

SOUTHERN BAPTIST  
THEOLOGICAL SEMINARY LIBRARY  
LOUISVILLE, KY.

Free Library  
2826 Lexington Road  
Southern Baptist Seminary

# WESTERN RECORDER

VOL. 110

LOUISVILLE, KENTUCKY, OCTOBER 1, 1936

No. 40

## A Hundred Years in Heaven—1836-1936

(Composed by Dr. John Lake and read by him at the Luther Rice Centennial, Columbia, S. C., September 25, 1936.)

A hundred years in Heaven—Oh, wondrous years!  
Scarce *half* a hundred *conscious* years on earth  
Were his, in this poor sinful vale of tears  
His martyr years of loneliness and dearth!

Frustration, pain, vexation, night and day  
At home, abroad—enough to break his heart!  
Did ever traveller tread that weary way  
With finer courage, though, to do his part?

Brave Luther Rice!—Those lonely, toiling hours,  
And days, and months, and decades, *while* he trod,  
Bore fruit, beyond the earthly planter's powers  
Because the Heavenly Planter was his God!

His God, remember, is *our* Blessed One;  
His path—who knows?—the path for you and me;  
And *his* reward, when once the task is done,  
Reward of all who bear Christ's cross shall be.

And we who've walked the long, long weary road  
With others, or alone—beyond the seas  
We, who, for Christ, chose out some lone abode  
Abode of ignorance and dread disease

And yet, who've turned, reluctant, loth to leave  
The suffering, sin-cursed to their cruel fate,  
And hastened home, assistance to receive,  
And have received, oft-times, neglect and hate!

Ah, we who know the clang of bolting doors,  
The Church's frown—worse than the heathen's rage!  
We come to Luther Rice's tomb, that soars  
With us, above a callous, worldly age.

Thank God for some, who, then or now, have met  
The missionary's plea for leprous souls,  
And leprous bodies, without frown or fret!  
Alas, for those with purer *gold* and *goals*!

A hundred years in Heaven? Yes, yes—and then  
The hundreds thousand, myriads, yet to be!  
That, *that*, for tears and sorrows, when, oh, *when*  
*Decades* forgot, *we* win eternity!

Washington, D. C.

## - Devotional and Religious Thought -

### CROSS-EYED CHRISTIANS

Man has two eyes, yet his sight is single; a great deal may at one time enter his field of vision, yet his eyes center on ONE thing, they focus and function together. Should they move independently, he is cross-eyed, a horrible affliction, which causes him to see everything double and all distorted. If this be true of the natural man, it is much more true of the inner man of the soul. Jesus said, "If thine eye be single, thy whole body shall be full of light" (Matt. 6:22). That is, there must be presented to the eye of the soul and conscience the clear single image of the glory of God in the face of Christ Jesus, if the whole of life's being and body is to be blessed.

Existence must have a paramount purpose and goal. In the Scripture life's supreme object is revealed. It is "to be conformed to the image of his Son;" with that prize ten thousand things are soon found to be incompatible, and must be sacrificed in order to win in the race. David cried, "My heart is fixed." Paul testified, "I was not disobedient to the Heavenly vision."

The soul that seeks to satisfy the conflicting claims of two contending causes, two enemy interests, two opposed authorities, is cross-eyed, sees everything double and must finally and eternally fail. The biggest deceiver is a divided heart, and a "double minded man is unstable in all his ways" (Jas. 1:18).

The Church is cursed with a multitude of cross-eyed Christians whose deplorable duplicity and compromise are a direct effect of their forever trying to harmonize two irreconcilable viewpoints. Double dealing is of the Devil. "NO MAN CAN SERVE TWO MASTERS" (Matt. 6:24). Many things automatically cancel each other. So often we want to enjoy two exclusive things;—Worldly pleasure and a clear conscience or true godliness; Idle love of ease and success; The approval of heaven and earthly fame; Self-gratification and perfect health; Selfishness and true happiness. These are all contrary and inconsistent with each other. We must choose one or the other. "Ye cannot serve God and Mammon"—CANNOT! Like water and oil, they cannot mix! To proclaim the Gospel so as to please the people is impossible! We are either against Christ or with Him. We cannot be neutral! "He that is not with me, is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

We cannot have the love of the world and the love of the Father at the same time. "For if any man love the world the love of the Father is not in him" (1

John 2:15). "For either he will hate the one or love the other; or else he will hold to the one and despise the other" (Matt. 6:24).

Christ did not speak of three masters or even four or five, but only two, between which we must decide. Only two kingdoms contend on earth for supremacy in human hearts. Two authorities make a bid for our affection and fealty—the powers of darkness and the powers of God. We must serve either self or the Saviour; both cannot predominate and have pre-eminence in the same life. With Self comes sin, sorrow and Satan's seducements; with the Saviour comes self-denial, satisfaction and salvation. We cannot be in two places; neither is the treasure divided between heaven and earth.

Life is too short for clashing interests to keep on giddily running to and fro. We have no time nor energy for cross-purposes, incidental service, a Dr. Jekyll-and-Mr.-Hyde existence. Soldiers that fight for mere money and not for love of country or confidence in their cause are wretched mercenaries, whose fickleness in a time of test is liable to turn victory into defeat. Fighting for opposite factions is never tolerated. A traitor to his country in war is shot at dawn for treason. There's nothing as execrable as a spy for he lives a lie. No laborer can work under two bosses, no salesman represents two competitive companies. The devil's master device is to confuse the lines of demarkation between the two camps.—William E. Booth-Cliborn in World-wide Temple Evangelist.

### THE BEHAVIOUR OF SHEEP

A sheep in the East is more light of foot than our sheep; it will leap like a gazelle, and climb the mountains like a chamois; and so are sinners very swift in transgression, and very daring in presumption. They leap in their iniquities where the children of God would shudder to follow them even in thought. They make nothing of leaps of profanity which would curdle the blood of him that has been taught the fear of God at the feet of Jesus. Yet the Lord Jesus went after these desperadoes (Matt. 18:12, 13).—Treasury of the New Testament.

### "ONE DAMNING DEFECT."

At the close of the service a preacher was accosted by one of his hearers, who, after conceding that the sermon possessed certain commendable features, added, "But it had one damning defect!"

The startled minister, having inquired what this defect was, received the following reply, "I am a Jew, I have only

recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached."

"That," said the preacher, in after years, was the greatest lesson in homiletics I was ever taught."—The Sunday School Times.

### THE CLOCK EXAMPLE

Mr. D. L. Moody used to tell a story concerning a clock that was in his dining room which had been given to him by a lady who was very much afraid that if she became a Christian she could not keep on following the Lord. Mr. Moody said, "That clock ticks one tick at a time. During the week the ticks total millions, but the clock is not concerned with the millions but with the next tick. The lady afterward sent Mr. Moody the clock as a present for the lesson she had learned. Moment by moment she kept in his love."—From The Christian Herald (London).

### THE BRANDED MAVERICK

Out on the cattle ranches of the West the unbranded calves that roam at large are known as "mavericks." They are claimed by the man who is first to get his brand on them at the annual round up. A little Western girl had been baptized one Sunday by the minister of the town. Her schoolmates questioned her the next day as to the meaning of the ceremony. "Well," she said, "I will just tell you. I was a little maverick out on the prairie and that man put the Jesus mark on my forehead so that when he sees me he will know that I am one of his children."—The Evangelical Christian.

## WESTERN RECORDER

Published Weekly by the  
GENERAL ASSOCIATION OF KENTUCKY  
BAPTISTS

The purchasers of the Western Recorder,  
The Baptist World and the Mission  
Monthly

205 E. Chestnut Street, Louisville, Ky.

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

### BOARD OF MANAGERS

C. L. BRELAND T. J. BARKSDALE  
BROWN B. SMITH C. W. ELSEY  
R. H. TANDY L. C. RAY

C. H. WARREN

VICTOR I. MASTERS Editor  
W. A. FROST Business Manager

### TERMS OF SUBSCRIPTION

PRICE—Year in advance. \$2.00. Single  
copies 5c.

RECEIPTS and credit of payment is shown  
in about two weeks by the date on the  
address label. If proper credit has not been  
given within two or three weeks notify  
this office at once.

POSTOFFICE ADDRESS—Instructions concern-  
ing renewal, discontinuance or change  
of address should be sent two weeks prior  
to the date they are to go into effect. The  
exact postoffice address to which we are  
directing paper at time of writing must  
always be given.

SAMPLE COPIES—We print each week a  
limited number, which may be had for  
the asking.

# WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, OCTOBER 1, 1936

No. 40

## Thinking Missions With Missionaries

ON BOARD of S. S. President McKinley bound for the Orient I chanced to fall in company with a group of foreign missionaries representing most of the leading evangelical denominations. Some are pioneer explorers, veterans of the cross, returning to their fields after a sabbatical year in the homeland. Some are flaming youths just out of college or seminary, going out for the first time. There are some forty of them on the ship, and they are the most interesting group I have chanced to meet in many a day.

I have taken the pains to interview the more representative of these missionaries, both men and women, endeavoring to arrive at a sort of cross-section of opinion of those who are actually on the front lines in the field of battle. Unfortunately we have usually listened more to the godless globe-trotter, the secular newspaper reporter, and the man on the street, than we have to those who have a right to speak with authority about foreign missions.

I have tried to ascertain the attitude of these missionaries toward the modern movement that headed up in the report of a self-appointed commission published in a book entitled, "Re-thinking Missions." They are all well acquainted with the movement, and without exception they vehemently resent the so-called "findings" of that commission.

One distinguished brother, a Northern Presbyterian, when I asked him if he was acquainted with the movement, said, as his eye sparkled and turning quickly in his seat:

Yes, I am well acquainted with it, and I have no sympathy with it. That commission said things in that book about foreign missions and foreign missionaries that are absolutely untrue. They got their information, as the book indicates, largely from ship captains and government officials and other such like, who if not out of sympathy with foreign missions, were in no position to give reliable first hand information on the subject. I have been in China forty years, and I was not asked for my testimony. That book belies the facts about our foreign mission work.

I approached a fine woman, a Northern Methodist, teacher in a boys' school at Kinkiang, China, sent out in 1923 and just returning from her second furlough in the homeland. I held in my hand "Thinking Missions With Christ," by Zwemer, and I said, "Have you read this answer to "Re-thinking Missions?" She said,

No, I have not; but that book needs answering. It is undermining the foundations of our work on the foreign fields. Our enemies use it against us, and we find it difficult to overcome the slander it inflicts on our cause. Why didn't they ask us to testify?

I talked with one of our own missionaries, a Northern Baptist, an M.D., trained in the best scientific schools in America. She went out to China in 1905 and took charge of a hospital that could hardly be called a hospital, where the sick came bringing their bedding and their cooking utensils and camped temporarily in the crude affair. A trained nurse was unknown. It was the best that could be done. Now she is at the head of a hospital with modern equipment, doctors highly specialized, nurses under standards of training that compare favorably with ours in America.

MATTHEW T. ANDREWS,  
Texarkana, Texas

Dr. Andrews is on a tour of Eastern Mission Fields served by Baptists in the South, along with President Sampey of the Southern Baptist Convention. Dr. Andrews is well and favorably known among Baptists both as a pastor and as a minister whose outlook is one of devotion and concern for the health of the witness of our Baptist people to the Gospel of the Grace of God. This brief article raises for a few moments the sluice gate of pregnant truth in relation to the false and blindly slanderous witness borne by the "Re-thinking Missions" book against the foreign mission enterprise as conducted by all evangelical bodies during the last century. The water of truth has not been released as much as one could wish to nullify the false impressions against missions which were sought to be propagated by "Rethinking Missions." We welcome this article.—Editorial Note.

I asked this cultured woman, "If you had your life to live over again, would you give it to China?" Her classic face lighted up and her soft blue eyes moistened as she answered:

"Yes, most emphatically, yes! I wish I had a dozen lives to give to China."

Why was not this woman asked to testify in "Re-thinking Missions?" Fair-minded people will answer that for themselves.

The New Testament with its authority to speak, with its record of apostolic missions, its burning apostolic message, and the story of the dauntless faith and courage of these early missionaries, is the authoritative and inexhaustible source-book for thinking on missions. Those who have been through the heat and hardship of the conflict have first right to testify.

## A New Note in Education

THE trend of recent years towards making education entirely secular by permitting religion to have no place in it has apparently been checked, and there are evidences that the tide is turning in the other direction.

There are a number of reasons for this change. One of the foremost is that many thoughtful students of educational processes have discovered that education when completely secularized often brings disaster rather than blessing to the life of the individual, and that it has, moreover, a tendency to undermine the moral and ethical foundations of a stable social order. President Glenn Frank, of the University of Wisconsin, said recently: "It is vital that we keep Church and State separate, but a divorce between education and religion will be fatal to the national future." There is of course nothing new in this, but for many years past its truth has apparently been unknown, or at least ignored, in numbers of the great educational institutions of our own and other lands.

We will have come to the turn towards a better day for the world when educators generally have begun to realize that no training of mind and body only can ever complete the educating process in the individual. It is no less important, if indeed it is not far more important, that the spirit also be trained.—Christian Observer.

## Do the Churches Continue to Believe in Conversion?

**I**N ATTEMPTING to answer the question which stands at the head of this article, it is possible to do two or three things. The question may be dismissed with an emphatic affirmative: on the other hand, there are those who have good reason for being not quite sure: yet again, the question may be regarded merely as an interesting topic, having very little relationship to the disquieting days in which we live. It is as well, therefore, that we should say at once that we raise the question in this article because the answer is by no means clear, and because we should like our readers to express their minds freely upon the subject.

### I

**I**T MAY be assumed, of course, that all Evangelical Christians, who are loyal to the Word of God, are compelled to believe in the necessity of conversion, and, from a nominal standpoint, there would be very few who would deny such a necessity. It is one thing, however, to give a nominal assent to a Scriptural truth, and quite another thing to plan our work in the light of such a conclusion. When we ask whether the churches continue to believe in conversion, we are thinking, rather, of their practical expectations week by week, their methods of work in the various services and meetings, together with the results obtained.

The first difficulty with which we are confronted is that in all our churches there is a decreasing number of those who are unsaved. The recent survey of the religious life of London, for example, reveals the alarming fact that only about seven percent of the entire population of the Metropolis are in the habit of attending any place of worship on the Lord's Day. This means, for the most part, that the men and women who are to be found in our churches on a Sunday are Christian people, which may explain why the average sermon has their needs in mind, rather than the desperate plight of the unconverted.

That the leaders of all denominations are alive to this situation need not be argued. The National Free Church Council, for example, have recently separated two well-known preachers for Evangelistic work among the churches; while in various parts of the world the evangelistic campaigns of Mr. Edwin Orr have not only been attended by thousands of people, but have resulted in a remarkable number of conversions. For all these tokens, we bless God and take courage; but they do not remove the disturbing fact that in the average church there are fewer outsiders than ever, with the result that definite conversions are the exception rather than the rule of regular church life.

### II

**A**NOTHER reason which prompts our question is the persistent emphasis that is being placed nowadays upon what may be described as the "Social Gospel." During the last ten years, Christian preachers of all denominations have been unduly impressed with the necessity of finding immediate social applications of the Christian religion.

This has been the case notably in the realm of world peace. Almost without knowing it, many of our preachers have become politicians and amateur statesmen. They have outlined schemes of world peace from the Christian pulpit, and have indicated the way in which a European settlement could be brought about. Others have become leaders of the Pacifist movement, and their activities have stimulated yet another type of preacher to urge the duties and responsibilities of patriotism.

While we are very grateful to the British Broadcasting Corporation for the numerous religious services that are included in the weekly programs, it must be confessed that far too many of the addresses delivered are of the quasi-social type, urging this and that social remedy upon the responsible authorities, rather than of the simple Gospel type,

urging immediate surrender to the claims of the Lord Jesus Christ.

We are far from suggesting that the churches should keep silent upon the great social questions of the hour, but we are fully convinced that the ministry of the pulpit each Lord's Day should be directed to the work of conversion—the object of every sermon being as Newman used to say, the conversion of the hearer. The test of a good sermon should not be its literary charm, its evidence of sound learning, its eloquence, or its originality: the supreme test of a good sermon is whether it leads men and women to be reconciled to God through Jesus Christ our Lord.

### III

**A** RESTORED belief in conversion would supply all our churches with the essential spiritual and moral stimulus they need. If all preachers and office-bearers were longing for the conversion of sinners, prayer-meetings would be revived, carnal and worldly methods of work would be abandoned, and the strife which so often accompanies discouragement in service would soon become a thing of the past.

Assuming, then, that in our preaching and in our practice we are failing to evince that passionate belief in conversion which characterized the Lord's people of another generation, it would seem that our first task is to seek for a revival of spiritual life among the people of God. We need not be distressed that our numbers are few, for numbers have never played a big part in God's methods with men. He seeks those who are willing to be as clay in the hands of the potter. He seeks those who are prepared to be channels of blessings. Consequently, the first demand that is made of God's children is that they should be so cleansed and equipped that day by day they are vessels set apart and prepared for the Master's use.

