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Rare Days o' the Yellowing Leaf

When swallows wing their homeward flight,
Nor longer throng chimneys by night;
When rabbits trip with nimble feet
Across the meadows blithe and sweet,
'Tis then one sees that saffron hue,
Which to Autumn is ever true
When Jack Frost gleams on golden sheaf,
In rare days o' yellowing leaf.

Goldenrod nods to wooing breeze;
There's "sound of going" in the trees;
Baying hounds give wily fox chase,
And red deer, too quicken their pace;
Such are tokens of Autumn's reign
In the crisp days at hand again.
Days of the tourney, you're a thief,
Rare days o' the yellowing leaf.

When fat herds gaze with grateful eyes
Into the vault of arching skies,
And saucy greylings chatter away
In forest depths till close of day,
And will fowls wing through evening air
And wee tots lisp their vesper prayer—
Then bide in welcome, you're too brief,
Rare days o' the yellowing leaf.

Danville, Va.

R. W. GRIZZARD

- Devotional and Religious Thought -

HOW MUCH FAITH?

A girl went up to Mr. Lindsay Clegg at the Keswick Convention, and told him she was not saved. He asked her what the trouble was.

She replied: "I have not enough faith."

He said: "How much faith do you think you need to have?"

She said: "I don't know, that is my difficulty."

"Well," he said, "it is not your great faith that will save you, but your little faith in a great Saviour."

She immediately wrote the words down, and, later on, at the testimony meeting, she witnessed to her faith in Christ.

—The Christian Herald (London).

THE KEY TO THE BIBLE

It matters little what else we are finding in the Bible if we are not finding Him on every page. "If you read a chapter of the Old Testament and do not find Christ in it, read it again, for he is there," said Dr. D. M. Stearns. That one sentence was all that a young man heard that night, but it transformed his Bible study and his life. He is now a well-known teacher in a Bible Institute, and is publishing a Bible correspondence course based on this principle of finding Christ as the key to every chapter of the Book. "I have a peculiar Bible," he said recently. "In my Bible the New Testament is printed between the lines of the Old Testament. Have you a Bible like that?"—The Sunday School Times.

"THUMBING A RIDE"

How to get something for nothing seems to be the earnest purpose of many today. It used to be called "sponging," and it weakens or destroys moral fiber, making a soft, jellyfish type of human. "Thumbing a ride" is one of the commonest expressions of this supine and selfish attitude. A well known scientist, Professor William R. Veazey, who for years has been head of the department of chemical engineering at Case School of Applied Science in Cleveland, Ohio, is an outstanding Christian as well as scientist, and recently gave a stalwart address on "A Practical Christian Faith." Discussing the financial, mental, and moral depression in which our nation has been living, and asking what brought us to this condition, Professor Veazey says: "We think the answer lies in the fact that as a nation we have been trying to 'thumb a ride' and as Christians in the nation we have been displaying 'ride-thumbing' characteristics in things spiritual. Now, the spiritual-

life trail is one highway on which no 'hoboes' are ever tolerated. There is no such thing as entering into spiritual life and eternal life on another person's passport. God deals with you and with me as separate individuals. Each of us must bear his own responsibility and ride in a conveyance of his own choice. If we expect to be effective Christians we shall have to do some serious thinking for ourselves, and each for himself." That is good sense and good Christianity. It is in Paul's inspired counsel: "Work out your own salvation with fear and trembling. For it is God which worketh in you." (Phil. 2:12, 13).—S. S. Times.

THE WICK'S SERMON

What a sermon there is in a wick! Sit down beside it, and ask how it dares hope that it can supply light for hours and hours to come. "Will you not soon burn to an end, you wick of lamp?" "No, I do not fear it, since the light does not burn me, though it burns on me. I only bear to it the oil which saturates my texture. I am but the ladder up which it climbs. It is not I, but the oil that is in me, that furnishes the light."—The Daily Devotional Commentary.

CAN MAN CREATE LIFE?

An old professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught; its elements will simply be absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call the life principle." This Bible looks like other books. We cannot understand altogether its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage.—Sunday School Times.

THE TRAGIC OMISSION

Jesus Christ, the Son of God and the sinner's Friend, should be the theme of every sermon. No other theme will so meet and minister to human needs.

It is said that on one occasion three people went into church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his

employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls that needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the women went home to a life of shame.

—Westminster Teacher's Quarterly.

ANCHORED

The captain of the old iron clad Merrimac was skeptical concerning spiritual things. One day the chaplain of the Pennsylvania Soldiers' Home, where he was staying, gave him this challenge: Read the Bible, and mark in red anything you don't believe. With a glitter in his eye the captain accepted the challenge.

Whenever the chaplain would pass the room where the captain was confined by illness, he would stop and say, "Captain, have you marked anything yet?" The old captain would only grin and remain silent.

A number of days later the chaplain stepped into the room to find the captain dead upon his bed. His Bible was open and the chaplain began looking through the Gospel of John for red marks. He found nothing in all the first chapter nor in the second nor in the third until he came to the sixteenth verse. Beside this verse he found written in red these words, "I have cast my anchor in a safe harbor, thank God."

—Grace and Truth.

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WESTERN RECORDER

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

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No. 39

My Witnesses

"YE SHALL BE WITNESSES UNTO ME"—ACTS 1:8.

THIS was one of the last utterances of our Lord upon earth. The message was given to a company of men of like passions with ourselves, who were in the prime of life, and who represented the Church of Christ.

To them was committed the charge of evangelizing the world, beginning at home (Jerusalem) and then extending to earth's uttermost bounds. It is by the witness of redeemed, sanctified, Spirit-filled men, women and children that Christ the Lord extends and establishes His Kingdom which knows no frontiers.

If, in the opening of the Christian era, there was a need for witness to Christ, it is surely the urgent need of this hour. Every believer is called to be a witness; and it is only by this personal and individual witness in all the circumstances and conditions and spheres of life that souls are brought to the Redeemer. This is remarkably illustrated in the Acts of the Apostles; everywhere the Christians went they bore witness to the ascended Lord, testifying that Christ Jesus, who was crucified, had risen, and was their living Lord. These early Christians were scattered by persecution, but the scattering only widened the sphere of witness, and thus Satan's strategy to stay this mighty progress was defeated, and the wrath of man was made to praise the Lord, and souls were daily added to the Church.

I

IT IS imperative and urgent that every saved person should to-day be a witness to our enthroned Lord in every path of life. Are you a witness for my Lord? Looking closely into our message, let us notice the essentiality of the Holy Spirit for witness to Christ.

The Holy Spirit has come; He is here with us to this day. We are quite wrong in relegating Pentecost exclusively to 1,900 years ago; what happened then was the bestowal of the gift and the solemn inauguration of the Holy Spirit. We are living in the Pentecostal age; the present is the dispensation of the Holy Spirit. He is the indispensable witness to Christ. In His discourse on the Holy Spirit, Christ said, "He shall testify of me." "He shall glorify Me." Christ in His mediatorial office and glory is the sphere of the Spirit's operations, and His objective all the time is the glory of Christ. Fundamentally, the witness to Christ in this world entirely rests upon the Holy Spirit, but He witnesses through redeemed souls.

Before any of us can witness to Christ, we must be born of the Holy Spirit. Divine life, the life of the ascended Lord, must be generated in our spirit; apart from this we are in the realm of spiritual and moral death; we must be born from above. This impartation of eternal life is mysterious and mystical in its movement: "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." If Christ said it was a profound mystery, we must not be surprised if it is inexplicable to us, nevertheless the life, when received, manifests itself.

For effective and abiding witness, we need to be filled with the Spirit. It is quite an initial, although an essential,

H. TYDEMAN CHILVERS

In Baptist Times

In this sermon Dr. Chilvers approaches the subject of missions from the angle of the spiritual quality of the lives of those who foster missionary work. His thesis is that the power of the disciples of Christ to carry on in the world in the spread of knowledge of Him is that of the Holy Spirit. They were to be His witnesses, but they would not be able to bear witness for Him effectively until He imparted the power to do so by sending upon them the promise of the Spirit. It was in the spirit and power of Pentecost that His people in every age were to succeed in their witness-bearing. In terms of our present life and needs this means that, so long as we support missions merely in an objective way as we might support any other institution, rather than as the out-giving of an inner life of love for Christ and lost men, we shut ourselves out from His promise that the witness shall be divinely empowered. It is a searching thought. Undoubtedly many of us need to let it search us.—Editorial Note.

experience to be saved by the quickening power of the Holy Spirit, and to be indwelt by Him as such; but it is quite another thing to receive by faith the Holy Spirit for power to live the saved life and to witness effectively for Christ. Our spiritual life begins at the Cross, but we also need the power of His resurrection and the infilling and anointing of the Holy Spirit. Unless we are filled with the Spirit, some other spirit may possess us. We need a Pentecost in our lives.

The characteristic of the early Christians was that they were led with the Holy Spirit. "He shall baptize you with the Holy Ghost and with fire." "Power from on high" is the covenant gift of the risen Lord, and is the birthright of every believer, and that power is never dissociated from the Holy Spirit. Just as we by faith receive salvation from sin through Christ Jesus so we receive the power that makes our life a witness to Christ.

II

WE ARE not needing conventions to bring people together to pray for the Holy Spirit, but rather do we need to learn how to appropriate the gift bestowed; how to stand in the right attitude to the Divine Administrator that He may work in and through us 'o fulfil the purpose of Christ, and to be a means of gathering the spoil of the Redeemer's conquest. Let us find our Jerusalem, and then in the Name of Jesus Christ reverently claim and receive His own gift in the fulfillment of the promise of the Father.

When indwelt by the Spirit and obedient to His holy impulse, we shall not strive and struggle to witness, but the Holy Spirit will just witness in and through us, making our ordinary everyday life to reflect Christ's glory, and using our mouths to show forth His praise.

Those who live Spirit-filled lives witness to Christ's saving power. They know whom they believe and testify of Him. What testimony some of you could give to the sovereign grace of God that arrested you and brought you into fellowship with Christ! It is good to tell out again and again what Christ has done for you, and that you are saved and know it. "Let the redeemed of the Lord say so," and let them say it again and again.

There are thousands of people to-day who do not come to our churches and seem to have no place for preachers, who

nevertheless are asking in different ways, of the rank and file of people who sing, and pray, and talk of Christ, "What is Jesus Christ to you?" They want to know if He is a working reality in daily life, and if you are living four-square for Him they will listen to what you say. Saved souls should witness to the Saviour who saved them from the dawning power of sin and unbelief; and made them a new creation of Christ Jesus.

"By the grace of God I am what I am," is the testimony of every Divinely-taught soul. What a mercy to be kept day by day by the power of God! Our lives are lived amid many temptations, allurements and assaults from evil forces and, kept from falling into these things, we can only declare ourselves debtors to His grace. Sometimes our lot is cast amid the shadows, and sorrows and losses overtake us; faith is strained and tested; and there are moments when our feet have well-nigh slipped, but God in His mercy, in some way or another has saved us.

The ever-abiding power of Christ's presence with us day by day is also part of the witness. "I am with you always," becomes a living factor in the experience of faith. We do our souls an injury when we think of Him as related to the past alone; He is the contemporary of to-day, the Living Lord now, and His companionship through the Holy Spirit becomes an increasing reality to those who walk in the light of His Word. It is surely our joy to witness to what He is in the commonplaces of life; the trivial round and the humdrum routine is often endured because of that secret, invisible Presence, and shall we not testify to it and let others know that Christ is with us day by day, in home, business, college, school, and everywhere?

III

IT MAY help us to note some of the ways that witness can be borne. Surely the quiet consistency of life in the paths of every day is an eloquent testimony to the Lord. It is not easy for some to speak; in point of fact, with some it is a sore trial that they find it so difficult to witness verbally.

It is far better to have consistency without words than words without consistency, but it is well when "out of the fulness of the heart the mouth speaketh." My mother was not a talker, but her life witnessed moment by moment,

and it was difficult to do wrong in her presence; that quiet witness of hers, sometimes expressed in pungent sentences, made me, when under conviction of unbelief, to cry that my mother's Saviour might be mine.

Do our children see the beauty of Christ in us? Do those who serve under or with us in the daily sphere see much of our Lord in us? To this holy, quiet witness of a consecrated life we are called by our Saviour and Lord; there is no exception to this; we are all called to this service.

Providence also brings to us definite opportunities for witness. It is the way of the Holy Spirit to use, for the purpose of reaching others, lives yielded to Him, as in the case of Philip and the eunuch. He will bring us into touch with men and women, and providentially create opportunities to witness to them of Christ. You see the Holy Spirit needs human lives; He wants a human voice, and hand, and heart, to speak, to carry, to pray for other souls; that is why He is resident in the mystic Body which is Christ's Church; for that is the only means for the furtherance of Christ's interests in this world. Are we usable?

As the Holy Spirit possesses, by our voluntary surrender, our whole manhood and womanhood, so He makes us the means of His own witness to others of the grace and power of Christ Jesus. After all it is not what we are, it is what the Holy Spirit can do through us. We are called to be His witnesses.

We witness by our obedience to God's Holy Word. The Divine precepts bring us under the obligation to render loving obedience. The ordinance of believers' baptism is a glorious witness to Christ. It is a witness to the death, burial and resurrection of Jesus Christ, and our identification therewith. This is the symbolical teaching of the ordinance; apart from that nothing could appear more heathenish and superstitious; but its symbolism is full of teaching of the believer's union with and profession of Christ as Mediator and Lord.

Let us remember that others may be waiting for our witness. If some believing parents would confess their Lord publicly, their sons and daughters would follow. If you, young man, would take your stand definitely and unflinchingly for Christ your friend would follow. Let me plead for witnesses for Christ. Who will be a witness for my Lord?

Why Pensions For Preachers?

B. FRANK HASTY, Field Secretary, Relief and Annuity Board

MUCH has been written in a general way on the subject of a retirement income for the aged. Much also could be written from the standpoint of Bible teachings on the matter. The purpose of this article, however, is to point out how developments within the ministry converge to make such pensions necessary.

In early American days, Baptist ministers made their living on the farm or by engaging in some other form of secular work. Some of these pioneer ministers received from \$25 to \$75 per year in cash for their preaching services. Others accepted provisions from their congregations as a form of remuneration. These old time ministers in many instances preached as long as they lived, and then seldom if ever saw the need of a pension for themselves, or for others.

In our day there is an entirely different situation. Many demands are now being made of the minister that were not even thought of in pioneer times. Let us look at some of these modern demands and consider their effect on the welfare of the preachers of this present age.

1. **Cash Salary.** One of the earliest demands made upon the preacher was that he give up the income from his farm and the income from all other secular work, and accept a cash salary for his ministerial labors. This movement took place as a reform measure, and was much discussed, pro and con, over a period of years. During the transition period,

a minister might give up his farm and accept a salary from one church, while his next church might require him to renounce his salary and return to the farm for his living. But the movement finally won, and today there is much prejudice (except in rare cases) against the minister's indulging in any sort of money-making scheme outside his church activities. No doubt all will agree that this movement was good for both church and preacher.

But the moment the minister became a wage earner he was, like all other wage earners, dependent upon others for his income. No longer he used time and talent to build up savings for future needs.

2. **Full-time Ministry.** Not only was the minister required to give up money-making, and depend upon his salary. He was also required to give all of his time to his ministerial duties. We know very well that when the modern preacher begins to sell life insurance or automobiles (or anything else), he is apt to find himself losing influence with his congregation. No doubt the majority of our people will agree that this demand is good also.

3. **Education.** Along with the movement for popular education the church has demanded, and rightly, that the preacher be better trained than formerly. We have now arrived at a day when an ever enlarging proportion of our ministers have a college diploma, or a seminary education, or both. Such training cannot be had without money, and many

ministers thereby incur large debts that must be paid out of small salaries.

4. **Liberality in Giving.** It is also expected of ministers that they be liberal givers. If the preacher does not give freely, his deacons may follow his example, and if the deacons refuse to give, the congregation may follow them. Furthermore, a minister cannot plead effectively with his deacons and his members to give liberally unless he himself sets a worthy example in this as well as in other graces.

5. **Adequate Library.** The effective minister of today is expected to have an up-to-date library. He must know what the modern world is thinking if he would direct the thoughts of men in worthy channels. And it takes money to buy books.

