materialistic philosophy has crept in, which teaches that man is a machine whose mission is that of making a living, instead of teaching that man is a being of God's creation whose mission is that of making a life.

It takes religion to give youth worthy ideals, and courage to strive to live up to them. At this point young men and women need both emphasis and atmosphere in their college life. **And we must look to the influence of vital religion in the lives and teachings of instructors in our Christian Colleges to supply it. This should be a matter of concern for all who hold dear the moral welfare of society, to say nothing of the defense and spread of the Christian view of life.**

To the present paganistic educational system, must be charged in large measure the breakdown in morality and Christian faith in the lives of multitudes of young people. From sobriety it has headed them towards drunkenness, and from the Christian faith towards atheism. Shall we sit idly by and let a system based on senseless theories continue its work of destruction? Christian education answers "No," and looks to its constituents for support.

Christian education laid firm and ample the foundation upon which has been reared our tower of national strength. Shall we now surrender to an intellectual foe that has only for its monument the ruins of dead nations, and the decadence of a morally corrupt and war-torn world? In the pulsating lines of Whittier, let us find our answer:

Our fathers to their graves have gone,
Their strife is passed, their victory won;
But greater tasks await the race,
That comes to take their honored place,
A moral warfare with the crime
And folly of an evil time.

So let it be in God's own sight,
We gird us for the coming fight.
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He hath given,
The light, and truth, and love of
Heaven.

Three things characterize the priceless service our Christian schools are rendering. They are purifying centers of social life. A friend informs me of recently witnessing the sad spectacle of students of a certain state school, crowding nearby drinking places on a Saturday night, and, what is worse still, that they were only indulging their privilege so far as the school was concerned; that drinking was their privilege on Saturdays and Sundays, just so they did not drink on the campus.

It is like giving a boy a passport to hell to send him to a school like that. He may get through unscathed, and thank God some do, but to their own force of character and not to the help of the school are the thanks due.

If college youths are to have no moral restrictions thrown around them, what is to be hoped for after their graduation? The dean of a great state school told me that his school exercised no moral discipline whatsoever over the students; that they were disciplined only for failure in their studies. **I saw in the lives of students in that institution the moral decay of manhood that resulted from that sort of thing. Poison the fountain and you pollute the stream; and the educational institutions are fountain heads of the moral life of a people. If the poison of pagan philosophy is to be poured into the stream of society, what is to be hoped for but the strowing of moral death along its shores?**

Clarence Darrow asked in the Loeb-Leopold trial: "Why send these lads to the gallows when they are the victims of what modern education has taught them?" Better, Why not destroy the system of education that is capable of producing such crime? Christian people are duty bound to oppose a system of education like that, and to provide schools with moral atmosphere where youth's formative years may take root in the moral soil that grows character out of which comes the right kind of men.

2. Our Christian schools are rallying centers of truth. Said a father concerning a school to which he sent his son: "They educated my boy and destroyed his faith." I agree with Sam Jones when he said: "I had rather a child of mine would have to learn the a b c's in heaven, than to be able to read Greek in hell."

I witnessed in a school of this modern type the destruction of the faith of the students. They came from religious homes, and took their places in church and Sunday School, and on an average of about six months drifted out and were gone, their faith shattered by

what they got in the classroom. We must look to Christian education as a counter-acting agency for an evil like that.

The Christian school is also a rallying center of denominational life. Baptist growth, and process have written a bright chapter in the history of the South, a progress that cannot be explained apart from our Christian schools. There was a time when it was illegal in some of the Southern states for Baptists to have colleges, notably in North Carolina and Georgia. Baptist statesmen and prophets arose who changed the laws, and founded schools for the education of the people, until the day came in those states when the majority of the men holding positions of public trust were graduates of those schools.

For our schools to be Christian requires more than wearing the denominational name, and receiving denominational support. They must have instructors who hold the New Testament faith, and who are active in their churches, and who are beyond question both in conduct and doctrine.

Let students find themselves under the instruction of teachers in a Christian school whose religious profession is a sham, who show little or no concern for the church, whose moral character is questionable; who belittle the Scriptures, and they will become critical of and disgusted with the whole religious business.

3. Our Christian schools are radiating light-centers of the Christian faith. Any school calling itself Christian and teaching the modern vagaries of pagan unbeliefs, has no right to the name, and no right of claim upon the support of true Christian people. As light is the destroyer of darkness, let the light of Christ's truth shine out from our Christian schools. Let young men and women go out from their halls anchored to the word of God, and to the faith of our fathers; as truth is mightier than falsehood, and as faith is stronger than doubt, the stream of social life shall be purified, and our churches shall prosper, and the cause of Christ shall go marching on.

