

WESTERN RECORDER

Southern Baptist Seminary
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VOL. 110

LOUISVILLE, KENTUCKY, SEPTEMBER 17, 1936

No. 38

Negative Scholasticism Discredited

TODAY a multitude of keen and intelligent Bible students, who have wrestled with the subjective vagaries of modern scholasticism, have won through and are masters of a tested apologetic which, from an intellectual and practical standpoint, is cutting the ground from beneath the modernist's position.

Without the constant operation of evil in the world we should not receive the challenge to positive good. In a like manner the achievement of the sound, reasoned scholarship, has resulted from the internal and external attack upon the Scriptures. Above all, in the light of its truly assured results, one fact has gone home to a large number of thoughtful students, namely, that sober Bible Divinity can never adopt the position that it knows more than Jesus Christ. For the issue today is clearly that of Christ's authority on the one hand, or the authority of critical assertions on the other.

Professor R. D. Wilson, of Princeton Seminary, talking to one of our Liberal theological professors, asked him this question: "Suppose we had the statement in the New Testament which purported to have been made by Jesus Christ, and there was absolutely no doubt about the text. You knew that He said it, and you are certain that you understood exactly what the Lord meant, would you believe it because the Lord said it?" And that Liberal professor answered, "Certainly not!" Well, replied Dr. Wilson, "that looks as if you were the Lord, not He." The professor, who is one of the wisest men, at least in his own conceit, did not dispute that.

Such is the vintage of scholastic conceit. Conservative scholarship is now able with precognition and force to remind the critics of Cromwell's dictum to the Presbyterians of his connection: "I beseech you, gentlemen, by the bowels of mercies in Jesus Christ, think it possible that you may be mistaken." Investigation on a fair and wide scale of the claims of modern criticism enables us to negative the assertion of the Liberal school that there is a large human element in the Scripture which is inconsistent with the divine, and that the Bible conflicts with modern knowledge.—Professor C. W. Hale Amos, of Cambridge University, in "Vital Challenge of Biblical Certitude."

Devotional and Religious Thought

WEALTH

I have no gold
To give away,
I have no wealth
To make display;
But I have health
To help along,
And give the world
A happy song.

My wealth's as good
As any king's,
Because I share
My earthly things.
It may be rags,
It may be food,
It may be crumbs
For another's brood.

Still I can share
Whate'er my lot
With those who need
What I have got;
Whate'er my store,
Whate'er my fate
I know that God
Will compensate.

When health is gone,
My song unsung,
I'll pray to Him
With hands outflung;
If from my store
My gifts are few
I'll wait and see
What God will do.

SARAH H. TERRY,

Louisville, Ky.

MULTIPLYING THE WORD (SEED)

At the annual meeting of the Bible Society, Dan Crawford said: "We have a Bantu proverb which says, 'You can count the number of apples on a tree, but you cannot count the number of trees in one apple.' I was working away at a difficult translation, and the devil came to me and said, 'Drop it; it is not translatable.' I thought awhile, then went back to it, and my Bible opened at Daniel 7:14: 'And there was given him . . . that all . . . languages, should serve him.' We have four hundred and forty translations. That is not enough. I went on and succeeded." All nations and peoples shall come into the kingdom of God.—Missionary Echo.

SYMBOLS OF SALT AND LIGHT

The vital principles of Christianity are the mainspring of civilization and culture. They are both fundamental and progressive.

In His sermon on the Mount, Jesus speaks primarily of His church and secondarily of all believers in Christ as being the "salt of the earth" and the "light of the world."

Knowing how many ancients con-

sidered salt, Jesus emphasized the importance and work of the Christian by this symbol. Some nations regarded salt as sacred. Plato said it was a "substance dear to the gods." Homer sang of "divine salt." Even in recent years it was known that cakes of salt were used as money in Abyssinia and Tibet. The word for traitor in Persia means "untrue to salt." The ancient Germans gathered for worship in the salt districts, where they built their temples.

While Jesus did not attach any sacred or divine importance to salt, yet He knew by the use of this symbol He could emphasize the place of His church in the world.

There are great deposits of salt in the earth, and salt strata have been lying well preserved for thousands of years. Under the Spirit of God Christian graces are crystalized, and Christian character may remain among people as a preserving element for many years. Thus "Abel being dead yet speaketh." Our great Christian martyrs and defenders of the faith are still speaking to the world through sacrificial lives and the works they deposited in the mass of humanity, although they have been dead many centuries. The sacred memory of these great characters may be means in the hand of Destiny to guide many a man to the highest pinnacle of success.

Salt preserves and prevents decay by suspending the chemical laws which work in animal substances. Carried as a figure in the realm of religion, the world needs salt of Christian character. Rid the world of it and wreck and ruin will follow as in Sodom where Abraham failed to find ten "grains of salt." Literature, issued as it is in many forms and millions of copies daily, needs this preserving element to be uplifting.

Salt also flavors. It makes food palatable. Without Christian influence a community is undesirable as a place in which to live. A young man, tired of religious environment, went West in pioneer days and settled a colony of atheists, but it was not long until he became distressed over the result of his labors; and attempting to make amends, he wrote to a young minister, a school chum of his under-graduate days, to come to him with the purpose of organizing a church and Sunday-school. This atheist soon discovered that community life is made desirable by the flavor of Christian influence.

Again, Jesus said to His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." A church is a light only as Christ, the true light, shines in and through it. It is not self-luminous. This is true also of individual Christians. They become recreant to

their trust when they conceal their light under a bushel.

The Pharos at Alexander, Egypt, one of the seven wonders of the ancient world, was erected by Ptolemy to direct the fleets on the Mediterranean to that city. This method was employed by that great city for commercial purposes. It worked successfully. God's people should let their light shine openly and boldly that men may be constrained to turn to the Lord.

Thus Christianity, in its spread over the world, has been a light in regions of moral and spiritual darkness and means of making communities desirable to the habitation of man—American Baptist.

A TRUE MISSIONARY

An Indian woman lay ill in a hospital. She had learned there to know Christ. One day she asked how long she had to live. "About three months," they said, "if you stay here where we can alleviate your pain." "And if I go home?" "Two or three weeks and you will suffer much." "But," she said, "I shall go and tell the people in my village of Jesus." And she did, choosing to die in great suffering that she might save some.

—Christian Herald.

FOR WHOM DID CHRIST DIE?

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me.

—Arthur T. Pierson.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS

The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the
Postoffice at Louisville, Ky., acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized January 3, 1920.

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

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To the Dikes! To the Dikes! Oh, Baptists!

Former Governor JOHN GARLAND POLLARD of Virginia, Washington, D. C.

A Discussion of the Propriety of Acceptance by Baptist Colleges of the Allotments
Made by the National Youth Administration of the Federal Government.

THE contribution Baptists have made to the establishment of the doctrine of complete religious liberty constitutes their most distinctive gift to the world. Millions not Baptists have fought for or accepted the doctrine, but according to impartial non-Baptist historians the leadership in this great cause has been ascribed to Baptists.

John Locke said more than 200 years ago, "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." Bancroft said, "Freedom of conscience was from the first a trophy of the Baptists. Their history is written in blood." The struggles of the Baptists for religious liberty in Virginia and in New England under Roger Williams are well known to history.

To the superficial, religious liberty means only the right to worship God according to the dictates of conscience. But it means far more. It means absolute separation of Church and State. It means that the State has no religious function except to protect all of its citizens in the sacred rights of conscience, just as it protects them in their rights of property and person.

It means that no sect, yea not all of the sects put together, have a right to draw money under any guise whatsoever from the public treasury to promote their enterprises, religious, educational or eleemosynary. Public moneys are raised by force of taxation levied alike on those who have religion and on those who have none. It is the very essence of tyranny to force men to pay for the support of the churches or any of their institutions. Religion is voluntary. When it ceases to be voluntary, it ceases to be religion. Religion rests on love, while government rests on force. That's the reason the two do not mix. They are like two chemical elements, which when brought together in union, cause explosion. Let him who doubts this, read history.

The church and the state are not enemies. They have many purposes in common, but they travel along different routes. The one pursues the path of loving persuasion, the other the path of force. The church seeks to make men inwardly good; the state to make them outwardly good. The one uses the sword of the Spirit; the other a sword of steel. The one uses the uplifted cross; the other an uplifted club.

When religion invokes the taxing power of the state to advance any of the institutions of the churches, then religion denies its voluntary nature. As the Southern Baptist Convention declared at St. Louis in May, "The churches and all their institutions and agencies should be supported by the voluntary gifts of those interested and not by taxes imposed on all the people by force of law" (Minutes p. 104 [our type emphasis.—Ed.]).

BAPTIST PRACTICES vs. BAPTIST PRINCIPLES

LET us apply these Baptist principles to Baptist practices of today. I have before me the release of the National Youth Administration dated November 11, 1935. It contains a list of hundreds of American colleges, public and private, to which an aggregate sum of approximately \$1,500,000 a

month is allotted for student work aid. Among these institutions all denominations seem to be represented. On the list are some eighty odd Baptist colleges allotted in the aggregate about \$45,000 a month to pay some 3,000 student employees.

The employees are selected by the college to do work for the college or in the community, at the option of the college. The character of work done in and for the college is determined by the college itself, the most common kind of work assigned being clerical and office work, assisting in libraries, museums and laboratories, reading and marking papers for the professors, manual work, etc. Where the college employs the student to work for itself, the college of course becomes the beneficiary of the Government. Where the college engages the student to do work outside of the college, it becomes an employment agency for the Government. In both cases it is the disbursing agency for the Government because the salary checks payable to the students are sent to the college. Be it said to the credit of at least three Baptist institutions, they have declined the aid.

The question is whether this new kind of alliance between the government and the church schools is consistent with the traditional Baptist position? I am not at this writing considering the wisdom of the policies of the National Youth Administration nor the attitude of other denominational colleges, though I may add parenthetically that the question is vital to the interests of all religious bodies, because governmental subsidies if continued will eventually lead to the governmental interference.

I am now writing as a Baptist to Baptists and from a Baptist's standpoint. I do not mean to intimate, however, that Baptists have any monopoly of the principle for which I am contending. Over and over again other denominations have stood for it just as nobly.

But no matter what others may do, can we as Baptists consistently accept from the government this proffered help? Perhaps the answer would be plain, if the government should pay the salaries of any needy professor or librarian who might be engaged in our Baptist colleges. Yet what our colleges are actually doing is, accepting services of assistants to professors and librarians, etc., which services are paid for by the government.

True the amount allotted to Baptist institutions is small—only about \$45,000 per month which, when divided up, seems trifling—but the difference involved is one of degree only, like the difference between grand and petty larceny. If Baptist colleges must refuse on principle to allow the government to pay its professors, its librarians and its business managers, then it must refuse to allow the government to pay those who assist these college officers.

THE CAMEL'S NOSE UNDER THE BAPTIST TENT

THE plain and ugly truth is that the camel of governmental subsidies has gotten its nose under the Baptist tent. The influence of the Baptists will be impaired in the

fight which must inevitably come (if we may judge from the past) from those sects who are from time to time attempting to dip into the public treasury for support of their schools, orphanages and hospitals.

The sects which own these institutions tell us that the institutions themselves are not sectarian; that they are open to all alike, regardless of religious belief. This, if true, makes them all the more dangerous as instruments of sectarian propaganda. **He must be innocent indeed, who does not know that these institutions were founded and are conducted, in part at least, to enlarge the influence of the denominations to which they belong.**

Some defenders of the present alliance between the National Administration and Baptist Colleges, have justified it on the theory that governmental help is for the student alone and not the college. Of course this is not true, because the colleges accept the services of the student employees paid by the Government.

But suppose the statement were true. Are Baptists prepared to accept allotments from the government for each student, orphan or patient in their institutions? Our Catholic brethren can consistently do this, for they have frequently and frankly insisted that the state should help in their educational and benevolent work, or to put it more plausibly, that the beneficiaries of their institutions are just as much citizens of this country as the beneficiaries of public institutions and therefore no less entitled to tax money because for conscience sake, they chose to go to institutions of their own church.

SECTARIAN APPROPRIATIONS A LIVE QUESTION

DURING the last 100 years the question has frequently arisen before the local authorities of cities, towns and counties and has been the subject of bitter sectarian controversies, many of which found their ways to the courts and have become a part of legal history. It is interesting to note the ingenious devices to avoid the provisions of state constitutions against sectarian appropriations.

The question is now pushing itself into state and national affairs. Witness the recent fights in Ohio. There, in a pamphlet issued by the Most Reverend Carl J. Alter, D.D., Bishop of Toledo, it is stated, "The Catholic people of the state, under the leadership of their Bishops and their clergy," made an effort to have passed a "law providing the same amount of assistance for the religious free schools as they granted to public schools in the state." The measure, which found support of some Protestants, passed one house and had the endorsement of the Governor. In an address last April in Chicago, at the convention of the National Catholic Educational Association, Rev. Monsignor F. J. MacElwane, Superintendent of the Toledo (Ohio) Roman Catholic Schools, is reported in Zion's Herald of March 11 last as saying, "that the issue of appropriations of public moneys for parochial schools would eventually touch the entire nation."

Pope Pius XI in his encyclical of December 31, 1929, which the New York Times of January 13, 1930, editorially said "will startle Americans," announced that distributive justice requires that Catholic schools be helped by public funds. The encyclical of the Pope was quoted by Catholic leaders in justification of their appeal for public funds in Ohio.

In Maryland, New Mexico and Arizona, state funds are used for sectarian institutions. In Illinois local funds are so used. Recent efforts in these directions are reported in New York, Maine, Michigan and Rhode Island. There already exists in some of Canada's provinces a division of public funds between Catholic and public schools. Free text books are already given for use in parochial schools in Louisiana and free transportation to such schools has just been made permissible in New York.

It was for the veto of the latter measure in its original and more objectionable form, that the radio priest is now fighting the re-election of Governor Lehman. I am not discussing the legal aspects of free books and free transportation to church schools. I am referring to them as a part of the renewed

tendency of church schools to appeal to the government for help.

FEDERAL ALLOTMENTS TO SECTARIAN SCHOOLS GROWING

THE Federal Government is now entering on its fourth session allotment of student aid funds. Its objectives are good and I am confident there were no sectarian motives behind it, yet it has introduced a new federal policy, which unless checked, is fraught with danger. Last year it extended its benefit beyond the colleges down to sectarian schools of high school grade. If these benefits are to be distributed to church schools at all, it would seem fair that the allotment be made on the basis of student enrollment, but here enters an element of controversy which will sooner or later cause religious jealousy.

Some denominations have few or no schools of high school grade, while others have hundreds. Those sects which have more students in their schools are getting more money out of the public treasury, regardless of the contribution of the members of such sects to the federal revenue. **Shall we assume that we are so near the millennium that each sect will agree just what its share is, or will be satisfied with the amount assigned it? God save us from the day when religious denominations begin to vie with one another for governmental favor!**

There are some who see no violation of principle so long as the government distributes its favors to the institutions of all denominations alike. They think that an alliance with the government is all right so long as their denomination is let in on the alliance. They in effect say, "Take your snout out of the public trough, or move over and let us get ours in." They forget that more than one-half of our population do not even profess allegiance to any sect, to say nothing of the millions who are allied in name only.

They are the lineal descendants of those who fought Jefferson's Statute of Religious Liberty with what was called "The General Assessment," which meant government support of all churches by allowing each taxpayer to say to what church he desired his church taxes to go. But "No," said the friends of separation of Church and State, "religion is a matter between man and his God. It is not in the purview of the Government."

I have referred to the Catholic position. I should in fairness add that all Catholics do not agree with their church in this matter. For instance "The Catholic Citizen," a newspaper of Milwaukee, states, "Many Catholics still feel that state aid would open the door to state intervention" (See Literary Digest, Vol. 116, p. 17)—just as it has done in Germany under Hitler. Thus it appears there are some Baptist Catholics, just as there are some Catholic Baptists.

WHAT SHOULD BAPTISTS DO ABOUT IT?