6. **Retirement.** A more recent demand, but one which has been growing all along, is that the minister should retire at a reasonable age. The minister may feel that since he has been divinely called to preach the Gospel, he should be allowed to do so as long as he lives, as was the case with pioneer preachers. Laymen may argue, however, that the duties of the modern church are too heavy and exacting to be undertaken by those who are far advanced in age. Let the writer plead with ministers that they study (or give diligence) to show themselves approved unto God, workmen that need not be ashamed, thus making themselves worthy to continue their ministerial labors to a ripe old age. And may our churches be considerate in the matter, and not hand a minister his resignation (which often amounts to permanent retirement) simply because he has a few gray hairs and

a few facial wrinkles. Members of the Supreme Court of the United States are men advanced in age, but they nevertheless do a most exacting type of work.

To sum up, the demands now being made upon the minister by modern churches are exacting and costly, be they ever so good and necessary. And, as a rule, the greater the minister's salary, the more costly are the demands upon him.

In view of these demands upon the minister, does any layman feel that it is right to turn out these Soldiers of the Cross at sixty or sixty-five (or any other age) without any salary and without any other income? Thousands of our faithful preachers have been mistreated in this respect, and no amount of argument will make it right. These ministers may feel that they cannot speak for themselves. Our laymen, therefore, are doubly bound to speak for them. May God give our laymen courage to do their duty here.

In England and Wales every Baptist church and every Baptist minister co-operates with their Annuity Board. The church pays half of the premium and the minister half.

Our Baptist churches in the South by paying three percent of their pastors' salaries in conjunction with like payments by the pastors themselves can make a worthy provision for the pastors through the Age Security Department of The Relief and Annuity Board when they have reached age sixty-five. This is the time for action. Budgets will soon be made for 1937. By all means our strong men and women in the churches should see to it that this item is included in the budgets.

Angels and the Spirit of Man

B. H. PAYNE, Mt. Washington, Ohio.

ANGELS are metaphysical beings and physical forces. As beings, the order of angels is a little above the order of man (Heb. 2:7); as forces, devastating storms, earthquakes, destructive pestilences, living pests; executives of divine justice.

While there are created angels, like those that led the choruses when "the morning stars sang together" at the phenomenal fact of the creation, there are human spirits of just men made perfect, which appear to be on a par with angelic beings; and engage in like activities for the benefit of man and the glory of God.

There are no sex distinctions among angelic beings (Matt. 22:30), but they are separated into two classes, according to their religious natures, as men are, in their relation to God. Angels of God and angels of the devil. The present and future abode of the one class is the bliss of heaven, that of the other is the "anguish" of hell (Luke 16:24), described as "eternal fire which is prepared for the devil and his angels" (Matt. 25:41).

The spirit of man, while occupying the physical body, is apparently the same as the mind, disposition, character—the dominating force in man for good or evil, construction or destruction. When unguarded it manifests itself in personality, thought and actions. The spirit employs the physical organs, though it is maintained men can think without the use of the brain.

After the spirit leaves the body, where it determines for all time its nature and character, it appears to live in a diaphanous body which is impalpable, imperceptible, intangible, a shadow-like outline of the human form and features of which it and others have been familiar.

There are those who say spirits can be conceived in the mind, but not seen, heard, felt, or otherwise determined by human sensibilities. Others say the realization of the presence of a spirit is perfectly feasible. Saul appears to have been perfectly sensitive of the presence of his departed friend and counselor Samuel. He heard and saw him in the same voice and appearance as when in the physical body (1 Sam. 28:14f).

Men and women have lived and still live who positively maintain they have seen and heard spirits (See, Things I Can't Explain, American Magazine, December, 1934). Jews have spoken of the appearance of a man as "his angel" (Acts 12:15); and the Scriptures teach that on special occasions special classes of communication have been made to individuals by angels—Mary, Zacharias, Jesus, Paul; and have performed phenomenal tasks of deliverance—Daniel, the three from the fiery furnace, Peter from prison (Acts 12:17) etc. These angels appear to have been created creatures and bore names that apparently characterized their nature or mission—Gabriel, Michael, messengers and leaders of hosts, whose abilities were only limited in power and wisdom by God Himself.

Are we to seek the services of angels? Are we to worship them, or simply pay respect to them as superior beings? Worship belongs to angels, men and creatures. When prophets or apostles made a gesture to worship an angel, apparently mistaking his identity, angels inevitably demurred—"See thou do it not; worship God."

The man or angel who accepts worship knowingly at the hand of man is in danger of offending God and calling down judgment on himself (Acts 12:33).

Should we pray to angels or the spirits of historical saints? Millions say, Yes; and ask them to intercede with God for some benefit on their behalf. But these are either ignorantly or willingly in error; for One and only One is mediator between God and man, even Jesus Christ, Himself God the Son (1 Tim. 2:5; cf. Heb. 8:6; 9:15; 12:24).

God is not an arbitrary Judge whose actions and decisions need be turned but a God of justice and mercy; and Jesus our Advocate in heaven, and the Holy Spirit our Advocate on earth, plead with God with groanings unutterable to season His justice with mercy toward the individual or nation. This God does; otherwise no mortal could stand in His presence. God hears and complies with the requests of Jesus because He died for us.

Whence arose the Roman Catholic practice of praying to
(Please turn to Page 12.)

Why Southern Baptists Should Place Emphasis On Evangelism

ELLIS A. FULLER, Atlanta, Ga.

A CAREFUL study of the word "evangelism" furnishes us every reason why Southern Baptists should be wholly evangelistic at all times. Evangelism is the work of telling the good news. If the gospel of God is the hope of the world, and if the preaching of the gospel is the supreme task of Christians, then evangelism is the very heart of the Kingdom program. Indeed, it is through evangelism that the kingdom of God is set forward. The gospel has to be preached before it is believed. If it is not believed, it is never accepted. If it is not accepted, it never saves.

But evangelism is far more comprehensive than one usually thinks. We have thought of it through these centuries as being the work whereby we lead individuals to repent of their sins and to believe on Jesus Christ as their Saviour. We have felt that the work of evangelism ends in the experience of a man just as soon as he makes a public profession of faith in Christ and receives baptism. We have felt that the curtain falls upon the baptismal scene so far as the work of evangelism is concerned. But our denomination and the kingdom of God have suffered terribly from small definitions. Our prevailing fault is that we will not believe enough.

I

THE Gospel is a unit. There may be a series of experiences which come to a man as a result of his believing and accepting the Gospel, but the Gospel itself remains an entity. Our purpose is to give the whole Gospel, not a part of it. God expects us not only to get men to accept the Gospel as an act of ingressive salvation, but he expects us to lead men to an ever-deepening appreciation of the powers of the Gospel in their lives. When we preach, "By grace are ye saved through faith," and only that, we do not give the full Gospel. Even after one has been born of the Spirit, he is challenged to push on to perfection, a process or growth which is of grace even as forgiveness of sin is of grace. The Gospel is good news, not only telling sinners how to be saved, but also telling redeemed sinners how to stretch forward "unto a full grown man, unto the measure of the stature of the fulness of Christ." I would go even further and say that the "good news" includes the fact that the redeemed who are being transformed from glory to glory, are at the same time serving as lights in the world to illumine all relations of life, for no one can doubt that Christianity in its social aspects gives off the by-products which make for man's happiness upon earth. The late J. Q. A. Henry makes this significant statement:

"The evangelistic note is the highest ever struck by the individual disciple or by the church. Soul-winning is the supreme task. Its dignity is unspeakably great. Efficient evangelism includes the addition of souls to the Christ by a definite and deliberate choice of him as sin-bearer, Saviour and King; the addition of believers to the local church; the addition of gifts and graces to the believer; the multiplication of soul-winners in the co-operating churches, and the awakening of a new social and civic conscience in the community with reference to the great moral questions that confront society. To achieve these desirable results, all evangelistic work must be done in vital sympathy with and relation to the churches and pastors and be free from everything which would reflect upon the sacred significance of the task and the divine ordination of the church."

II

WE MUST come to realize that true evangelism does not end with mere spiritual-birth. The evangelism which produces twice-born men must be continued in order that all such men shall continue to grow by grace and in grace. Evangelism which is parallel to the practice of catching cattle and stamping them must be enlarged. Of course men

must be spiritually born before they ever enter the kingdom of God, but it is tragic for them to remain as babes in Christ. Those who experience actual regeneration ought to grow in grace until they are willing and able to practice the Golden Rule in their generation.

So this broader conception of evangelism, which all of us must come to hold, includes the preaching of the whole Gospel to the whole man for the whole of all time, both now and forever. We ought not to speak of the part that evangelism should play in our denominational program. It is our denominational program. If there is anything within the whole scope of our denominational activity that is not evangelistic in this larger sense, it has no place among us. Every effort at home and abroad, in the pulpit and out of it, of our great denomination should be to bring people to accept the Gospel and then act the Gospel. Christianity consists of finding Christ and then living for him in all relationships of life.

All of our institutions, all of our workers, all of the various departments of our denominational life, all of the organizations within our churches should make true evangelism their first and only aim, and should be willing to discard everything that does not aid in the work of evangelism. Think what it would mean for four million Baptists in all of their various and sundry organizations to become conscious of their obligation and privilege to preach the Gospel, and to make it their definite, conscious aim, in season and out of season, to make disciples of all men, both in Jerusalem and unto the uttermost parts of the earth!

My Christian Trusteeship

ITS MEANING—It means that a divine "Father-Owner" through His Son has created and sustains the universe, and through His Son has redeemed and preserves my immortal soul. It means that this "Father-Owner" requires protection and enlargement of that part of His estate committed to my care.

Its measure—It includes all of my being, body, mind, soul and spirit. It includes all of my possessions, God's trusteeship of Grace. It includes the highest possible development of my powers and possessions, and includes such a dedication of these things to God as His Spirit shall dictate.

My motive—Neither force nor fear nor favor must move me to be true. I must be moved by love: His love for me and then my love for Him. I respond because of my gratitude to God for His "Love-work" on my behalf, through Jesus Christ His Son.

My method—I cannot discharge this obligation by having emotional spasms of benevolence. Gratitude calls for a regular, systematic participation in His work, and honesty demands that I return the portion dictated by the Owner. The Tithe was the claim of Sinai's cloud. Surely no sharer of Calvary's sun will offer Jesus less.

Owensboro, Ky.

RUSSELL WALKER

At the present time Pastor Lewis C. Ray is in meetings with Pastor David E. Weaver at the Pleasant Grove Church at Avoca, Ky., in Jefferson County.

The Quadri-Centennial (400th anniversary) of the martyrdom of William Tyndale, the Bible translator, will be observed October 6, 1936, according to information sent out by the American Bible Society, Bible House, 57th St. and Park Ave., New York City. This organization will gladly furnish a large colored poster 35 inches by 22 inches, and a 14-page brochure on the life and work of William Tyndale free of charge, to any church asking for same.

EDITORIAL

Dead and Alive Through Christ

THE Gospel of the New Testament is that of a new life imparted to believers through faith in Christ and of growth in that life through faith in Him. It is a partial and incomplete witness to the Gospel which only sees, speaks of, bears witness to, and seeks to produce the result of saved souls, while it does none of these things to the end that there may also be saved lives, nurtured into strength and maturity by feeding on the strong meat as well as the milk of the Word of God.

Church life built upon the fruits of evangelism in the way of saved souls, without any clear understanding that the same Scriptures which reveal the way of salvation to a lost soul, also reveal the way to the salvation of the life of that soul after it has come to Christ—such church life is bound to be lop-sided and lacking in spiritual power and effectiveness.

When those who have only gone thus far in understanding the inner spiritual reality which God has revealed and made available for us, come to think of building church life they usually think in terms of more organization and money, larger numbers and more merely head knowledge about Bible truth. Whereas, their first and largest work after bringing lost souls to Christ is to build them up **IN CHRIST**. The methods of such nurturing are fully revealed in the New Testament, more especially in the Apostolic Epistles.

I

LET us consider a few verses in the first part of the sixth chapter of Romans. From Romans 5 through Romans 8, we have perhaps the most complete exposition in a single New Testament treatment of the inner spiritual life of the Christian, and how it is built up in experience and to maturity. Chapter 6 opens up in the passage which explains the symbolic meaning of baptism. Most of us are familiar with it, but more so in connection with the symbolism than the thing symbolized.

In verse 2 we read, "How shall we who are dead to sin, live any longer therein?" Paul is saying that every believer is positionally dead to sin. That is to say, when he surrenders to and receives the Lord as his Saviour who bore his sins, in his heart and life he in principle dies to his sins. He has said "NO" to sin, and to his past sinful life, and "Yes" to the Lord who asks every sinner to look unto Him and be saved.

That position of death is symbolized in baptism, as is also the position of the new life symbolized in the emergence from the waters of baptism. And the Apostle declares that the complete symbolism looks to the believer walking "in an entirely new life." That is, he died to and is now to remain dead to the old life, and to walk in a new life which has been imparted. "Our old man is crucified with Him, **that the body of sin might be destroyed** . . . for he that is dead is free from sin"—that is from sin as a power to dominate his life.

Yet the old nature of the unregenerate is not eradicated. A new nature has been implanted which is inherently antagonistic to the old nature, and it is the purpose of God that this new nature shall dominate the personality by the daily appropriation of the life of the living and enthroned Christ. Thus it refuses, makes dead, the old fleshly life. The old nature is not to be improved; it is to be accounted as dead. And since flesh cannot crucify flesh, the only way to make it dead is by a life daily lived in the same full surrender to and dependence upon the Christ that every convert experiences at the time of his conversion.

II

THIS death to the old man and being alive to the spiritual man is by the Apostle (Romans 6:11) said to be accomplished by faith, by reckoning: "Likewise reckon ye your-

selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To reckon a thing is to look upon it as a fact, and to behave and live as if it was a fact. Every Christian was first saved by appropriating through faith the Lord as his Saviour. **And everyone who has done that will find it possible to understand that the new life which follows this beginning, is a life of continual, day-by-day and moment-by-moment, appropriating of the promises of Christ and relying upon Him.**

Relying upon Him helps make one really dead to the flesh life and its temptations and alive unto God. A pardon may be offered to a condemned prisoner, but it remains only a scrap of paper until it is appropriated. God is able to keep us from sin day by day, but He does not do it apart from our looking to Him through faith and appropriating that power which He makes available to live such a life. We are to reckon ourselves to be dead to sin, and as we do so we increasingly actually become dead to it.

Apply this principle to a segment of your daily life. Are you tempted to be jealous of another? Reckon yourself to be dead to that. A dead man cannot be jealous. Are you envious, ambitious for preferment above your fellows, petulant and resentful when men do not flatter you? Thank God that you can reckon yourself to be dead to all such "works of the flesh."

In the church at Corinth the Apostle said that those who had been called to be saints were still spiritual infants, carnal Christians. "Whereas there is among you envying and strife and divisions, are ye not carnal and walk after the manner of men?" They were disputing over who was the biggest authority on big preachers, over the Lord's Supper, over speaking with tongues, even over the resurrection. The Apostle shows them how to be above that, and the way he shows is not one of self-improvement, but that of being dead to the old things through the power of the new life in Christ. The way to get rid of them was to crucify one's-self to them, nailing this old life on the Cross with Christ. There is the only place it belongs. He died to sin for us, and when we come to Him we ought to be willing to die to and be kept from sin, and such is His purpose for every Christian. How tragic it is that so few of us even seem to try to put the self-life on the Cross and keep it there!

III

PAUL wrote (2 Cor. 4:10): "Always bearing about in the body the dying of the Lord Jesus, **that the life also of Jesus might be made manifest in our bodies.**" The failure of most of them to live lives that really do manifest the life of the Lord Jesus before men in resultant upon the failure to carry out what Paul said was true of him in the first part of the verse—himself sharing always the Lord's death to sin. That failure results in our lives becoming spiritually weak and unable to bear effective spiritual witness before the world.

We are to be **alive unto God**. When we have sent the old life to the Cross, we give ourselves over to a new control. We say YES to God and NO to Satan, and the Lord makes good in our lives the thing He promised. He gives us new life and causes it to abound and grow. It is no longer choked and nullified by rank weeds of the world and of self.