"Faith of our fathers, holy faith.
We will be true to thee 'till death."

**FORMER PASTOR VISITS
CAMPBELLSBURG**

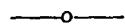
A revival of great spiritual power which stirred the whole community was led at the Campbellsburg Baptist Church, August 18-28, by Dr. Carl M. Townsend, a former pastor, now of Hayes-Barton Baptist Church, Raleigh, N. C. He was accompanied by Mrs. Townsend, the former Miss Sibyl Brame, who greatly helped in the personal work.

For several months faithful members of the church had been praying and working for a manifestation of the Lord's presence. Even before the regu-

lar series of meetings definite results of increased spiritual power were seen. The revival was marked not only by deepening of the spiritual lives of Baptists but of professed Christians from all churches in the community and surrounding communities.

The last night with Dr. Townsend was one of especially great power. Upon the proposition that if no one came during a stanza the invitation would be closed, for an hour and twenty minutes one after another came for re-dedication and to join the church by profession or letter. On Sunday night eighteen bore testimony of Christ by immersion. Seven others were added to the church by letter and statement.

A. L. SMITH, Pastor,
Campbellsburg, Ky.



McKINLEY BEGINS THIRD YEAR AT SHEPHERDSVILLE

September 6 was the pastor's second anniversary at Shepherdsville, and during that time has led his people in three revivals, which ran eleven weeks in all, and were ten months apart. Twice we used a tent, located on the best lot in town, knowing we could reach scores that would not come to the church building, which got results that exceed-

ed our expectations, and more than paid for the extra expense.

The morning hour, on our anniversary Sunday, was devoted to short talks by representatives from the different church organizations, and Rev. Cleo Skelton, pastor of the local Methodist Church. The auditorium was decorated with flags of various nations. The Sunday-school hour was turned over to a similar service honoring four faithful officers of our school whose terms of office total sixty-five years, or an average of sixteen years each. They were presented with a gold medal engraved on it the number of years each had served. It would be interesting to know how many other schools in our State can duplicate this record.

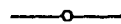
We had with us, for the second time, Brother J. N. Binford, of Springfield, Ky., to do the preaching in a revival during July. He is a power for God in the pulpit, and an unusual student of the Bible taking God at His word for all things. He hits sin in high places, and never failed in a single sermon, in four weeks, to condemn the liquor traffic. We didn't have the large ingathering as we did in our other revivals, but that can't always be so. We are exceedingly happy over the fine results in other ways. Out of the number baptized there were three men who had

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.

been members of some church for years but never saved. The pastor, with the assistance of his own people and the church orchestra, handled the music.

Our Sunday-school has doubled more than a year ago, the finances of our church are in good condition, having given over a third more to the Co-operative Program the first five months of this year than we gave in twelve months last year. We are now making plans soon to work over all the interior of our church auditorium. There have been 173 additions to our church during the present pastorate.

H. EVAN McKINLEY,
Shepherdsville, Ky.



The revival at Sulphur Spring Church in Simpson County, resulted in seventeen professions, twenty additions, and eighteen were baptized. Dr. E. C. Stevens, of Louisville, did the preaching. H. C. Adkins is pastor.

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NINETY-NINTH SESSION OPENS SEPTEMBER 14



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

**Southwide and State Schedule
September**

Theme: Faith is the Victory in Our Training Program.

Scripture; If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Matt. 17:20 ASV).

And the apostles said unto the Lord, Increase our faith (Luke 17:5 ASV).

What To Do: Enlarge the training union. Go after every church member for the B. Y. P. U's and B. A. U's. Observe Promotion Day September 27. Enlarge the church by winning the lost.

Another Convention Tomorrow

This is the last call to every Baptist in Blood River, Graves County, West Kentucky, and West Union Associations to attend the Southwestern Regional Training Union Convention at First Church, Mayfield, which begins in the morning, Friday, September 11 at 9:00 o'clock and closes Saturday at 12:00 noon. For outline of program see this page in Western Recorder for August 27.

R. W. Churchill, Murray, is Acting President of the Convention and Dr. W. H. Horton is pastor of the Mayfield Church.

If you have not already done so, I beg of you please, now for the good of all the work, make your plans to be there and bring as many with you as you can.