FINALLY, what should Baptists do about the hundreds of student employees working in and for their colleges, but paid by the Government? Shall we continue to mar our matchless record and destroy our influence in these renewed local fights for public subsidies of church schools? Or shall we heed the recent resolution of the Southern Baptist Convention condemning the practice?

What will it profit us if our Convention resolves one way and our Baptist Colleges continue to act to the contrary? Though it is well known to us that our general convention has no official control over these colleges, will not our critics say, "But these colleges, through their faculties, represent the learning of your denomination and through their trustees, your wealth and influence. What your colleges do, speaks so loud we cannot hear what your Convention says?"

I indulge the hope that Baptists will present a more united front when the question arises as to whether these Federal allotments shall be extended or made permanent. As earnestly as I have written on the subject, I did not wish to be understood as thinking that these allotments, if temporary, are of and by themselves disastrous.

The thought I am trying to drive home is **FIRST** that the action of Baptist colleges is impairing the influence of our denomination in a great cause, and **SECOND** that these allotments have given precedent and encouragement to those sects which, finding it increasingly difficult to support their institutions by voluntary gifts, are turning to public subsidies, which if and when granted mean an alliance between the government and church institutions—**A STEP BACKWARDS TOWARD THE UNION OF CHURCH AND STATE AGAINST WHICH ALL HISTORY WARNS.**

WE BAPTISTS, WHILE INDULGING IN BAPTIST BRAG IN THIS TERCENTENARY YEAR OF ROGER WILLIAMS, HAVE, WITH A FEW NOTABLE EXCEPTIONS, BEEN SIGNALLY SILENT ON CONFRONTING OUR PRESENT PRACTICES TO THE PRINCIPLES OF WHICH WE BOAST.

It was Edmund Burke who said, "There are times, when to remain silent, is to connive." It is said that "silence is golden," but sometimes it is only "yellow."

The burning words of Roger Williams should again be proclaimed, "Having bought the truth dear, we must not sell it cheap; not the least grain of it for the whole world."

Some one will ask, Shall we let students in our Baptist colleges suffer while others get aid? I answer No, a thousand times, No! But let our colleges follow the example of the Southern Baptist Theological Seminary which, when it declined the Government allotment, proceeded to raise the necessary student aid funds by private subscription. This course involves sacrifice of money and time on the part of our Baptist people, BUT IT AFFORDS AMERICAN BAPTISTS OF THIS GENERATION THEIR FIRST OPPORTUNITY TO MAKE A WORTH WHILE SACRIFICE FOR A PRINCIPLE WHICH OUR BAPTIST FOREFATHERS PAID FOR WITH THEIR BLOOD.

Foreign Secretary Visits Kentucky Missionaries in South America

WE SPENT two months visiting our missions and missionaries in Brazil, and had blessed fellowship with a number of fine missionaries from Kentucky. We traveled over quite an area of Brazil with Dr. Bratcher, the Home Mission Secretary of the Brazilian Convention. No man in South America is doing a greater work or has a greater opportunity than Bratcher. He has a grasp of Home Missions in Brazil that is marvelous and inspiring. He is greatly handicapped in his work by lack of funds for traveling expenses and publicity. Mrs. Bratcher is teaching in the Girl's School in Rio, and Dr. Bratcher has one course in the Seminary.

At Bello Horizonte we had blessed fellowship for several days with the O. P. Maddox family. They are giving themselves with wonderful devotion to a great school in this capital city of the state of Minas. This state is larger than Texas, and has 9,000,000 people. I had not seen Brother Maddox since we separated in Louisville in the spring of 1905.

I went into a pastorate and he came out to Brazil. He has created for himself a great place of confidence and leadership in Brazilian Baptist affairs. Some years ago the Brazilian National Convention sent him on a mission to Portugal in the interest of their Foreign Mission work. We need so much to send reinforcements to Brother Maddox in Bello Horizonte, and I hope sincerely that we can find a fine Kentuckian as a co-worker in this wonderful school.

Every door stands open out here to the preaching of the Gospel. In the preaching services held by the members of our party this summer we have witnessed nearly a thousand confessions of the Saviour. In one service recently there were fifty-two who came to confess Christ. On a recent Sunday we had more than a hundred who publicly confessed

their faith in Christ. Frankly, I have never seen such opportunities for evangelism anywhere in the world, except in China.

I have always believed in New Testament miracles, and I have seen the miracles of the first century being enacted before my eyes in Brazil and Argentina. Dr. Bagby came to Brazil fifty-five years ago and organized the first Baptist church in Bahia in 1882. Today we have 600 Baptist churches in Brazil and 50,000 church members. Dr. Sowell came to Argentina thirty-three years ago, and we now have sixty churches in Argentina and 5,000 church members. The work in Argentina is most inspiring and challenging. We are in process of creating here in Buenos Aires a great seminary and training school for all the Spanish-speaking countries round about. The Foreign Mission Board has splendid property for such a purpose in this city. We must send immediately two couples for the seminary and a young woman for the training school.

We have a splendid work in Montevideo, the capital of Uruguay, and our work is beginning to overflow into Paraguay. The Kingdom is coming in these Latin lands.

We finish our work in Argentina this week, and then cross the Andes into Chile to visit our mission work there. We sail from Valparaiso, Chile, September 19, and reach New York, October 6. Dr. Scarborough and Dr. W. C. Taylor are with us, and we are all having wonderful experiences in preaching the Gospel.

Buenos Aires, Argentine. CHARLES E. MADDRY

Southern Seminary Opens September 22

DON NORMAN, Mullins Hall, Louisville, Ky.

THE DOORS of the Southern Baptist Theological Seminary swing open Tuesday, September 22, on the institution's seventy-eighth session. Indications point to an attendance exceeding that of recent years.

Opening day exercises will begin Tuesday morning, at ten o'clock, in Norton Hall, with Dr. W. O. Carver, Professor of Missions and Comparative Religion, presiding. Dr. J. McKee Adams, Professor of Biblical Introduction, will deliver the opening academic lecture of the session in Norton Hall Tuesday night at eight o'clock.

President John R. Sampey will miss the opening day program of the Seminary for the first time in several years. With Mrs. Sampey and her sister, Mrs. Charles Burris, Birmingham, he left Louisville, August 30 for a three and one-half months' missionary visit to the Orient. Dr. Sampey will officially represent the Southern Baptist Convention at the climax of the Baptist Centennial celebration, to be held in Canton the week of October 13-18. Dr. M. T. Andrews, Texarkana, Texas, will be the Convention's other ambassador.

Mrs. Sampey and Mrs. Burris will serve as representatives of the Southern W. M. U.

Dr. Sampey goes, he says, as "a friend and brother" to our missionaries. In that sense, he conceives his mission as one of "encouragement and sympathetic stimulus." He plans to visit as many as possible of the Southern Baptist mission fields in Japan and China. On the way over, he will spend nine days in Japan, chiefly in three cities—Tokyo, Fukuoka, and Kobura. From there he will proceed to Shanghai for a stay of ten days before starting south to Canton. He will be in South China three weeks, a period which includes the celebration of the China Centennial. He plans, then, to visit Shantung for ten days. Throughout the tour he hopes to be free for evangelistic services.

"The effectiveness of our work," Dr. Sampey said as a parting word, "will depend largely upon our prayer-partners back home.

We want you to pray for us, every member in our party, by name, every day."

Life's Best School—W. C. TAYLOR, Rio de Janeiro, Brazil

PAUL, the world's great Christian, wrote of it to his young friend Titus. From long experience with schools in three world cultures and with the forces in life that educate men, he gave this description of life's best school: "Once in the course of human events there appeared the grace of God which bringeth salvation for all men, teaching us"

We are used to thinking of the epiphany of divine grace, in the incarnation and atonement of Jesus Christ, grace to save. But Paul has found a new charm in that grace. Coming to save, it lingers to teach. It appeared on the horizon of time bringing salvation for all men, but with that universal mission it did not stop.

Salvation-bringing grace teaches. It sets up a school in the human conscience and life, disciplining us continuously, so that having committed ourselves to a denial once and forever of that irreverence that lives as if there were no God and those ardent passions and covetings that rise within us big as the kosmos, we should once for all commit ourselves to a life lived in moderation, in integrity and in reverence, in the day and generation we call NOW.

I

PAUL spoke a language whose verbs had tenses our verbs do not have. One indicated the repetition or custom or continuation of the action described, while another tense set forth the action of the verb as taking place, merely that and nothing more, no indication as to whether it was completed or left incomplete, whether it continued or was done in an instant.

He mingles these tenses purposely in this sentence. The grace of God had its epiphany, its historic manifestation in Jesus Christ and it came bringing salvation. But it abides in its mission of teaching—continuously, repeatedly, perseveringly teaching. But the word translated "teaching" indicates a process that is far wider than mere instruction. Grace lives on in the life, disciplining it, chastening it, correcting, acting the part of father and tutor and guide. The verb is akin to the word meaning "boy" or "servant" and it treats us as children and servants, for such we are as Christians.

Do not think that the grace that saves merely sets up a lecture room where you can go and listen occasionally and go away and be the same. No. Grace assumes continuously the authority in life and conduct, disciplines, chastens, sets up its school in the conscience and will. **To be a Christian is to be continuously a disciple and to let Jesus be Master. Nothing else is Christianity in the life.**

What is the curriculum of this school in the daily life. Negatively, grace teaches us to make a once-for-all commitment of denial, self-denial and open hostility to certain ways of life. There is irreverence, the careless living day by day as if there were no soul, no God, no hereafter, even though we believe in all these supreme realities. Grace schools us to live as we believe.

There is a sad influence about the charm of material things. They keep us from believing the things we know. **We know we are going to die, but who of us believes it? We know there is a God, but how little we act as if we believed it. We know time is short and eternity long, but we live as if the contrary were true. Grace teaches us by its discipline seriousness and reverence, teaches us to believe what we know and to live accordingly.**

II

WE DO not start into the Christian life perfect. The debris of sin must be removed before the building of Christian life can be begun. Grace has a negative curriculum. It is a commitment to a denial of certain attitudes of life. It says a firm and final "No" to such attitudes, whether they rise within to dominate or without to oppose and control, carrying us with the tide of popular opinion. Grace disciplines our conscience and steers our will to set up a

permanent standard, with NO! emblazoned on it. When that banner floats, we do not even have to worry to say NO ten thousand times. We have established a commitment that is permanent and generally understood.

I do not know any thing that is stronger than lust, except love, and grace says No to lust, "worldly lusts," lust that rises in a man as big as a kosmos, sometimes. The power of Christ within stands calmly at the door of the heart and gives no entrance to lust, but enthrones love within.

Do not think that Paul thought of grace as ever running about and meddling in other people's lives, saying a continual No to what others are doing. If you get like that you will be a campus pest, a dormitory nuisance, a kill-joy and a stumbling block to student religion. The tense is this tense of once-for-all commitment, not of incessant nagging. We can decide some things for ourselves and still live in helpful friendship with others who have not yet come under the same discipline of the spirit.

Positively, the curriculum of grace is threefold. It is a positive commitment of the life once and forever. The commitment is made at conversion, the discipline goes on in the heart where we go to school to Christ's masterful grace. We matriculate for the course in the beginning, grace teaches forever.

It teaches sobriety. I have respect for professional clowns and jesters. They add to life's peace and are generally serious-minded men. But God pity a frivolous and irreverent spirit to whom everything is a joke. He is of all men most miserable. Life is serious and God helps us by his grace to face it and act in line with eternal realities.

III

THERE is a dividing line between right and wrong. Grace guides our path so as not to cross over, transgress. It is positively righteous and holy. It gives the religious cast to our career in the world, keeps us attuned to the great realities of the unseen universe about us. We set ourselves to such a life once for all, and the continuing thereof is possible by this divine discipline freely given the disciple of Christ.

A once-for-all negation of some things, a once-for-all commitment to some things, with God's grace to see us through and make the purpose formed a living and abiding reality—that is life indeed, the life more abundant Jesus came to give.

Men say that grace is unmerited favor bestowed on the unworthy. And so it is. The rest of this sentence shows that back of this sweet work of grace in the soul, teaching us, there is the objective achievement of Christ's redeeming work on the Cross. But grace is more than "unmerited favor." **God is not a mere long-distance arbiter, favoring one and not another. Grace is a divine energy in the souls of men, converting, regenerating, saving, sanctifying, TEACHING. It works as no other force in human experience.**

And why do I go on saying "It"? No "it" can save or heal or teach. Grace is but another name for the living Lord Jesus, coming into the life forever to lead, discipline and empower. Grace is life's best school because its regime is none other than the mastery of the life by Jesus our Master.

[Dr. Taylor explains helpfully that the "it" of grace is really not an "it," but the Person of the Living Christ. Even so. It is the Person of the Christ now living at the right hand of the Father on high, and He has sent His Spirit to make real in our lives the substance and power of His own resurrection life. Dr. Taylor has achieved the high result of showing that Christ's life is to be participated in daily by the daily application of His grace. This grace which makes Christ's mediatorial work available for us to enable us to live daily above the power of indwelling sin, is made operative through the work within us of the Holy Spirit. What his article ably advocates as spiritual education is what our statements of faith call sanctification.—Ed.]

EDITORIAL

Baptist Principle of Religious Liberty Jeopardized in America

IN AN important article elsewhere in this issue former Governor Pollard, of Virginia, declares: "The struggles of the Baptists for religious liberty in Virginia and in New England under Roger Williams, are well known to history." But that history unhappily is not well known to present-day Baptists.

Lack of such knowledge has doubtless led Governor Pollard to write. This lack is evidenced by the fact of eighty-odd Baptist colleges in this country that are receiving an aggregate of \$4,500 a month, or perhaps a half a million dollars a year, "to pay some 3,000 student employees."

Baptists are not the only Christians in America who have labored for the Separation of Church and State and the maintenance of full religious liberty. Yet, as Governor Pollard says, history properly accords to them a place of outstanding leadership in bringing this boon into the fundamental law of the nation.

It is an illustration of the present demoralization of thought in American, especially within the last score of years, that such stalwart supporters of American principles as Baptists have always been, have noiselessly moved into the receiving end of the line where government funds are dispensed to help finance their schools.

I

GOVERNOR POLLARD shows that the funds used to strengthen the work of the schools are in principle expended as if to pay the teachers, for the students paid are assistants of the teachers in the employee work they are supposed to do for the money received.

One may sympathize with the purpose of aiding needy students in a time of stress, but a Baptist can scarcely fail to be aware that what is being done is contrary to the American principle of separation of Church and State. It is inviting the camel to stick his nose under the Baptist tent until the sandstorm is past. The storm has already moderated considerably. But, if history may teach us, we are not to expect the camel of his own initiative to retire to his proper corral. He will likely require vigorous moral support to aid him to turn tail upon the tent which is warmed by Caesar's funds.

Governor Pollard reminds us that the sects that own the schools that seek support from the public treasury declare that their institutions are not sectarian—that they are open to all, regardless of religious beliefs. What he adds on this is so true and temptation to keep the camel's nose in the tent so plausible and insidious, that we repeat it. He says: "He must be innocent indeed who does not know that these institutions were founded and are conducted, in part at least, to enlarge the influence of the denominations to which they belong."

And he declares that this unrecognized double outlook of sectarian and non-sectarian purpose makes such schools "all the more dangerous as instruments of sectarian propaganda."

Some twenty or more years ago the Carnegie Foundation, which, among other things, provided a pension for old

RESOLVED: That the doctrine of separation of Church and State involves not only the inhibition of the use of public moneys—Federal, State or local—for the aid or support of the churches, but also the use of such moneys, directly or indirectly, by or through educational or benevolent institutions owned or controlled by or through sectarian or religious bodies.

That the churches and all their institutions and agencies should be supported by voluntary gifts of those interested and not by taxes imposed on all the people by force of law.

That . . . we hereby declare that . . . the distribution of governmental benefits by denominational institutions, even as agents, tends to create unseemly rivalries between the sects and menaces Christian brotherhood . . . —Adopted by Southern Baptist Convention, May 18, 1936.

proper sense sectarian, or else they were disloyal to the Christian bodies which founded them and gave them support. That incident is not pleasant to remember. Yet Baptists may take satisfaction in the fact that only some of the colleges humiliated themselves and their constituencies in that effort through argument to open for their advantage the strong box of Mr. Carnegie's Foundation.