Reckoning is faith. Down in verse 13 we are taught to yield ourselves to God and to refuse to yield our members as instruments of unrighteousness. Faith first, and then obedience. Each belongs with and completes the other. If we are to succeed in reckoning our lives dead to sin, we must practice yielding at every point to the will of the Lord. The obedience that will please Him and have power to win men, is the obedience of faith (Rom. 1:5).

Reverence In Worship

GENERALLY speaking, American Christians do not excel in reverence. Whether we bring ourselves to the test of the examples of worship given in Scriptures, or merely compare ourselves with Christians in many other lands, the comparison shows that we fall behind.

The American Indian is the outstanding example of the spirit of reverence in worship which is indigenous in America. Even before he comes to know the Christ the Red Man worships the Great Spirit in the attitude of awe and a humility and receptivity which inspire respect. After he has come to know the Christ, he exhibits a simple earnestness and whole-hearted confidence in his worship which are beautiful.

I

THE attitude of reverence will either be present or absent in the spirit of a Christian congregation, quite aside from what formal expression it may find. But where reverence exists it needs to seek proper outward expression. It is not a proper expression of fellowship of democracy to permit the social instincts of worshippers to express themselves at the expense of their common quest for God. Yet in many of our churches in the period before the minister takes charge of the services, a subdued hum of conversation fills the building, with some moving to and fro, "visiting" friends from pew to pew.

Friendship, fellowship, cordiality of spirit, belong with Christian worship. It is, indeed, their surest guarantor. But we should go to the house of God first of all to worship Him. It is more becoming for a waiting congregation to sit in silent meditation or prayer, than is alertness to use every moment possible to keep up the fences of human fellowship and friendship. Few of us have probably attended a meeting for worship by Quakers, but we are aware how they inculcate silent meditation in their meetings, and no one is supposed to speak or pray or otherwise key-note for or seek to edify his fellows, except as he feels moved of the Spirit of God to pray or speak or exhort.

Granting that the Quakers may overstep the New Testament example here—as we feel sure they do—yet there is much for the average preacher and church to learn from the spirit of humility and reverence which the Quakers seek to express and inculcate in their worship. With them is an absence of the impression that there is a pre-conceived program that must be carried out, and that worship acceptable to God depends upon how well this, that and the other individual executes certain parts given to him to execute. The silent meditation of the Quakers has a lesson for all Christians.

Many of us have the habit of calling everything else except what the minister says in the sermon the "preliminaries" of our worship. We would not make the sermon less than is God's purpose for it. There is genuine cruciality in whether or not the minister has a real spiritual message when he speaks. But the highest success of his message does not depend upon its being looked upon as in effect the whole of what constitutes acceptable worship. The contrary is true. Real spiritual worship through hymns of praise and adoration and through prayer and giving add to the spoken words of the sermon a power and meaning which it cannot and does not attain when church attendants refuse to yield their spirits to that unity of praise and worship which are a condition to the Spirit of God applying the truth from the pulpit to their hearts and lives.

II

THERE is much to be desired of improvement in the music and hymns used in most churches. Constant care is needed on the part of those who make the song books which we use and by churches in the kind of hymn books

they buy. Particular attention needs to be given in most churches toward familiarizing the young people in the Sunday-school with the great old hymns of the church, and not allowing them to know only the bright and sprightly tunes which have been prepared for the little ones of the earlier Sunday-school years.

Some Sunday-school songs stand the test of appropriateness for use in the worship of the church, but others very distinctly do not. If these youth songs are the only ones used in the Sunday-schools, even when older elements of the church are largely present, by imperceptible processes they tend to displace from the church worship the great hymns of Zion.

This has happened in many hundreds of churches, and the result is both unfortunate and depressing. Quick-step tempo and often faulty or inane theological implications thus creep in and turn the house of God away from the spirit of worship and the pouring out of the prayers of hungry souls to God, toward a certain sprightliness which is of the flesh, rather than of the spirit of one who would approach his God in humble worship and praise.

What we are saying is obvious to spiritual discernment. To say it one does not need expert knowledge in music. We are thinking of the ordinary church and not the exceptional one. Both classes need improvement here, but we think now of the great mass of churches, many of which may not have a single member with special musical knowledge. Regardless of that, we can all sing the great old hymns.

The spiritual appeal and greatness of old hymns is closely identified with their age. They came out of the deep spiritual experiences of their writers and have found their large usefulness through all of the passing generations in the fact that they have expressed the deeper experiences and spiritual hungers of worshippers just as they did those of their writers. To turn in distaste from such hymns is to confess our own spiritual deadness.

We plead that pastors and devout men and women in our churches give thought to this matter. It is not small in its significance. There is no legitimate excuse for the barren superficiality and sometimes staleness and flatness of the song worship one sometimes hears in churches today.

III

WE SUGGEST that the reader thoughtfully consider for himself what is the usual place given to prayer in the public worship of our churches, and also in the subordinate sectional meetings of the church and in the prayer meeting. Oftener than not he will find that we are prone to make of public prayer a very small thing, while we show that we regard something else—usually the principal discourse proposed—a very large and significant thing.

Our prayer meetings oftener than not consist of a few songs interspersed with perhaps a couple of prayers, which we look upon as preliminary to an address by the chosen leader, which we consider THE measure of the success or failure of the hour. The spoken discourse is increasingly the obvious yardstick by which we tend to render our decision on whether church meetings for worship and service have been unto edification. As if worship depends upon what a prepared speaker hands out to us and not anything which we as a band of redeemed sinners may be able to contribute.

Whatever we may be able to say in justification for this exaltation of the sermon or address into the be-all and do-all in our meetings to worship God, we certainly cannot claim Scripture warrant for such primacy for it. Granting that real preaching or other oral witness-bearing by God's appointment belongs at the center, any tendency to make it both center and circumference is to be discouraged, for the sake of its own usefulness and in the interest of the worship and praise of God by all in our public assemblies.

Paragraphic Comment

SIN IN ME In Romans 7:17 Paul says, "It is no more I that do it, but sin that dwelleth in me." Aside from the last verse of that chapter, its teachings would be very depressing. In the eighth chapter he shows how Christ gave him victory over the "sin that dwelleth in me." Also in chapter six and elsewhere. Paul had this victory in a degree that will always make him the wonder and the admiration of thoughtful Christians in every age. But nothing that he taught indicates that the fleshly nature was eradicated. It remained, but he learned how to look upon it as dead. He made it dead day by day by appropriating the life which he had in Christ, who had died to sin for him and every believer. That is, he daily consigned the fleshly life to Christ's Cross. And the Lord gave him the life which he lived and the output of which was with the power of Christ to the conviction and salvation of multitudes.

* * *

RELIGIOUS WORK CAN BE PERFORMED BY THE FLESH In the Scriptures the term "flesh" means not only the fleshly body but the whole nature of man, apart from God. The affections of his heart and the outgoing of these into his life are "fleshly." The fleshly nature of man possesses a will of its own. John 1:13 speaks of "the will of the flesh." The spiritual man says, "Not my will, but thine, be done." The fleshly mind is governed by one's personal likes or dislikes. A Christian may and many Christians do yield to the impulses of the fleshly will, even in the performance of religious work. When they do they are doing religious work through their own natural judgment and powers and carnal decisions. Then they ask God to bless that which was originated under the will of the flesh and not under the guidance of God's Spirit. This results in grieving the Holy Spirit, a thing which many Christians do almost habitually. If we were asked to name that which would contribute most to spiritual effectiveness on the part of preachers and Christian teachers, we would feel safe in saying that for them to be brought from self-will and fleshly will under the direction of the will of Christ through the Holy Spirit, could not fail to transform their preaching and teaching, and vastly to increase its power in the churches and among the lost of the world. It would bring broadspread revival.

* * *

WHEN THEY HAD SANG AN HYMN Dr. Robertson in Word Pictures says that the hymn which the Lord sang with the disciples when He instituted the Lord's Supper in the Upper Room, after which they went out to the Mount of Olives and He to Gethsemane, they sang a part of Psalms 115 to 118. He says that they apparently did not go out at once, but tarried in the upper room while the wonderful discourse and prayer in John 14-17 were uttered. A certain characteristic of the Scripture as compared with literature as men write it, is in vivid exhibition here. Writers endeavor to portray the sentiments and emotions which naturally belong to the facts set forth. Not so the Bible writers. What may have been the emotions of the Lord as He taught the little group of followers there in the Upper Room and joined with them in singing from the Psalms of David's prophecies concerning Himself, while He looked forward to the Cross on which He would die for men, the Holy Spirit does not reveal, nor may we helpfully surmise. He himself declared that He had many things still to teach them before He died, but they could not then bear them. However, every Christian who realizes something of the ministry of sacred song to a burdened soul in worship, can scarcely fail to be impressed at the spectacle of the Lord lifting up His voice with His disciples as they sang that hymn, knowing as He did that the Cross on which the world in hate sought to destroy him loomed just ahead, and that the

little flock he had shepherded would soon be scattered in great confusion and distress. But blessed be God. He saw and knew beyond that—that beyond the cross lay His resurrection and his ascension and the salvation of all who would turn from sin and follow Him.

* * *

PREACHING BEYOND ONE'S EXPERIENCE When Dr. Len G. Broughton had as one of his speakers in the annual Bible Conference at the Baptist Tabernacle in Atlanta, a young minister who had been deeply impressed by one of Dr. Morgan's discourses, at the close of the service approached him to express his appreciation and to say that he purposed to make a sermon of his own from the address. Dr. Morgan spoke to him about as follows: "My young brother, I can give you a word of counsel that should be worth far more to you than what you may have gotten out of my discourse. It is, Never try to preach beyond your own spiritual experience. It is no discredit to you for me to say that most of my discourse was probably beyond what you have appropriated in your own experience of the things of Christ at this time of your life." It is not that a minister must feel that he himself has attained all that which he feels moved to hold up before his people in his message as being the will of God. But it must be true that in his own experience he has grappled enough with the truth he seeks to impart to know something of its inner meaning and significance. The writer ventures to recount a memory of his own college-day notions as to where to find helpful sermonic material. He was studying Moral Science under the saintly and lamented Dr. James H. Furman. We remember that we marked some of those pages with the thought they might be of help in building sermons. We are glad to add that we never builded any sermon on them. We learned the Gospel better before we really builded sermons. Spiritual experience is requisite to real Gospel preaching.

* * *

CARING FOR OLD MINISTERS Field Secretary Hasty, of the Relief and Annuity Board, elsewhere in this issue writes of reasons why Baptists should support liberally the work of providing for ministers in their declining years. We hope the reader will not miss his article. Consider the old-time Baptist preacher, who provided for his own support. Consider the present conditions, which do not allow the minister to do that. He cannot do it, and at the same time meet the requirements of the present-day pastorate. Consider the small average salary received by Baptist pastors in the hey-day of their powers, when they are giving all of their energy to the ministry of Christ. Consider the assumption, quite usual among churches, that youth means spiritual efficiency and wisdom suitable for their leadership, and that gray hairs are almost a crime for a preacher, even when his physical energies remain high and his spiritual experience and knowledge of the Book fuller than ever before. You may perhaps, become pessimistic if you keep on considering. But that is not what is needed. One of the things needed is that God's people shall have a conscience in relation to caring for those who have given the best of their lives in spiritual leadership of our churches and in building them, a degree of consideration and honor that at least in some measure will approximate what the nation pays its retired workers and warriors and what the better corporations provide for those who have grown old in their service. Many of our old preachers have suffered and are suffering privations. We should not permit this to be true. As a class they have inner resources to stand it, which we who have profited by their messages fail to exhibit if as a corporate group of God's people we are content to pass by on the other side and let what even the world calls ingratitude continue in our treatment of them.

"They Should Repent and Turn Unto God"

J. E. DARTER, Glendale, Ky.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."—Acts 26:19-20.

IN THIS statement before Agrippa, Paul gives a sort of a summary of his preaching. Faith and some others of his vital teachings are not mentioned here, but we learn from this Scripture that in the beginning of his ministry and during his extended journeys to both Jews and Gentiles he taught the people, "to repent and do works worthy of repentance." Our text is this part of Paul's statement, "Repent and . . . do works meet (worthy) of repentance."

I

REPENTANCE has a very prominent place in New Testament preaching. It was central in the message of John the Baptist. Jesus emphasized repentance from his earliest preaching till after his resurrection. "Except ye repent, ye shall all likewise perish," is a pointed statement from Jesus on the subject. The twelve "went out and preached that men should repent. "Paul, in speaking of the glaring idolatry at Athens, the famous city of culture and learning, said, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

What is repentance which has such a fundamental place in our religion? Broadus says that the Greek word for repentance as used in our text means to "change the thought, and so to change the opinion or purpose. This inner change naturally leads to, and thus the expression may be said practically to include a corresponding change of the outward life . . . To repent, then, as a religious term of New Testament, is to change the mind, thought, purpose, as regards sin and the service of God—a change naturally accompanied by deep sorrow for past sin, and naturally leading to a change of the outward life." A. E. Garvie defines repentance as taking the God-attitude toward sin.

II

NEXT we want to consider the expression "works worthy of repentance." The "change of the outward life" in Broadus' definition of repentance above defines the "works" of our text. A pious and industrious girl marries a wicked and lazy boy. We say that he is not worthy of her. To be worthy of her he should be religious and industrious. So if a person has repented his outward life ought to correspond to his changed attitude toward sin and service. The teaching that good works are the natural consequence of an inward change is very prominent in the New Testament. John the Baptist refused to consider repentance as real unless his professors had a disposition to change the outward life. Luke 3:7f.

A basic fundamental Scripture for us Baptists is, "For by grace are ye saved through faith: and that not of yourselves, it is the gift of God: not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We wonder at times if the first part of this passage does not obscure the last part, "created . . . unto good works which God hath before ordained that we should walk in them. "Paul told Agrippa that he preached everywhere that people should "repent and do works worthy of repentance."

On another occasion Paul in speaking of Jesus wrote, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." When I was a boy I heard the "Unknown Tongue People," as we called them, justify their strange beliefs and practices by quoting Paul that the Lord's people

were a "peculiar people." Whatever else the term "peculiar" as Paul used it in this passage may include, I think it is clear that it does mean "zealous of good works."

III

LET US now apply our text to Christianity of today. Are Christian people doing "works worthy of repentance." We answer both in the affirmative and negative. Truly many Christians all over the world today are living lives "worthy of repentance. "But there is another side. We hear much about the moral lapse of our age. Personally I have never been considered, as far as I know, of being an alarmist or a pessimist; but it does seem to me that a big portion of our professed Christian people is far from doing "works of repentance." Not long ago the Western Recorder quoted a Presbyterian publication as deploring the demoralized condition of our country. We hear such from all sides, and from sane sources. Easy divorce courts, anti-prohibition legislation, legalized gambling laws, and such like are more prominent in the past few years than for a long time; and myriads of our church membership seem to be in ready accord with such moves.

People tell us that we preachers would be profoundly shocked if we could see our members in no small numbers spending late hours at roadhouses in drinking revelries. The line of demarcation between Christianity and the world is dim; and the trouble appears not to be that Christianity has raised the world up to its standards, but that the world has dragged Christianity down to the standards set up by the world. It is pathetic to see how weak Christianity is in standing for moral principles. Multitudes of our church membership do not take their religion seriously. Dr. Allredge tells us that about sixty percent of our membership are not enlisted in the financial support of our denominational work.

If there is a lapse in the moral stamina of our Christianity, as it seems that there is, what are the causes for this? Many answers are given. Some tell us that the present world upheaval economically, politically, and socially, has weakened Christianity. The abandoning of many of the old customs in these various phases of life has caused many people to question the validity of our old religious standards. Changes have come so rapidly that there is confusion in making moral and religious adjustments. Others tell us that granted there is a moral weakening of our present Christianity it is no more than the natural turn of affairs which may be expected in the uneven journey of progress. Some say that the chief cause is modernistic teachings, which if not destroying are at least taking the edge off old-fashioned faith. Still others tell us that the good roads and automobiles make it easier to disseminate evil. Our young people of the rural sections are brought in contact with the bold reckless life from the centers of evil. The experienced, wily, flapper has an opportunity to wield a much larger influence today than ever before.