It is idle to protest against the ways of the unconverted. It is useless to deplore Sabbath desecration; for all the time we are denouncing the ungodly, we are covering over our own defects and failings. **A revival spiritual life in all our churches would give birth to a genuine concern for the unsaved, which, we doubt not, would speedily lead to revised methods of work, giving to clergy, ministers, and office-bearers a new incentive.**

The subject under discussion is of such crucial importance that we should welcome the co-operation of our readers. Many of them are as exercised as ourselves. It may be that they have been led to make suggestions in their own local communities, which have issued in valuable spiritual results. It is their duty to share such experiences with other Christian workers. The time has come for judgment to begin at the House of God. We must put our own house in order, for it is quite certain that all the resources of the Holy Spirit are at the disposal of the people of God. What we seek to find out is our next step. Can we restore the years that the locust has eaten?—The Life of Faith, London.

Dr. B. T. Kimbrough has resigned as pastor of the Lee's Lane Baptist Church, near Louisville, in order to enter educational work.

Rev. Roy Evans, student in Georgetown College, has been in meetings with Pastor Clarence E. Baker at the First Church of Richmond, Ind. Pastor Baker writes of him: "He is a man of God presenting the claims of the Gospel to both Christian and the lost. He believes in the Christian going out in search of others and bringing them to the Saviour. To say that our church is enjoying a great spiritual feast during these two weeks will give you some idea of the work that our young brother is doing. Roy is pastor of the Kiddville Baptist Church, near Winchester, Ky." Brother Baker has been away from Kentucky for more than six years.

## Rice Centenary Celebration

PROFESSOR W. O. CARVER, Louisville, Ky.

ON THE hundredth anniversary of the death of Luther Rice in Edgefield County, S. C., there gathered about his grave in the churchyard of the Pine Pleasant Baptist Church on Friday, September 25, representatives of the Baptist denomination all over America and with gratitude and reverence heaped floral symbols upon his grave. Thirty-five organizations and institutions were represented there on that glorious autumn afternoon.

They had come from all points of the compass, official representatives of the missionary, educational and publication boards and societies. The President of the Northern Baptist Convention came from Massachusetts where Luther Rice was born, Mr. Clark himself a lineal descendant of Roger Williams, whose tercentenary has been celebrated this year also; the President of the Southern Convention, absent in Japan, had in Dr. Hight C. Moore his proxy.

The presidents of a number of State Conventions were there, and Executive Secretaries, Georgia, Florida, North Carolina, Virginia, were thus represented, perhaps others. From Oklahoma, Dr. E. C. Routh, alert and eager had come to represent his state and his Baptist Messenger while Dr. O. P. Gilbert of the Christian Index was the official spokesman of the Southern Baptist Press. The Women's Societies of the North were there in the presence of Mrs. Howard Whyne Smith, while the gracious and vibrant Miss Mallory carried the heart of the Southern W. M. U.

Dr. Truett detached himself for four days from the National Preaching Mission to journey from Kansas City to take part in these exercises and then rejoin the Mission at Indianapolis, coming as President of the Baptist World Alliance and chief speaker in the ceremonies. The Alliance was also officially represented by W. O. Carver who also represented our Theological Seminaries. Colleges were represented by Mr. Hilton Jackson, Washington, President of Alumni of George Washington University which continues, under secular auspices, Columbian College which was Rice's creation.

In the morning there was a program in Columbia in which favorite hymns of Rice were sung. Governor Olin D. Johnston welcomed the guests, the President of the Northern Convention responded. More than a dozen responded for the various organizations, in every case relating our organic life to its dependence upon the vision, genius, and sacrifice which characterized Rice as the organizer of the Baptist denomination in America. The climax of the morning was the address of Dr. Truett, broadcast over ninety-two stations through the courtesy of C. B. S.

On both Thursday night and Friday night the dramatic, historical pageant of Luther Rice's "Frustrations" was presented with great skill and effectiveness in the auditorium of the First Baptist Church. The pageant was conceived and blocked out by Dr. Rufus W. Weaver, authority on Luther Rice, originator and chief promoter of the Rice Centennial and Executive Secretary of the Centennial Commission. It is to him supremely that the success and values of the recognition of Rice for Baptists throughout the world are due. He was directing all the arrangements and proceeding in Columbia and at the grave.

South Carolina Baptists and people did everything possible to make the celebration a success. The Governor proclaimed Luther Rice Day for the State, made the address of welcome and remained for the program, led the motorcade to the grave followed by scores of cars, while he and the gracious Mistress of the Mansion gave a dinner Friday night for the guests from a distance, a distinguished company.

The city of Columbia gave the use of the splendid Auditorium and in other ways contributed to the success of the occasion.

The State Board, the W. M. U., the Baptist Courier and a special committee of the General Association all shared in seeing that nothing was overlooked to make this meeting

happy and significant. To name those who helped would be to begin with Dr. W. L. Ball, President of the Convention and Dr. Chas. A. Jones, Executive Secretary and call the roster of the organization leaders, and then list scores of others who were ready with every service.

The pastor of the First Church, Dr. Webb, and his people were attentive and fraternal at every point.

Our churches and other organizations throughout America and in other lands, where they failed to do so September 27, ought to take account of Luther Rice and the marvelous history which God has produced through the century since he laid down his burdens in a sacrificial, premature death. Dr. Weaver's brochure is available for the asking from State Boards. The Pageant referred to above, written by Mrs. Creasman, is to be had for a nominal price from all Baptist Book Stores or from the Rice Centennial Commission, 715 Eighth Street, N. W., Washington, D. C.

Let us all review God's dealing with American Baptists.

## Increased Enrollment at Southern Baptist Theological Seminary

DON NORMAN, Mullins Hall, Louisville, Ky.

THE Southern Baptist Theological Seminary opened its seventy-eighth session Tuesday, September 22, with the largest opening day enrollment of the past five years—337. By the end of the first week the total had mounted to 366 men, representing thirty states and five foreign countries. Of this number, sixty-five are from Kentucky.

In the absence of President John R. Sampey, Dr. W. O. Carver presided at the opening exercises Tuesday. Members of the faculty were introduced to new students at the morning hour, after which Dr. Carver read a letter of greeting from Dr. Sampey. The student body voted unanimously to send a cablegram to Dr. Sampey, designed to reach him as his ship steamed into Yokohama.

Tuesday night Dr. J. McKee Adams, Professor of Biblical Introduction, spoke before an audience that taxed the capacity of the Seminary auditorium on "The Integrity of the Scriptures in Historical Details." A fifteen hundred word digest of this opening academic lecture of the session will appear in next week's Western Recorder.

Seven men were awarded degrees Tuesday morning, as follows: Ph. D. (Doctor of Philosophy): Sidney A. Gates, Kentucky; E. M. Schofield, New Jersey; and L. L. Burkhalter, Texas. Th.M. (Master in Theology): J. W. Carpenter, Jr., Indiana; Gaines A. Mason, Alabama; and Raymond Hill, Michigan. Th.G. (Graduate in Theology): C. C. Chappell, Illinois.

Prospects are bright for a larger student body this year, with a corresponding increase in the opportunities for Christian service on the part of the group as a whole and as individuals.

Pastor W. Jeffrey Jones, formerly of the Riverview Church, Nelson Association, and White's Run Church, both in Kentucky, has accepted the pastorate of the Central Church, Gainesville, Ga. He has been a student recently in the Southern Baptist Theological Seminary.

A pastor is anxious to secure a copy of "Studies in Theology—God," by Randolph Foster, published some years ago, presumably, by Messrs. Hunt and Eaton, of New York. Should presumably, by Messrs. Hunt and Eaton, of New York. Should of they may write the Western Recorder office, telling us what they will be willing to sell the book for, and we will be glad to put them in touch with the proper party.

## The Man Who Took His Troubles to the Lord

J. T. RIDDICK, Durham, N. C.

"And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the House of the Lord, and spread it before the Lord."—2 Kings 19:14.

**H**EZEKIAH had been constantly annoyed and threatened by Sennecharib, King of Assyria, for many years. Sennecharib had often threatened and scorned and tried to humiliate Hezekiah, by delegations and letters.

At first Hezekiah sought a compromise with him by telling him that he would accept any burdens that he might see fit to put upon him, if he would just leave him alone. The king of Assyria made heavy demands on him. In trying to meet these demands Hezekiah took the silver and gold from the house of the Lord and gave it to the king of Assyria. But, as in most cases where compromises are made at the sacrifice of principle and truth and faith in God, the compromise doesn't satisfy the demanding party very long.