Our theological seminaries at Louisville and Fort Worth have rendered a timely service to the denomination they serve in deciding that to receive the Federal funds now offered would contravene Baptist principle of separation of Church and State. Both institutions have announced that students must secure funds for their seminary tutelage elsewhere than from this government offer.

Governor Pollard serves well a great Baptist principle in entering into this situation. It was he who first moved to bring it before the Southern Convention in St. Louis, and we understand he has sent the article which we publish this week to all Baptist papers in the South. It is an article that merits such publication.

III

IT WOULD be helpful for every Baptist State Convention or General Association to put itself on record in its next meeting on this subject. It has been difficult for our Baptist colleges, especially during the depression, to secure funds necessary to be self-sustaining in their work. As a class they deserve from Baptists more thoughtful attention and sympathy and support than many among us have given. But the denomination will not and should not back them up in any turning to government funds as a means of piecing out their support.

The Baptist colleges could charge upon the denomination that it is prone to be quicker on the negative side of regulation than on the positive side of support. Their temptation to do so may be large and the criticism would draw blood. But we trust they will have grace and self-control not to do this. That way lies satisfaction to the flesh. But we have had more of that than is to our credit in connection with our denominational distress, both from Baptist causes and from not a few of our people. We shall master difficulties when we turn to God for the needed wisdom and strength.

It is not proper for our schools to use government money to pay students essentially as assistant employees.

teachers in educational American institutions, but excluded teachers in "sectarian institutions," became the occasion of humiliating and pitiful exhibitions on the part of those who went, hat in hand, from some Baptist colleges in the South to wait in the ante-room of the administrators of the Foundation Fund until they could get in and explain to the hired servants of the great Scotch iron-master that they really were not "sectarian" schools after all.

II

FIGURATIVELY, it must have made Roger Williams and those early Virginia Baptist fathers turn over in their graves. For those denominational colleges were either in a real, though not technical or an im-

The Cross and Satan

SATAN did his best to keep the Lord off of the Cross. It was he who prompted Peter to admonish Him to avoid the Cross. Even after the Lord went to the Cross, the arch-enemy of souls did his utmost still to make His suffering there fail of His objective.

We cannot have a full understanding of the Cross until we have a true idea of the nature and origin of sin, and we shall never measure the guilt of sin in man until we understand more than most Christians do the Bible doctrine of Satan, and his malignant achievement in leading man to revolt against the God who created him.

Our Lord came into the world to destroy the works of the devil. In Col. 2:15 we read, "And the hostile princes and rulers, He shook off from himself and boldly displayed them as His conquest when by the Cross He triumphed over them." On the Cross He died for the sins of men, that He might save them. But He also died to destroy the power of Satan, who had seduced mankind to its ruin. Hebrews 2:14: "Forasmuch as the children are partakers of flesh and blood, He also himself took part of the same; that through death He might destroy him who had the power of death, that is, the devil."

I

WE ARE right in saying that the primary object of our Lord's coming into this world was that men might be saved from sin. But we must understand that that which lies back of the fact of man's sin is fundamental, and the Lord also came to deal with that fundamental. It was not a principle but a person, Satan, the author of sin, the source of sin in mankind, "the father of lies," "the deceiver of the whole world." Had our Lord not triumphed over him upon the Cross, He would not have "spoiled principalities and powers, and made a show of them openly, triumphing over them in himself."

We might know the four Gospels by heart, and yet be unable really to understand the meaning of the Cross on which He died in awful humiliation, though he was a King in His own right, unless we accept in childlike faith the amazing revelations of Scripture upon the great prince of darkness. Modern unbelief makes light of Satan. It is in the nature of human pride and self-sufficiency to do that. Who can be unaware that this minimizing of Satan has also been doing its dire work among preachers and churches?

This is explainable only upon the ground of the pride of the human heart and the backslidden conformity among many professing Christians to the philosophy of the world. A recent writer on metaphysics of repute in his own circle of highbrows, declares that "no philosophical system of the present day gives any place to the Scripture 'Diabolos.'" But Christians are not or should not be overawed. The Bible is higher authority than are psychologists and metaphysicians.

II

THE Bible reveals Satan as the author of sin. It took the Cross of Christ to tear away the mask of the arch-deceiver. Our Lord said (John 12:31), "Now is the judgment of this world, now is the prince of this world cast out." He said (John 14:30), "The prince of this world cometh and hath nothing in me." These things He said under the very shadow of Calvary. He looked back of the sin and corruption of men whose need wrung His divine heart, and saw there the devil. Not a grotesque creature of man's willingly corrupted imagination, but "the prince of this world." The Lord overcame him in order to save men.

Much as was the hate and cruelty of sinful men, exhibited in the rejection and crucifixion of the Lord, in a real sense they were but tools of Satan. The Pharisees were but tools. So was Judas. So were the Jews who cried, "Crucify Him." They were willing tools, and were responsible and guilty of the blood of the Son of God. Yet, back of their malignant hate there stood Satan who prompted them. It was to con-

quer this great prince of evil that Jesus had come. "He was manifested to destroy the works of the devil."

Satan's appeal is to the "self" in human nature. In Eden he won through that appeal to pride and self-sufficiency. The fruit was "pleasant to the eyes," and it would make one "wise." In his temptation to our Lord in the wilderness the appeal was again addressed to self, but with more subtlety. At Calvary, at last, Satan's sinister appeal was stripped to its ugly nakedness and made to stand out before the eyes of the world in its true light, gleaming with the very flames of hell. The Cross upon which sinful men crucified the Lord of Glory revealed in their true malignancy both sinful men and the false prince of hate and lies whom they serve.

Some may ask, if our Lord's victory was so complete on Calvary, why does Satan now have such power over men and nations? Why did not the Lord completely crush the serpent's head instead of merely "bruising" it? The reply is that God respects the free will of man. The love of God came all of the way from the heaven's glory to the shameful Cross to reach and save man, but it did not and it does not coerce his will. The victory of our Lord on the Cross over Satan is potentially sufficient to make possible resultant victory over sin in every human being, but God still respects the free will of men. Only those who will come to Christ by receiving Him into their hearts, can and will be saved.

III

SATAN is still the god of this world. The potency of the Cross conquered him, but in the world he still goes about "seeking whom he may devour." He goes to and fro in the earth, as in the days of Job. He blinds the hearts of sinners, and employs his most subtle wiles to sap the spiritual purpose and moral strength of Christians. Every disciple is admonished, "Resist the devil and he will flee from you." This life for the Christian is intended to be one of spiritual conflict with worldliness and sin and with the prince of evil. He has no right to think that he will be kept from sin, whether he resists evil or not. The Apostle John writes (1 John 5:18), "He that is begotten of God keepeth himself, and that wicked one toucheth him not." The Christian is taught how to keep himself. He does this by co-operating with the Lord in an alert and active resistance to Satan, based upon his appropriation of the great truths that flow from the Cross of Christ.

Satan exercises himself in Christians, mainly in stirring up the "old life," the "life of the flesh." That old life was potentially crucified with Christ when the sinner came to Him in repentance and faith. But the potencies of the crucified life are not actualized in a great multitude of Christians. The new principle of the Cross is implanted which will always fight the old. But Christians "grieve the Spirit." Multitudes still allow the seductive appeals of sin to the flesh-life to continue to occupy time and heart. The old life was potentially crucified, but the actual realization of that crucifixion depends upon their daily surrender of the old life to be crucified, and they do not make it. Paul wrote, "Behold, I die daily," "I live, yet not I, but Christ liveth in me" But these professing Christians make no serious effort to die daily or apparently at any time to the "flesh" life.

The Bible doctrine of Satan is not popular, even among Christians. Nor is the Bible doctrine of the crucified life popular, even among Christians. On the other hand, the present refusal of a great multitude of professing Christians to open their hearts to the truth of God in its full-orbed completeness is responsible for most of our spiritual powerlessness.

May God make us hungry to know and obey His Word rather than be satisfied with a faith that looks askance at those parts of His Word that refuse to make truce with the selfishness of self-saving human nature within us.

Paragraphic Comment

ACKNOWLEDGING MORAL EVIL AND DENYING SIN Men cannot deny the fact of sin, but they can and do deny the doctrine of sin. The fact of sin is in universal evidence, but unbelief, whether highbrow or lowbrow, disposes of it by calling it moral evil. Accepting evolutionary theories rather than divine revelation, highbrow unbelief increasingly attributes "moral evil" to left-overs of the passions of man's supposed animal forebears. But the Bible reveals man created by God in innocence, but falling into sin, deceived by Satan into putting his own self-will above God's will. Even unbelievers are forced to confess that this putting of self into the ascendancy is the essence of sin (or "moral evil") as it afflicts mankind in 1936—which the Bible taught for millenniums before man invented a philosophy more flattering and acceptable to his self-will. Sin is the Bible's name for moral evil. It is moral evil back-tracked to its lair in human self-will, apart from God, and from that to the work of Satan with the first human pair. To heal the sinner's sin, Christ opposed love—love of Himself because He first loved us and died that He might wrest us from the realm of Satan's lie and make us one with Himself. To speak of moral evil and deny personal sin and guilt is to reject Christ.

FEAR AND DESIRE OF HAPPINESS AS MOTIVES TO SALVATION The motive of salvation in every real Christian is to live so as to please God. While such a life never perfectly achieves its ideal in this world, no motive is more free from the taint of selfishness and sin than this. But the Bible appeals also to the motive of fear of punishment. God's Book is written to meet the needs of all classes of men, not merely the fastidious and cultivated. Sin does involve penalty and union with God is the secret of happiness, and God's revelation plainly says so. Desire of happiness and fear of penalty for sin may enter into the motive for salvation. There are some souls so corrupted by sin that the picture of the terrors of hell and of their present misery may be the only appeal that could be effective. Others not in need of this appeal, if they are not full of pride and self-sufficiency, will rejoice that God adapts His appeal so that it may reach even the most abandoned and not merely the favored and highly educated. The motive of the Prodigal when he started to his father's house was first of all bodily hunger. If all men were accessible to the highest motives to forsake sin and turn to God, they could be saved already. Salvation is recovery of divine grace and its ultimate and supreme motive is love of Him who first loved us.

BAPTISTS AND RADIO It had escaped our attention that a resolution was adopted on report of the Committee on Resolutions at the Southern Baptist Convention in St. Louis proposing a joint committee of the Southern and Northern Baptist Conventions to study radio opportunities for Baptists and to share their present plans and consider the feasibility of cooperation (Minutes p. 104). The subject merits study. Such study should find out and report upon why it is that no vital preaching of Christ as Saviour from sin ever emerges from the nation-wide broadcasting companies, not even when the preacher himself is known to be committed to the revealed Gospel. There is a reason for this radical lack, and it ought to be pulled out of these broadcasting companies and given to the evangelical Christian public. The reader will remember not a few real Gospel sermons preached over individual stations. He may also remember such sermons preached on time paid for by a denomination for that purpose. The Lutheran Hour is the best thing America has seen on this. It may still be on the Sunday program of the Columbia Broadcasting Company. But the time donated by the nation-wide broadcasting com-

panies is given to the milk-and water variety of preaching. It is due to the average Christian into whose home this preaching comes that the reason for this be explained. The explanation would put American evangelicals on their guard and give them a new and vast example of the offense of His Cross to the "natural man." This devitalizing of religious broadcasts purporting to be Christian is a betrayal of Christ. Northern and Southern Baptists might well co-operate in certain broadcasts. Both groups would stand as a unit for liberty of conscience. But, perhaps we could not together go far after we got through preaching that. The thing we most need to preach is the Gospel of redemption of soul and life through the blessed Christ. That is needed even more than our peculiar Baptist convictions—each of which derives its sacredness to us out of this deeper meaning of Christ as both Saviour and Lord.

DISTINCTIVE TRUTHS OF CHRISTIAN FAITH Strictly speaking, man's sin and ruin, redemption by blood, the resurrection from the dead, and eternal judgment, are not the distinctive truths of Christian faith. They are not, for the reason that they are a part of the divine revelation to the Jews in the Old Testament, a fact to which our attention is called in the Hebrews. They are "the first principles of the oracles of God," the elements of revealed religion. The distinctive Christian revelation is a revelation about Christ. Not the revelation that Jesus Christ once walked and talked, and wrought wonderful miracles, and died a shameful death. A wayfaring man though a fool can discover this for himself by human testimony. But that the man who thus lived and died on earth was the eternal Son of God, who is now sitting on the throne of God in glory and with all power in heaven and on earth. That the Son of God who died for our sins, arose for our justification, and is enthroned in glory on high with all power in his hands, until he shall come again as He promised—this is the distinctive revelation of Christianity. When we consider how small the degree in which many of those who profess to be His followers seem to understand this distinction and conform to its implications in their lives, perhaps we may better grasp the meaning of His words, "When the Son of Man cometh, shall He find faith upon the earth?"

HERESY AND APOSTASY Heresy is the holding of particular teachings that are contrary to the main body of doctrine revealed in the Scriptures. Heretical teachings are related to the great central values of revealed faith, but are not themselves of the essence of it. Apostasy, on the other hand, is a falling away from the great central revelation of God incarnated in the flesh to redeem men from sin by suffering for them. In modern times two great outstanding groups of apostates fight revealed faith. On the one hand we have avowed infidelity, and on the other the apostasy which flaunts the name of Christ on its banners, while by subtle evasions and interpretations it empties His Person of its divine nature and leaves us the "historic Jesus," chief file-leader among the sons of men. Both the apostate who for political effect does lip-service homage in the marketplace to the name of Christ, and he who openly rejects what the Bible reveals of God and His Christ, are apostates. Apostate teachings are now being broadcast. Diligently, unrighteously and illegally such teaching is being propagated in scores of university chairs, where the "priest" despoils tax-payers for his wages while he repays for his support by robbing youth of the faith of their tax-payer parents. This unholy thing is done under the hypocritical cry of "academic liberty." God awaken His people to the truth of the situation and put into them holy passion and courage. And God bring our faces into the dust for the unmanly spirit of compromise shown by many Christians in the face of this evil.

The Waiting Saints and the Working God

JOHN A. BRUNSON, Sumter, S. C.

THIS theme was suggested by Is. 64:4, "From of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, Who worketh for Him that waiteth for Him" (Revised version).

God works for all, because He is the God of all. In Acts 17:26 is this statement, "He made all races of men from one stock and caused them to settle on all parts of the earth's surface—fixing a time—for their rise and fall, and the limits of their settlements" (Twentieth Century New Testament). This statement makes known the hand of God in history. God is interested in all races of mankind. His mercy extends to all.

But the text indicates that God does a special work for a certain class which He does not do for others.

I

THAT class are those who wait for God. Some members of the waiting class may be educated, other not; some may be wealthy, others poor; some may be socially prominent, others lowly and obscure; some may be of the white race, others of the yellow and black races. Outward conditions do not count in this classification. All who truly wait for God are included in the class.

What then does it mean to wait for God? You know what it means to wait for another. Let us suppose that you want something done, something very important, which you cannot do. And let us suppose that a friend who is thoroughly competent and entirely trustworthy has promised to do it for you. You then wait for him. How? By growing impatient, should he delay his coming, and fretting and fuming and giving way to feelings of disappointment and discouragement? That would not be waiting for him. Waiting involves expectancy and expectancy involves confidence. And confident expectancy buoys one up, encourages one, and enables one to stand when conditions are untoward.

So it is in reference to God. One waits for God when one with confidence expects God to do what He has promised. The Psalmist's experience illustrates my thought. Said he, "I waited patiently for Jehovah." Patiently, mark you, not impatiently and fretfully. And note the result. "And He inclined unto me and heard my cry." And then what? "He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."

Who, then, are they that wait for God? They are those who have some experiential knowledge of God; those who, enlightend by the Spirit, have come to know God in Christ. They are those who have been born again, born of the Spirit. By virtue of their spiritual birth they have been made spiritually alive. And because they are spiritually alive, they are capable of being enlightend by the spirit, and of being guided by Him into the fulness of truth. They are capable of knowing God.