IV

THERE are many other causes given for the moral conditions of our people, but there is one which we want to mention more in detail. It is what may be termed, "defective evangelism." Let it be understood that in this I have no harangue against my brethren in the ministry a whit more than against myself. Paul said that he preached that men should repent and do works worthy of repentance. An important question here is this. Did Paul preach that the people should "repent" (with the accompanying faith, of course) and then after they were saved preach to these new converts "works meet for repentance;" or did he preach both ideas of repentance and a life worthy of repentance to the people before they were converted? Does not the statement.

of the text indicate that the latter view is correct? In fact if Broadus' definition of repentance is correct, can true repentance be preached without giving the idea of the natural resultant reformation?

When I was a boy I was for several years under conviction of sin. I did not want to go to hell. If there had been no fear of hell, I am wondering if there would have been any conviction. During my ministry I have baptized not a few candidates who rarely ever returned to church or gave other evidence worthy of repentance. Were they taught before they came into the church "repentance and works worthy of repentance?" or was the motive of their profession only to keep out of hell?

John the Baptist demanded "works," that is a disposition to do works "worthy of repentance," before he baptized the doubtful candidates. He gave examples of such "works" as being charitable to the needy, just in the collection of taxes, and not to abuse a given power (Lu. 3:11f).

As recorded in the fourteenth chapter of Luke, Jesus must have shocked the multitudes accompanying him by telling them that merely following in his company did not constitute true discipleship, and that true disciples must be willing to bear crosses. He then gave a parable which we wonder if often used now in telling unsaved people what it means to be a Christian. "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build and was not able to finish!'" Jesus' conclusion of this discourse to the multitudes is in part as follows: "So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be my disciple" (Luke 14:25f). Are we not overworking the order given in Matthew's account of the great commission by first making disciples and then waiting till after they are baptized to teach them the meaning of church membership and the Christian walk?

A rich young ruler came running to Jesus once and asked what he must do to "inherit eternal life." Jesus asked him about keeping the commandments. He replied that he had kept all of them from his youth up. Many no doubt would be glad to welcome him into the church. Jesus, however, told him that he must change the use of his money if he wanted to be his disciple. The young man was still selfish at heart. He had not repented. He therefore "went away sorrowful; for he had great possessions."

It is sad to see one go away, but it is better to let such go away than to take him into the church before he is ready. If such joins the church he will not likely take any interest in Christianity, just a nominal member; or he may be active in the church and seek to drag the world in with him. We believe that one of the causes of the moral condition of professed Christianity at present is the taking of many into our churches without repentance or a changed attitude toward sin and service. Paul preached everywhere that men "should repent and turn to God and do works meet for repentance."

The Sweet Music of Life

PROFESSOR JEFF D. RAY, Fort Worth, Texas

IF ONLY we had the gift to find it and the ear to hear it, there is sweet music everywhere and in everything. How our hearts are borne aloft in the swelling tones of a pipe organ! How the soul is thrilled with the crystal tones of the piano or the flute or the violin, and how they seem to lift us from the earth when with a hundred other instruments they are merged into one grand orchestra! How satisfying to a hungry heart is a song by the human voice! How sublime when the univocal song of a great congregation sweeps over you like the voice of many waters!

But not all of life's sweet music has been set to notes. There is the prattle of childhood (sweeter still if it is your

own child), the laughter of youth, the voice of mother as memory wafts it back over the long trail of departed years, the gentle voice of the loyal friend who never failed you in a time of need—what sweet music all of these make!

Moreover, not all of life's sweet music has an audible voice. Our Western prairies unulating and flower-covered, are vibrant with the sweet music of life. Our mountains "rock-ribbed and ancient as the sun" are pulsating with music. The rose, the lily and every springing flower lifts its silent voice in music to him who has ears to hear. Who has not felt music overflow his soul as he has sat alone on a clear night communing with the stars? And was it not God who talked to Job about the time when the morning stars sang together?

The miracles that we call the radio is the modern proof that the air we breathe is laden with music and the only reason we do not hear it is that we are out of tune. But why go further—let these random illustrations confirm my contention that to the man who has the ear for it there is "the sweet music of life" everywhere, in everything, and in all of life's experiences.

But now let us look at it from a different angle and ask ourselves. I guess more than anything else the love of money causes men to miss the sweet music of life. What a tragedy, what a devastation of human potentialities for a man to be so sorely afflicted with the money heart that he has no ear for life's music, no eye to enjoy the beauty all about him, and no heart that can be touched with holy emotions! Thus on a cross of gold the miser crucifies all the real sweetness of life.

Another man misses the sweet music of life because he has poisoned his own mind with half-baked, immature censoriousness with reference to his fellowman. No man can get the best and sweetest out of life if he wantonly indulges the habit of severe suspicion-bred judgment on the deeds of his neighbor. Temperamentally constituted as some of us are, it is not easy for us to illustrate in our own lives the doctrines in 1 Corinthians 13, that "charity thinketh no evil." And yet we all know that evil thinking and secret suspicion habitually indulged will close a man's soul to every avenue to the sweet music of life.

But to go a step further, we transform the sweet music of life into jangling discord by harboring the fear germ. What is life worth if one must spend it in bondage to fear? To my thinking no worse penalty of disobedience could come upon Israel than that set out in Deut. 28:66-7, "Your life shall be lived in suspense; you shall be afraid by night and by day, unable to have any confidence in life. In the morning you shall cry 'Would it were evening!' and in the evening 'Would it were morning' for the terror that scares you and for the sights you have to see" (Moffatt). Only the brave, the chivalrous, the unafraid whose life is right with God and man can get the best of the sweet music of life.

Professor Ellett, one of our unique and too little known Southern poets, once a teacher in Blue Mountain College, sets out the thought in this charming piece of faultless rhythm:

We master the mountains and compass the plains,
And miss the sweet music of life.
Through imminent perils and infinite pains
We strive for the goal of life's pitiful gains
And miss the sweet music of life.

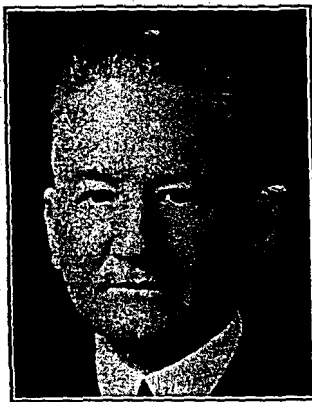
We pander to pleasure and listen to lust
And miss the sweet music of life.
We build with our being some temple of dust
And spread there a banquet for ruin and rust
And miss the sweet music of life.

How strange that a soul with an infinite sweep
Would miss the sweet music of life;
Would labor and suffer and slumber and sleep
And sinfully sow that which sorrow must reap
And miss the sweet music of life.

Southern Baptist Notables to Address Long Run Association

**JAMES A. McCALEB, Publicity Director,
Long Run Association, Middletown, Ky.**

LONG RUN Baptists will welcome two outstanding leaders among Southern Baptists on Thursday and Friday, October 1 and 2. Dr. T. L. Holcomb, Executive Secretary of our Baptist Sunday School Board, will speak Thursday evening, October 1, at 8 o'clock on "A Functioning Church." Friday morning, at 10:15 o'clock, Dr. James E. Dillard, new Secretary of Southern Baptist Promotional work, will bring a special address on Missions.



Dr. T. L. Holcomb

Dr. J. Elwood Welsh, Pastor First Baptist Church, Orangeburg, S. C., will speak on, "Christian Education," at 10:15 Friday morning.

Many are looking forward to the new type of Program for District Associations as sponsored this year by Long Run. Requests from three states have already been received for copies of the Program.

Several new pastors are to be officially presented to and welcomed by the Association at the usual time.

A special work for the Jews called the "Friends of Israel Movement" is to be recommended for sponsorship by this body for next year.

The Long Run Board is recommending the same policies for 1937 as have obtained during 1936.

My New Job

J. E. DILLARD, Promotion Sec'y., S. B. C., Nashville, Tenn.

THE Executive Committee of the Southern Baptist Convention has asked me to become Director of Promotion. I had resigned my Church (the best Church any man ever had) and have entered upon my duties.

A number of friends have asked about this new work and want to know my plans, etc. Some of these questions I cannot answer just now, but may be able to answer a bit later.

What I want to do is to co-operate to the extent of my ability with all the agencies of our denomination in trying to get all of our people informed about, interested in and enlisted in all the work of our denomination. "All our people in all our work."

"My, what a job!" Yes, you are right. No man is sufficient for these things; our sufficiency is of God. With the help of God, and with the prayers and aid of my brethren I hope to help some.

When the Executive Committee of the Southern Baptist Convention recommended this job it certainly did not occur to me that I would be asked to take it. I felt, and still feel, that Dr. Frank Tripp could do the thing as well or better than any man I know. I urged his acceptance, and even after his declination I urged his reconsideration. It was then that the committee asked me to take up the work. I shall do my best.

I have few if any qualifications for a work of this kind. I have been in the pastorate since I was a boy, and feel that I have some first-hand knowledge of its duties and problems. But this is different. (Yes, from time to time I have served my denomination in other ways too, but never gave up the pastorate to do so.)

But I do have a few qualifications: I love my brethren; I believe in the doctrines, polity, programs, people, and possibilities of our denomination. I am willing to work, and watch, and wait.

We shall attempt nothing new at this time, and nothing new at any time without first advising with the Executive Committee and the agencies directly concerned. There shall be absolutely no dictating and not the least semblance of coercion but every effort to co-operate in all interests—State and Southwide.

The main things I desire are the prayers, confidence and advice of our people. By correspondence, conferences, the study of our current denominational literature, etc., I hope to become familiar with our situation and problems in the several agencies and States, and thereby be in a position to render some help.

The State secretaries at Ridgecrest last week assured me of their sympathy and co-operation all the Southwide executives, and all the editors I have seen or heard from have done the same. Doctors Crouch and Gilmore, and others, have been kindness personified. The brethren have warmed my heart and made me feel that the Lord is with us in this undertaking.

I shall be thinking about you, and writing to you, and calling upon you from time to time. Pray that wisdom and grace and good success may be given. Write me what you think I should do and how to do it.

Remember I am, and want to be, the servant of all, and especially of Christ Jesus our Lord.

Headquarters, through the kindness of the Sunday School Board, will be 161 Eighth Avenue, North, Nashville, Tenn.

Note: Every Southern Baptist should have the Southern Baptist Handbook. It is just off the press.

Order from the Baptist Book Store, price 50 cents.

ANGELS AND THE SPIRIT OF MAN

(Continued from Page 5.)

the spirits of saints, and for the souls of departed friends and relatives? I know not; but from my experience of reading and studying the Bible for more than fifty years, I do not find the slightest foundation for such practices there. Praying to the spirits of saints must have arisen from the pagan practice of calling on the spirits of departed patriots of certain towns and cities in which these were interested while here, and are supposed to be sentinels of the city in their spiritual life.

This may seem unwarranted and critical, but prayers for the dead appears to have arisen out of the need of money by the church, and a commercial way of cashing-in on the love, sentiment and interest of the living where they are most sensitive and tender. If I am wrong in my opinion it is not because I want to be; but because of what I have seen and know.

If angels or spirits aid you in times of crises (and they may), it will be because the Lord Jesus Christ has ordered it. For to Him has been assigned all power on earth and in heaven. "For He gives His angels charge over thee" (Ps. 91:11). "The angel of Jehovah encampeth round about them that fear Him, and delivereth them" (Ps. 34:7): The angels of God will execute the judgment of God at the end of the age (Matt. 13:39).

Pastor and Mrs. E. L. Averitt have just returned to Louisville after spending twelve delightful days, September 7-19, with the Ceruleum Springs Baptist Church, near Hopkinsville, Ky., where Brother T. C. Singleton, of Nashville, Tenn., is pastor. People attended in large crowds from the very first night. Visitors came from Hopkinsville and Princeton. There were twenty-six additions, thirteen by baptism and thirteen by letter, and there were 125 reconsecrations.

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

Carter Helm Jones, Williamsburg, Va. Accepted.

Philip C. McGahey, First, Heights, Houston, Tex.

Bud Crouch, Western Heights, Dallas, Tex. Accepted.

Roe J. Caldwell, Vandalia, Ark. Accepted.

Irvin M. Price, First, Springdale, Ark. Accepted.

W. J. Morris, Hermitage, Ark. Accepted.

Clarence Crowe, Tallulah, La. Accepted.

J. H. Caldwell, Ozark, Ark. Accepted

Herbert R. Carlton, First, Kenova, W. Va. Accepted.

L. B. Golden, Immanuel, Tulsa, Okla. Accepted.

Wm. McMurry, Lockeland, Nashville, Tenn. Accepted.

W. D. Keis, Greenville, Fla. Accepted.

Roy Autry, Konawa, Okla. Accepted.

Philip Brown, First, Crane, Tex. Accepted.

O. L. Weir, Livermore, Ky. Accepted.

J. W. McKinney, First, Hoffman, Tex. Accepted.

C. H. Foster, Old Cedar, Monterey, Ky. Accepted.

C. V. Edwards, First, Lockett, Tex. Accepted.

Otho A. Eure, Ellisville, Miss. Accepted.

Charles B. Vause, First, Spindale, N. C. Accepted.

Sankey Lee Blanton, First, Wilmington, N. C. Accepted.

H. B. Mercer, Colfax, La. Accepted.

Loy Baird, Summer Grove, Shreveport, La. Accepted.

W. M. Averett, Kentwood, La. Accepted.

D. D. McCraw, Cayce, Columbia, S. C. Accepted.

W. H. Griffin, Mt. Elon, Welsh Neck Association, S. C. Accepted.

Gaines H. Mason, Welsh Neck, Society Hill, S. C. Accepted.

H. C. Funderburk, Cayuga, Tex. Accepted.

Franklin Owen, Perryville, Mo. Accepted.

Ewell Sexton, Bradley Memorial, Huntsville, Ala. Accepted.

R. A. Tuck, Center, Ala. Accepted.

S. S. Hacker, Inglenook, Birmingham, Ala. Accepted.

T. G. Alfred, Providence, Caddo Parish, La. Accepted.

Resigned

Carter Helm Jones, First, Murfreesboro, Tenn.

E. B. Coon, South Bend, Tex.

S. C. Swiney, Myrtle Springs, Hooks, Tex.

Irvin M. Price, West Helena, Ark.

E. W. Loyd, Horatio, Ark.

Clarence Crow, Dumas, Ark.

Herbert R. Carlton, First, West Point, Va.

L. B. Golden, Columbia, Miss.
Wm. McMurry, First, Greenville, Miss.J. L. Moore, Lipwood, Miss.
O. L. Weir, Bruceton, Tenn.C. O. White, Port Gibson, Miss.
F. T. Cox, Colonial Heights, Columbia, S. C.

Sankey Lee Banton, Calvary, New Haven, Conn.

J. I. Kendrick, Summer Grove, Shreveport, La.

J. R. Eubank, Covington, La.
V. F. Oglesby, First, Sikeston, Mo.H. G. Richardson, Perryville, Mo.
J. D. Scott, Cottdale, Ala.J. H. Sherman, Calhoun City, Miss.
H. T. Copeland, Barlow, Ky.**Ordained**

Herschel Robertson, First, Brenham, Tex.

Andrew Thigpen, Hosston, La.

M. T. Gunter, Central, Aiken Association, S. C.

Died

Claude W. Duke, First, Tampa, Fla.

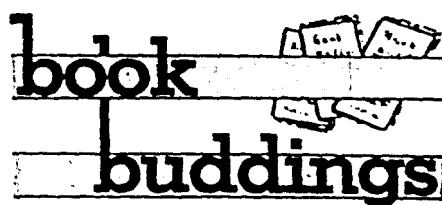
HOSPITAL EXPANSION

Popularity means growth, and growth means expansion. The School of Nursing of the Southern Baptist Hospital in New Orleans has grown to such an extent that a new building is being erected to care for it. A separate and distinct educational building will be a novelty among Southern hospitals. The new building will be two stories high, and in design and structure will conform to other buildings of the institution. It will be located on the same block with the nurses' dormitory and will be connected with that building by an arcade.