So it was not long before Sennecharib renewed his attack on Judah, for the purpose of conquest and national destruction. In his demands he had become very insolent and scornful, not only of Judah, but of Judah's God. He belittled God's power to save and in this way tried to undo Hezekiah's faith in Jehovah and destroy the morale of his kingdom.

### I

**H**EZEKIAH was greatly disturbed over the situation which he faced. He knew the power and determination of Sennecharib to take his country and make his people slaves to Assyria. But God spoke to Hezekiah through his prophet, Isaiah, and told him, "Be not afraid of the words which thou has heard, with which the servants of the king of Assyria have blasphemed me. . . Behold, I will send a blast upon him."

This message strengthened Hezekiah, and when Sennecharib's third threat came to him in the form of a letter, he took it to the house of the Lord and read it there and then spread it before the Lord and waited for the Lord to give him the correct answer to it. Here is the answer that the Lord gave to Hezekiah for Sennecharib: "This is the word of the Lord concerning him. . . The daughter of Jerusalem hath shaken her head at thee. . . Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

It was a great decision on the part of Hezekiah to take his troubles to the Lord instead of trying to work them out himself with armed forces. Happy will be the day when God's people learn to take their troubles to the Lord and seek His guidance before they move for a settlement of knotty religious, social and economic problems. Had Hezekiah answered Sennecharib's letter according to his own feelings, he would no doubt have lost himself and his country.

To make great decisions that affect our individual and country's destiny, we need to be cool and calm. Many a man has destroyed himself and his future by answering the letter that aroused him to the point of defiance. It is better to sleep a few nights, read the Bible and pray, and go fishing a few days or go to the baseball game several times, roam the world and think things over, before you answer that letter that rubbed you the wrong way, even though it was all false and uncalled for.

### II

**I** RECALL a letter I received from a brother minister in the 1928 political campaign. I had written a letter to our city daily papers of a conciliatory nature, trying to make peace and heal the many bloody wounds that had been made. The letter was well received by all parties and all religions in our city and surrounding country.

But there was one brother minister who lived in another state who chanced to see my article and who had himself been quite hot and bitter during that never-to-be forgotten political campaign. After reading my letter he sat himself down and wrote to me the most sarcastic and condemnatory letter I have ever received. He accused me of almost everything that a crowd and a scapegrace could be accused of—things that I, and those who knew me best, knew me best, knew I was not guilty of.

I was away from home holding a meeting, and we had experienced that day a meeting of great spiritual power. But when I received that letter that evening, in spite of myself my blood boiled. I had been maligned and falsely accused, without justifiable provocation. So I took myself to the task of answering that letter. I laid myself out in the use of descriptive adjectives, and they were not mild adjectives. I tried to outdo him at his own game. It was a hot letter.

I had covered all the territory and had taken in some new territory too. I knew the man and knew that I had some things that would make the fur fly if they were in print. When I had finished that letter, I folded it and placed it in an envelope for mailing and laid it on the mantel-piece till morning, when I would put it in the mail.

### III

**A**FTER a few moments of devotion, reading a few verses in the Scriptures and a bit spent in quiet meditation, I retired and slept soundly through the long night. In the morning I awoke and arose from my bed, took that letter, which I had prized as my classic when I had finished it the night before, went to the stove and placed it beside the kindling and touched it off with a match—and that was the last I ever saw of that letter. I had cooled off and found myself taking another view of it altogether. I happened to think that if I sent that letter I would unintentionally classify myself with the brother who wrote me the letter that had so irritated me.

I have always been thankful that it was night so that I couldn't mail the letter. I am thankful for those few moments of quiet devotion and meditation before sleeping that night. I have thought much about it since—just how near I came to playing the fool and putting myself in the same class with that spitting preacher. From that day to this I have never felt like writing such a letter as that one was.

Hezekiah took his letter to the Lord, spread it before Him and left it to the Lord for an answer. The world would be saved many unpleasant experiences if the answers to many letters came from the Lord rather than from hot human tempers, written in the spirit of revenge. Our troubles, if we took them to the Lord, would be much easier borne and life would be saved many a hard jolt and fewer friendships would be wrecked.

Only God knows the injury that has been done to Christian faith by hasty speeches and letters that were gotten off in the flare-up of a hot temper. "I said in my haste all men are liars," said the Psalmist. He is about the only man I ever read of that had faith and judgment enough to confess this kind of sin.

Hastily spoken words and hastily written letters have left many bleeding wounds in the hearts of loved ones and society, wounds that will never be healed.

Take your bad letters from your enemies to the Lord and leave them there for His answer and you will never go wrong. Always cool off and you will not burn other folks, and suffer burning regrets in your own hearts in after years.

Pastor A. N. Morris, has resigned at Jeffersonville, Ga., to become pastor at Summerville, W. Va.

---

---

# EDITORIAL

---

---

## On Being Made Free From Sin

**T**HERE is only one sense in which the Christian believer is or can be perfect in this present life. That is in his perfect standing before God through Christ. In Hebrews 10:14 this is set forth in the words, "By one offering He hath perfected forever them that are sanctified."

By the offering which Christ made every believer becomes positionally perfect, but the teaching of the New Testament on spiritual maturity makes it perfectly clear, as does the united experience of mature Christians, that the believer in this life resides in a body of humiliation and infirmities.

The "old man" of the fleshly nature is not eradicated, not even in the most mature Christian. The redemption of the body of the Christian comes only in the resurrection life. But there is the implantation of a new spiritual life. This is a "new creation" (Gal. 6:15). This new life fights against the carnal life. The carnal Christian is one in whom the new life is allowed to lie fallow while the fleshly mind yields itself to pleasing the old carnal nature.

### I

**I**N THE sixth chapter of Romans are three passages in which the believer is said to be free from sin—vs. 7, 18, 22. The idea of freedom from sin dominates the chapter.

Each of these verses describes the present position of the believer, and to the extent that he is alive to his privileges in Christ, his position becomes his condition. Each of the passages refers to something already done. In each sin is spoken of in the singular. Sin is regarded as a despotic tyrant. It is personified and we may write it with a capital "S."

In these passages we are told, not that sin is eradicated, but that it no longer is the lord and master of the believer's life. This is made more clear in verse twelve, where we are admonished, "Let not Sin therefore reign . . . that you should obey it;" in verse fourteen, where we are told "Sin shall not have dominion over you," and verse seventeen where we are reminded, "Ye were the servants of Sin." Paul does not mean sinlessness, complete freedom from the taint and presence of sin. In Romans 7:17 he writes of "the sin that dwelleth in me."

One may wonder whether more has been done to retard the growth of believers into spiritual maturity by an unbalanced and unjustified preaching of sinless perfection by some religious groups on the one hand, or on the other by the tacit assumption of the majority of modern evangelical teachers and preachers that the deep teaching of Paul and the other Apostles and of our Lord Himself on freedom from sin, may be treated as if it was of no large significance and in practice may be refused emphasis.

Many Christians, including Christian ministers, have grown up under a ministry and theological instruction that failed to study seriously and correlate and teach with New Testament emphasis its abounding revelation on how to live as what Paul calls "spiritual" Christians, rather than as "carnal" Christians. Even the scholarly usually speak of Romans as the great work on justification by faith, without appearing to realize that it is also—especially from chapter five through chapter eight—the greatest single sustained teaching on sanctification by faith.

### II

**R**OMANS 6:2, 3 tells when the believer was freed from sin. Verse 7 below tells how. In verse 2 we are taught that, when we came to Christ in faith, we became **dead to sin**. Our baptism symbolized that death. In verse 7 we learn that "He that is dead is **free from sin**." The Apostle is writing to the Roman believers of something looked upon as past in their experience. When they despaired of self and in their need and hunger for peace with God received Christ as

the propitiation for their sins, he tells them, they died to sin. The Lord had died for their sins, and also to sin. When they received Him, in principle they surrendered and forsook the old life and shared His death. They, too, died to sin.

No believer ever reasoned that out at the time of his conversion, but the Apostle wants these believers to reason it out now after they had been converted. **IT HAS VAST IMPLICATIONS AND PAUL WANTS THEM TO GRASP THOSE IMPLICATIONS AND LIVE UP TO THEM.**

If Paul so taught, can we not see that perhaps what is radically the matter with our Christianity today, that causes it to have so little power in the world, is that we have very generally sidestepped this teaching? Can we not see that spiritual infancy, "carnal" Christians, in this world never can bear a witness to Christ that has in it power that will convince the world of its sins?