But those who have not been born of the Spirit are not thus capable. They are spiritually dead. They are intellectually alive. They may even be brilliant and exceedingly well informed, conversant with ancient and modern history, and well versed in philosophy and science; but if they have not been born of the Spirit, they are spiritually dead. They cannot know God who is spirit.

The Bible is clear on this point. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

A true Christian is not simply a religious person. All men are by nature religious, but not Christian. I lived for some years on the other side of the world among heathen. I saw their temples and shrines and observed them while engaged

in worship. They are religious, but not Christian. We must not confound Christianity with religiousness.

Nor is a true Christian simply a renovated sinner. I had an old suit of clothes, soiled and stained by long wear. I took it to cleaner and dyer. He cleaned it, dyed it, pressed it, and returned it to me renovated. But it was the same old suit. There was nothing new about it except its outward appearance.

II

DO IT is with a renovated sinner. Outwardly he is improved, for a time at least. But inwardly he is what he was before. His relationship to God is unchanged, and relationship to God is the all important thing. Renovation, or reformation, is good as far as it goes, but it does not go deep enough.

A true Christian is a new order of being. He is an ordinary person, plus an extraordinary experience. As I have already intimated, a true Christian is one who has been born of the Spirit; one whose dormant spiritual faculties have been revived; one who through faith in Christ has been brought into right relationship with God; one who is in the Kingdom of God. He is a child of God with all the privileges of a child. He is a new creature, not a reformed old one. Says the Scripture, "If any man is in Christ, he is a new creature." He is God's workmanship, "created in Christ Jesus for good works, which God afore prepared that he should walk in them." He is a new man "that after God hath been created in righteousness and holiness of truth."

And now I ask again, who are they that wait for God? They are true Christians; those who are twice-born, born first of the flesh and afterwards of the Spirit. They are God's children, and are more or less acquainted with Him as their Father. Some are only slightly acquainted with him, others enjoy a more intimate acquaintance. But all God's children have some acquaintance with Him. And their confidence in Him rises or falls with their acquaintance. Those children who are well acquainted with God have unbounded confidence in Him. They are willing to be anything, or to do anything, or to suffer anything for Him. Those whose acquaintance with Him is slight have less confidence. And they are less useful.

Only God's children then wait for Him, for only they know Him and have confidence in Him. It is foolish to talk about one's waiting for God, if one is not acquainted with Him.

III

HAVING discussed the waiting saints I now shall consider the working God. What work does God do for those who wait for Him?

Before I answer that question I ask another. What does God need most in the tremendous task that He has undertaken?

Is it money? No. God needs money, and needs a great deal of it. There is no doubt about that. But the money question does not trouble Him. It may trouble you and me, but not God. He has said, "The silver is mine, and the gold is mine." The lack of money does not embarrass God at all. He can get all the money He needs, and get it when He needs it.

Nor does God need more and larger and handsomer church buildings. Throughout Christendom billions of dollars have been spent in the erection of cathedrals and temples and houses of worship. They are legion. And their seating capacity is quite enough to accommodate the worshippers.

And I do not think that God is needing more church members. There are church members galore. I presume that there are 500,000,000 of them, Roman Catholics, Greek Catholics, and Protestants. And 500,000,000 is a large number.

Think what a mighty influence for good they would be, if every one of them were a true child of God, born of the Spirit, and Christlike in character. I am convinced that the influence of 500,000,000 devoted and loyal followers of Christ would completely change the current of world thought and direct it towards God; would silence the voice of blatant atheism and would put agnosticism to shame; would cause prevailing lawlessness to give place to a deep and abiding respect for law, and would check the rising tide of crime; would cause capitalists and laborers to regard each other as partners; would scatter the militant forces of socialism with its half-baked and delusive theories, and would cause a suffering world to rise up in hot indignation and destroy communism with its damnifying and damnable doctrines.

What could God not do with 500,000,000 church members, if each one were loyal to Christ and manifested in his daily life the inestimable value of salvation by grace? But with the 500,000,000 that He has He is not able to do much.

What then does God need? He needs witnesses of Christ. Recall Christ's parting words, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses."

He did not say, Ye shall be theologians. Theologians may be witnesses of Christ, or they may not be. Many are not. Many are teaching false doctrine and are leading others astray.

He did not say, Ye shall be pastors. The pastoral office is of divine appointment, and pastors are needed. God's work would suffer without them. But all pastors are not witnesses of Christ. They ought to be, but they are not.

Nor did Christ say, Ye shall be missionaries. As a matter of fact the disciples to whom He was speaking did become missionaries. And since their day many thousands of others have become missionaries also. God's work on earth demands missionaries. It cannot be done without them. And a missionary, especially a foreign missionary, is supposed to be a true witness of Christ. And many of them are, but not all. Even among missionaries are found some who are disloyal to Christ, and who preach "a different gospel, which is not another."

IV

WHO, then, is a witness of Christ? He is one whom Christ has saved, one who is in vital union with Christ; one who has come to know Him personally, and who is not ashamed to recommend Him to others.

Some will recall Dr. Geo. W. Truett's reply to a skeptical student. The student asked this question, "Do you in your own heart of hearts know Jesus Christ as a living reality?" Dr. Truett's reply was, "I know Jesus Christ in my life and in my daily experience just as well as I ever knew my mother. He is the best friend I ever had, and with all my heart I commend Him to you."

Now the fact that God greatly needs witnesses of Christ suggests the answer to the question that was asked a few moments ago, viz., What work does God do for them that wait for Him? The answer is that God equips them for witness-bearing.

How does God equip them to be witnesses of Christ? He does it by causing them to get better acquainted with Christ. Those who know Christ best are always those who are most enthusiastic and most discreet in bearing witness of Him.

And how does God cause them to get better acquainted with Christ? He does it by persuading them to become willingly obedient. Disobedient children of God are disloyal, and in their disobedience and disloyalty they cannot get well acquainted with Christ.

Hear now the Scripture: "It is God who worketh in you both to will and to work." That is, God works in His waiting children to will to do the will of Christ, and then He helps them to do what they will to do. And thus a spirit of loving obedience is developed in them. And then Christ begins to manifest Himself to them. His words are, "He that hath my commandments and keepeth them (i. e. he who

obeys me) . . . him will I love and will manifest myself unto him" . . . And as Christ manifests Himself more and more fully to the obedient children their acquaintance with Him deepens, and they become more earnest and effective witnesses.

Child of God, wait for your God. Wait patiently in faith. If He tarry do not get discouraged. Continue to wait, and serve, while you wait. And doubt not that He is working for you while you are waiting for Him. And He will equip you to become Christ's witness, the highest honor that can be conferred on mortal man.

Rev. A. W. Hill, of Louisville, has moved to 5100 Raytown Road, Kansas City, Mo., where he will reside with relatives.

Brother Thomas P. Simmons has resigned the pastorate of the Second Baptist Church of Ashland, Ky., to enter evangelistic work, and he has been succeeded in his pastoral work by William T. Pelphrey, of Mt. Sterling.

Mr. Ernest E. Nichols, of Los Angeles, Calif., a former student at the Bible Institute of Los Angeles, is now in Louisville to attend the Southern Baptist Theological Seminary. He was formerly Business Manager of King's Business of Los Angeles.

The First Church of Gaffney, S. C., reported to their association an addition of sixty-one members this year, a Sunday-school enrollment of 884, a Training Union of 105, with 505 in the Women's organizations, and total gifts of about \$17,000 to all causes. Pastor David Albert Howard was formerly at the Highland Church in Louisville.

Just before his departure for his long-time field of service in Italy, Dr. D. G. Whittinghill, mailed us the article which we published last week. In a footnote our honored and beloved friend has this: "We are sailing on September 5 from New York on the Rex for Naples, to take up our work again. The prospects are gloomy for a peaceful ministry. Please pray for us and for our persecuted Italian brethren." We feel the more like urging our people to pray for Dr. Whittinghill and the Baptist cause in Italy because he has always been so modest and reluctant to prefer requests of his brethren. Those who read the article last week (if you have not done it turn to it now) will sense the difficulties under which the evangelical work is propagated now in Italy.

We have information from Henry L. Sweinhart, publicity director of the Luther Rice Centennial, that arrangements have been made with the Columbia Broadcasting Company for a national hook-up to carry the address which will be delivered at Columbia S. C., at 11:30 A. M., E. S. T., on September 25, by Dr. George W. Truett, who will speak on the great Baptist pioneer of missions and education. Remember that the day is September 25, and that the time is 10:30 A. M., in the Central Time belt, and 11:30 A. M., in the Eastern. In asking us to set this forth the publicity man wanted us to box it and spread it out, but Western Recorder readers do not expect us to use pyrotechnics to announce important matters, and most of them would be disappointed if we did.

Miss Nellie Mae Gabhart and Dr. Warren Vinson Pierce were married at the Crescent Hill Baptist Church, Louisville, on Thursday, September 10, at 5:00 P. M. The bride is a daughter of Mrs. Mark H. Gabhart, 373 South Gall, Louisville, and the groom is a son of Pastor and Mrs. W. C. Pierce, of Calletsburg, Ky. Both of these young people are graduates of Georgetown College. The bride has her A.M. from Columbia (1930) and was for some years Instructor in History at Georgetown. She has more recently been connected with the Southern Junior High School in Louisville. Dr. Pierce is a 1934 graduate of the Medical School of the University of Louisville, and was an interne in Covington, Ky., and the Louisville City Hospital. The wedding service was performed by the groom's father. They will make their home at Worley, Ky., after October 1.

Training School Opens Next Wednesday

THE thirtieth annual session of the W. M. U. Training School will open with a brief service in the Heck Memorial Chapel, at 334 East Broadway, Louisville, Wednesday afternoon, on September 23, 1936, at 4:30 o'clock. All day students and the public generally are invited to be present on this occasion when the faculty will be introduced and necessary announcements will be made. Miss Carrie U. Littlejohn, Principal, will preside.

All members of the faculty will be ready to take up their work with the exception of Miss Claudia Edwards, head of the department, who has been given leave of absence for special study in her chosen field. She will do her work in the Boston University School of Music under H. Augustine Smith, one of the foremost authorities in the country in church music.

More than sixty choice young women from all parts of Southern Baptist territory have been admitted as boarding students and are expected to be present on opening day. An unusually large number of local young women are expected to attend as day students.

The necessary repairs have been made on the building and the grounds have been beautified in preparation for the opening.

Cornerstone Laying at Clifton

THE Clifton Baptist Church of Louisville had their cornerstone laying for their new \$60,000 church auditorium last Sunday afternoon. An unexpected rain drove the crowd of people assembled for the occasion into the Sunday-school building, and many of the addresses were heard there. Pastor Solomon F. Dowis, of the Carlisle Avenue Church, and Moderator of the Long Run Association, was the principal speaker. Also the first Sunday-school superintendent of the Clifton Church, while it was still called a mission, Mr. Charles F. Denson, was present and spoke a few words.

Deacon A. E. Sampson, Sr., reviewed the forty-three years of the history of the Clifton Church. The chairman of the building committee, Phil H. Schaad, and the pastor, Dr. E. C. Stevens, also spoke.

After an hour or more the rain subsided and the cornerstone-laying service was concluded outside the building. It is hoped that the new building will be completed by Christmas.

FELLOWSHIP TIDINGS

E. A. ("Scottie") McCall has been preaching in a series of meetings with Pastor Milton Whitten at the Fisherville Baptist Church, on the Taylorsville Road.

Brother B. H. Hillard has just begun his fourth year as pastor of the Lockland Baptist Church, Cincinnati, Ohio. During the past three years the Lockland has enjoyed the inflow of 700 additions to its membership.

Pastor Dargan E. Montgomery of the First Church of Leesburg, Fla., preached in a meeting at Stithton, Ky., August 7-17. The weather was exceedingly hot, but the congregation at every service was not deterred by the heat. The church was strengthened in every department. Pastor Niceley reports that Dr. Montgomery brought fine, practical messages, and also led the song services. Mrs. Niceley was accompanist at the piano. Dr. Montgomery was formerly pastor at Princeton, Ky. During his two years at Leesburg the finances at the First Church of that city have trippled, and the church has gone from a small amount during the de-

pression to \$100 a month for the Co-operative Program. The will furnish to us this program over the station that they Leesburg Church had no tithers in it two years ago, but it now has 150. Dr. Montgomery has been graciously received by Florida Baptists and was the morning watch speaker at the DeLand Assembly in 1935, and at the West Florida Assembly at Tallahassee in 1936.

Evangelist H. B. Veach, of Harlan, Ky., has been preaching in meetings for Pastor C. L. Niceley at Vine Grove, Ky. The meetings are expected to run through September 27. Mr. Veach has been doing missionary work in Mt. Zion, East Union, Bell County and Upper Cumberland Associations for some years for the State Board. Large congregations are attending the services in Vine Grove.

Evangelist A. C. Maxwell, of Beaumont, Texas, spent the last half of July and all of August in difficult missionary fields in "Lovely Louisiana," but his labors were rewarded with fifty-one for baptism and thirty-two upon letter and statement. This makes a total of eighty-three additions for the churches helped. Evangelist and Mrs. Maxwell will be busy in Houston and Kingsville, Texas, through September and October and on November 1 will begin a three weeks' campaign with Pastor C. A. Stephens and the Morningside Baptist Church, Sioux City, Iowa.

Henry O. Wieland, a layman and member of the Crescent Hill Baptist Church, Louisville, died at the Kentucky Baptist Hospital last Friday night, September 11, at 8:20 o'clock. He was teacher of the Boethian Ladies' Class at the Clifton Church, and was the father of Pastor Paul A. Wieland, of Bolivar, Tenn., and Miss Ruth Wieland, clerk in the Baptist Book Store of Louisville. At the time of his death he was sixty-three years of age. Besides the two mentioned above Mr. Wieland is survived by his beloved wife, Mrs. Clara L. Wieland; three other sons, Oscar A. Wieland, head of the Plumbers' Supply Co., Lexington, Ky.; Raymond D. Wieland and Billy Lee Wieland, both of Louisville; one sister, Miss Mary L. Wieland, and one brother, W. F. Wieland. Funeral services were conducted from the residence at 2753 Field Avenue on Monday morning.

Dr. Claude Walter Duke, Sr., pastor for thirty-one years of the First Church of Tampa, died unexpectedly while on his vacation on Thursday night, September 3, in Richmond, Va., at the home of his son, 1405 Lorraine Avenue. He was born in Nansemond County, Va., July 17, 1865, and received his education at the University of Richmond and the Southern Baptist Theological Seminary. He was a son of Sarah Louise Daughtrey and Abram Duke. Previous to his going to Tampa in 1905 he was pastor of the Berkley Avenue Church in Norfolk, Va., 1896-97 the Immanuel Church, Baltimore 1897-1900, and the First Church of Elizabeth City, N. C., 1900-05. He is survived by his wife, Mrs. Marie Estelle Butt Duke; three daughters, Mrs. J. Q. (Anna Louis Duke) Brantley, Tampa; Misses Agnes Virginia and Estelle Bruce Duke, Tampa; and one son, already mentioned.

On page eleven of this week's Western Recorder there is a paragraph about broadcasting of the Luther Rice program address of Dr. George W. Truett on the Columbia Broadcasting Station, from Columbia, S. C., at 11:30 o'clock in the morning, E. S. T., on Friday, September 25. Since printing that paragraph word has been received from Dr. Rufus W. Weaver as follows: "The Washington representative of the Columbia Broadcasting System informs me that while they own, there are many stations using their program that they do not control. Please communicate with the leading C. B. S. stations in your State and, if necessary, insist on their use of the Luther Rice program, which will be furnished to them without cost, by the Columbia Broadcasting System. When you have confirmed that the station will give Dr. Truett's address, please give through your local newspaper the widest publicity to this fact."

Days On the Baptist Fellowship Trail

THE primary quest of those who represent agencies and instrumentalities of our Baptist cooperative life in Kentucky in attending meetings of district association and in similar visitation is that of fellowship. Such visitors represent more than their own persons and, whatever the particular angle of the service in the name of which they make their approach, the primary concern of each one is, or should be, that of fellowship in Christ, and the primary opportunity which comes to each normally is in an edifying way to bearing witness to the holy faith of Christ.