The educational building on its first floor will contain class rooms, demonstration rooms, dietic and chemical laboratories; and upstairs a library, bedrooms for instructors, and a large room for the storage of more than 100 students' trunks, thus removing them from the dormitory. The Secretary of the State Board of Nurses Examiners says there will be no School of Nursing in the South better equipped for teaching than ours, when this building is occupied, which will be about January 1.

Construction of this building will enable us to utilize the present class rooms in the dormitory for student bed rooms, giving us nine additional rooms. The building will cost about \$15,000, but money is in hand to pay for it. Nor will its cost in any way interfere with the retirement of the present debt on the hospital. We have never been one hour late in paying our bonds, principal and interest, upon maturity. We do not owe any current indebtedness. All bills and operating expenses are paid promptly each month.

The School of Nursing is an outstanding Baptist Institution of which our folk



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know too little. Our graduates are filling administrative positions in many states. One left this very day for San Francisco, where she will be in Stanford University Hospital, in the surgical department of the Lane Memorial.

LOUIS J. BRISTOW, Supt.,
New Orleans, La.

The Baptist Bible School of Washington, D. C., had their opening session on Friday, September 18. Dr. B. P. Robertson, formerly pastor of the First Church of Paducah, Ky., is the President.

Pastor Frank L. Snyder has been preaching a series of Sunday night sermons during September at the Victor Church, Greer, S. C., on (1) Sin Against God, (2) Salvation From God, (3) Sanctification by the Spirit, and (4) Separation from the World.

Bible School Department

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

Lincoln Campaigns

From an average Sunday-school attendance of 746 to 1,139 on the closing Sunday of our week of simultaneous Sunday-school campaigns was an accomplishment of the eight churches in Lincoln Association and one in South District Association. Some 3,155 possibilities for the Sunday-schools were listed with 999 of them over nine years of age lost. Seventy-two additional officers and teachers were enlisted and put to work. A word about each church is given below:

Blue Lick

Brother C. M. Mellichamp assisted here and reported 176 possibilities, fifteen taking the examination and four new officers and teachers. His highest attendance at night was sixty-nine. Brother Hargrove preached on Sunday afternoons.

Crab Orchard

Brother Warren Filkin reported a good week at Crab Orchard. The church was in a revival meeting with Brother Halsel assisting Pastor Carter but they arranged for the class work to be held in the mornings. A total of 659 possibilities were listed with 245 evangelistic possibilities. This school was averaging around sixty in attendance three months ago but after a census they started busses and trucks and now they are averaging around 260 or more. Twelve new workers were enlisted.

Drakes Creek

Brother Fred G. Scholfield worked at Drakes Creek. The possibilities totaled 363 with ninety-seven lost. This young man is the son of J. Fred Scholfield. His singing added much to the conferences we held each day.

Fairview

Ray McGinty, a layman, used a week of his vacation to assist us by working at Fairview. Five new classes were started, 223 possibilities were listed and ninety-eight lost people over nine years of age were located.

Hustonville

Brother E. L. Edens assisted Pastor L. B. Snider at Hustonville. Some 351 possibilities were listed with 124 lost over nine years of age. Twenty-four took the examination for the award. Brother Snider is the Associational Superintendent and is also the new Moderator of Lincoln Association.

Junction City

Brother R. P. Ringo conducted the campaign at Junction City. Ten new workers were enlisted and 396 possibilities located with eighty-seven over nine years of age lost. Brother Snider is also pastor here.

New Salem

Pastor George Grubbs was assisted by Brother C. F. Barry. The census revealed 271 possibilities. Ten new workers were enlisted. An interesting thing was the fact that the church membership was only 157 but the Sunday-school attendance was 220 on the closing Sunday.

Pleasant View

Brother T. W. Kethley worked with the Pleasant View Church which is at present without a pastor. Only ninety-nine possibilities were listed with thirty-seven of them over nine years of age lost. Brother Kethley reported an excellent week. Seven new workers were enlisted.

Stanford

It was the privilege of the writer and Mrs. Gardiner to work with Pastor Brooks L. Hargrove and the Stanford Church. He and Superintendent Martin did all they could to make the week worthwhile and they succeeded. Some 617 possibilities with 218 lost were located. Twenty-three new workers were listed for the enlarged organization.

Vacation Bible School Reports

We are still getting reports of Vacation Bible Schools held during the Summer. Our total now is 135. The following have reported since publication of the list last week:

Baptist Association—Salvisa.
Bethel Association—Russellville.
Elkhorn Association—Lexington, Grace.
Enterprise Association—Pikeville.
Little Bethel Association—Nebo.
Long Run Association—
Louisville, Bethel, Buechel.
Nelson Association—Lebanon Junction.
Ohio Valley Association—
Evansville, Walnut Street.
Salem Association—Ekron and Salem.
Shelby County Association—
Mt. Moriah, Mt. Eden, Ky.
Three Forks Association—Defiance.
Warren County Association—
Smith's Grove.

Crittenden Sunday School Association

Superintendent L. B. Simpson writes a most enthusiastic letter about Crittenden Association. On the first Sunday of the month he had more than 200 in his meeting. Brother Judy spoke on "What kind of a man the Superintendent should be and his duties." Twenty-two schools reported with only one not reporting. That is fine. We have four schools on our list of Standard Schools and we look for that many more before the end of October. Brother Simpson is doing a wonderful work as Associational Sunday-school Superintendent.

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South Kentucky Association

Brother C. P. Hargis led a force of workers in simultaneous Sunday-school Campaigns in seven churches of South Kentucky Association the first week of this month. Thirty-one new workers were enlisted and the attendance went to 424 the closing Sunday. A total of 1,268 possibilities were located with 440 above nine years of age lost. We give just a word about each church.

Ellisburg

Brother S. C. Ray worked here locating 124 possibilities. Five new workers were enlisted. His nightly attendance ran from thirteen to forty-eight.

Freys Creek

Brother U. G. Salter worked here and reported 100 possibilities. Four new workers were enlisted. This church has only thirty-eight resident members.

Grove Ridge

Brother Leo V. Chrisman taught here and reported 239 possibilities. Thirteen took the examination. One hundred and seven over nine years of age are lost.

Liberty

Brother Hargis conducted at Liberty. The possibilities totaled 258. The resident church membership is 100.

Middleburg

Miss Jennie G. Bright assisted at Middleburg Church. The possibilities totaled 318 with sixty-one over nine years of age lost. Eight new workers were enlisted.

Poplar Grove

Brother E. V. Carrier worked at Poplar Grove and reported 146 possibilities. Two new workers were enlisted. He had the largest attendance for the study course with seventy present on two different nights.

Patsy Riffe Ridge Mission

There is no church here but there is a Baptist Sunday-school with sixty-one enrolled. Two new workers were enlisted. Brother Kenneth G. Hall worked here and reported a good week.

SUNDAY SCHOOL ATTENDANCE

September 13, 1936

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

Louisville, Walnut St.	1,151
Newport, First	927
Owensboro, First	784
Louisville, West Broadway	739
Frankfort, First	626
Lexington, Calvary	563

Lexington, Porter Memorial	545
Louisville, 23rd and Broadway	537
Paducah, Immanuel	530
Mayfield, First	514
Danville, Lexington Avenue	510
Owensboro, Third	499
Somerset, First	492
Harrodsburg	481
Hopkinsville, First	472
Louisville, Eighteenth Street	448
Bellevue	408
Covington, Latonia	404
Louisville, Clifton	396
Covington, Madison Avenue	377
Madisonville	348
Louisville, Baptist Temple	326
Jellico, Tenn., First	302
Black Mountain (near Kenvir)	301
Louisville, West Side	300
Pineville, First	296
Corbin, Central	280
Gilead (near Glendale)	278
London	277
Crab Orchard	274
Dawson Springs	237
Bruner's Chapel (near Rose Hill)....	237
Shepherdsville	229
Russellville	213
Versailles	205
Erlanger, Elsmere	201

WEST KENTUCKY ASSOCIATION WILL MEET

We have received from Rev. H. W. Hargrove, pastor at Hickman, Ky., program of the West Kentucky Association which will meet at Fulton, on October 6-7. An interesting program has been worked out by the committee, of which Brother Hargrove is chairman.

On the first morning organization will be effected, and the introductory sermon will be preached by Rev. H. R. Burkhart. The afternoon will be devoted to Sunday-schools, Training Union, Religious Literature, W. M. U., Temperance, and Stewardship and Tithing.

Wednesday morning reports will be heard on the Children's Home, Ministerial Relief, Christian Education, Co-operative Program, State, Home, District and Foreign Missions, and the Missionary sermon will be preached by Dr. W. H. Horton, of Mayfield. The afternoon will be devoted to missions, hospitals, obituaries, and reports of special committees.

ONE MORE DRY COUNTY

Taylor County voted "dry" September 5, by a vote of 1,786 to 533. Four desperate efforts were made by the liquor interests through legal process to block the election, but the County Judge, the Circuit Judge, the Attorney General, and the Court of Appeals all defended the election. The law is to go into effect in sixty days.

The Taylor County Citizens' Committee have relied upon God's leadership

and have worked in His name. There is but one answer to all the arguments that the liquor people put out. That answer is what God Himself says about the matter. Many who claim to be dry, seem to have large wet spots on them. There is but one fully dry individual and that is the one who is opposed to the sale and use of liquor in word and action, without any equivocation, whatever, regardless of individual rights, revenue, prosperity, business or what-not, because God Himself has spoken the last word.

D. J. WRIGHT, Chairman,
Taylor County Citizens' Committee,
Campbellsville, Ky.

TEXAS PREACHER VISITS GILEAD CHURCH

We have just closed an unusually good meeting at Gilead. Rev. E. V. May of the First Baptist Church, Mercedes, Texas, did the preaching. Brother May was pastor of Gilead Church fourteen years ago, and has retained a warm place in the hearts of our members. He is a gifted preacher and has the disposition to preach the gospel truth in an agreeable manner. He is one of the best men I have ever known. His capable wife and his three children were with him here for a day or two. The Lord gave us a good meeting. Forty-two joined the church for baptism and three by letter.

In July I had the pleasure of being with Rev. J. G. Taylor in a meeting at Barren Run Church in Larue County. Barren Run is a big country church and appears to be doing well under the experienced leadership of their pastor, J. G. Taylor. Although advanced in years, Brother Taylor is kept busy in the Lord's work. His ability to read great portions of the Bible is remarkable.

In August it was my pleasure to be with Rev. W. C. Bowles at Buck Grove in Meade County. The church here seemed to be wide awake and active in the Master's work. Some of the most active leaders in the W. M. U. work of Salem Association are in this church. The pastor has long labored in Meade County and is well known by old and young, and like the pastor at Barren Run is much loved. He and I were born not far apart in Barren County, Kentucky. He thinks that this face is sufficient to give us both a good recommendation anywhere.

At present I am with Pastor J. B. Hutcherson at White Mills near where I now live. The church at White Mills appears to be making encouraging progress. This town has long been a resort for people who wanted to get away from the populous centers to rest. No intoxicating drinks, not even beer, are legally sold in this town. New school buildings are being erected here, and the town bids well to become an

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educational center. Brother Hutcherson the pastor of the Baptist church has pastored, I suppose, more churches in the local association than any other man who has ever lived. He is still zealous in the church work.

The interest has been good in all of these meetings. We give all the credit to the Lord.

August completed eleven years of pastoral work at Gilead. During these years the Lord, the church, and the community have shown Mrs. Darter, our children, and me many favors, for all of which we are very thankful. The work with the Orphans' Home here and with Superintendent C. K. Hoagland and his predecessors has been a joy.

J. E. DARTER,

Glendale, Ky.

SMITHFIELD MEETING

The Smithfield Baptist Church and the Christian people of all that region are rejoicing over one of the best revival meetings in years. This meeting recently closed was conducted under the leadership of Rev. Campbell Jeffries as evangelist and his brother, William Erle, as singer. These are young men, unmarried, and sons of Mr. J. T. Jeffries, well-known Baptist merchant of Campbellsville. The results were ten for baptism and five by letter.

These services reached and stirred the entire community in a remarkable way. The crowds came and continued to come through the entire period. The meeting enlisted the sympathy and support of all Christian people to an unusual degree.

Campbell Jeffries is a preacher of exceptional ability. He gets down to business with God's Word and unfolds and applies it with attractiveness and vital force. He is a clear Scriptural thinker and he has remarkable freedom in looking his hearers in the eye and speaking directly to them. William Erle has a truly excellent voice and he knows how to use it for God's glory. His is a pleasing personality and he is a capable song leader. His work with both the adult and the children's choirs and with the congregation was of a high and effective type. Both of these men are of marked consecration and are a joy to have around.

The church rallied to the support of the pastor and helpers with loyalty and enthusiasm. It is in excellent working condition following the meeting.

M. ROBERT REGAN, Pastor.

THE END OF THE STORY

In traveling in the far away places there are many stories whose beginning we know but whose end we never learn. That makes the work hard at times for we wonder and wonder about the soul who started along the way, for we never heard the rest of the story. Especially is that true where one goes just for a few hours or a few days and then other duties call so that he cannot tarry to teach the way of life more perfectly. But it is not always so. Sometimes we do have the glorious privilege of knowing the rest of the story, as the following shows.

A State Convention was being held in the far interior of Bahia. I had been invited to hold a revival service each night of the Convention. During the day the matters of the Convention were discussed and at night all attention was turned to the saving of souls. We had a wonderful meeting. At the close of the service on one of the nights the invitation was given and some twenty people accepted the invitation. It was difficult for them to come to the front for there was a great crowd that filled the house and overflowed into the streets round about.

When the invitation was closed the pastor was about to dismiss the congregation but one of the new converts objected, saying that he wanted to give his testimony. He did so, then another and another testified of the saving power of the Lord Jesus. Finally a little woman dressed in black, arose to speak. She was so frightened that she could hardly enunciate the words which follow. She said:

"You all know me. You all know that I have been the janitress of the local Catholic church for the last fourteen years. But you did not know that during all of those years I have been seeking a peace that I could not find. I went to my priest and he told me to do penance and to do good works but that did not help at all. I did what he told me to do but I did not find the peace I sought."

"Finally I heard that this preacher was coming to the city. I said to myself I will not go there for I am afraid of the priest. So there was no hope for me in his coming. Tonight when I saw the big crowd in front of the building I decided that I would go to the edge of that crowd for there I would not be known. I did so but as I listened to the story of the love of God I was drawn against my will into the crowd. Then when the invitation was given I could not resist. I said in my heart I am going to accept that love. And now for the first time I have the peace which I sought."

Two or three days later I went away from the Convention but had often wondered if the decision was a final one. Not long ago I was on my way to the National Convention when the ship stopped at Bahia. The pastor of the

church mentioned above came aboard. It was the first time that I had seen him since the Convention. As soon as he saw me he said, "When I think of you, something always comes to my mind."

"Is it the woman who came that night?"

"Yes, it is the woman."

"Well, I was thinking of her as you came up the gangplank. What about her. Has she been faithful?"

"She never turned back from that night. She is one of the finest workers we have in our church. She has already won her husband and others to the Master. She is one of the happiest members in our church."

So I heard the rest of the story and how my cup ran over with joy as I was permitted to hear. For it was the story of a soul that had been seeking for peace for fourteen long years. She had finally found it in the love of God and we had been permitted to tell her the story of that love for the first time. Surely it is a joy to carry the story of that love into all of the places of the earth. Surely there is no other work like it in all of the world.

L. M. BRATCHER,

Rie de Janeiro, Brazil.

CHRIST SAVES A BOOTLEGGER

A few weeks ago it was my privilege to be with the old English Baptist Church, at Ammons, Ky., for an eleven-day meeting. Rev. V. A. Polk, who is back into the work after having had a breakdown and having to leave a full-time church in Texas, is the present pastor. I had held a meeting here just eight years before, when "Brother Jeff" Blackburn was the pastor.

The first night, the house was full to overflowing. And although we had a hard rain one afternoon late, still the house was more than full that night. All the rest of the time there were more than the house would hold, and often there were more outside the building than were inside. One woman walked four miles one night, and carried a four-year-old child to the services. People came for miles around, in road wagons, on foot, horseback and in cars. Seldom have I seen people so eager to hear the Gospel.