**WE HAVE TRIED NEARLY EVERYTHING ELSE FERTILE BRAINS CAN THINK OF. WHY NOT TRY TEACHING AND LIVING THE KIND OF CHRISTIAN LIFE THAT GAVE CONQUERING POWER TO NEW TESTAMENT CHRISTIANS AGAINST ALL ODDS OF WORLDLINESS AND SIN?**

Baptists have always had faith in the supernatural power of God that works regeneration in the hearts of those who are lost. But the faith of most of us never matured into a buoyant confidence that the new life imparted in regeneration, in God's plan, has in it the potency and purpose of growth into maturity by the same supply of supernatural power as that which caused the spiritual infant to be born in the first place. The implication—yes, the direct and abundant teaching—is that the same supernatural power that produced the new birth will provide nourishment for growth.

### III

**T**HE same giving up of self and trusting in Christ which happened at conversion, are to happen day by day thereafter in the daily renunciation of the self-life, that His will may be done. Only thus can we live up to the implications of being justified or freed from sin.

In this chapter are two imperatives. One is in verse eleven. We are told to enthrone Christ daily by "**reckoning ourselves to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord.**" The other is verse thirteen, where we are told, "**Yield yourselves unto God,**" and "**Neither yield ye your members . . . unto sin.**"

Leaving all theories on how one may live a deeper spiritual life, we have here plain teaching that the honest seeker can scarcely misunderstand. We are to reckon ourselves dead to sin. This reckoning, acting as if, counting ourselves, believing, that we are dead to sin, increasingly makes such deadness a reality. Next we are to yield ourselves to Him, and to refuse to yield our faculties to the promptings of the fleshly life. If in our hearts we purpose to do that, the Spirit of God will help us to do it. **What we became positionally on coming to Christ, we are becoming actually through abiding in Christ. That is spiritual growth.**

We need not argue whether spiritual maturity comes by a process or a crisis. It comes both ways. Certainly a run-down-at-the-heels spiritual infant will never be within the process, until he makes a start, and a real start may properly be called a crisis.

We leave with the reader those two words, Reckon and Yield. There is enough in them to transform the whole of Christian life for any believer who will, with full purpose of heart, accept them and try to realize what the Lord will through them do for him in his life.

## Do We Believe in Conversion?

**W**E REPRODUCE from the Life of Faith, of London, an editorial headed, "Do the Churches Continue to Believe in Conversion?" The question is challenging and merits searching consideration.

In such consideration one does well to understand that great teachings long held and emphasized, when they begin to lose reality in the experience and faith of those who have held them, will likely not be confessed or even recognized as no longer held vital. We may rather expect a disposition to challenge those who call attention to indications of the defection. For such tendencies are subtle and of slow maturing. Those who admonish to watchfulness may be looked upon as "accusers of the brethren," by persons of complacent amiability toward spiritual looseness.

An increasing absence from church services of the unconverted is as obvious in America as the Life of Faith indicates it is in Great Britain. Fine service is being rendered among Baptists through the Sunday-schools and other particular church activities to hold Baptist young people in the South, and to bring them to know the Christ in personal faith. This largely accounts for the current exceptional growth in numbers of Baptists in the South. But not even this can disguise the fact of an increasing departure on the part of the unsaved from interest in church services.

To analyze the causes of this is beyond the scope of this editorial. For instance, how much influence the present unparalleled use of mechanical devices to feed the worldly mind on entertainment and thrills may have in the situation would be worth knowing. That it is large is obvious. In the most Christian sections and countries, the masses to-day are speeding their lives away in automobiles, or amusing themselves at moving pictures or bathing pools or roadhouses, rather than attending places of worship. In many places the churches appear to be waging a losing fight to protect even their own youth from the ruinous practice of making of life an endless chain of sensuous and soul-searing thrills.

Granting the ominous meaning of the increasing failure of the churches to attract the world, a departure from prayer and self-examination on the part of God's people, will naturally be expected by observant Christians. What is wrong, if anything, in the churches themselves? What is lacking? What can they do to correct these evils?

It is true that we who preach regeneration, though as yet not with conscious purpose, are ceasing to believe in it as a requisite to conversion? Is it true that our preaching itself is no longer empowered by the ring of deep conviction of the guilty and lost condition of sinners, and the necessity of the new birth? Is it absence of conviction here that has softened the message of many pulpits on sin and guilt and the new birth?

Can we expect that churches whose members in large numbers are known to be more or less enamoured of the world and conforming to its standards and outlooks in their daily lives, will be able to bear so vertebrate a witness before the world that it shall know that there is a conquering power in Christian faith, even though it fails to understand it? We may safely answer this question in an emphatic negative. In large part this explains the present powerlessness of churches to reach and win the world.

However, this brief editorial is, like the longer one in the Life of Faith, intended to be provocative, rather than to weigh even briefly the facts that may bear upon the question of our present faith in conversion and on what churches may do now to reach the pagan world outside and its teeming millions—yes, all around us even in our so-called Christian nations—with the power of the Gospel of salvation.

Undoubtedly the present failure of churches to interest or attract the pagan worldlings who swarm by their doors needs explaining. Have they lost the vital message of God and spiritual truth after which even the "man of the street" blindly gropes? Or have they become too institutionalized

in maintaining services within their places of worship to remember how the Saviour went to the highways and hedges, and told us to go likewise? Or is it a combination of the two?

We would be glad if a number of our readers to express their convictions on this matter through the columns of the Western Recorder.

## Best Answer to Heterodoxy

**I**N AND of itself orthodoxy has no victory over heterodoxy. Orthodoxy in Christian belief and teaching may be defined as holding faith as revealed in the Scriptures and formulated in the great creeds and statements of faith.

Orthodoxy is important, even when conceived of exclusively as intellectual consent. In every age devout Christian men have felt moved to set forth in a consistent articulated whole the body of revealed Scripture teaching. The result of such efforts is Biblical theology, and orthodoxy is conformity in belief and teaching to these results as held by a body of God's people.

A true and worthy instinct leads believers to defend orthodox faith against ceaseless and at the present time numerous and determined efforts of various cultists to set up systems built about their own preconceptions, apart from recognition of the authority of the Holy Scriptures. A true instinct of faith leads them to look askance upon a preacher or religious writer or teacher who seeks favor before the world by advocating world-conforming religious notions and belittling the great revealed teachings.

We are without sympathy with all efforts likely to discredit orthodox faith, even when we are at some points unable to agree with elements of the orthodox views as held by a particular Christian group. We hold in respect the attitude which clings to religious views that are conscientiously believed to be Scripture teaching, until those who hold them are able to see that they are not warranted by the Bible.

Yet we must remember that "orthodoxy" is of the head rather than the heart. With the heart man believeth unto righteousness, with the mouth confession is made, and with the brain we seek to understand as a consistent whole the Gospel of Grace which masters heart and life.

There are those who place more weight on individual Christian experience than is proper. Individual experience is always partial and imperfect. God's revelation of truth is complete and perfect. Christianity is a faith built upon great facts and the inspired revelation of the meaning of those facts—both. We cannot hold ourselves loose to either.

That orthodoxy which hold strenuously to the facts of revelation grasped by the intellect, but not made regnant in heart and life, is by no means a satisfactory orthodoxy. In their hunt for that wherewith to criticise orthodoxy, modern liberalists have not failed to discover the tragic weakness of intellectual orthodoxy that does not produce a spiritually transformed life.

The criticism is not pointless. The Modernist denies the authority revealed truth and substitutes his system. Head-orthodoxy (apart from a life daily lived in Christ) accepts revealed truth and defends it, but fails in exhibiting it in life. It says YES with the brain, but if the life does not equally say YES, it is insofar practical "modernism."

A present need of many of us is to add to our zeal for the authority of orthodox truth the even stronger evidence of lives so lifted out of self into Christ by the power of His Truth that men will take knowledge of us that our faith means a life that neither the world nor the flesh nor the devil produced or can produce.

This is the one final and conclusive answer of orthodox faith to rationalistic systems of modern unbelief—far more needed than intellectual defenses, though they are important.

## Paragraphic Comment

**SUFFERINGS OF THE JEWS** Elsewhere we reproduce from the Bible Witness, of England, an article by Professor A. H. Forbes, of All-National Bible College in Dublin, in which he compresses a deeply impressive recountal of the suffering of the Jews throughout their long history. The history of the Jews and their present position in the world constitute unanswerable proof of the divine authority and inspiration of the Scriptures and the truth of salvation from sin through Jesus Christ there revealed. The Jew cannot be accounted for, except in terms of God and His dealing with this race in every generation since Abraham.