This may seem as simple as two-and-two-make-four, but it is not. There are indications that some of us have needed to confess that our visitation work has sometimes been conceived in terms less vital and less informed by the spirit of unification enthusiasm and devotion to common causes than this. We need to recognize that interest in the causes which we set our agencies to conduct or administer simply dwindles and dies, except as it is watered freely by faith in our common Lord.

This may sound more like an editorial than the beginning of a report of 825 miles traveled up and down during four days in the week just passed to the ends of fellowship contact with two district associations and in the service of preaching a dedicatory sermon for Pastor M. C. Denny, of the church at Lothair, Ky., far out into the big mountain areas in Eastern Kentucky. But it embodies something that inheres properly in all visitation work. There is danger that those to whom we go shall forget it, and also that we shall forget it—who do the visiting. When it is forgotten, then it tends to die, and the contacts become formal and the give-and-take that contacts made in Christ's spirit render easy and wholesome become bumpy and more or less unsatisfactory.

Leaving Louisville by automobile driven by Dr. O. M. Huey, of the Louisville Baptist Orphans' Home, the pathway lay by Bardstown, Springfield, Lebanon, Columbia, to Russell Springs, out beyond where at Friendship Church, Rev. J. W. Hubbard, pastor, the Russell County Association was in the second day of its twentieth session. Though it was the second day, the attendance was good. The Friendship brethren have an attractive new house of worship, and there had been an overflowing crowd on the day before. Rev. C. O. Crisman had preached the introductory sermon, and Brother T. D. Flannigan had been re-elected Moderator.

We heard the doctrinal sermon by Rev. Joe Stotts, who took as his text Exodus 12:13 and preached a helpful sermon upon the blood of Christ as God's remedy for sin, and the misery

which sin brings upon mankind. Following the sermon, the writer was accorded the opportunity to address the association on what is the service we seek to make primary through the Western Recorder—which is witnessing to the Gospel through the printed page—and why the paper should be in every Baptist home.

A similar adequate opportunity was given to Dr. Huey and his address on the long-time work of the Louisville Baptist Orphan's Home was edifying and was received warmly and graciously. Many of the churches will send offerings of food to help take care of the little ones in this institution.

Leaving the Russell County brethren in the afternoon, after hearing further discussions, and enjoying a good rain which came over that section and was needed, we journeyed some sixty miles or more along roads that passed through country that even Dr. Huey had never before seen. Undoubtedly he has been in more places in Kentucky in Baptist service than anyone now living, and he probably knows more of our people personally than anyone in their service. But it was a pleasure to be with this veteran out on this highway—they call it the Taft Highway—that runs southward through Russell Springs and Jamestown, with its objective on the other side of the river at Albany, and then to points beyond. Dr. Huey had never been there before. It is mountainous and beautiful, and the river is crossed on a ferry. We did that and found a way across the country that brought us to Monticello, in Wayne County.

Spending the night there, we went out the next morning to the Wayne County Association meeting with Elk Spring Valley Church. It was here, too, the second day of the association, and with a good attendance. Bro. Knox Hutchison was Moderator, and Brother Harry Roberts was Clerk. The introductory sermon had been preached by Rev. Homer Williams, and we heard the missionary sermon by Rev. J. D. Selvidge. It was a notable discourse in vital respects. Especially so was the skill and power with which Brother Selvidge expounded in 3 John 5-8, showing that the support given to the ministers of Christ as they carried on their mission of evangelism among the unsaved, was the support of missions pure and simple—which indeed it is, and cannot be made anything else. His treatment of Diotrephes, "who loveth to have the preeminence," was also helpful and revealing, as was the use which he made of other Scripture passages.

Dr. Huey and the writer were fraternally entreated and heard with great sympathy and good will as we sought to bear witness of the faith of Christ and relate thereto the work to which we have been called by Baptists in Ken-

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tucky to be performed in the name of our common Baptist fellowship. Dr. Huey was aided materially and with assurances of support for his orphan charges and the Western Recorder was assured of the high service it renders in terms that included a number of valued new subscriptions.

That was about 175 miles from Louisville, but with Dr. Huey holding the "reins" (steering wheel) and our steed reinforced with added provender (gas), we found our way across the Cumberland River by another ferry. Journeying through Somerset, Stanford, Danville, Springfield and Taylorsville, we reached our homes in Louisville, as the fathers used to say, by early candlelight.

Next day my trip was 235 miles eastward from Louisville, the objective being to assist Pastor M. C. Denny and his
(Continued on Page 21.)

Bible School Department

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

Report Training Class

We urge pastors and superintendents to report to us the names, addresses and church membership of those who take one of the books in our Sunday School Study Course. We have report blanks which we will send on request.

Do Your People Finish A Job?

Do all your people who attend the training class finish the job by taking the examination? Urge them to do this. It will encourage them for further study and will cause them to study harder.

Make September and October Count

Just two months before we Kentucky Baptists go to Paducah for the meeting of the General Association. Let us make these two months count more than any other two of our lives. To do so may cost us something.

It may cost a special effort. It may take extended work. It may take enthusiasm. (What is so terrible as a lifeless church member in a place of leadership.) It may take a genuine arousing. It may take a vision of the spiritual report of the work we are doing. It will take work. It will take faith and a lot of it. It will take definite undertakings.

Let me suggest a few things to do during the next two months:

1. Lead your workers in a real spiritual visitation each month to reach the multitudes about your church. Here is something worth while. Every little man, every big man, every little woman, every big women should be doing this.

2. Check on the Standard of Excellence and see if your school is doing the few simple, yet fundamental things outlined in the Standard and get your school to do what it is not doing as outlined in the Standard.

3. Have a training class and so organize your committees that you can contact personally every church member sixteen years of age or over and persuade him or her to join in this study. An announcement will not get the people who most need this study. Do not be content to let one member of the church remain untaught.

4. Make your plans to attend the General Association. We should make this a big, inspirational meeting. Pray for it. Pray that the Spirit of God may be present and greatly bless us in vision and in consecration. We do not pray enough—at least we do not pray enough of the right kind of prayers.

5. Lay on the hearts of your people the condition of the lost around your church. They are there and in most cases we are doing little about it. Let us have a genuine revival of interest in the salvation of the lost.

Kentucky Baptist Sunday School workers, let us do much during September and October that we may be pleasing to our God.

Consecrated Life Essential

To succeed in Sunday-school work it is necessary for a teacher or officer to be consecrated. He must see his task as one of spiritual work. He must understand that organization is necessary in order to divide labor and utilize the members but that it does not take the place of spirituality. He must know that a surrender to the Holy Spirit for daily leadership is necessary for the best results. Teachers and officers, let us grow in spiritual life and work.

When I Failed

C. P. Hargis

Arrangements had been made with Brother C for an Enlargement Campaign in his Sunday-school. I arrived on Monday evening. A few teachers and officers were present. I called on Brother C Tuesday morning to talk with him about the work. When I entered the yard his youngest son said: "Daddy don't want any company this morning." I went into the house. He received me very cordially saying that he was glad I came and believed we would have a good week. He never invited me back. I had no chance to talk with him. I only saw him during the class period and very often he took issue with me, especially on organization and visitation. No co-operation in anything or any way. Therefore I failed. [Again let me say the failure was not that of Brother Hargis. The thing that puzzles me in this is why that brother invited Brother Hargis to help him. Can you answer that question —W. A. G.]

* * *

Another worker and I went to be with Pastor D in an Enlargement Campaign. We took the census ourselves. We taught two books having large attendance in both classes. We enlarged the work more than doubling the number of officers and teachers. We felt that we were well paid for our hard week of work. The work went over in a fine way, everyone seeming to be well pleased. They started a Weekly Officers' and Teachers' Meeting and a Monthly Visitation Day. The attendance increased every Lord's Day for a while but a few months later they dropped the Teachers' Meeting, gave up the visitation, combined classes and lost half their enrollment. On meeting the Superintendent later he told me how they had given up these meetings and how the school was failing. I said, "What is wrong? Did we do the wrong thing?" He replied, "Your work was a great success." Then I asked why he

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did not carry it out, to which he said: "The pastor and I decided it took too much work." Therefore I failed. [I suggest the brother who did not want to work study the life of Christ and see how very much He worked. W. A. G.]

SUNDAY SCHOOL ATTENDANCE

September 6, 1936

Sunday-schools reporting 200 or more.

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

Louisville, Walnut St.	984
Newport, First	870
Owensboro, First	743
Frankfort, First	573
Mayfield, First	541
Lexington, Porter Memorial	536
Lexington, Calvary	525
Louisville, Carlisle Avenue	501
Owensboro, Third	474
Hopkinsville, First	466
Somerset, First	426
Danville, Lexington Avenue	404
Harrodsburg	398
Louisville, Eighteenth Street	392
Princeton, First	370
Louisville, Clifton	345
Bellevue	323
Covington, Latonia	304
Madisonville, First	301
Jellido, Tenn., First	300
Covington, Madison Avenue	281
Pineville, First	260
High Splint	252
Shepherdsville	252
Glendale, Gilead	248
Salem (near Shelbyville)	236
Versailles	230
Springfield	225
Russellville	217
Lebanon Junction	214

THE BOARD'S "EIGHTEENTH AMENDMENT"

Geo. W. Card, Sales and Advertising Dept., Baptist Sunday School Board

Baptists in the South have become familiar with the Baptist Sunday School Board's distributing service through the Baptist Book Store in seventeen Convention states. These stores are reaching an ever-widening circle of churches that value the within-the-state service, and a rapidly increasing number of individuals who appreciate the life-enlarging power found in good books. These seventeen stores have long since been recognized as a vital part of the denominational program.

When Mr. Perry Morgan was appointed Manager of the Ridgecrest Baptist Assembly, one of his first requests was (Please turn to Page 22.)

THE FIRESIDE

THE SUNNY SIDE OF THE STREET

For twenty years Susy had been in London lodgings, and she had always longed for a home of her own. Not "one large room with the use of the kitchen," which just meant fitting in with other people, but a place which she could really call "home," where she could make cakes in her own kitchen, where she could shut her own front door behind her and feel no one could interfere.

She had put up with many things from landladies—and not a few landladies looked back with gratitude to the days when she lived with them. But at last she was going to say good-bye to landladies forever.

A house was quite beyond her means, but the new block of flats up the Western-road seemed exactly what she was seeking. The sitting-room, with its big windows, was spacious. The bed-room was airy, the tiled kitchen and bathroom a housewife's joy, and there was the dearest little box-room which would relieve the home of the sight of anything unsightly.

"It shall be bare and fresh and spotless," said Susy, remembering the overcrowded rooms she had lived in. "And with all these labor-saving gadgets the housework will simply be a joy after a day in the office.

For years she had planned exactly how she would furnish—she knew exactly how to make her small savings go furthest.

The Saturday on which she had planned to go to the estate office actually to take the flat she was so excited that her fingers trembled on the typewriter keys, and she even made several slips—a thing almost unknown for the neat Miss Susy Leigh.

She reached the estate office and found to her surprise that only two flats were left vacant.

"But when I came over last week," she exclaimed, "there were quite a number!"

"They have gone very quickly," the kindly-looking head of the office explained. "They are really remarkably cheap, so near town, and so convenient, and if you want one, Miss Leigh, you must speak at once."

"Then put down my name now," she said, a little breathless with excitement. "Be quite definite, please; I do not want to miss this chance."

He smiled at her impetuosity, and wished that he, so little older than she, could be as eager about anything.

"No. 49 or No. 58?" he asked. "Those are the two left." She considered.

"The one on the sunny side of the street," she said. "I should like to have just one more look at them both, but it is the sunny one I want, I'm sure."

"No. 49," he said. Then he made certain entries, and asked her to sign a form.

"Now, don't worry, Miss Leigh," he said. "That flat is yours, allowing of course that the conditions are fulfilled. Will you come along now and see it?"

"This very minute, please."

"I'll take you myself, since my assistant is showing another lady round."

He turned to his clerk and said, "Tell Mr. Grey when he returns that there is only No. 58 left for his client."

Then he took a bunch of keys and led the way.

Susy could not keep her excitement to herself. She turned to the rather grave looking man and exclaimed:

"You do not know what this means to me! A home of my own at last, and I've waited nearly twenty years for it! I shall not find the office day long when I have a home to come back to!" She sighed with happiness.

He looked at her sympathetically.

"It is hard to wait," he said, "but at least you have attained your ambition in the end. So many do not. I almost wonder you look so bright and happy. Many women would have grown bitter while they waited.

"Oh, but it is the looking forward," she told him, "that makes life interesting!"

The lift took them up to the top floor.

"Both the flats are up here," he remarked, "and it is the nicest part of the whole block, in my opinion, for here you get a few feet of roof garden all your own. No 58 is on the north side of the corridor, 49 on the south. Here we are.

He stopped, unlocked and threw open the door of No. 58.

It was a delightfully designed little place, with bare plastered walls, for each tenant could choose individual decorations.

She looked round.

"It's lovely," she said. "but I'd like the sunny side." They came out again and crossed over to No. 49.

No need here for keys, for the door stood open. The agent's assistant was showing a lady round. Mr. Trevor walked in.

"I'm afraid this is taken," he told his man, "but No. 58 is still going."

The other client turned round and faced the men. She was a thin, worried-looking woman with an honest, careworn face, and when she heard these words she stepped forward and exclaimed:

"But surely this is not gone. Why, I have just told your man that I will have it."

Mr. Trevor shook his head.

"I'm sorry," he said, "these things work by rule. Miss Leigh, here, has just signed the form, and that settles the matter. But the one still vacant is exactly similar.

"But it is not the sunny side of the street," she exclaimed, "and my baby."

She broke off abruptly and turned away from the two men. There was an awkward silence; then Susy walked up to the stranger.

"Your baby?" she asked.

"It is all right," said the other woman. "I've just lost my chance. I must be going now."

"But your baby?" asked Susy. They had both of them forgotten the two men looking on.

"He's such a terribly delicate little fellow, and the doctor said if he could sleep in the sun all day it would save him. We live in a back flat looking out on to a blank wall close by. I have looked everywhere for something near my husband's work that we could afford—this seems the only thing within our means. However . . ." She stopped abruptly, and Susy stared at her hard.

Business had taught Susy to read character—this woman rang true. If she herself had had a baby. . . .

Susy sauntered away to the sunny window. She was fighting a big battle, fighting hard. But, after all, character is but habit that has gone on for a long time, and Susy was so used to making other people happy. Then she cleared her throat and came back quite cheerily.

"The baby has first claim to the sunshine," she said. "After all I shall be at business most of the sunny hours. So please, Mr. Trevor put me down for No. 58."

"You mean it?" he asked. "Don't act on impulse and be sorry afterwards."

"I won't let you," said the other woman. "You shall not sacrifice yourself to me."

"I'm not," said Susy. "This is your baby's affair."

"But it is absurd," said John Trevor forgetting he was a mere agent, and suddenly seemed a very human man. "You have looked forward to this home for years. What are other people's problems to you?"

She smiled whimsically.

"Quite a lot—I'm a real busybody. Put me down for 58."

The other woman began to cry.

"But I cannot take your sunshine!" she protested.

Susy laughed.

"No, you can't," she agreed. "I am my own sunshine factory, so it does not hurt me to live in the shade."

So it was settled. And a month later Mr. Trevor came by invitation to have a cup of tea in Susy's new home. He

rarely mixed with the tenants, but Susy was different. They had had such fun choosing the "sunshine papers" and making her flat a riot of color, while at the same time it was restful and refined.

"And what a cosy place you have made of it Miss Leigh," said the visitor, as he sank into a deep chair by the side of the log fire and gazed round the primrose colored walls with their few bright water-colors, the cheerful tinted chair covers, the few choice flowers in their deep golden bowl.

"You have a home now—no denying that!"

She laughed happily.

"And the dearest of neighbors. Master Peter 49 is asleep at the moment, but he is often brought in here to cheer me up."

"You do not need cheering," he told her. "You have captured all the sunshine on the south side and brought it here."