Banquet, bed, and breakfast are free. Bring written invitation if your church desires to entertain the 1937 Convention. If your Union made a pledge for this year's Convention and has not paid it, please see that it is paid promptly, at Mayfield. Please see that pledge is made at Mayfield from your Union for the 1937 Convention. It should be paid, too, at Mayfield if possible.

My greatest desire is that we pray for a great spiritual convention, with honest and complete surrender by all to the Will of God.

**The Other Six Regional Conventions
Make Reservations Now!**

South Central Region—Richmond, First, September 25 and 26. For banquet and home reservations write Mrs. C. L. Breand, Richmond.

Southern Region—Glasgow, October 2 and 3. For banquet and home reservations write Mr. Burnett T. Davidson, Glasgow.

Northeastern Region—Ashland, First, October 9 and 10. For banquet and home reservations write Miss Delores

Gardner, 716 Twenty-Ninth Street, Ashland.

Southeastern Region—London, October 16 and 17. For banquet and home reservations write Mr. John B. Reams, London.

Western Region—Central City, October 30 and 31. For banquet and home reservations write Miss Marjorie Capps, North Fourth Street, Central City.

Central Region—Leitchfield, November 6 and 7. For banquet and home reservations write Mrs. Holmes Gardner, Leitchfield. Banquet free.

Special Notice To Central Region

Previously on this page it was announced that the Central Regional Convention would meet September 18 and 19. Because of a conflict with various other activities scheduled for that week the date has been changed to November 6 and 7. The place is still the Leitchfield Church.

Please give careful and immediate attention to this information which is important for all Regions:

Convention Theme: True Discipleship.
Song: "I'll Go Where You Want Me To Go."

Scripture: Luke 9:23 "And He said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Attendance Goal for all eight Regional Conventions—At least 1,500.

1. Your convention begins Friday at 9:00 A. M. and closes at 12:00 Noon Saturday. Sessions will be held Friday morning, afternoon, and night, with a banquet at 5:30 P. M. A consecration service early Saturday morning will be followed by a morning session closing the convention at noon.

2. The program is planned to meet needs of Juniors, Intermediates, Seniors, and Adults. Please make a special effort to have a large representative attendance that we may pray, think, and plan together for great Training Unions in your Region. Let us major on the District Association as the means of reaching and developing every Church.

3. Notify the proper person at once the names of all from your Union who are coming, whether Mr., Mrs., or Miss; Juniors, Intermediates, Seniors, or Adults; time of arrival and whether by train, bus, or car. Indicate whether or not banquet and home reservations are desired. Bed and breakfast are free.

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

5. If your Union made a pledge for this year's Convention and has not paid it, please see that it is paid promptly. Please come to this Convention with both pledge and check, if possible, from your Union for the 1937 Convention.

6. Advertise Senior Better Speakers' Contest and select your speaker early.

7. My greatest desire is that we pray for a great spiritual convention, with

honest and complete surrender by all to the will of God.

Clear Creek Assembly

In some ways the Assembly at Clear Creek this year reached some very high hours. People enjoyed with an increasing appreciation the good sound messages of Dr. J. Dean Crain, of South Carolina. The music by the Robinsons was as usual of the high type on a spiritually inspiring plane. The sunrise services conducted by brethren Cole and Summers were what we needed for the beginning of each day. The messages by Brethren Chiles and C. C. Warren at the Bible Hour at noon were most helpful. They followed the morning hours of information and inspiration in the classes, which were very well attended.

Rev. Donato Ruiz, and daughter Miss Gloria made interesting and valuable contributions to the program. There were 138 present on Sunday night for the Training Union.

Awards for August

Association	Methods	Other	Books
Barren River	26	11	
Baptist	9	64	
Bell County		6	
Blood River		1	
Caldwell County	1	1	
Daviess-McLean		1	
East Union	194	352	
Elkhorn	43	13	
Franklin	15		
Greenup	4		
Henry County	10		
Liberty	2	14	
Long Run	12	95	
Lynn	1		
Nelson		2	
North Bend		2	
Owen County	16		
Pulaski		1	
Severn's Valley	12	6	
Shelby County	3	16	
South District		2	
South Union	19	15	
Tate's Creek	6	4	
Three Forks		3	
Ten Mile	11	18	
Upper Cumberland		4	
West Kentucky		1	
White's Run	25	12	
	409	643	
Ohio		1	
	409	644—1,053	