\* \* \*

**WHAT IT COSTS TO BE A SPIRITUAL CHRISTIAN** In tribute to a friend who was a mature Christian, another believer exclaimed: "I would give all I have to be a Christian such as you are." "That was just what it cost me," replied his friend. **It does not take much of a man to make of a Christian, but it takes all there is of him.** In fact, the church of Christ differs from all other organizations known to man in that it takes in all classes—weak and strong, poor or wealthy—on the sole condition of a common holy faith, entirely without conditions of worldly advantage. **And it always moves toward weakness and failure when it falls from its Lord's standards and seeks to save and build itself by self-seeking worldly standards.**

\* \* \*

**TYING IN EVOLUTION** The Bishop of Birmingham, in England, is quoted as having recently written a book on "Mysteries of Life and Death." In it he naturally attempts to answer the question, "Is there an after-life?" He answers it in the affirmative, which there is abundant ground for doing. Our present point of interest is that he ties in evolution in building up his cumulative argument. He says that the human race is the culmination of million years of evolution. The mind of man is "a far finer instrument than anything that had happened earlier. He knows right from wrong. He can build Westminster Abbey. He can make an aeroplane." This being so, the Bishop is convinced that "there is for man an after-life." Arthur Brisbane, the much-advertised highest-paid editorial writer, might have said that. Brisbane cannot seem to be interested in a time consideration that is not tied on to hypothecated tens of millions of years in the past or as many in the future, especially when he dabbles in religion, as he persists in doing. We wonder if "pseudo-science," rather than "science" would not be the preferable term for this persistence—without a shadow of proof, but with the knowledge that disproof is impossible from personal testimony—in dragging alleged millions of years into any reference to the past or the future. It is a poor business for preachers of the Gospel. It has nothing to justify it more than the presuppositions of rationalistic evolutionists and those presuppositions have been discredited and rejected and many of them disproven by scientists of world-wide fame. The strongest proof of the future life is our Lord Jesus Christ and His own definite and repeated teaching and promises on this matter. For a minister to lug in the unproven claims of radical evolutionists in his effort to foster the supernatural revelation of God is to suggest that he thinks God and faith need to wheedle into favor with the major assurances of human pride and unbelief. Shame!

\* \* \*

**ON GOD'S SIDE** Scripture passages may be cited that show that God promises to be with His people, on condition of their obedience. But the major emphasis of Scripture makes such obedience the primary consideration. It is a matter of much greater concern that we

shall learn what it means to be on God's side than that we shall claim that we have God on our side. We have written much in the past few years on the work of the Holy Spirit in the believer. We have done it under a constraining sense of the necessity of deeper spirituality among God's people, and that many have gone too far in their relative emphasis upon and their pre-occupation with standards of Christian life that are material and objective rather than inner and spiritual. Repeatedly we have been hearing of ministers who, in seeking to make contact with a church with the view to becoming its pastor, declare that the Holy Spirit led them to believe they should be in that position. Thus the name of the Third Person of the Holy Trinity appears to be used by not a few preachers where the objective of each is the pastorate of a particular church. It would seem that most of these men decide what they want, and seek to jacket their decision upon the Spirit of God. They use God's name to make authoritative their pastoral designs—reputedly many of them to a single pastorless church. Such blind and presumptuous use of the name of the Spirit of God is such a travesty on spiritual understanding that one shrinks from believing it possible. Against persistent rumors to the contrary, we cannot believe many of our ministers have fallen so far from even elementary understanding of spiritual truth as the rumors would indicate. We all need so to give our lives to Christ that we shall be guided by the Holy Spirit. But glibness in attributing to the Spirit of God whatever we make up our minds to do, ought to be unthinkable on the part of a God-called preacher. A ministry that does not rise above such spiritual blindness is already a failure spiritually, even though it has a hundred new devices of material "efficiency."

\* \* \*

**FINE SELECTION FOR BOARD OF PUBLIC WELFARE** Brother W. A. Frost, Business Manager of the Western Recorder, has received from Governor A. B. Chandler notification of his appointment on the Kentucky Board of Public Welfare. Baptists are traditionally the poorest politicians you will find and the best Baptists are still that. What we mean is, not that the Baptists are poor servants of the State in official positions. The contrary has been proven to be true in a number of instances, all of the way from the highest to the most inconspicuous places of public service. But the Baptist faith, when lived up to, discourages political manipulation, partly from its individualism and partly because genuine Christianity is an enemy of political manipulation. The record of Mr. Frost is secure in Kentucky for having rendered throughout a period of years high service to the welfare of the State as a member of the State Senate. Since his official days, his services to the higher interests of his fellow citizens have been larger rather than less, for he has tirelessly wrought for public righteousness and more particularly against the drink curse. The position on the Board of Public Welfare is not an Executive position, but advisory. The Board looks after such institutions as the State prisons, orphanages, asylums, and the old-age security provisions, recently enacted. Without definite knowledge of the matter, we are under the impression that Baptists are not represented in the official service of Kentucky in proportion to their numbers and financial and moral significance. Personally we sit loose to that consideration. We are far more concerned as to the kind of citizens which are builded by the faith of Christ as taught by Baptists. And yet we are glad that the record of Mr. Frost is such in the field of public service, without any solicitation on the part of himself or any of his friends, that he is asked to perform this important service. The duties that belong to this appointment will not interfere with Mr. Frost's full-time service to the Western Recorder.

## A Glimpse of Jewish History and Sufferings

PROFESSOR AVARY H. FORBES, M.A. (Dub.), (Lecturer: All Nations Bible College).

**T**HE history of the Jews as told by themselves in 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles, is one of the most exasperating stories in human history. Over and over again they had been forbidden to worship any God but Jehovah; and as long as they did so, they were promised prosperity, success and happiness. Over and over again they obeyed, and realized the truth of these promises. Their obedience, however, was never very long-lived: time after time they relapsed into idolatry, and suffered severely for it. Idolatry seemed to be a virus in the blood, always ready to break out, and always bringing them into trouble and disaster. As a nation they learned nothing from experience. They were not allowed to "perish without law"—as the antediluvians. God sent them some righteous kings and prophets to exhort, to warn, to reprimand them; and these prophets were marvelously faithful.

We cannot wholly trust a history of France written by a Frenchman, or a history of America by an American, or a history of Italy by an Italian, or a history of England by an Englishman. The author always shows some bias or partiality in favor of his own countrymen. He cannot help it, though he does not mean it. But there is absolutely nothing of this in the Jewish prophets.

Isaiah, Jeremiah, Ezekiel, and all the other Hebrew prophets are impartial and outspoken to a degree, denouncing the iniquities of their countrymen, their ingratitude, their tergiversation, their backsliding and apostasy, without the slightest extenuation. I do not know of anything like it in secular history. When the unbeliever points to the sins of David or Solomon, he is only confirming the truth of Samuel, and Kings. For what Englishman would invent an Alfred the Great, what Frenchman would invent a Louis IX, what Hindu would invent an Akbar, and then (each respectively) blacken his picture with fictitious crimes?

### I

**F**REDERICK the Great, who was an infidel, asked his chaplain if he could give him in two words a proof that the Bible was true. The chaplain answered, "Yes, your majesty, the Jews."

The history of the Jews is four thousand years of miracles. For their inveterate apostasy and idolatry they were carried off to Babylon, while their city and Temple were destroyed. After a couple of generations, they were allowed by Cyrus to return, and rebuild both city and Temple. Even that did not wholly cure them, and though they eventually gave up their old idolatry, they only did so by adopting a new form of disobedience. They set to work (like the Roman Catholics) to form a great appendix to the Scriptures resting on tradition. Their theory was that Moses delivered to Joshua a great deal more than was contained in the Pentateuch, that Joshua and his successors passed on these to the Council of Elders under Nehemiah and Zerubbabel (Neh. 9., etc.). These early traditions were, in the time of our Lord, very numerous and vexatious, and we know how He condemned them as making void the law of God. Later they were reduced to writing, and form what is now called the Talmud, a mass of fable and ritual.

Alexander the Great overran Palestine (B. C. 331) but did not oppress the Jews; on the contrary, having mastered Egypt and founded Alexandria—making it a Grecian city—he invited the Jews to settle there. They did so in great numbers, and studying Plato and Aristotle and other Greek philosophers, they became "Modernists"—known in the New Testament as Sadducees, as distinguished from the "orthodox" Jews, known as Pharisees. After the death of Alexander, his great Empire was appropriated by his chief commanders. Syria fell to Seleucus, and Egypt to Ptolemy.