One can never calculate the permanent results of a meeting in the number of additions to the church. However, the Lord was gracious and the people believed, and twenty-five were added to the church, twenty-one of them for baptism. The singular thing about it was that nearly all of those twenty-one were of senior and adult age.

One circumstance I shall never forget. A man some sixty years of age, who had been a notorious bootlegger, began coming to the meetings. The first night the invitation was given he came forward in surrender of his life to Christ. The next night his wife came

confessing Him as her Saviour and Lord. Before the meeting closed, the man, his wife, two tall, strapping sons, and a daughter, were all happily saved and added to the membership of the church. Yes, the Lord Jesus can still save a bootlegger, or anyone else who will come unto him, and whom His people will claim for Him in earnest, importunate prayer.

Our work at Eastern Parkway moves on apace. The recent burning of the mortgage on our building has given new heart and spirit to the people here. The Treasurer reports all bills paid, and a substantial amount in the treasury. The men of the church are engaged now in adding some much-needed class rooms to the Intermediate department.

It seems to me that the revival fires are beginning to burn again. I have had several invitations I could not fill, and other pastors tell me the same thing. Oh, how the people of the Lord need to humble themselves and pray, as never before! May the Lord of the harvest grant a glorious yield and increase in souls in the revivals coming on.

Brother A. C. Baker, formerly of Parkland, Louisville, now of Macon, Ga., and Brother J. Coleman Vick, of Louisville, are to help us in our meeting beginning October 18.

W. STUART RULE

LAMAR KITSON ORDAINED AT PORT ROYAL

At the request of the Port Royal Baptist Church of Henry County, Ky., Pastor T. M. Chastain, called a council for the examination of Brother Lamar Kitson for the Gospel Ministry. Messengers from every church in the Henry County Association were invited to sit in the council. The following were members of the council: T. M. Chastain, Port Royal; J. G. Dickson, Eminence; H. Knolan Benfield, Bethlehem and Lockport; Bruce Stivers, Union and Orville; W. E. Richardson, Columbia, and former pastor in the association; M. R. Reagan, Smithfield; W. M. Nevins, Drennon's Ridge; Sam Ed. Bradley, Turner's Station and Hopewell; A. L. Smith, Campbellsburg; Everett Hudson, Union; J. H. Juett, Eminence; W. M. Jones, Orville; H. L. Benson, Smithfield; W. R. Marsee, Hopewell; Luther Batts, Port Royal; Bourbon Roberts, Bethlehem; Lawrence Tate, Turner's Station; N. A. Brent, Campbellsburg, and L. R. Brown, New Castle.

T. M. Chastain was elected as Moderator; Knolan Benfield as Clerk; J. G. Dickson as Examiner.

Brother Kitson was thoroughly examined as to his conversion, his call to the ministry, as to the Creation, the Trinity, Man, Sin, Redemption, Plan of Salvation, Future Life, Ordinances of the Church, the Deity of Jesus. After this the council unanimously recommended his ordination.

On Tuesday, August 11, 1936, the Port Royal Baptist Church ordained Lamar Kitson to the Gospel ministry. W. E. Richardson delivered the charge to the candidate. W. M. Nevins delivered the charge to the church. This was followed by the ordaining prayer and the laying on of hands. The service was concluded by the benediction.

Our Brother Lamar Kitson is to receive the hearty approval of the council in his officially entering upon the work of the ministry, preaching of the Word, administering the ordinances, and performing all those duties, and enjoying all those privileges, to which a minister of Christ is called and entitled.

And may the blessing of the great Head of the church attend him, crown make him an honored instrument of his labors with abundant success, and good to Zion, and to the world.

Theron M. Chastain, Mod.
R. Knolan Benfield, Clerk.

MEETINGS AT SWITZER, KY.

North Fork Church has just had the most successful revival in her recent history. The pastor, Rev. A. H. Hicks, did the preaching with far reaching results to the church and the community. There were thirty-four additions to the church membership, nineteen of these by confession of faith and baptism. The whole church was inspired to renewed spiritual life and energy; Sunday School and B. Y. P. U. attendance being almost double the usual number at the close of the meeting.

Since the coming of Brother Hicks and his wife to this field there has been a great awakening in this church and a great deal of work done for the Lord. All departments of church organization are vigorously growing and functioning. We pray that it may continue thus.
A MEMBER.

JOHN CLIFFORD CENTENARY ON OCTOBER 16, 1936

John Clifford, the village boy who became one of the greatest preachers and most powerful public forces in his own land, and who at the founding of the Baptist World Alliance was, by the unanimous voice of his brethren from all countries, chosen as its first President, was born on October 16, 1836, in Sawley, Derbyshire, England.

On the one hundredth anniversary (in other words on October 16 of this year) a centennial commemoration meeting will be held in the Westbourne Park Church, London, of which Dr. Clifford was for over fifty years the honored and beloved pastor. It is hoped that Baptists of all lands will on that day or on the nearest Sunday (October 18th) remember with thankful praise this prophetic leader who was one of God's greatest gifts to our people.

Let me clear up a widespread misun-

derstanding to the effect that the centenary of John Clifford's birth is already past. There was held in the village of Sawley, his birthplace, on June 24 last, a centennial celebration; this was reported in the press, and it has been assumed that it was held on the hundredth anniversary. This was not the case. Sawley is a village with no great churches or halls. Thousands of people wished to commemorate their hero at the place of his birth, and to accommodate them a huge tent was set up in a meadow. October is in England an impossible month for such a meeting, so that it had to be fixed as near to Midsummer as possible. It was in the hundredth year, but not on the actual date. Let us then celebrate John Clifford on (or about) October 16th.

J. H. RUSHBROOKE,
London, England.

CENTRAL ASSOCIATION

The forty-eighth session of Central Association convened with Bradfordsville Baptist Church on September 2-3. All the churches were represented by messengers and letters except two. The association was organized by electing T. D. Tapp of Springfield, Moderator and Clarence Carpenter of Willisburg, Clerk and Treasurer. Dr. T. J. Porter of Lebanon preached the Introductory Sermon and Rev. J. N. Binford of Springfield preached the doctrinal sermon. Both sermons were excellent and were well received by the large congregations that heard them.

All the churches showed progress along all lines in their work. There were far more baptisms during the year than were reported a year ago. Contributions to missions and benevolences showed a healthy increase over the previous year. The reports on State, Home and Foreign Missions were along the line of progress and the reports on our hospital and our orphans' homes were encouraging.

Senator W. A. Frost delivered a fine address on prohibition and the Western Recorder. W. M. Wood gave a fine message on State Missions and Brother O. M. Huey and Billy presented the needs of the Louisville Baptist Orphans' Home. Other visitors were present and delivered addresses. All things considered this session of the association was the most spiritual we have had in six years. Notwithstanding the depression, and the drought during the year we face the future with hope and courage. The next session will be held with Willisburg Church, Washington County.

Z. J. AMMERSON,
Texas, Ky.

NATIONAL BAPTIST CONVENTION MEETS IN JACKSONVILLE

The National Baptist Convention met in Jacksonville September 8 to 14 with ten thousand delegation. The registra-

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tion fees by churches amounted to more than \$12,000. This money is designated for the running expenses of the Convention through the year.

This is the Negro Baptist Convention with whom the Southern and Northern Baptists co-operate with for Negro welfare in America and throughout the world.

Through the co-operation of white Baptists and the white people of Jacksonville we provided for them a huge tabernacle adjacent a handsome school building that furnished every accommodation possible for the Convention. We organized a cafeteria that cared for the feeding of the Convention while in session. This was by far the largest religious assembly that ever met in Florida.

The Negroes from many Northern cities were heard to say many times privately and from the platform that this was the best preparation that had ever been made for them at any time heretofore. They also say that this was the best preparation that had ever been made for them at any time heretofore. They also say that this was their best Convention in the history of their religious life in America. They went home with a changed attitude toward white people and the South and with praise and thanksgiving for their white friends.

They are well organized for work with President L. K. Williams of Chicago as their leader. They have employed perhaps twenty strong evangelists properly located over America. Their Home and Foreign Mission Boards are alert and on the way for a better day.
W. C. SALE,
Jacksonville, Fla.

Rev. O. L. Weir, of Bruceton, Tenn., has accepted the care of the Livermore Baptist Church, and will begin his new work at that place on October 4.

Pastor Arthur Stovall, of the Severn's Valley Church, Elizabethtown, Ky., was prevented from attending the Severn's Valley Association on account of the illness of his mother.

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 Field Worker.....Betty Miller
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HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Shelby County R. A. Camp

The Shelby County R. A. Camp was held August 21-23 at Mrs. Ed. McCormack's lake near Waddy, with Mr. Cecil Lea of Georgetown College as director. The purpose of the camp was to give inspiration, aspiration and recreation.

The place chosen was ideal for such a camp. The large, sparkling lake, spanned by a wooden bridge, with its rustic seats, brought one close to nature and to God. A canoe was at the disposal of the boys and they made much use of it. The camp house had a large dining room downstairs, back of which was the kitchen where many good things to eat were prepared. Upstairs the boys slept on cots after a perfect day of camp life. Mr. Lea, who loves boys and is apt in handling them, filled all their waking hours with a lively schedule.

On Friday night in the camp house the bugle sounded for order and quiet as Mr. Lea, after giving instructions, introduced Mrs. Clifton Saunders, Shelby County W. M. U. Superintendent, who spoke on "The Relation of the R. A. to the W. M. U." She asked the boys to memorize and practice:

"Do what you can,
 With what you have,
 Wherever you are,
 For Jesus' sake."

This was followed with a message by Rev. F. T. Anderson, pastor of the Waddy Baptist Church.

At the sunrise service, Saturday morning, the boys and their leaders assembled on the rustic seats of the bridge and listened to Mrs. Howard Lawson, Shelby County Young People's Leader on the subject, "What it means to be an R. A." Later on in the morning Miss Jennie G. Bright spoke on the life of David Livingstone,—the boy who never turned back.

Saturday night a camp-fire was built on the hill above the lake. After singing many songs and seeing several of the R. A's do stunts, Harold Saunders, an Int. R. A., told of his trip to the Clear Creek Camp in such an impressive manner that I feel sure more of our boys will try to go next year. Then as Mr. Lea, who is one of our coming ministers, began to speak on "Building our Lives on Jesus through Bible Study, Prayer, Stewardship, Faith and Love," the Spirit of God through the stillness of the night seemed to descend on the listeners so much so that in years to come the impressions gathered that night will be remembered. Sunday morning the R. A's were

taught the Sunday School lesson by Mr. Howard Lawson, Hempridge Sunday School Superintendent. They were then taken to Waddy to Sunday School and the preaching service. From there they departed for their homes and communities to tell other boys of the Christ whom they saw so vividly at the camp. From the interest manifested it is expected that the camp will become an annual affair.

You R. A. Counselors out in the State, won't you try to throw away Satan's strongest weapon, "Can't" and hear the clear, still voice saying, "Teach them of Him?" You W. M. S. members, won't you do all you can for the boys of your church and community, for the R. A. boys of today will make the deacons and missionary members for our churches of tomorrow.

You ministers and influential laymen, are you going to keep quiet and let those dear R. A. boys, who have been trained in the W. M. U. through the Sunbeam Band, Junior and Intermediate R. A. (when at 16 to 19 years they need you most), drift out into the world of sin without your guiding hand of "Brotherhood?" What is your answer?

Mrs. Clark Boyd, Shelby Co.
 Publicity Chairman.

W. H. CROFTS BECOMES AN EVANGELIST

Recently I resigned my pastorate here in order to take up the work of an Evangelist. The Lord is opening this work for me in a very gracious way. The Lord willing, I will begin with a revival meeting at the First Baptist Church of Perryville, Ohio, Rev. B. A. Sherwin, Pastor, Sunday, September 13. My second meeting will be with the First Baptist Church of Catlettsburg, Ky. Rev. W. C. Pierce, for many years, has had a very successful pastorate there.

I received recently another inquiry from Eastern Kentucky. As the Lord leads I will be happy indeed to be thus used for my Lord and Saviour.

My pastorate here has been blessed of God. Many souls have been saved. I am now in my third year at Berean Church, Portsmouth, Ohio.

The fellowship of my Baptist brethren in Kentucky, Ohio and elsewhere, has indeed been precious to me. Recently I have had the joy of going into the churches of Kentucky and Ohio with my heart burdened for the lost millions of China. My lantern lecture on our experiences as missionaries of the Grace Baptist Church of Los Angeles, has been wonderfully owned and blessed of God. I hope to have the added joy of entering many of these churches, visited as a former missionary, in this greater work of evangelism.

WILLIAM H. CROFTS, D.D.,
 5717 Kentland Ave.,
 Portsmouth, Ohio.

Last Call!

This is the final week of September. Has your W. M. S. observed the Week of Prayer for State Missions? If not, won't you do so at once, before the month closes? The need is great and such a little work being done!

I heard a young man, making an address at an Associational meeting recently, say:

"I can sit on my father's porch and look on a field sixty miles long and sixty miles wide, in which there is only one man trying to take the Gospel of Jesus Christ to those people."

Are you and I feeling our responsibility for helping win Kentucky for Christ?

A Plea

After you have taken your special offering for State Missions, won't you please send it at once to: Mrs. B. G. Rees, Treasurer, 205 E. Chestnut St., Louisville, Ky. It would mean so very much to have all this money in hand by the last of September, that our new Missionaries may be appointed and placed on the field, where they are so badly needed.

State W. M. U. Report, 1936

	Quarter	
	First	Second
Associations	74	75
Reporting	48?	55
W. M. S. Organizations	724	733
Using Standard of Excellence	260	261
Apportionment Cards		
First Quarter	315	324
Contributing to Expense Fund	175	239
Using Personal Service Guide	122	157
Mission Study Classes (this quarter)	405	308
Other Mission Study Books read this Quarter	247	283
Schools of Missions this year	19	48
Memberships in 100,000 Club	1,053	1,178
W. M. S. Members	17,956	16,697
W. M. S. Tithers	3,844	3,080
Cards signed this Quarter	1,554	1,049
Subscriptions to—		
Western Recorder	1,975	2,469
Royal Service	3,229	4,654
Home & Foreign Fields..	373	428
Member of Intercersory League ..	163	227

THE FIRESIDE

DEAR FRIEND, YOU'VE GONE

Dear friend, you've gone before me
Across the deep divide,
And though I grieve at your departing,
And miss you from my side,
I must rejoice in your attaining
The land where you abide.
You are radiant and happy
In His full presence, glorified
With honored saints; celestial joy
Is in your heart. You have not died!

I loved you here; I mourn our parting,
But love you better so;
You have advanced above, beyond me;
Freed of sin and woe,
Your heart is pure, your life is filled
With sweetness, and you know
The blessedness of being like Him
That I cannot below.
My friend, the day I cross to meet you,
I will rejoice to go!

Gwynn McLendon.

A FAMOUS PICTURE AND A FAMOUS POEM

In the solitary figure of his canvas, "The Man with the Hoe," Jean Francois Millet has typified the fortunes of a hundred generations of patient toil. He was himself a peasant, and from childhood had known the back-breaking drudgery of labor in the fields near Cherbourg, France. He knew, too, what it meant to see his mother go daily to the fields with the rest of the family and work until the day was done.

But from early childhood, and despite his poverty, he loved to draw, and his family were quick to recognize the fact that his talent must be developed. Finally all the savings of the family were put together, and Jean Francois was sent to Paris to study art. But even there his life was a constant struggle with poverty, ridicule, and jealousy. His more fortunate fellow students called him the "wild man of the woods," and this made his natural shyness and diffidence all the more painful.

Millet had true genius, however, and despite the buffetings of fortune and the ridicule of his fellow artists, he found expression for that genius. He painted, as no other artist has ever painted, the toil of peasants. His first great picture, "The Haymakers," was exhibited in 1849 and sold. With the money he received for this work he was enabled to leave Paris and move to Barbizon. There in a humble home on the edge of Fontainebleau Forest he spent twenty-seven years painting pictures of peasant life, and himself living the life of a peasant. Among the great pictures that he produced in these twenty-seven years were: "The Angelus," "The Geaners," "Autumn," "The Rainbow," "Feeding Her Birds," "The

Sower," "Going to Work," "The Wood-chopper," "Woman Churning," "Sheep Shearing," and "The Man with the Hoe."