RECORD OF ATTENDANCE

August 30, 1936

**Baptist Training Unions reporting
enrollment of 100 or over**

	Att.	Vis.	En.
Louisville, Grace	131	20	145
Lexington, Porter Meml.	105	20	174
Harrodsburg	97	18	129
Louisville, Bapt. Temple	92	12	142
Princeton, First	82	17	157
Newport, First	80	3	196
Madisonville, First	77	7	136

Shively	76	30	106
Owensboro, First	72	27	112
Louisville, Beechmont	61	10	102
Danville, Lexington Av...	58	4	198
Lexington, Grace	50	15	108

ORDINATION OF JESSE D. BROWN

The Wallins Baptist Church called for the ordination of Jesse D. Brown on August 30, 1936. The following brethren sat on the ordination council: Rev. W. J. Bolt, Harlan, Ky.; Rev. J. D. Lundy, Twila, Ky.; Rev. J. B. Sayers, Leggett, Ky.; Rev. Roscoe Douglas, Kinver, Ky.; Rev. Oscar F. Davis, Cumberland, Ky.; Rev. Jackson Jones, Everts, Ky.; Rev. Cillis Cornelius, Loyall, Ky.; Rev. E. J. Caldwell, Loyall, Ky.; Rev. Kayle Engle, Balkan, Ky.; Rev. Bryan Harkness, Balkan, Ky.; Rev. Lewis Little, Wallins, Ky.; and Rev. H. B. Veach, Harlan, Ky.

A large delegation of deacons and other Christian workers were present at the Harlan Baptist Church. The officers elected for the ordinating council were: Rev. Bryan Harkness, chairman; Rev. H. B. Veach, Secretary; and Rev. W. J. Bolt led in the questioning of the candidate in the presence of the ordaining council. All the questions were answered satisfactorily. After which the candidate was recommended to the church for ordination.

Rev. W. J. Bolt delivered the ordination sermon; Rev. H. B. Veach delivered the charge to the candidate; Rev. E. J. Caldwell delivered the charge to the church; and Brother W. M. Simpson presented the Bible. After which the hand of fellowship was extended to Brother Brown, thus concluding a very impressive service.

H. B. VEACH, Secretary,
Higsplint, Ky.

FRANKLIN ASSOCIATION

At the Franklin Association Rev. J. E. Fulton was elected Moderator and Brother Leon Terry, of the Evergreen Church, Assistant Moderator. Brother Woodson Duvall, of Bethel Church, was elected Clerk and Brother J. B. Nash, Frankfort Church, was elected as Treasurer.

Rev. M. E. Miller preached the Introductory Sermon on the theme of the Resurrection. It was a splendid message. The rest of the first day was taken up with reports and some speeches about the reports. The evening hour was given to the Baptist Training Union of our Association and Rev. George Redding brought an excellent message. Our young people are planning better work in the association as a whole.

The second day was one of great inspiration. Such reports as were presented were brief and most of the time was given to hear some of the leaders of our denomination. Brother O. M. Huey and Billy were there to present the cause of the Orphans. Billy de-

livered his oration on Stewardship. Dr. W. M. Wood gave us a message of encouragement about State Missions. Senator W. A. Frost presented in his forceful way the great aid which the Western Recorder renders to the denomination.

Dr. J. R. Sampey spoke on the acts of the Holy Spirit and pleaded for a deepened spiritual life among Baptist people. All these brethren lifted our hearts on higher grounds and helped us to rejoice in the work of the Lord.

During the afternoon there was a recess of the Association as such in order to provide time for the W. M. U. of Franklin Association to have a program on women's work. The entire program was fine. Miss Jennie G. Bright was the chief speaker of the occasion and stressed the important phases of W. M. U. activities.

ROSS E. DILLON,

Frankfort, Ky.

EAST LYNN ASSOCIATION

The forty-fourth session of East Lynn Association met at Mt. Washington Church, Marion County, Ky., on August 6-7.

All of the churches were represented by letter though two of them sent no messengers, or rather the messengers chosen by them did not choose to come, and the letter of one of them reached the Clerk some days after the Association adjourned.

Rev. W. T. Short was elected Moderator for the twenty-fifth time. Rev. D. G. Druin in nominating Brother Short said that his ability, fair-mindedness and great zeal for the Lord's work, made him an ideal Moderator.

Rev. Abraham Berry preached the Introductory Sermon, and Rev. D. L. Druin the Doctrinal Sermon. Both sermons were well prepared, well delivered and heard with interest by the large crowd that attended this meeting.