Between these lay Palestine, which was regarded as the lawful prize of the stronger power. At first it was snapped up by Ptolemy Soter, who transported many thousands of Jews to Egypt, Libya, Cyrene, etc. Later on it was conquered by Antiochus the Great, king of Syria (B. C. 198). By his successors the Jews were treated with great cruelty. Antiochus Epiphanes stormed Jerusalem, profaned the Temple, burned the sacred writings, and enslaved and tortured the Jews, to make them renounce their religion. At length a real champion appeared, in the person of Judas Maccabaeus, whose history is to be found in the Apocrypha. The whole Jewish people were now divided, part holding with the "Modernist" Jews of Alexandria, and the others with the Pharisees, who held to the Old Testament perverted by the ritual of legend and tradition. These divisions caused them to fall an easy prey to the Romans under Pompey, who appointed the Herods to rule in Judea (B. C. 63).

The Jews of Palestine did indeed look for a Messiah, but he was, according to their own notions, to be a temporal Messiah, to deliver them from the yoke of Rome. When Christ came, however, they would not recognize Him, would have nothing to say to Him, and because "the common people heard Him gladly" they hated Him, seized and delivered Him to the Roman governor to be crucified.

After our Lord's ascension, when they saw the rapid spread of Christianity, and the spiritual power that enabled the apostles to "turn the world upside down," so far from yielding to the Gospel, they made a dead set on the apostles and disciples, and delivered to death as many of them as they could lay their hands on. Then they seem to have been seized by a Satanic spirit, and quarrelled among themselves independent of Rome, and were guilty of all sorts of cruelty, treachery, bigotry, and ferocity. Vespasian was sent against them, and then his son Titus besieged and captured Jerusalem, in exactly the way foretold by our Lord in Luke 19:43, 44. The Temple was burned down, a million Jews were slaughtered, and hundreds of thousands were sold into slavery (A. D. 70). Even after that they rose against the Romans on several occasions. At last, in A. D. 130, they were again decisively defeated and the desolation of Judea was completed. Nearly a thousand towns and villages of Judea were reduced to ashes. A heathen colony was settled in the holy city. No Jew was allowed to enter the city under penalty of death, and for the last time the Jews were dispersed, and ceased to have a country, a government, a Temple or priesthood of their own. They live in all countries separate and distinct from all nationalities, fulfilling to the letter the threats and predictions of their own prophets.

### II

**T**HE history of the Jews, all through the dark and middle ages, is a scandal to humanity. It is little known, for the general reader seldom dives into the annals of Spain, Italy, Germany, France, the Low Countries or the Balkan States, in the Dark Ages when the Jews were shunned, anathematised, outlawed, and treated as chattels, with no more legal rights than dogs or cattle. They were everywhere regarded as the pagan nations regard the spirit—i.e.—as causing all the epidemics, and illnesses, the calamities and disasters that afflict the people. Every possible crime was attributed to them. They were accused of kidnapping children and gouging out their eyes; of stealing the elements of the Lord's Supper and desecrating them, of poisoning the wells, etc., etc., every man's hand was against them. Kings and rulers borrowed from (but did not repay) them. Their goods were seized, they were loaded with taxes, their sacred books (e. g., The Talmud) were burned by the cart-load.

Nor was Britain an exception, though not quite as bad as some other countries. The first two Williams favored the

Jews: but King John, according to his character, treated them with perfidy and ferocity. At the coronation of Richard I, they sought to enter the Abbey, bringing gifts to the king, but were driven back; a fracas ensued: it was given out that they wanted to murder the king: the mob fell on them cudgelling and maiming all they could lay hands on. Someone shouted that the king had ordered their massacre. The rabble then rushed off to the "Jewry"—as their stronghold was called in every city. The frenzy spread to the provinces. At York they all took refuge in the castle, and when they saw that it was hopeless to hold out, the men put their wives and children to death, and then slew themselves.

The literature of the day reflected this spirit, as is seen in the "Prioress's Tale" by Chaucer, and in Marlowe's "Jew of Malta." Shakespeare's Shylock, however, is no monster: there is a feeling of real humanity in some of the speeches: "Hath not a Jew eyes? Hath not a Jew hands, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases? . . . If you prick us, do we not bleed? If you tickle us, do we not laugh?" etc. Oxford, moreover, had three Halls where Hebrew was taught to Christians and Jews alike.

### III

THE history of France was for three hundred years a carnival of intermittent massacres: from A. D. 1000 to 1300 we read of little else so far as the Jews are concerned. At Verdun the Jews took refuge in a tower, and then threw their children to the mob to appease them; but in vain. When the plague broke out, the Jews were blamed, and in one province every Jew was burned. At Chinon it is recorded that a hundred and sixty Jews, men and women, were burned in flames together, singing while they burned! The Crusades only added to their calamities. The word "HEP" (Hierosolyma est perdita, "Jerusalem is lost") was often the signal for an outburst of fury, and a savage raid on a Jewry. Metz, Cologne, Mainz, Worms, Spires, Strasburg, Treves, etc., were deluged with Hebrew blood.

In Switzerland, Poland, Lithuania and Ireland, the Jews were treated better than elsewhere. In Spain they were treated worst of all. They had been there for centuries, they were very numerous, industrious and well-to-do. Towards the end of the fourteenth century Spain began to copy the other countries and she outdid them. Spain had been a collection of kingdoms, but by the marriage of Ferdinand of Aragon and Isabella of Castille, it became a strong and united kingdom (1469): and the conquest of Granada and the discovery of America shed great lustre on their reign. This was when the Papacy was supreme, and Spain was her favoured son, rejoicing in the title of "His Catholic Majesty."

The inquisition was revived and intensified, and was employed to exterminate the Moors and the Jews, and the massacres, tortures and sufferings of the Jews beggar all description. In one year two hundred and eighty were burned in Seville alone, and thousands of others perished at the stake. Torquemada was the Inquisito-General, and after satiating his diabolical appetite with the blood of 8,000 or 9,000 victims, he procured from Ferdinand an edict of banishment against all the Jews in Spain. A wild and pitiful cry of horror arose; petitions poured in, huge sums were offered for a revocation of the edict. Ferdinand hesitated, but Torquemada told him he would be another Judas if he yielded, and in 1492 the edict was enforced. The Jews numbered more than half a million, and almost every other country was closed to them. It was to them as great a calamity as the destruction of Jerusalem.

It was not till after the reformation that these horrible atrocities began to abate. In the nineteenth century the Jews were treated more cruelly in Russia than elsewhere. They were not burned or executed, but they were subjected to the greatest indignities and hardships. They were liable to be evicted at a moment's notice, and allowed to take nothing with them except what they could carry, while the rabble element organized programs against them. The insensate

and suicidal treatment of the Jews by Germany at the present day, inverting the humane movement, is fresh in all our minds.

Now what was the sin for which the Jews were thus punished? They were given very many laws, moral and religious, and these they broke over and over again. But there was one great law, the most important of all, and very easy to obey; and all the promises were given to them on condition that they worshipped no other God but Jehovah their Lord. The Levitical law came to an end at the advent of Christ, but that Great law did not. They were warned of this: "I will raise them up a prophet among their brethren like unto thee . . . and it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him" (Deut. 18:18). Our Lord reminded the Jews of this: "Had ye believed Moses, ye would have believed Me: for he wrote of Me" (John 5:46).

One would have thought that, after the destruction of Jerusalem and the dispersion of the whole race, the Jews would have understood their sin and its punishment. What could be plainer than the prophecies of Scripture? For idolatry and apostasy—they were to become "an astonishment, a proverb, and a by-word among all nations . . . And ye shall be left few in number, whereas ye were as the stars of heaven . . . and the Lord shall scatter thee among all people, from one end of the earth even unto the other . . . and among these nations they shall find no ease, neither shall the sole of thy foot have rest . . . and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shall have none assurance of thy life" (Deut. 28:37 et seq. and many similar prophecies).

There is no parallel to this in human history, a nation itself fulfilling, both in detail and on a world-wide scale, prophecies uttered against it in its own sacred Scriptures, and yet being entirely oblivious of the fact!

## A Vital Institution

THE secular press is admittedly one of the most vital institutions of modern life. Every intelligent citizen is expected to be deeply interested in news of the world. Is it not equally true that every intelligent Christian should be expected to be vitally concerned about news of the Kingdom of God in the world?