"The Man with the Hoe" was undoubtedly his greatest canvas. In this the grim, gaunt, but powerful figure of a French peasant leans upon his hoes. The canvas is swept bare of everything that is beautiful. The great figure looms up in a bare stubble field, with only rocks and lichens and a dim skyline for a background. There is nothing to distract the eye from the man himself, and in the peasant figure are depicted all the hardships and grim toil of all the ages.

Eighteen years after Millet had painted "The Man with the Hoe" and eleven years after his death, Edwin Markham, the poet, saw a reproduction of the Canvas in Scribner's Magazine. This was the first time the great canvas had ever been called to the poet's attention. After studying this reproduction from all its angles and judging it by his own canons of art, Markham expressed his reactions to the picture in the following words:

"The Hoe-man is not the workman in his best estate; he is the brutalized toiler in the abyss of civilization."

But in his own story of how he came to write his poem, "The Man with the Hoe," he tells us that the memory of that picture stuck with him. He was drawn and held by the power of it, and in his own words he saw in it "The Symbol of betrayed humanity." In a random hour he jotted down in his notebook the beginning of the Hoe Poem in the following lines:

"Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world."

To quote Markham's own words, "he realized that he was gazing on no mere man of the fields, but was looking on a plundered peasant typifying the millions left over as the debris from the thousand wars of the masters, and from their long industrial oppression, extending over the ages."

On New Year's Eve, 1899, he read the completed poem aloud at a literary gathering in San Francisco, and soon afterwards it was published in a San Francisco paper. To be exact about this date, Markham tells us it was January 18, 1899, in the very dawn of the twentieth century. It seemed at once to attract the imagination of the nation, and created much sentiment, both for and against it. It was noticed in epigrams, cartoons, debates, sermons, and printed volumes.

It is more than a quarter of a century since the Hoe Poem electrified the world, and a little over a half a century since Millet left his message on the unforgettable canvas, the Hoe picture. But their message is still echoing from sea to sea with their meaning, their purpose, their passion, and their pain, and no doubt this message will continue to echo through the ages.—Ellen Friel Baker in *The Challenge*.

THE MEINS WILL RETURN TO BRAZIL

Our furlough is drawing to a close. We sail from New Orleans on the Steamship "Del Mundo," on October 3, for Brazil.

As we leave for our fourth term of service the wrench is harder than on former occasions. Our four sons will remain in the States to continue their education. However, we go confident that, "as our days so shall our strength be," and that the Lord will watch over our children.

We have had a most enjoyable year among the brethren in Kentucky, and we have come to love them more than ever. They have kept us busy preaching and telling the story of the Triumphs of His Grace in Brazil. We appreciate the opportunities for service.

We wish to take this opportunity to bid the Baptists of Kentucky farewell, and pray that God may continue to bless them in all their work and especially enable them to carry on the Mission cause to the glory of His name.

The "Del Mundo," on which we sail, belongs to the Delta Line, whose agent is the F. J. Orfila Company, 221 Baronne Street, New Orleans; and our address in Brazil will be Caixa Postal 38, Maceio, Alagoas, Brazil.

Through the medium of "The Western Recorder" we shall keep informed about the work in Kentucky and the South, and occasionally we shall try to inform the brethren about our work.

JOHN MEIN,

128 Rucker Ave.,
Georgetown, Ky.

Phone Highland 9104

Herbert C. Cralle

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THE ILLUSION AND REALITY OF THE MINISTRY

William I. Jones, Jefferson City, Tenn.,
Formerly Pastor at McVeigh, Ky.

About three years ago a popular minister was addressing the graduating class of one of our larger universities of the east; the occasion was the baccalaureate service. The minister expressed his perplexity at the lack of the young men entering the ministry, and in the course of his message attempted to point out the many advantages to be found in that work. The ministry, he said, offered fine opportunities for study and mental development; uninterrupted by the clamor of the world, he might spend a large portion of his time among his books, searching out the treasures contained in the great storehouse of literature. There was time enough apart from his labors for various forms of sport and recreation. Every summer he had a vacation with pay; he might, if he chose, travel abroad. The biggest duty was to see that the services were conducted in an orderly manner. A large staff of helpers cared for most of the visiting and other pastoral labors. But, nevertheless, the minister drew a large salary that enabled him to live in a very comfortable and respectable manner.

Is it any wonder that many a young man, entering the ministry with a conception of his work such as here expressed, finds (many times too late) that he is under a vast illusion.

What a contrast with the words of the Master: "If any man come after me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me cannot be my disciple." (Luke 14:26); "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). It would be well for the young minister to find the Master's words regarding the work which he feels called to do. I am not certain it would not lead to a happier ministry.

Every young minister looks forward to his work with the keenest anticipation. Viewing the minister in his pulpit or in his pastoral labors, his idea of the calling often leads to an illusion in later years when he has become more intimately acquainted with his work. How much of it is illusion—how much reality? What may he look forward to, and to what extent may he expect to have his hopes fulfilled?

I

The young minister looks forward to finding his work to be in a co-operative church. Seeing only the external working of the church body, one is too ready to conclude that all moves smoothly. Entering the church as its pastor one expects to find the body one of harmony and co-operation. A church torn by envy and strife and hatred, divided

against itself, and unable to work together, soon finds itself defeating its own purpose. It is little wonder that the young minister seldom takes into consideration such a thing as church politics. Of all organizations in this world he may rightly expect his church to be the most co-operative—i. e., each officer doing his work and his work alone, each member doing his part and only his part.

However, this is seldom the case. Envy, strife, hatred sometimes prevail among the members of his congregation. Church politics, class prejudices and other things often divide them into separate groups, each one striving against the others, each one seeking to enlist the pastor on their side. It is his duty to take no sides, but in an impartial manner to strive to bring about peace and harmony. This is no easy task; it may require throwing himself across the current of popular opinion; it may cause him to lose the personal favor of some of the members; words may grow bitter as opinions clash, but he must prove himself master of the situation to the extent that he will hold out for the right.

II

Most prospective ministers feel they have a right to expect from their work a decent salary. Aside from the feeling that might creep in and make them feel they are in a position that calls for little work and easy money, they feel that their labor should be reasonably well repaid. The minister must be constantly buying books and other things that the average man does not use. His position in the community demands that he live in a respectable manner and maintain certain standards, and to do this requires money. That money must come from the church; the minister expects it.

But what if the money does not come? It does not take long for him to find that there is no gain in material wealth in the ministry. The reasonable income, which he felt justified in expecting, gives way in reality to a small salary that will barely endure spreading to cover simple living expenses. Standards of living must be maintained; books and other things must be bought; and none of the church members bother their sacred heads about how the pastor is going to pay \$200 worth of expenses with \$100. That is for him to figure out. Do not go into the ministry for the money that is to be had; do not even expect a just recompense for your work. By reducing all costs to an absolute minimum the minister may be able to make ends barely meet—but he may assure himself there will be no over-lapping.

III

Upon entering for the first time into his pastoral labors, the minister expects to find an audience seeking for the truth which he has for them. He feels he has a message the people need. He delivers

that message—his whole heart is poured into it in an effort to send it deep into the minds and hearts of the people. He presumes that once they know the truth they will act upon it. But they fail to react according to his preconceived formula.

This is one of the things that breaks the heart of the young minister, as he begins his life's work. The vision of crowds flocking to hear his message and acting upon it, come to prove something of an illusion. The reality he faces is far from what he anticipated. He finds he must alter his method—he must go among his people, all classes of them—he must learn their problems, their questions, their needs; and from this angle he must approach them with his message. Many of his congregation will not be so interested in church doctrine—but they will be vitally interested in hearing their own problems explained. It is to help them in their difficulties and perplexities that his greatest messages must bring to them the reality of One Who can satisfy their needs. Our needs are constantly changing in the present day—constantly growing more complex; and the minister must keep abreast with the times, with the economic conditions, with his people, in order that he might better understand them and their needs, and in order that he might be better prepared to serve them.

IV

Finally, the young minister expects his people to remember that he is after all a human being. Should they expect so much from their minister, when they are giving so little themselves? They should realize he must have time for study and meditation; then he must have a certain amount of recreation and rest aside from his various activities. He must have time for sermon preparation. He is only human in regard to conduct. With this idea the minister expects to be accepted as a man among men.

Whether right or wrong, such is not the case. The people who constitute his church expect to find in their pastor a superhuman and supernatural being. He is expected to be at his work twenty-four hours a day the year round. To minister to the sick, the poor, the needy, the bereaved, the lonely and distressed; to render sympathy and consolation, to give aid of a type that money cannot buy—these are the sacred duties which only a minister can care for. Study and leisure must come only at such hours as he can find from his pastoral duties.

He soon finds that his work is something more than mere sermon preparation. In regard to conduct the minister soon finds himself walking a tight rope, and a tiny slip may mean the loss of reputation. Let the best church member commit a wrong and it is soon forgiven him. But let the minister labor for ten years, doing his best, and then, without intention, be found guilty of something of a questionable nature,

and all his good work is forgotten in the light of one bad deed. He is not a man among men; he is the servant of Christ. who comes not to be ministered unto but to minister.

Though ever ready to minister to those who suffer mental and physical anguish and distress, the minister should not expect sympathy himself; neither should he pity himself. Though his own heart is breaking with grief, though he longs to receive words of consolation himself, he must keep his own troubles locked up with his heart. Only those of his fellow ministers who have undergone similar experiences can offer real sympathy. His task is a heart-breaking one; but he must suffer in silence. He must endure criticism, abuse, often slander—yet in the face of it all he must maintain a faultless reputation that demands respect.

What, then, may the young minister expect from his work? He must expect to subject himself to many hardships, to be at his work twenty-four hours a day the year round, working while others rest, to pour out his very life's blood for the advancement of truth, to place his whole life upon the altar of sacrifice for the cause of Christ and in service for a thankless but needy humanity, and he must, in it all, find the greatest joy that can come from a man's work; and he may expect from the Lord Jesus Christ: "Well done, thou good and faithful servant. Enter thou into the joys of thy Lord."

—o—

NORTH BEND ASSOCIATION MEETS

The one hundred and thirty-fourth annual session of the North Bend Association of Baptists was held in the Madison Avenue Baptist Church, Covington, on September 16 and 17, 1936. The Madison Avenue Church and their pastor were gracious hosts.

The Digest of church letters, as well as the Statistical Report were sources of encouragement. Progress had been made along all lines with the exception of one or two items. There was an increase in gifts to Missions and Benevolence of about a fourth over that of last associational year. And this increase was made in the face of a very severe drought in this section.

Rev. George B. Bush, pastor at Ft. Mitchell, was chosen Moderator. Rev. R. D. Martin, pastor at Erlanger, was chosen Assistant Moderator. W. T. Perry was elected Clerk. W. A. M. Wood was elected Field Worker. All of the above brethren were elected unanimously.

The Introductory Sermon was delivered by G. B. Bush. D. B. Eastep brought the Missionary Sermon. J. W. Black brought the Stewardship Sermon. R. Lee James delivered the Inspirational Address.

Rev. C. M. Thompson, D.D., brought a good message on the Co-operative Pro-

gram. Rev. V. I. Masters, D. D., spoke at the Missionary Hour. Rev. C. K. Hoagland and Rev. O. M. Huey were given time to present their interests. All of the above visitors were much appreciated for being present, and their messages were graciously received. Come again, brethren.

Our association no longer has the reading and printing in our minutes of reports. The association is definitely committed to having an informational and inspirational meeting. The only written reports presented at our session was the Report on Obituaries and the Digest of Church Letters by W. A. M. Wood, the Statistical Report by M. M. McFarland, the Report of the District Board, by W. T. Perry, and the Report of the Field Worker. Every phase and department of the work was discussed by brethren in well prepared, and so, instructive and inspirational addresses. There was not a dull moment in the two days' session.

The following brethren spoke on the following subjects: Temperance and Morals, R. C. Goldsmith; The Bible School, T. C. Sleete; The Woman's Missionary Union, J. A. Miller; The Baptist Training Union, Shirley Spahr; The Baptist Brotherhood, J. R. Lunsford; Christian Education, R. D. Martin; Denominational Literature, H. D. Allen; Ministers' Aid, C. J. Avery; those who led Devotional Services were J. W. Black, Russell Rudisell, and Raymond Smith. C. J. Avery led the singing during the entire association.

R. F. DeMoisey, W. T. Dunnaway, and Shirley Spahr were the members of the Nomination Committee. Every church was represented by letter and by messenger.

The evening session of the second day was given to the associational Baptist Training Union. Mr. Paul Rich is the Director. A good session was had with a large representative attendance. Every one was delighted to have State Secretary, Byron C. S. DeJarnette as one of the speakers. The association adjourned with its face towards the future. The session was a harmonious one, and one that was a spiritual uplift to those who attended.

W. A. M. WOOD,

Erlanger, Ky.

Fellowship Tidings

Pastor B. B. Blaylock has resigned as pastor of the Memorial Church, at Temple, Texas.

Dr. Norman W. Cox, pastor of the Fifth Avenue Church, Huntington, W. Va., will begin meetings on September 27 at Bardstown, Ky., assisting the pastor, Dr. W. H. Moody.

Seeing the article, "The Experience of Christ as Lord," by Douglas Adam, reproduced on page ten of the Western Recorder of September 10, someone

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went to the Baptist Book Store in Little Rock, Ark., and sought to secure a copy of "The Life of Faith," thinking this was a book. "The Life of Faith" is a fine weekly magazine published in London, England, by Messrs. Marshall, Morgan & Scott, Ltd., located at 12 Paternoster Buildings, London, E. C. 4, Eng. We do not know whether J. Douglas Adam has written any books or not.

Brother Lamar Kitson, who was recently ordained at Port Royal, Ky., is now pastor of the Pinkard Baptist Church. He has recently completed his studies at Georgetown College and plans to continue his education at a theological seminary soon.

Pastor W. H. Moody, of Bardstown Baptist Church, has just returned to his duties at Bardstown after an absence of some weeks preaching with Pastor F. R. Walters at Manchester, Ky., and also with Pastor E. L. Pendley at the Walnut Street Church, Hapkinsville, Ky.

The Long Run Association of Baptists will hold their 133rd annual session at the Ninth and O Baptist Church, Louisville, on Thursday and Friday, October 1-2. There will be morning and afternoon sessions both days, and a night session on Friday, the first day.

Rev. Peter H. H. Lee, of Honan Province, China, has arrived in Louisville to spend a year at the Southern Baptist Theological Seminary. He has spent two years in the Southwestern Baptist Theological Seminary, in Ft. Worth, before coming here. He has done considerable translating of articles and books from Chinese to English, and from English into Chinese.

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Department**
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State Secretary
MISS JEWEL POTTER
Office Secretary
205 E. Chestnut, Louisville, Ky.

South Central Regional Convention At Richmond Tomorrow and Saturday

The first session of the South Central Regional Convention will begin at 9:00 A. M. tomorrow, Friday, September 25, in the auditorium of the First Church, Richmond. The last session of the convention will close at noon Saturday. All members of all churches in the Region and any visitors are urged to come on time in the morning and stay until the meeting is over Saturday. Rev. O. B. Mylum, Perryville, is Acting President and Dr. C. L. Breland is pastor of the entertaining church.

The theme is "True Discipleship." The devotionals and consecration services will be conducted by Dr. C. C. Warren, Pastor Lexington Avenue Church, Danville. The missionary message will be delivered on Friday night by Rev. Y. C. Ching of the Seminary, who has been pastor of the North Gate Church, the church which was founded in Shanghai, China by Dr. Matthew T. Yates, eighty-nine years ago. The closing message on Saturday morning will be delivered by Dr. C. L. Breland, Pastor First Church, Richmond. The Speakers' Contest is Saturday A. M.

The banquet at 5:30 P. M., Friday, entertainment Friday night and breakfast in the homes will be free. Registration is free. Please see that your Union pays the 1936 pedge promptly, if not already paid, and sends a pledge and money, too, if possible to your Convention at Richmond for the 1937 Convention.

Please see that your church sends an invitation for the 1937 Convention if your church desires to entertain it.

Associations in South Central Region

The South Central Region is composed of Central, Lincoln, McCreary, Rockcastle, Russell County, Russell Creek, South Concord, South District, South Kentucky, Tate's Creek, and Wayne County Associations.