And he thought again, as he had done a dozen times this last month, how grey life had been to him since he lost his young wife nearly twenty years ago.

He stared at her pretty dimples that came and went so girlishly now that happiness had invaded her dull, quiet life.

"You maker of sunshine!" he exclaimed. "Susy, do you think that some day you could spare time to make a little sunshine for me!"

Her sweet face lit up with a sudden, almost divine motherliness. "Oh, I love making sunshine!" she exclaimed.

—Dora Fowler Martin in
The Maritime Baptist.

SHELBY COUNTY BAPTIST ASSOCIATION

The Sixty-fifth Annual Meeting of the Shelby County Baptist Association was held at the Little Mount Baptist Church on Thursday and Friday, September 3 and 4. For the first time in many years every church in the Association was represented by messengers, and unusually large and enthusiastic congregations were present at all the deliberations.

The first day was characterized by four notable addresses. Pastor Paul G. Horner, of the Simpsonville Baptist Church, preached a very spiritual and effective introductory sermon on John 12:32. It was well received and established the key-note of the meeting: "The Uplifted Christ."

Dr. Clay I. Hudson, of the Baptist Sunday School Board, Nashville, Tenn., speaking to the Training Union and Sunday School reports, gave a very informative and interesting address on the New Testament Church and the relationship of its officers and auxiliaries, illustrating it with a clever portrayal of the church upon the blackboard.

Brother W. A. Frost, Business Manager of the Western Recorder, delivered

a message, worthy of this noble layman, in which he emphasized the invaluable place the Western Recorder should hold in the homes of God's people for information, indoctrination and evangelism.

Brother C. J. Bolton, of Elizabethtown, Ky., representing the State Mission Board, occupied the greater part of the time allotted to the discussion of the reports of State, Home and Foreign Missions. Using a chart, he explained in detail the objects fostered by the Southern Baptist Convention, and proved the effectiveness of the Cooperative Program as utilized by Kentucky Baptists.

The spiritual altitude, reached the first day, seemed to rise to a higher plane on Friday. The sermon by Pastor Frank T. Anderson, of the Waddy Baptist Church, on the subject of "Grace," was regarded by many as one of the best sermons ever preached in the Association. His text was: 2 Cor. 12:9, which he analyzed as follows: "Grace leads us into salvation;" "Grace keeps us through this life" and "Grace lifts us from the grave."

Special acknowledgement was given to the report of the Woman's Missionary Union, written by Mrs. Clifton Saunders, President of the Shelby County W. M. U., and read by the Clerk of the Association, to which report Brother Ching, Pastor of the old North Gate Baptist Church, Shanghai, China, spoke with an easy flow of English intelligibly, strikingly and effectively. He paid worthy tribute to many of our noble missionaries and gave due credit to the Baptist women of the South for much of the success of our Lord's cause in China. Pastor Ching expects to enter the Seminary at Louisville during the ensuing year and should be kept busy by the churches. He is intelligent, deeply spiritual, apparently thoroughly Baptist and a most interesting and forceful speaker.

The report on Schools and Colleges was prepared by Dr. A. C. Weakley, of Shelbyville, and spoken to by Mr. Homer Felts, of Campbellsville College and Professors D. I. Fogle and J. A. Tollman, of Georgetown College. Professor Fogle's address was noteworthy, earnestly delivered and favorably received. In this connection a memorial to the next meeting of the General Association of Baptists in Kentucky was presented by Charles W. Horner, having for its purpose the election and maintenance of a Baptist Student Union Secretary for Kentucky. This was adopted unanimously by the Association.

The report on Temperance and Morals was written by William Allen Barnett, a very promising young layman from the Bagdad Baptist Church, provoked serious consideration.

The committee on Time, Place and Preachers for the next meeting reported the following: Time, September 2 and 3,

1937; Place, the Dover Baptist Church; Preacher of the Introductory Sermon, Pastor M. J. Berquist, of the Christiansburg Baptist Church; Alternate, Pastor Norman Price, of the Clay Village Baptist Church; Preacher of the Doctrinal Sermon, Pastor Harold Graves of the Hempridge and Buffalo Lick Baptist Churches, Alternate, Pastor John A. Ivey, of the Indian Fork Baptist Church. Following this Brother D. T. Foust, of the Salem Baptist Church, was elected Moderator, Mr. B. A. Logan of Shelbyville, and Mr. Walton Buckman, of Simpsonville, were re-elected respectively to the offices of Clerk and Treasurer. After singing "God Be With You 'Til We Meet Again," the Association was dismissed with prayer by Brother C. J. Bolton.

W. W. HORNER,

Shelbyville, Ky.

REVIVAL AT RINEYVILLE AND ORDINATION AT STEWART'S CREEK

On Tuesday night, August 18, we closed a meeting at Rineyville of ten days' duration, in which the pastor preached to good sized congregations at two services each day.

The interest was high at the beginning and remained so throughout the meeting. Our hearts were drawn closer to the Lord by the response of the church when called to the old-fashioned altar of prayer. We knelt together and prayed for the church and lost souls. It seemed our efforts and prayers were almost in vain until the last two days. Six were added to our number—three by letter and three for baptism—and the church was greatly revived. Praise the Lord, and may He forgive us for desiring so much visible results. Seed may have been planted to sprout in years to come.

We are preparing to ordain some more deacons at Rineyville that the Lord's work might be carried on.

We could have written sooner about deacons into the faithful little Stewart's Creek band in Marion County but we hoped to be able to write it with the results of our proposed revival there in which our Brother Roy L. Puckett of

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Mt. Washington was to help. The lack of rainfall has caused a shortage of drinking water and the church thought best to postpone the meeting.

On the third Sunday in June we ordained four deacons into the Stewart's Creek Church, having at our assistance the following pastors and deacons of neighboring churches: Rev. Whitlow, pastor and Deacons Parrott, Houston, Farmer and Wise of Muldraugh's Hill; Rev. Berry and Deacon Price of Rolling Fork.

The deacons ordained are: Messrs. Robt. Harmon, Bryant Burdette, Joe Knot Burdette and Chas. Stiles. All are men of reputable character and we feel will be qualified properly to discharge the duties of their office.

May the Lord use us all to extend His Kingdom as we stand surrendered before Him saying, "Lord, here am I."

G. E. PUCKETT, Pastor,

Rineyville, Colesburg and
Stewarts' Creek.

STATE MISSIONARY IN LONG RUN ASSOCIATION

Mrs. R. R. May, W. M. U. Superintendent of Long Run Association, and Miss Margaret Thurman, representing the young people, have arranged to have Miss Virginia Collins, State Missionary at Fleming, Ky., come for the State Mission Week of Prayer, September 21-25.

The following engagements have been made. If other societies would like to use Miss Collins, please call Mrs. H. R. May, 1700 Cherokee Rd., Louisville, Ky., Telephone Highland 4617.

Y. W. A's of Clifton, Crescent Hill and Fourth Avenue Churches will meet at the home of Mrs. Burton VanDyke, 22 Eastover Court, on Monday evening, September 21.

Tuesday: Deer Park W. M. S. at 10:30 A. M.; Broadway W. M. S. at 1:30; Highland G.A.'s at 3:00 P. M.

Wednesday: Highland W. M. S. 10:30 A. M.; Pleasant Grove (Jefferson County) afternoon.

Thursday: Parkland W. M. S., afternoon.

Friday: Walnut St. W. M. S., afternoon; Clifton W. M. S., evening.

BONUS-MONEY TITHE GIVEN TO FOREIGN MISSIONS

A most unusual thing occurred here yesterday. In the morning mail I received a check for \$157 from a gentleman whom I never saw,—a man now living in Throckmorton, Texas—with instructions that the amount be given to Foreign Missions.

This Mr. Hardy was stationed here at old Camp Bowie during the war and later saw service in France. He returned unhurt, and this check is a tithe of his Bonus which was received some weeks ago. His instructions are that the amount be used, if at all possible, in

mission work in France. "If we do not have work there," he says, "let this be applied to a beginning of effort there."

Bonus money has been used for many, many things, but we are rejoicing that one man, and others, too, I am sure, has seen fit to honor God with his.

As the Seminary opens I find my heart turning toward Louisville and I pray for a great year. Southwestern opened yesterday with the largest enrollment in many, many years. Lr. T. B. Matson is away this year doing work in Yale and Dr. Scarborough will not return, of course, till the middle of October. The absence of these men is felt keenly, and on top of that Dr. W. W. Barnes has been ill in the hospital for seven weeks and is yet unable to be dismissed. He will not be able to assume his duties at the Seminary for several weeks yet. Pray for the faculty here as they carry on under these handicaps.

Our work is being blessed of the Lord. He has given the church about 200 additions since April 12, and recently we purchased a corner lot adjoining our present property looking forward toward additional room sometime in the near future. Not one Sunday has passed without additions, and the baptismal waters have been stirred almost every Lord's Day. The spirituality of the church is deepening and the Mission spirit is wonderful.

W. DAUGLAS HUDGINS.

Ft. Worth, Texas.

Missionary James G. Chastain, of Mississippi, and formerly a worker in Mexico, preached at Calvary Church, Louisville, last Sunday, for Dr. T. J. Barksdale.

Pastor John E. Huss, of the Mentor and Lenoxburg Church, and Mrs. Huss are the proud parents of a young son, born September 1. He has been named John David Huss. Mother and child are doing nicely.

Dr. M. P. Hunt, pastor of the Eighteenth Street Church, Louisville, is now preaching in meetings at the Union Hill Church, Holtsummit, Calloway County, Mo., where he was pastor in 1882 while a student attending William Jewell College at Liberty, Mo.

Mrs. John Curtis Bush, 208 South Westermoreland Ave., Los Angeles, Calif., writes: "I am now ninety years old and have read the Western Recorder under its different Editors since 1864 with profit and with gratitude, and have never found it as fine and grand as at present." She enclosed with her letter \$4.00 to send the paper to two friends.

Doctor and Mrs. Arch C. Cree, of Salisbury, N. C., returned from Europe on the S. S. Bremen, on September 4. Doctor Cree is wearing a self-winding Swiss watch, given him as a generous expression of the enthusiastic appreciation of the party of friends he led on

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the tour of Europe this summer. While in London Doctor Cree preached for the Muswell Hill and the Kenyon Baptist Church, and while in Berlin, as a part of the Olympic program of the free churches of Germany, he spoke on Sunday afternoon to a great mass meeting at their Olympic Pavilion.

Pastor W. G. Potts and the Whitesville Church expect to be engaged in a two weeks' revival meeting beginning October 5. Rev. R. M. Gabbert of Lancaster will do the preaching.

Gayle L. McGlothlen has resigned as assistant to Pastor Norman W. Cox at the Fifth Avenue Church in Huntington, W. Va., to come to the Southern Baptist Theological Seminary. He has been succeeded in his work by Byron M. Wilkinson, who last year was a student in the Seminary. Both boys were raised in the Fifth Avenue Church.

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Definite Prayer Suggestion

That our Kentucky Baptist women may all observe the Week of Prayer for State Missions; pray earnestly that Kentucky may be won for Christ, and give generously that the Gospel may be carried to the thousands in our own state who have not heard it.

Excerpts From Training School Girls Having Done Volunteer Mission Work This Summer

The first child to declare his love for Jesus was a little Italian boy. Johnny's father was a Catholic, but had retained of his religion only a certain stubbornness against other religions. Johnny came to the school only a few times, but he always showed keen interest, and said he would come, but that he had to work. We always felt that the work was planned, but not by him. As he stood to make his profession tears streamed down his face, and we felt that he was deeply touched and most sincere. Later reports on this child have increased our joy in his salvation and our conviction that it is real. His mother had made a profession about a year before this time, but her husband would not allow her to be baptized, threatening to take her children away from her if she did. He whipped Johnny, but Johnny continued to go to church.

In spite of all this background, Mary, granddaughter of an old Regular Baptist patriarch, dead some two or three years, but still held in reverence in all that section as a great and good man. He was over a hundred years old when he died, and had spent much of that life in the service of the Lord for his fellowman, as he understood it. However, he believed, as do the other Regular Baptist brethren, that a person does not reach the age of accountability in Spiritual things until he is thirty years old. (This is because Christ was thirty when he was baptized.) Mary's father often preaches in the church that his father built.

In spite of all this background, Mary, still a child, made a public profession of her faith in Christ.

Mabel was the first in a family of twelve to become a Christian, though she is the second to the youngest child. We had the joy of seeing her happily saved.

Of those that were already Christians

when we arrived, Billy was the most shining personality. He was baptized about a year ago by Mr. Martin, and is strong in his faith. He was always so interested and his eyes so eager that he helped his teacher far more than he realized.

It seems almost wrong not to mention all of the children by name and tell something about each of them, but that is not possible. I enjoyed all of them and each one of them is dear to me.

Several of the older girls came to help us on different mornings, and from this nucleus we started a "Sing" in the afternoons. This gave us contact with the older young people, and we did enjoy it so much.

One very interesting experience we had was going into a coal mine. As we went back into that darkness and saw the cramped places where those men worked and realized the dangers that they face every day, we got a clearer insight into those people's lives. When we were down in the mine, they turned off all the lights on the motor and blew out their miner's lights. The smothering darkness weighed down on us . . . there flashed through my mind that as thick and as heavy as was that darkness, and as laden with danger as it was, it was not comparable to the condition of their souls, for so heart-breakingly few of them know anything about Jesus.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Called From Us

Mrs. John Dawson, Philpot, Young People's Leader of Daviess McLean Association, died September 2. She was an active and capable leader and we shall miss her. Our sympathy is extended to her family in this time of sorrow.

Western Regional Young People's Leader

Miss Nina J. Jett, has been appointed Young People's Leader of Western Region to work with Mrs. W. G. Potts, Vice-President. The region is to be praised in securing Miss Jett for she is well trained and very gifted in ability.

All of us welcome Miss Jett into this place of leadership.

Something New For Intermediates:

A new book of Bible Study for Intermediates, giving the missionary message of God's Word, has been written by Mrs. A. L. Aulick, of Oklahoma. Mrs. Aulick is the author of "Who is my Neighbor" so we can imagine the blessings for us in this new book. God's World Plan is based on her own experience in teaching the missionary message of the Bible to Intermediates.

The price of the book is thirty cents. Order from the Baptist Book Store, 323 Guthrie St., Louisville, Ky.

SEMINARY STUDENT ORDAINED

Rev. J. Felix Arnold, who received his Th.M. degree from the Southern Seminary in April, was ordained by his home church at Shannon, Miss., on Sunday, August 30. Assisting Pastor O. H. Richardson in the service were Rev. Wyatt R. Hunter, also a Seminary student, who preached the sermon; Rev. Silas B. Cooper, pastor of the Calvary Church of Tupelo; and J. L. Arnold, Sr., father of the ordained, and for over thirty-five years a deacon in the Shannon Church.

Brother Arnold has supplied during the summer months for Pastor Hunter at Irvington, Ky., and preached at Irvington for the last time Sunday, September 13. He returns to Louisville this week to begin postgraduate work, and will be Fellow in the Department of Church Efficiency at the Seminary. Brother Arnold will be remembered as one of the famous Seminary Quartet.

APPRECIATION OF L. D. GOOCH

I have just received word of the death of Brother L. D. Gooch of Crab Orchard, Kentucky, for a number of years Moderator of Rockcastle Association and for about forty years pastor of churches throughout Rockcastle, Pulaski, Lincoln and Madison Counties.

Having seen no word of appraisal of his long and honored service in the cause of the Lord and his sacrificial and self-denying labors in the promotion of the Baptist cause, I am writing a word relative thereto.

I have known Brother Gooch for thirty years and have been intimately associated with him for all of the fifteen years of my pastoral and evangelistic ministry, having assisted him in seventeen revival meetings. We journeyed together much during the 75-Million Campaign, going from church to church in the interest of the cause of missions.

No nobler soul ever lived than L. D. Gooch, a Baptist of the uncompromising type, a Christian without reproach, a preacher of power, a pastor that built and sustained his churches, a man of character and stability.

Brother Gooch was not widely known—his name seldom appearing in print—but he quietly lived the Christian life, preached the Gospel of Christ modestly but effectively, and found his richest diversion around the fireside of his humble home with his good wife, a sympathetic companion and helper in his work.