All the churches held revivals last year, and all but three reported baptisms. All have Sunday-schools. There was an increase in the attendance in our Sunday-schools last year.

The attendance at this meeting of the association was larger on both days but none of our State workers were present and very few visiting from neighboring associations.

The stay of the messengers and visitors was pleasant due to the untiring effort of Pastor Crit Harmon and his fine people.

Next year we meet at Union Band Church, Nelson County.

H. P. FORD, Clerk,

Gleanings, Ky.

The Shively Baptist Church, in the Southwestern corner of Louisville, observed its fourth birthday Sunday morning, September 6, at 11:00 o'clock. Dr. Victor I. Masters, Editor of the Western Recorder, spoke at that hour.

Under the leadership of Pastor A. W. Walker the Shively Church is making rapid progress. The peak record was reached by the Sunday-school two Sundays ago when they had 224 in attendance, and the Training Union attained theirs last Sunday with 106 present. New vestibule doors and iron railings on the entrance steps have just been added to the church.

Our churches or pastors in Kentucky that desire material that will help in preparing to celebrate the Luther Rice Centennial may secure it on request of the Baptist State Board of Missions, 205 East Chestnut St., Louisville. We hope many churches will make use of this anniversary to familiarize their people with the large and high part played by Luther Rice in positioning the Baptist body on missions and Christian Education.

Mrs. Luitgard Scheu, seventy years of age, of 1524 Wilson Avenue, Louisville, died on Thursday at 4:00 A. M. She was the mother of Mrs. W. C. Younce, whose husband is pastor of the Garfield Baptist Church, Garfield, Ky. Mrs. Scheu is also survived by three other daughters, Mrs. G. W. Stulck, Mrs. L. Kniss, and Mrs. J. A. Hibbs, and two sons, Louis and Clarence Scheu. Also two sisters survive, Mrs. Louise Roederer and Mrs. Barbara Moser. Funeral services were held last Saturday afternoon.

A certain large church on the eastern seaboard recently called Pastor Hugh R. Peterson to become their Associate Pastor and he accepted. However, the Sonora Church, Sonora, Ky., where he has been pastor for some years in connection with his studies at the Seminary, requisitioned the church to relinquish his services in order that he might continue the good work he has been doing with them. They agreed, and Mr. Peterson has consented to remain. The correspondence between the two churches was handled in a friendly spirit. Brother Peterson is a native of New Zealand. During his years as a student in Georgetown College and the Seminary he has wrought faithfully among the students and among the churches.

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PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

- W. L. Lynch, Mars Hill, N. C. Accepted.
- W. R. Hamilton, Hope, Ark.
- Sam T. Mayo, Fisher Street, Jonesboro, Ark. Accepted.
- F. T. Anderson, Haines City, Fla. Accepted.
- A. L. Goodwin, First, Carlsbad, N. M. Accepted.
- Clyde R. Campbell, South Royal Street, Jackson, Tenn.
- B. B. Sawyer, Truman, Ark. Accepted.
- Joe Carter, Mandesville, Ark. Accepted.
- O. M. Stallings, First, Batesville, Ark. Accepted.
- W. T. Edwards, Northside, Anniston, Ala. Accepted.
- C. R. Storer, Warsaw, Mo. Accepted.
- C. V. Rock, First, Phoenix, Ariz. Accepted.
- W. L. Leach, Tuckerman, Ark. Accepted.
- J. C. Daniels, Harrison, Ga.
- Phillip Brown, First, Crane, Tex. Accepted.
- George D. McClelland, First, Fairbury, Nebr. Accepted.

Resigned

- W. A. McComb, Flora, Miss.
- K. G. Hall, Alto Pass, Ill.
- O. M. Stallings, Immanuel, Tulsa, Okla.
- F. T. Anderson, Lake Wales, Fla.
- A. B. Polsgrove, Charleston, Miss.
- C. E. Lawrence, Beebe, Ark.
- J. E. Willis, Eau Claire, Columbia, S. C.
- T. D. Collins, Temple, Durham, N. C.
- P. A. Underwood, Kannapolis, N. C.
- J. B. Kincannon, First, Marianna, Ark.
- P. W. Clampett, Branch, Ark.
- W. O. Denson, McDonald, Rome, Ga.
- Joe Hull, Highland Home, Tex.
- J. A. Roper, Eldin, Mo.
- C. R. Storer, Temple, Sullivan, Mo.
- Phillip Brown, Sanderson, Tex.
- George D. McClelland, First, Palacios, Tex.
- L. B. Jenkins, Mesquite, Tex.