Complete Program Outline and Information

For complete outline of the program for all Regional Conventions please see this page of the Western Recorder for August 27. For complete information to all Regional Conventions please see this page of the Western Recorder for September 10.

More Regional Conventions!

Important to Make Reservations Now!

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

Gardner, 716 Twenty-Ninth Street, Ashland.

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

Western Region—Central City, October 30 and 31. For free home and free banquet reservations write Miss Marjorie Capps, 316 North Fourth Street, Central City.

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

Southern Region—Glasgow, November 13 and 14. For free home and banquet reservations write Mr. Burnett T. Davidson, Glasgow.

Other Important Dates

October 23-25—State Baptist Student Union Convention, Bowling Green, First.

November 10-12—General Association of Kentucky Baptists, Paducah, First.

Voice of Dr. Truett May Be Heard At Richmond Convention

It is possible that a radio may be installed in the auditorium of the First Baptist Church, Richmond, so that the South Central Regional Baptist Training Union Convention in session there Friday and Saturday, September 25 and 26, may be able to hear Dr. George W. Truett speak tomorrow (Friday) at 10:30 A. M. from Columbia, on the Luther Rice Program over the Columbia Nationwide Hook-up.

Long Run Association, Fourth Avenue, Louisville Church

During the week of August 17-21 it was my privilege to teach the Associational Baptist Training Union Manual to a class held at Fourth Avenue Church, Louisville for the Associational and Group officers. It is important that every Associational Union sees that all Associational and Group Officers and others study this book at the earliest possible date.

White's Run Association, Carrollton Church

On the night of August 21 it was a pleasure to be with Pastor R. P. Caudill and speak at the Carrollton Church to those who had gathered for the re-organization of the White's Run Associational Training Union. Mrs. Ruby Mathew Grove, of Carrollton was elected Associational Director; Elma Cayton, Associate Director; Helen Garvey, Secretary; and Maggie Brock and Faye Tharpe, Group Directors.

Midway Church—Elkhorn Association

Testimony from the Pastor
Pastor Fred Smith of the Midway Church in reporting a recent training



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school writes the following: "Eight months ago there were ten in Baptist Training Union, but we now average from seventy to eighty each Sunday. Our average attendance for the recent Training School was fifty, and we sent five to the Southwide Meeting at Ridgecrest several weeks ago. The full work of a Baptist Training Union has resulted in more than doubling the evening service attendance, and great interest is being shown."

Little Bethel Associational Union

The Little Bethel Associational Union held a convention at Victory Church, Providence, Sunday, September 6. The song service was conducted by Cecil Travis, of Providence. The devotional was led by Wynn McCarmack, of Providence. In the business session E. C. Coleman, of Madisonville was re-elected Director. Special music was given by Pastor A. L. Gillespie, of Nebo and also by a young lady from Nebo. Pastor George D. Park, of Earlington, talked on "The Monthly Business Meeting the Solution to Committee Work and Better Programs." Miss Louise Blalock, of Dawson Springs presented "The Training Union Program Every Baptist Church Should Have." The closing message on "Faith is the Victory in Winning the Lost" was delivered by Dr. H. S. Summers, Pastor of Madisonville Church. It was also mine to speak on "The Place of the Baptist Training Union in My Church" at one session and on "The Development of the Training Union Work During the Past Ten Years and Outline of the Five Year Program" at another.

The Frankfort Convention

The song services were led by Pastors J. Perry Carter, of Lexington and A. Warren Huyck, of Paris, and a young man from Frankfort. The devotional and consecration services were conducted by Rev. George Redding, of Frankfort. The keynote address was delivered by Dr. Ross E. Dillon, of Frankfort. The missionary message was brought by Rev. Earl Parker, of Falmouth, who returns to China next month. The closing message was given by Rev. Paul Horner, of Shelbyville.

Talks were made and conferences were led by Misses Emma Middleton and Ruby Ransdell, of Shelbyville; Pastors D. H. Daniel, Jr., and George W. Cummins, of Louisville; and Dr. Clay I. Hudson, of Nashville, Tennessee. Miss

Carolyn Rogers, of Frankfort talked on the Story Hour. Professor C. D. Redding, of Frankfort president at the banquet and Pastor Huyck, of Paris was the speaker.

The Five Year Promotional Program was discussed by the writer.

RECORD OF ATTENDANCE

September 13, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Via.	En.
Louisville, Grace	128	11	145
Harrodsburg	93	11	130
Louisville, Bapt. Temple	90	11	138
Jellico, Tenn., First	90	7	102
Owensboro, Third	89	11	156
Danville, Lexington Ave.	82	8	198
Madisonville, First	79	23	129
Owensboro, First	75	27	116
Lexington, Grace	43	5	105

REPORT FROM BELL COUNTY ASSOCIATION

The Association met at Hensley's Chapel, Middlesboro, September 4 and 5, in its forty-first session. Rev. J. W. Crowley was elected Moderator, and Rev. W. T. Robbins was elected Clerk for the thirty-second session. He has been a faithful clerk through all the years. W. M. Wood, Secretary of State Missions, preached the Annual Sermon from Matt. 28:19-20. It was timely, convincing and well received. Billy "Baptist" Huey, of the Louisville Orphanage thrilled the audience with a speech on Stewardship.

Letters showed a membership in the Association of 8,263 and sixty-five churches, and 109 ordained preachers. Forty-five churches showed revivals held and 474 baptisms. Thirteen churches did not report. Three new church houses have been built this year, Fonde, Old Yellow Creek and Hensley's Chapel. These new church houses are a credit to their communities, and show how people can have what they want, if they have leadership to lead them in getting it. Gifts to Missions were small. A number of churches voted to co-labor in getting a truck full of provision for the Louisville Baptist Orphans' Home. It was voted by the preachers present to meet with the Executive Committee and Brother M. K. Cobble, of the Home Mission Board and arrange for a week's Preachers Bible Study somewhere in the bounds of the Association. The Committee met September 12 and arranged to have it in October at the Old Yellow Creek Church. Dr. R. P. Mahon was elected to teach one course. Brother Cobble is to arrange schedule and select other teachers.

G. C. Turner, Colmar, announced that he had attended every session of the Association during its forty-one years. Wonder who in Kentucky can beat that?

When the Association was organized in 1896, forty-one years ago, it had

eleven churches with a total membership of 704. At that time the Primitive Baptists had six churches with 725 members. They have held their own, still having six churches and about the same membership. They have held no revivals.

Five new churches were organized this year and received into the Association. But five disbanded, due to shift in populations.

Forty-one years ago Bell County had a population not exceeding 25,000. Today, her population is close to 40,000. With all her churches and preachers she is less than fifty percent evangelized. What a teeming population of lost people in all these mountains!

Most of us felt that the forty-first session was the best in many ways for many moons. Rev. Wint Bolton was elected to preach the Annual Sermon next year and they are to meet with Old Yellow Creek Church.

L. C. KELLY,

Pineville, Ky.

SULPHUR FORK ASSOCIATION MEETS AT SLIGO

Approximately 1,900 people attended the two-day session of Sulphur Fork Association held at Sligo Baptist Church, September 2 and 3, 1936. Rev. T. E. Ennis was elected Moderator; Rev. Carey Cox, Assistant Moderator; Estil Walker, Clerk; and F. N. Wellman, Treasurer. Rev. O. E. Graves preached the Introductory Sermon and Rev. V. Ward Barr the annual Mission Sermon. Visitors present during the session were: L. C. Ray, W. O. Beaty, J. L. Hunter and Mrs. Edna M. Carlisle, Long Run Association, Louisville; Rev. Mr. Hall, of Illinois; Maurice Barnes, St. Matthews, Rev. and Mrs. D. P. Rowlett, Dupont, Indiana; Rev. R. B. Hooks, Caldwell County Association; and C. M. Mellichamp, the latter representing the Western Recorder. New pastors recognized were Rev. Carey Cox and Rev. E. C. Masden.

Brother Graves used as his text: "Ye are the salt of the earth," dwelling on these points: (1) Salt has a peculiar flavor, (2) Does work quietly, (3) Must come in close contact with article to be preserved, (4) It is a great preservative, (5) Saltless salt is good for nothing.

Brother Barr used as his text Luke 24:48, "And ye are witnesses of these things," prefacing his remarks by giving a history of the incidents preceding this statement. His theme was that we should give the whole Gospel to the whole world and not just to our friends and neighbors; that Home and Foreign Missions differ only in degree; that there is a great need of the missionary spirit abroad; that the individual influence is needed; that the promises of the Bible are only complete in the hearts of those who are truly missionary; that

Christ would be present only in that life that puts first things first.

A letter was read from A. S. Gillespie, a former pastor in this association but now a missionary in China. He said he would get his furlough next year and hoped to be at the association during the 1937 session at Sulphur.

He was selected to preach the annual missionary sermon and it was suggested that he discuss the mission reports also.

Other parts of the program were prepared mostly by the members of the associations, laymen principally, but a few by pastors. Those reading or preparing reports were: T. E. Ennis, C. C. Guyton, F. W. Asbell, C. H. Caldwell, J. H. Daily, V. Ward Barr, S. R. Varble, W. S. Welly, E. C. Masden, L. J. Hartman, John Perry, Elmer R. Rankin and F. N. Wellman as well as the clerk. Some other chairmen who were to make reports failed to arrive.

Quite a discussion took place as to whether we would have public dinner from now on, or the box lunch system. The former carried by a close vote.

The 1937 session will be held at Sulphur for the first time since 1903.

W. E. WALKER,

Sulphur, Ky.

REVIVAL AT SALEM BAPTIST CHURCH

I wish to report a splendid revival held at Salem Baptist Church beginning on Sunday morning, August 9, and closed Wednesday night, August 19. Dr. E. P. Garrott, at Conway, Arkansas, brought splendid gospel messages at both the morning and evening services. Although the heat was intense and some of the roads almost impassable at that time, the people showed their appreciation of the church and its messenger by attending both services regularly.

Dr. Garrott was formerly a member of this church and it was with great pleasure that we welcomed him and his splendid companion back in our midst.

May God see fit to spare him and his consecrated wife for many more years of useful service in the ministry. As a result of his untiring efforts one profession of faith was made, two were added to the church by baptism, and one by statement. We all felt that it was good to have had him with us and ask God's blessing upon his work.

A MEMBER.

Pastor Dale Crowley has resigned at the Tabernacle Baptist Church, Jonesboro, Ark., and will move in a few weeks to Washington, D. C.



DEACONS ORDAINED AT GRACE

Grace Baptist Church of Louisville, Ky., met on September 9, 1936 for the purpose of ordaining as deacons Jasper Branham and C. T. Harbold.

Representatives were present from Parkland, Shawnee and Grace churches.

A meeting of all deacons present was called to decide on proper order of service for the ordination. Thos. B. Norris, of Parkland Church, was elected moderator; H. L. Lockard, of Shawnee Church, was elected clerk. The ordination was opened with prayer by William Chasteen, of Grace; Scripture was read by W. A. Whitehead; Rev. I. Ferd Graves questioned Brethren Brannam and Harbold publicly to satisfy those present that the men to be ordained were worthy of the honor. A motion was made and seconded, the vote was unanimous to proceed with the ordination.

S. F. Dowis, pastor of Carlisle Avenue Baptist Church, preached the sermon, his subject being "The Deacon's Place in the Church." Ordination prayer was led by W. A. Whitehead, deacon of Grace Church. After the laying on of hands the benediction was pronounced by Rev. I. Ferd Graves, pastor of Grace Church. H. L. LOCKARD, Clerk, Louisville, Ky.

EARL GOOCH HAS MEETINGS IN MISSOURI

Since coming to Missouri to my new field in January I have had the joy of baptizing into the fellowship of the church thirty-five converts. There has been evidence of God's leadership on every hand. My people are loyal and appreciative. They sent me to the convention at St. Louis, and on many other occasions have shown their love and appreciation of the work being done.

I had the efficient service of Dr. H. E. Watters of Jonesboro, Ark., with me in our meeting last month. The results were very satisfactory and gratifying. Dr. Watters is always safe and sane in a revival, works to the interest of the pastor and leaves the situation decidedly better.

It was my privilege to have Brother John Imrie and wife with me in a revival in Lilbourn, Mo., from August 30 to September 10. It was a joy to work with this fine couple because Brother Imrie is a master singer with audiences, and with the aid of his fine wife at the piano—and my! How she can play that piano—the inspiration of the services in song is superb. Our services together were effective and far-reaching in results. I regard these fine workers as worthy of every consideration at the hands of all our brethren in revivals. Consecrated wholly to the work of soul-winning and inspiring others to do the same is their leading trait. Their home is in Springfield, Mo.

EARL GOOCH,
Braggadocio, Mo.

DISTRICT ASSOCIATIONAL MEETINGS 1936

Date	Association	Church
September		
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.

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.

JAMES LEE BRISCOE

On July 9, 1936, at the age of thirty-one years. God in his wisdom, which we dare not question, has seen fit to call from our home our dear beloved husband and father. The call came so unexpectedly, so suddenly, we can hardly realize he is away that he will not return to us.

Early in life he professed Christ and was a devoted member of the Mount Vernon Baptist Church. His life was lived very quietly among us and his going is a great loss to all.

Surviving him are his wife and three small children.

MRS. JAMES LEE BRISCOE,
JAMES O. BRISCOE,
ALFRED E. BRISCOE,
ONITA FRANCES BRISCOE.
Alton Station, Ky.

MRS. ADDIE CONNER

Whereas, God, in His infinite wisdom called home on September 6, 1936, our beloved sister, Mrs. Addie Conner.

Therefore be it resolved:

That her passing has left a vacancy which no other can fill in our Missionary Society, church and community.

She was faithful in all things, was the very embodiment of love, courage and tenderness.

She was given to hospitality and was generous at spreading sunshine and loved to minister to those in trouble and distress.

It can be said of her that she truly emulated the example of our Christ because she put first things first.

We extend to the bereaved family, our heartfelt sympathy and pray that the Heavenly Father will comfort them in this sorrow.

MRS. W. A. M. WOOD,
MRS. C. B. YELTON,
Erlanger, Ky.

ALBERT THOMAS GASH, JR.

In remembrance of dear little Albert Thomas Gash, Jr., born October 23, 1927, went home to Jesus and Mother on June 9, 1926, aged eight years, seven months and seventeen days. Though young in years he read the Bible and loved to talk of Jesus and of heaven. God has called him from our midst out of the pain of this life into the joy and peace of his Lord. A bright, kind and affectionate child beloved by all.

This tender bud so young and fair
Just came to show how sweet a flower
Called hence by earthly doom,
In Paradise would bloom.

Ere sin could harm or sorrow fade
The angel came with tender care
The opening bud to heaven removed
And bade it blossom there.

GRANDMA SALLIE.

MRS. HUNIE HAMILTON

Mrs. Hunie Hamilton departed this life August 14, 1936, at the age of seventy-nine years.

She was a member of the Baptist church at Orville, Ky., and was faithful to it as long as her health would permit. She had been a patient sufferer for years, but bore it bravely. She longed to be free from her pain and then be with her loved ones who had gone on. "Oh! beyond this shadow-land,

Where all is bright and fair,

I know full well her dear old hands
Do palms of victory bear;

Where crystal streams rough endless
years

Flow o'er golden sands,
And where the old grow young again,
I'll clasp my mother's hands."

MRS. JAMES CHISHOLM,
Defoe, Ky.

MRS. W. C. MOORE

The Woman's Missionary Society of the Mt. Sterling Baptist Church offer this tribute of love and esteem to the memory of our deceased president and co-worker, Mrs. W. C. Moore, who died July 30, 1936.

Therefore be it resolved:

First, That while we keenly feel the loss sustained in her passing, we thank our Heavenly Father for what her life meant to us. She will be greatly missed in the church which had, at all times, her interest and her prayers.

Second, That she was exemplary in all relations of life as daughter, sister, wife and friend, and her example should inspire all of us to do likewise.

Third, That we extend our deepest sympathy to the bereaved family and commend them to Him who alone can comfort and sustain them.

MISS NANNIE E. REED,
MRS. G. B. SENFF,
MISS LAURA GRAVES.

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