He was loved most by those who knew him best.

His body sleeps, but his soul sweetly lives, and his influence goes marching on. A man of God indeed!

B. H. HILLARD.

Lockland, Ohio.

NEW LIBERTY HAS 135TH ANNIVERSARY

The historic old church at New Liberty has just closed a very unique series of services. For many years it had been in the hearts of New Liberty Baptists to have a Home-coming service for former pastors and their wives. Of the many men of God who have filled the pulpit as pastor during the 136 years of service for this church twelve are yet living. About January 1 of this year we began to write these brethren, inviting them to return for two weeks of fellowship from August 2-16. There was a glad response from each one, and the church looked forward with joyous anticipation to the return of her former pastors.

It was our purpose to have each of the former pastors speak at least once during the series. Due to illness, and previous engagements, some of the twelve were unable to come; and, true to the call to preach the Word, those who came were willing to be pressed into service to fill the places of the brethren who were unable to attend.

Dr. E. F. Wright, now pastor of the First Church, West Point, Miss. began the meeting on Sunday morning, August 2, speaking to a filled house on "Grace and Works." This was a powerful sermon, as were all of Dr. Wright's sermons delivered during this series, literally filled with the message of God for both saint and sinner. Dr. Wright spent a week with us and spoke several times, and our people were edified by each message from this faithful servant of the Lord.

Brother A. K. Jhonson, now of Falmouth, Ky., paid us a hurried visit. Due to the press of work on his own field of labor he could spend but one night, speaking to us on the subject, "Who are God's Children?" Brother Jhonson brought a fine message on this vital theme.

Brother C. G. Billups, now pastor First Church, Point Pleasant, W. Va., spent ten days, speaking on several occasions. The high lights of his masterly message, we believe, are seen in his message, "How I May Know Christ Better," in which the church was exhorted to make much of His book, give much time to meditation and prayer, and to be careful of our activities and associates. Brother Billups was pastor here for six years, resigning four years ago to accept the call to the pastorate of the First Church at Point Pleasant, W. Va., where he has done a great work.

Dr. Lawrence Zarrilli, of New Orleans, La., who was supply pastor of New Liberty during the summer of 1934, spent several days with us. His exposition of the Scriptures was very helpful; his zeal for Christ and faithfulness to Him was an inspiration to all who came in contact with this great preacher.

A most powerful message on "Regeneration," using a part of the second and third chapters of John's gospel, was delivered by Dr. P. E. Burroughs, of the

Sunday School Board, Nashville, Tenn. This message made our hearts rejoice, and we regret so much that Dr. Burroughs could not remain for longer than one service.

Brother D. B. Estep, not a former pastor of New Liberty, but a very dear friend of the present pastor, was able to come from his work in Covington, Ky., for one service, at which time he brought a wonderful message on the subject of the "Resurrection." The message was a Spirit-filled exposition of the New Testament Scriptures on the subject, and was thoroughly enjoyed by all who heard this faithful Bible teacher.

The last of our former pastors to speak was Dr. T. C. Crume, now a nationally known evangelist, of Florence, Ky. Dr. Crume could come for but one service, Saturday night August 15. His message at this service was, "Fidelity and its Reward." He thrilled the great audience with his mighty presentation of this Gospel message.

In addition to the pleasure of fellowship with these beloved ministers and their wives the Lord gave us eleven new members to our church during the series. Five came confessing Christ as their Saviour, and six were received by letter. Though the weather was very hot there were good crowds, and the interest was good throughout the meeting.

Mr. and Mrs. David M. Hughes had charge of the music, and won a place for themselves in the hearts of our people. Mr. Hughes is a sweet singer of the Gospel message, using, as he always does, the old Gospel hymns. At the piano and the Vibra-harp Mrs. Hughes seems to be able to lift the people a bit heavenward on wings of music. Her work with our young people will count throughout eternity; she labored unceasingly to teach and lead them to Christ.

J. FRANK ESTEP,
New Liberty, Ky.

DEACONS ORDAINED AT PANTHER CREEK

At the Panther Creek Church, Blackford Association, on Sunday evening, August 30, the following men were ordained as deacons: Argil McCamis, W. W. Haynes, and Marvin Burdette.

The following pastors and deacons assisted in the ordination: W. G. Potts, Pastor of Whitesville Church; F. M. C. Jolly, Pastor of Panther Creek Church; D. A. Meador, Pastor of Lewisport and Pellville Churches; Ezra Meador, Pastor of Zion and Deenfield Churches; Arnold Shultz, Pastor of West Point Church; A. T. Loyd, Pastor of Providence Church; W. O. Basham, Pastor of McGrady Creek Church. Deacons: from Whitesville, Church—S. F. Whiteley, Morton Holbrook, Dr. F. V. Chambers, Prof. J. Frank Bruner; from Blackford Church—W. R. Brown and

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W. R. Wroe; West Point Church—Ivy Barker and James Kelms; Zion Church—R. A. Miller; Pellville Church—F. A. Brown and W. A. Glover; Panther Creek Church—S. V. Flowers and R. M. Miller; O. H. Carter, Twenty-third and Broadway, Louisville; other churches: S. V. Vickens and C. T. Day.

Elder W. G. Potts was elected Moderator; D. A. Meador, Clerk; Ezra Meador, to deliver the charge to the church; Arnold Shultz, to deliver the charge to the candidates; O. H. Carter, to present the Bible; and Prof. J. Frank Bruner, to offer the ordination prayer; F. M. C. Jolly, examiner.

The candidates were examined and found sound in the faith. After the charge to the church, the charge to the candidates, the ordination prayer, the laying on of hands, and the presentation of the Bible, the council adjourned.

D. A. MEADOR, Clerk.

ITEMS FROM WARREN COUNTY

This summer we have been in gracious revival services with the following churches of Warren Association: with our Missionary E. C. Sisk and his newly organized church, Oak Forest No. 2, with Pastor E. F. Johnson and his White Stone Quarry Church, and with Pastor E. E. Spickard, who assisted us at our Greenwood Church.

Missionary Sisk has done a most happy work in gathering the new church at Oak Forest No. 2. It is in a destitute section of our Association.

Pastor E. F. Johnson, of Lewisburg, Ky., is greatly loved by his people at White Stone Quarry. They are a fine people and it was a great joy to witness their rejoicing as sinners turned to the Lord daily.

No one ever had better help than E. E. Spickard. Sound, zealous, gospel preacher, much in demand at the hands of his brethren for revival services. Greenwood will not soon forget his able ministry of the Word. He will also assist us in revival effort at Morgantown, Ky., beginning October 19. We begin a meeting with him and his Elk Lick Church near Lewisburg, Ky.

Gracious revivals in Warren Association are reported by Pastor Ben F. Mitchell, who was assisted by Pastor W. W. Shrader, of Smiths Grove, at his Bethany Church; by Pastor Harry Beckman, who held his own meeting at Providence Church; and by Pastor F. C. Harcastle, who was assisted by his son, C. L. Harcastle, at his Cedar Bluff Church.

JOHN W. T. GIVENS, Moderator.



Charles E. Maddry, Executive Sec'y.

Claud B. Bowen, Educational Sec'y.

Inabelle G. Coleman, Publicity Sec'y.

GREETINGS TO ALL STATE MISSION WORKERS

Laborers Together

Jessie R. Ford, Ass't. Ex.-Sec'y.

The Foreign Mission Board is glad to have this opportunity to express publicly its appreciation of the fine co-operation given by the state secretaries and other state organizations and agencies during the year.

In the early part of the year the Foreign Mission Board and the various State Boards co-operated in a special campaign in behalf of all the agencies. The state organizations were most gracious in their attitude, and our missionaries received responsive hearing where ever they went. The fellowship and contact between the missionaries and the state workers were most helpful and have been the means of promoting a clearer understanding and deeper appreciation of each other on the part of both groups.

It is the desire of our Board to co-operate with the states in furnishing missionary speakers for the various meetings wherever possible. The only embarrassment we face is the fact that we have such a limited fund for traveling expenses. Our co-operation is sometimes hampered because of lack of means to meet the requests.

Our state denominational papers have been most gracious in their helpfulness. Especially has this been demonstrated during the past three months, when they came to the aid of the Foreign Mission Board at a time when it was facing a serious crisis. The timely comments by the editors, and the generous space given, did much in bringing the condition before our people and saving the situation.

Another agency to which we owe a debt of gratitude is the hospital. The hospitals in the various states are examining foreign missionaries free of charge, and thus rendering a genuine service to the cause of world-wide missions. Missionaries coming home on furlough go to one of these hospitals, and there receive a thorough examination, and treatment if necessary. With the help of these hospitals we hope to be able to promote the health and usefulness of our valuable workers abroad.

Then, too, we think of the part the states have in stimulating the people in the grace of giving. The Foreign Mission Board would be in a serious condi-

tion if all the Co-operative Program receipts were to cease. There is also the promotion of the 100,000 Club for the payment of the debts of our boards. How grateful we are for every dollar that reduces the Foreign Mission Board debt, and for every effort that is put forth toward that end.

After reciting these facts and others which must be omitted because of lack of space, it would seem as though the Foreign Mission Board could not carry on its work without help from the states, and indeed that is true. Nor can the states put on a well-rounded and successful program without including foreign missions. Each is dependent on the other. The advancement of the work in the states makes for the advancement of the work abroad, and the growth and success of the work abroad stimulates and promotes interest in the work at home. Thus are we "workers together" for the advancement of His Kingdom.

Bon Voyage to Dr. Sampey

Representing Southern Baptists, the convention's president, Dr. John R. Sampey, sailed from San Francisco, California, for China with Mrs. Sampey and her sister, September 4, aboard the S. S. President Hoover of the Dollar Steamship Lines. Dr. Sampey is financing his own trip without any expense to any board.

Conscious of what it will mean to the Chinese for the president of the convention to be present at their all-China Baptist Centennial Celebration, October 13-18, the Foreign Mission Board rejoices that Dr. Sampey will speak at this vast representation of Baptists from every center of the immense country of China.

Safe Arrival Across The Andes

A little while ago Southern Baptists everywhere were praying that Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board and his party would have a safe airplane trip over the great, snow capped Andes Mountains. Last year's snow took away the bridge through the one lone pass from Argentina and Chile. So expensive will be the rebuilding of this bridge that the railroad company has been unable to repair the break. The air is the only route of transportation

now. But news has just come announcing the safe flight.

September 19, the executive secretary sails for home with his party from Valparaiso, Chile. He is scheduled to dock in New York City, October 6. His plans will bring him directly to his desk in Richmond.

Special Curio Box

Miss Mary Hunter who has charge of issuing all the supplies that go forth from the Foreign Mission rooms has only recently secured a rare collection of curios directly from Nigeria, Africa. Every School of Missions will want one of the interesting boxes for \$1.00 only.

A Tokyo Reporter Had Never Heard

He is a reporter for the Tokyo Advertiser, one of Japan's largest dailies. He is a graduate in journalism from the Imperial University of Japan's capital. Alert, keen, courteous, intelligent and dressed in western clothes, he presents an immediate cosmopolitan appearance. He is on the train that is headed for the annual national horse races at Kokura. The Olympics will probably draw no larger crowds than the masses that flock to see and to gamble at these horse races.

Train topics for conversation in Japan easily drift to religion or the lack of it, and then to God and Christ, salvation and life everlasting. But this young reporter had never heard of God, the Creator, nor Christ, the Saviour, nor his Holy Spirit, the Comforter. He had never seen or read a Bible. He had never heard a Christian prayer. Shintoism and Buddhism were all the religions he knew. And they had not satisfied him—a splendid university graduate. For years his heart had been thirsty and dry for the Water of Life. But no one had ever offered him the Gospel.

This young reporter is only one of millions equally as handsome and refined, cultured and trained in Tokyo. Records show 150,000 college students annually enrolled in Tokyo. And Southern Baptists have one lone couple to tell all of these young people about Jesus. Rev. and Mrs. Hermon S. Ray cannot tell so many! But how can one, two, three or four more couples go to their aid unless they be sent? And how can they be sent unless Southern Baptists send them.

MISS MARY NANCE DANIEL



Announcement of the appointment of Miss Mary Nance Daniel as Associate Secretary with the Department of Student Work of the Baptist Sunday School Board has been made by Frank H. Leavell, and is of Southwide interest. Miss Daniel comes to this responsible position of wider usefulness after having brilliantly demonstrated sustained efficiency in the Baptist Student Union work. As a student at Winthrop College, Rock Hill, South Carolina, she proved her pre-eminence as a religious leader. For the past four years she has been B. S. U. Secretary at Louisiana State University, Baton Rouge, La. At that center she has led in thoroughly establishing the B. S. U. work, and in securing a Student Center building on the campus of the university. She comes to the new task to serve the constituency of Southern Baptists.

TATES CREEK ASSOCIATION

The Bates Creek Association, composed of twenty-one churches from Madison, Garrard, and Rockcastle Counties was invited to hold its 143rd annual meeting with the oldest church in Madison County. The church with the same name as that of the Association, celebrated its sesqui-centennial anniversary in connection with the association.

Besides a number of reports on Children's Homes, Ministers' Aid, Hospitals, etc., the Association boasts of its exceptionally good sermons this year.

The introductory sermon was delivered by Dr. C. L. Breland, First Baptist Church, Richmond, Rev. E. B. Lanter, Paint Lick, in his sermon on stewardship named three points that Christ noted in a steward: (1) The act of giving, (2) How much and what to give, and (3) The motive of giving.

The doctrinal sermon, "Why I am a Baptist" was delivered by Rev. W. P. Rogers. Rev. Rogers quoted scriptural passages for each reason given. He

said, "I am a Baptist because the Baptist church was (1) organized at the right time, (2) in the right place, (3) by the right person, (4) with the right material, (5) the right doctrine, (6) a republican form of government, (7) right officers, (8) right ordinances, and (9) the right mission.

The main speaker for the sesqui-centennial program was Rev. George W. Philips, Waco. His theme was based on Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ. . . ." This history of the church was read by its present pastor, Rev. Rankin W. Heflin. The four living members of fifty or more continuous years membership were recognized. They are Mesdames Thomas Williams and Lou Biggerstaff and Messrs. Gordon and Frank Burgin.

Mr. Noble Y. Beale, missionary of Home Mission Board, Superintendent O. M. Huey, of Louisville Baptist Orphans' Home; Mr. Ellis, Temperance Worker, and Rev. J. H. Ransdell were present and given places on the program.

Needless to say, the Association was one of the best in years; to say nothing of the dinner, coffee, and iced tea served on the grounds to an average assemblage of 250 Baptists.

W. M. T.

DAYS ON THE BAPTIST FELLOWSHIP TRAIL

(Continued from Page 13.)

people in the dedication on Sunday of the Lothair Baptist Church. Brother Denny has been at Lothair for about eight years. It lies two or three miles east of Hazard and, like nearly all towns in that region, along the upper reaches of the Kentucky River and the L. & N. Railroad. The railroad and the river make common cause and the penetration of the whole length of the Kentucky River's headwaters has opened up coal mines of fabulous wealth.

Lothair Baptists had their troubles when the depression came, but Pastor Denny built them spiritually and encouraged them, and on Sunday a part of the happy exercises was for Pastor Denny to burn the canceled legal papers that represented every cent of an accumulated debt of \$13,000 on the church. They are a devoted and virile body of God's people.

In the forenoon Rev. A. S. Petrey preached ably and helpfully and the visiting Editor substituted for one of the speakers on the program who was unable to be present. After lunch on the church grounds, it was my pleasure to preach the dedication sermon, following which Pastor Denny conducted the ceremony of burning the cancelled legal papers.

It was a happy occasion and the people were sympathetic and good listeners to the Gospel. It was gratifying to have

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in the congregation President H. E. Nelson, of Hazard Junior College, and Rev. Lewis W. Martin, who is doing an outstanding work of inspiration and evangelism along a large stretch of the Eastern Kentucky mountain territory,—a truly fruitful service. We want to have more about the work of President Nelson, and also that of Rev. Lewis W. Martin, but the remaining space of this Western Recorder page has already dwindled to a mere bagatelle, if it has not indeed run over.