Ordained

- Alman Norris, Gem, Tex.
- W. Burto Heats, Raceland, Ky.
- Gerald Hall, University, Shawnee, Okla.
- Wallace Stark, Exchange Avenue, Oklahoma City, Okla.
- Augustus Evans Lanier, Sylvania, Ga.

Died

- H. L. Winburn, Arkadelphia, Ark.
- H. S. Nichols, Chancellor, Ala.
- Z. W. McNeal, Florala, Ala.

NEW CASTLE PASTOR VISITS OWEN COUNTY

It was my happy privilege to assist Pastor J. Campbell Jeffries in a revival meeting at the Pleasant Home Church, in Owen County, August 10-21. Pleasant

Home is one of our finest country churches, and is under the leadership of its energetic and consecrated young pastor is doing excellent work. Two years ago the old meeting house burned without a cent of insurance, but with the pastor's capable guidance a beautiful stone edifice was erected and fully paid for within a year. Most of the labor and much of the material were donated. It is truly one of the most attractive and adequately equipped country churches I have ever seen. A fine spirit exists among the members.

Under such favorable auspices a good revival meeting was assured, and our expectations were fully met. Prayer groups met daily, a great deal of visiting and personal work was done, and two services daily were held. The church was spiritually strengthened, fourteen were received for baptism, two others made professions of faith, and two were received by letter.

The spirit of the revival continues since the meeting closed. On the Sunday night following, the attendance was almost equal to the largest crowds during the revival. We are looking for good reports from this church in the future.

H. K. MASTELLER,
New Castle, Ky.

MEETINGS AT SIX CHRISTIAN COUNTY CHURCHES

Six country churches in Christian County Association held meetings in July and August. At Macedonia, Rev. W. E. Powell did the preaching for Pastor J. J. Thomas. There were two additions to the church by baptism. Rev. E. L. Pendley assisted Pastor R. T. Allen at Locust Grove and here also there were two additions by baptism.

At Casky Rev. J. J. Thomas did the preaching for Pastor W. E. Powell, this being the ninth meeting in which these two brethren had worked together and they are still able to work together in love and harmony! This meeting was marked by a spirit of united prayer. It can seldom, if ever, be literally said that the entire church is united on anything, but many felt that at least all of those who were attending the services were actually uniting their prayers in behalf of the lost. A man in whom the church had been interested for about fifteen years was saved and there was great rejoicing. Eight were baptized into the fellowship of the church.

Dr. E. P. J. Garrott, of Conway, Arkansas, came back to the church of his boyhood, historic Salem, and preached for Pastor C. A. Ladd. He brought splendid messages and the people heard him gladly. There were four professions of faith and three of these united with the church.

At South Union Rev. C. R. Widick, of Trenton, assisted Pastor W. E. Powell, bringing earnest, Scriptural sermons. Three approved for baptism.

Rev. J. J. Thomas did the preaching for Pastor W. J. Stewart at West Palestine and three confessed Christ as Saviour and united with the church there.

Nearly all of these churches have suffered losses or hardships of one kind or another in recent years, and, although none of these meetings resulted in great numbers being saved, each church was revived, received new strength and courage and faces the future with a greater faith in the usefulness of the country church.

Walnut Street Church, Hopkinsville, began a meeting August 31, holding services in a nearby tobacco warehouse which has been comfortably fitted. Dr. W. H. Moody, Bardstown, did the preaching and Pastor E. L. Pendly led the singing.

BESSIE LEE MASON.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
September		
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, Evarts.	
24-25	Nelson County, Chaplin.	
25-26	South Union, Alsile, Jellico Crk.	
25-26	Freedom, Burksville.	
25-26	Goose Creek, Goose Rock, Clay County.	
25-26	Irvine, Stone Coal, Arvel.	
30-Oct. 1	Lynn, Pikeview, Hart Co.	
October		
1-2	Long Run, Ninth & O, Louisville.	
2-3	Laurel River, New Hope, Rockcastle County.	
6-7	West Kentucky, First, Fulton.	
7-8	Little Bethel, New Hope.	
7-8	Little River, Hurricane.	
7-8	Whites Run, Warsaw.	
14-15	West Union, Bandana.	
21-22	Blood River, New Bethel.	
28-29	Graves County, Wingo.	

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