I made the trip back to Louisville by bus. There is a hard surfaced highway all of the way from Winchester south-eastward to a point fifty miles beyond Lothair, the terminus being Jenkins, Ky.—mountains all the way. Three busses run from Jenkins into Lexington daily, making the trip from Lothair to Lexington is six hours, and on a guess curving around the mountain grades along the streams and over the ridges about 10,000 times. It is a beautiful country, and every one who loves Kentucky and the mission opportunities of Kentucky Baptists should see it.

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Department**

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State Secretary

MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

Only One Week More!

You have only one more week in which to prepare for your South Central Regional Convention which meets with First Church, Richmond, Friday and Saturday, September 25 and 26. Please make every effort to see that every Union in your church and every church in your Association is represented by as large attendance as possible. Make your home and banquet reservations at once.

All Are Welcome

All Pastor, General Officers, Leaders, Presidents, Associational Officers, Group Officers, all Training Union members, church members in the Region, and any visitors within or without the Region are invited and urged to come. Attendance is not limited and registration is free. Bed and breakfast are free.

Associations in South Central Region

Central, Lincoln, McCreary, Pulaski, Rockcastle, Russell County, Russell Creek, South Concord, South District, South Kentucky, Tate's Creek and Wayne.

A Message From Richmond to South Central Region

We are anticipating a most profitable session of the South Central Regional Convention, and our people are making all plans for the entertainment of what we trust may be the largest attendance yet. Messengers and others planning to attend are requested, in so far as possible, to send their names to me in advance, in order that they may receive choice assignment of homes.

Mrs. Clyde L. Breland,
Richmond, Ky.

General Information For All Regions

For general information to all Regions please see this page of the Western Recorder for September 10.

Write Now For Reservations

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

Write These Now For Banquet and Home Reservations

South Central Regional Convention—
Richmond, First, September 25 and 26, write Mrs. C. L. Breland, Richmond.
Northeastern Regional Convention—

Ashland, First, October 9 and 10. Write Miss Delores Gardner, 716 Twentyninth Street, Ashland.

Southeastern Regional Convention—
London, October 16 and 17. Write Mr. John B. Reams, London.

Western Regional Convention—
Central City, October 30 and 31. Write Miss Marjorie Capps, North Fourth Street, Central City.

Southern Regional Convention—
Glasgow. Write Mr. Burnett T. Davidson, Glasgow.

Program For Regional Conventions

Elsewhere on this page you will see, in the account of the North Central Convention which was held at Frankfort, the outline of the program which will be presented in the other Regions. Of course in each Region different people are on the program. We are all trying to prepare for you the best possible program. It thus far has proven itself to be most worthwhile.

North Central Program At Frankfort

Below is given the program, the outline of which is the same for all Regions, which was presented at the first Convention.

The Frankfort pastor, church and homes entertained the visitors in a most enjoyable and hospitable fashion. They were a blessing to us. Our appreciation is also extended to all who so kindly and efficiently made their contribution to the entire program.

Although the territory was made smaller by the adoption of the eight Region plan instead of the five, the registration totalled practically the same as it did last year, 224. The number of visitors from outside the Region was less but the number registered from within the Region was eighteen more than last year.

At the Sunrise Consecration Service there were twenty-seven volunteers for complete surrender to Christian service.

Miss Zilpah Osborne, of Carrollton Church, White's Run Association won the right, in the Senior Better Speakers' Contest, to represent the Region in the State Contest at Paducah, April 15-18, 1937.

Unless some providential change is made the Convention will meet at Cynthiana, September 3 and 4, 1937.

The North Central Officers elected are as follows: President, H. W. Hood, Irvine; Vice-President, Rev. Chester Badgett, Versailles; Secretary-Treasurer, Miss Ann Robinson, 320 Logan St., Frankfort; Chorister, Peyton Thurman, Georgetown College, Georgetown; Junior-Intermediate Leader, Miss Louvenia Tandy, Wheatley; Senior-Adult Leader, George Insko, Paris.

Tommy: "There's a girl at our school, Mama, whom they call 'Postscript.' Do you know why?"

Mama: "No, dear."

Tommy: "Because her name is Adeline Moore."

RECORD OF ATTENDANCE

September 6, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Mem.	101	21	178
Owensboro, Third	96	9	162
Jellico, Tenn., First	85	5	102
Owensboro, First	84	27	114
Harrodsburg	82	23	130
Danville, Lexington Ave.	79	5	198
Madisonville, First	79	17	130
Taylorsville	72	4	107
Gatliff	71	9	113
Louisville, Beechmont	63	20	115
Princeton, First	62	7	156
Shively	57	17	107

THE BOARD'S EIGHTEENTH AMENDMENT

(Continued from Page 14.)

that the Baptist Sunday School Board should establish a South-wide Book Store there as an Assembly feature. The responsibility was delegated to the Sales and Advertising Department, and with the magnificent co-operation of Mr. Morgan, the Ridgecrest Baptist Book Store (our eighteenth store) was opened early in June and served until the close of the Assembly.

In planning a Book Catalog for this occasion, all persons selected for a part on the various weekly programs were asked to submit a list of recommended books for their particular group. The catalog was so arranged as to display these books in connection with each program. Promotional representatives of the Store were given opportunity to feature books before the groups in session. The result was that practically every person attending the Assembly this summer visited the Book Store, some of them forming daily contact with the Store. The interest manifested in books was far beyond our expectations. It was both thrilling and inspiring to see the large groups of book lovers among Southern Baptists show their devotion for the best of books.

While the Ridgecrest Book Store, rightly termed the "Eighteenth Amendment," was organized as the Sunday School Board's Assembly service station, it also represented the service of each of the other seventeen State Baptist Book Stores. Those in attendance this year left Ridgecrest determined to read more good books and form and maintain contact with their own State Baptist Book Store.

Already plans are in the making for a larger store at Ridgecrest next year. Mr. Morgan says he does not want this "Eighteenth Amendment" to be repealed. Southern Baptists, appreciating the value of wider reading, will look forward year by year to the opportunity of visiting the Ridgecrest Baptist Book Store. They will also enjoy many rich experiences in the free reading library,

where the Thousand Volume Church Library will again be featured.

In the meantime, let Southern Baptist leaders—pastors, directors, superintendents, teachers, secretaries, parents and others—ever seek for opportunities to read more good books themselves, and encourage our young people to invest more of their time in the company of life-enlarging books. Mental muscles need constant exercise. Our mental world needs abundant nourishment. Our Baptist Book Stores covet your correspondence and your personal contact through which they hope to prove their worth to you with their book store service.

NOTE—A 1936 copy of the Ridgecrest Book Store Catalog will be mailed free on request of your Baptist Book Store.

Our Dead

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

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



MRS. H. A. SELVES

Minnie Mae Davis Selves, daughter of Mr. and Mrs. John F. Davis, Arbela, Mo., was born February 22, 1901, at Memphis, Mo.

On December 22, 1922, she was united in marriage to Henry Arthur Selves. To this union were born two sons. Arthur Wayne, now aged twelve, and Eldon Stewart, eight years of age.

After five years of wedded life Brother Selves definitely heard and responded to God's call to the gospel ministry. This decision brought great joy to Mrs. Selves, and it was with a spirit of wonderful loyalty, sacrifice and devotion that she labored side by side with her beloved husband through the arduous years of preparation at William Jewell College and the Southern Baptist Theological Seminary. As her husband was making ready for the great work of the ministry, Mrs. Selves too

was preparing herself for Kingdom service, pursuing studies both at college, at the W. M. U. Training School, and attending classes at the Seminary. The Lord, however, had use elsewhere for her and her talents, and called her to Himself in the early morning of August 11, 1936, from Louisville, Ky.

But through the years of preparation she had been redeeming the time that was given to her, and had wrought fruitfully for her Master. In recent years she had served as Sunday School teacher of the Women's Class at the Cedar Creek Church, as Junior B. Y. P. U. Leader, and as pianist. Each of these tasks were a delight to her, but especially did she enjoy playing sacred music "unto the Lord."

Surviving are her devoted husband and two sons, her mother and father, a grandmother, Mrs. Walter Stewart, Fairfield, Iowa, three sisters and two brothers, and a great host of relatives, friends and acquaintances, who feel keenly their loss, but who know "that all things work together for good to those who love God."

Her sweet patience, her gentle and unassuming spirit, her courageous convictions for the right, her consecration to the cause of the Saviour whom she loved so devotedly, will stand forever as a monument to a young life beautifully lived.

B. L. WILSON

Whereas, God, in His great and wonderful love, has seen cause to take from a bed of affliction and suffering our beloved brother and former Sunday-school superintendent, B. L. Wilson; who, on July 16, 1936, answered the call to go to that celestial Home where there is no affliction nor suffering.

No! He is not dead, but is now reaping the reward promised to those who like him have been faithful. While health permitted he labored diligently for the Master and when afflictions came he bore them with much patience and fortitude.

He united with Salem Baptist Church early in life and no church ever had a more faithful and loyal member, he being ever ready to advise and counsel in a careful and Christian way those of his church or Sunday School who came to him.

Therefore, be it resolved:

First, That the Sunday-school stands as a memorial to his untiring and faithful work as superintendent for so many years.

Second, That the church has lost a faithful member, the community an inspiring leader and friend and his home a devoted husband and father, and to the family in their grief may we proclaim our belief that he is with the Saviour whom he loved and served so well.

J. L. SPILLMAN,
WM. E. HARLOW.

ROSCOE MILLER

Roscoe Miller was born December 28, 1894, departed this life August 17, 1936.

He was married to Miss Phenia Doyle, September 15, 1915. To this union was born five children, Judson, Vernal, Julia, Nolan and Ralph.

His wife preceded him to the Great Beyond June 30, 1934. He leaves to mourn their loss a mother, five sisters and two brothers and a host of relatives and friends. The mother loses a devoted son, the children a devoted father, the community a faithful friend, the church a faithful deacon, in which capacity he



labored faithfully for twenty-six years. His fraternity will miss his comradeship and example. His nation will miss a loyal patriotic citizen. May we who are left behind seek to follow his Christian example and take the torch he gives us to carry on till we hear the summons from on high.

As his pastor, I will miss his friendly greeting, his loyal support and faithful co-operation in the work.

J. P. WILLIAMS.

JOHN ASH

John Ash was born April 9, 1881; he departed this life May 10, 1936, age fifty-five years and one month.

He accepted Christ as his Saviour, and united with the Cedar Creek Baptist Church in his early years. He was faithful to his church throughout his life; he served faithfully as deacon the past several years.

He was a good neighbor, a devoted Christian, a compassionate father, a loving husband, and a true brother and friend.

He is survived by his wife, one daughter, four sisters, two brothers, and a host of other relatives and friends.

RILEY MOORE GAITHER

Whereas, God, in His wisdom saw fit on March 5, 1936, to call from the midst of his loved ones and friends Brother Riley M. Gaither, and whereas his going created vacancies no one else can fill:

Be it therefore resolved by the Board of Deacons of which Mr. Gaither was a faithful member, also by the church that he had served so faithfully for several years as treasurer, that the deepest sympathy be extended to his bereaved wife and she be commended to Him who giveth all and taketh all, and this obituary be spread upon the church record.

R. Y. MAXEY, Committee.
Maysville, Ky.

MISS MARY WALLACE

Whereas, God in His infinite wisdom called our esteemed sister, Miss Mary Wallace, to her rich reward on May 19, 1936, and

Whereas, our Sunday-school has lost a consecrated and faithful teacher; our church has lost a shining example in unselfish and untiring Kingdom service; our community has been impoverished of good by her passing, therefore

Be it resolved: That The Workers' Council of the First Baptist Church of Shelbyville, Ky., shall go on record in this expression of appreciation and

Be it further resolved: that our sympathy shall be extended to the sorrowing family of our departed friend, whose memory we shall always honor.

C. W. ELSEY,
MRS. JOHN F. DAVIS,
MRS. F. E. BALLARD, Com.

A Personal Testimony to Value of the Students' Union

RAYMOND B. STIVERS, President Kentucky B. S. U., Owenton, Ky.

I WAS in the fall of nineteen thirty-four when I entered college as a freshman. College was strange and indifferent and I felt small and lacked self-confidence. The building that I first entered was the gymnasium where the students were registering for their semester's classes. The room was crowded to capacity and a noise, louder than the pigs back home ever made, predominated.

As I walked through the crowd people began staring in my direction and this set my mind to wondering. My legs seemed to wobble and one felt as if it had suddenly grown shorter than the other. After an hour of searching for a seat I found one in an almost secreted corner. I had sat there about another hour when I overheard a neighbor say in a loud and somewhat shaky voice, "I'm going back to the farm." I knew the pigs on our farm were calling me in their hungriest and most pathetic voice. Voices were everywhere but not one came in my direction. The world was cold and unfriendly.

It so happened that my father gave me a bit of advice while parting at the station back home. And in a round about way he said these words, "Remember this son, If the Lord is with you who can be against you?" Subconsciously, I offered a prayer of thanks for those words and almost instantly a small voice asked me, "Did you get one of our student calendars?"

"No, I don't have one as yet," I said. An understanding smile brightened the face belonging to the small voice and I was invited across the hall to receive one. As we neared the place in question my eyes fell on these words "Baptist Students Register Here."

The calendar, a large sheet of paper, contained the twelve month of the year and the important items or dates marked for the benefit of the student who has the habit of forgetting the time for work and play. I received along with the calendar another piece of paper headed with this inscription "Horse Sense For Students." This attraction was entirely new to me and my curiosity demanded a further glance but a small voice notified me that I had better register before my classes were closed. With the aid of this friendly voice my registration became a very small matter. I realized that The Baptist Student had placed me back on the highway of life again, face to face with the world.

Several hours later I glanced at the literature that the B. S. U. group had given me. Even while I was reading the sentences on the pages, my mind was meditating over what the group had already done for me. They had won my friendship and assisted in my registration.

They had invited me to attend a prayer meeting on the following Saturday night. Then, as I pondered further I read these words "Students here are some things you must settle so definitely that they will admit no cause for discussion later." Here they are: "Cut out drugs root and branch—especially alcohol and nicotine in any form. And with these you will do well to discard the harmless (?) drugs of the soda fountain. People are broken and wrecked slaves today because they were silly fools yesterday. Be free men and women."

My eyes wondered on and on until I had read the entire eighteen suggestions that were written on the B. S. U. paper with the heading of "Horse Sense For Students." I suddenly remarked to my roommate that I wanted to line up with these young people immediately. They had done a lot for me already and what harm could I do or what profit could I lose by attending their prayer meeting Saturday night at seven o'clock?

Well, Saturday night came and I did the usual thing that all young freshmen want to do and this was to take a date to the theater. Several Saturday nights passed and even months until I had grown quite tired of school. Later one night, I passed another glance at the student paper headed "Horse Sense for the Student" and these words caught my attention: "Travel everywhere and every day with God, He is more companionable than most of you think." Then, somehow I decided to attend the meeting on the following Saturday night.

I attended that meeting and I attended the next and the next until it had to be a part of me. I would meet new friends at every meeting, learn new songs and then toward the last of the year I began to take part in the prayer circle. The social hour followed the prayer circle and I learned that the friends that I met there would never turn against me when I was down but would pull me up to their level as the small voice had helped me on my first strong trial, and had set me right again. Somehow these meetings affected me in such a way that I was glad that I had decided to attend that first meeting though late in the year. However, I had only myself to blame for not entering into the fellowship of the Baptist Student Union as I promised at the first of the year.

So the second year of college becomes priceless in my memory as I recall the many friends and the spiritual satisfaction obtained from these meetings. I attended the State B. S. U. Convention in the earlier part of the second year at college and that still enlarges the price of my memories of the B. S. Unions. Consequently, the small voice belonging to a B. S. U. member, the first

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convention, the first meeting, and my first prayer will never be forgotten by the author of this message and that is why I'm passing it on to you, Public Reader, May I suggest that you too, College Student, line up with this organization earlier than I did and you will profit from it one hundred percent.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date Association Church

September

- 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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