Here is a need which only the religious press can adequately supply. Nothing else can take the place of the church papers as channels of information on matters vital to the progress of the faith. The church paper, serving one of the essential needs of humanity, should have a place of utmost importance in the work of the Church and the life of the home. Its aim is to inform and inspire; to encourage in every member of the Church a living interest in that which is surely the urgent business of every follower of Christ, to develop the spiritual life of the community, and inform the membership concerning the progress of the Kingdom in every section of the field and in every part of the world.

There is surely something terribly amiss in the life of any Christian who shows little or no interest in what is happening in the realm of religion in his own country and beyond. No congregation can be alive to its task, and no Christian can be living up to his principles, without a keen hunger for news of his Church and an immediate interest in all that concerns it in its departments and in every region of its field. This is an appetite that should be cultivated and encouraged, and we venture to suggest that its encouragement by our ministers and teachers would result in rich returns for the Kingdom of God.—Exchange.

Pastor John E. Douglas has resigned as pastor at Mystic, Ky., and Alton, Ind., in order to accept the call of the Baptists at Cannelton, Ind., to be their pastor.

## Visiting Among Baptists in Kentucky

**F**OLLOWING a day with our brethren in the North Bend Association, which met with Madison Avenue Church, of which Rev. Henry D. Allen is pastor, and which was reported in these columns by Missionary W. A. M. Wood last week, the writer had the pleasure of spending from September 13-15 with Pastor Brown B. Smith and his people at the First Church of Henderson, Ky., and with the Ohio Valley Association meeting at Spottsville.

The First Church at Henderson is a spiritually vigorous body numbering more than 800. Dr. Smith, who is a native of North Georgia, has now been pastor at Henderson for seven or eight years. He and Mrs. Smith are deeply enshrined in the affections of the people and the church is being builded in spiritual life and force under his guidance, both in the pulpit and pastoral contacts.

On Monday, September 14, while waiting for the Ohio Valley Association to convene on the fifteenth, Dr. Smith initiated the visiting editor in the mysteries of fishing out in the middle of the Ohio River from the top of Dam No. 46, with results piscatorial sufficient to save our faces among inquiring friends, and most satisfactory in physical relaxation.

The attendance on the Association was good and the spirit of the meeting of the best. Pastor E. B. English declined the re-election to the office of Moderator, and Pastor C. F. Bratcher, of Morganfield, was elected. Rev. Edwin E. Deusner, of Henderson, was elected Clerk, succeeding Brother C. I. Hibbs, of Sturgis, who has served long and most acceptably, but whose health did not permit him to continue. The sermon was preached by Rev. Herbert Schmitz, pastor of Audubon Church in Henderson, and was warmly appreciated by the assembly. The doctrinal sermon was to be preached the next day by Pastor Ernest Miller, of Sturgis. The annual sermon was to have been preached by Rev. J. O. Colley, but he was unable to perform the service on account of temporary illness.

Brother Edwin Duesner kindly promised to send for the Western Recorder a suitable report of the entire session. The visitor is under obligation for courtesies extended, including the opportunity to tell the association what we are trying to do in witnessing to the faith of Christ through the old paper which they have long taken and honored, and which will now have a number of additional valued subscribers within the Ohio Valley fellowship.

On Friday, September 25, I journeyed by bus to Burkesville, down the Western Dixie Highway to Cave City and through Glasgow. I had been honored by special invitation from Dr. Frank M. Masters, pastor at Burkesville, to be present at the Freedom Association meeting. I had not before attended a meeting of this body, and was delighted to go, and more delighted at the pleasure becoming acquainted with this devoted and kindly group of our Baptist people. Dr. W. M. Wood had spoken for them before I arrived and was to preach twice on Sunday. Brother W. S. Stearns, of the Burkesville Church, had been re-elected Moderator, and Pastor G. H. Lawrence, of Albany, was chosen as Assistant Moderator and Brother Jesse B. Hill, as Clerk. The annual sermon was preached by Brother Lawrence, to the warm appreciation of his hearers. Dr. Wood's address on State Missions was spoken of as a great inspirational message.

Dr. Frank Masters has promised to write the report of the entire meeting. He also wrote some notes of the meeting which he handed to the Editor, and among them we see this: "Dr. Victor I. Masters, of the Western Recorder, delivered a great Bible message on 'Spiritual Growth.'" The reader may take it or leave it—the editor is glad Pastor Masters was willing to write it that way.

On Saturday this visitor had the opportunity to speak of the mission of the paper, and he also preached again at the eleven o'clock hour. While at Burkesville we were entertained graciously in the home of Mr. and Mrs. W. T.

Curtis. Mrs. Curtis is leader of the Woman's Work in the Association.

I had not had the pleasure of attending this association before, and the experience was most enjoyable. With the opening of hard-surfaced roads into practically every major section of our vast mountain territory in Kentucky, it is now feasible to have fellowship with the associations in every section of the State. The only limitation—and it is a large one—is that so many of our eighty-five associations are frequently meeting within a single week, that no one in service which properly calls for fellowship contact with our people in every section, can get to more than a fraction of the entire number. This is unfortunate. Every cause that serves in the name of our people needs such fellowship contact, and it is not too much for us to say that in the bonds of the Baptist fellowship the associations need our visitation. If they did not, it would mean either that we are unsuited to an important element of our tasks, or else because the spirit of fellowship is considered a negligible thing among Baptists—from which evidence of spiritual insularity may God save Baptists!

I was about to forget to tell of the new Baptist life which is beginning an upsurge at Burkesville and in Freedom Association. They have built a needed and neat addition to the Burkesville Church. If you should ask any informed Baptists in those parts, he would tell you, the coming of Dr. Frank M. Masters has meant much for Baptist growth and outlook in all that section—which a visitor, too, cannot fail to see.

V. I. M.

### Dr. Truett in Louisville Addresses

**U**NDER the auspices of the Louisville Council of Churches meetings will be conducted in Louisville beginning on October 8, and continuing through October 11 under what Dr. John Lowe Fort, Secretary of the Louisville Council, designates as a National Preaching Mission. The general theme on October 8, 9 will be effective preaching. Dr. Truett will speak at a luncheon for ministers on October 8, and on October 9 will make an address on evangelistic preaching in the forenoon, and will preach at a mass meeting of the churches in the Fairground pavilion at 8:00 o'clock at night. He will also be heard twice during the forenoon on October 10, and preach at a mass meeting at the Fairgrounds on Sunday, October 11. Several of the addresses will be broadcast. Dr. Truett is broadly regarded as perhaps the outstanding evangelical preacher of the times.

Evangelist T. C. Crume is engaged in services at Warsaw. Pastor and Mrs. Floyd Montgomery are conducting the music.

Rev. J. Frank Barton, formerly pastor, First Baptist Church, Hazelhurst, Georgia, has entered the Seminary in Louisville.

Brother Walter E. Bryant, of Lebanon Junction, has accepted the temporary pastorate of the Cox's Creek Baptist Church for the remainder of this year. He has resigned the Bardstown Junction and Cedar Grove Churches.

Miss Claudia Edwards, Instructor in the Department of Music at the Baptist W. M. U. Training School, and Supervisor of the Baptist Good Will Center, is now spending a year studying music under Prof. H. Augustine Smith at Boston University. She writes: "What an interesting place to be! Between the places of interest and the fascinating school work I am going to have a grand time up here. I pass Phillip Brooks' Church on my way to school; also the famous Commons." Her address for this year is 20 Mt. Vernon St., Boston, Mass.

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

C. R. Campbell, Royal Street, Jackson, Tenn. Accepted.

P. F. Squyres, Atlanta, Tex. Accepted.

E. C. Ray, Fowlerton, and Tilden, Tex. Accepted.

J. H. Hooks, Rayville, La.

Edwin Williams, Prospect, Hollow Rock, Tenn. Accepted.

W. T. Pelphrey, Second, Ashland, Ky. Accepted.

J. R. Bancroft, Pell City, Ala. Accepted.

S. A. Jones, First, Lemars, Iowa. Accepted.

J. Porter Neal, Willington, Tex. Accepted.

C. E. Hereford, First, Lubbock, Tex. Accepted.

Benton Brown, Union Valley, near Randlett, Okla. Accepted.

Lamar Kitson, Pinkard, Ky. Accepted.

Charles D. Stewart, Sardis, Hart County, Ga. Accepted.

C. H. Warren, First, Lebanon, Tenn.

Mark Ferges, Merton Avenue, Memphis, Tenn. Accepted.

J. R. Hodges, First, Sweetwater, Tenn. Accepted.

**Resigned**

C. R. Campbell, Calvary, Mineral Wells, Tex.

E. C. Ray, London, and Hext, Tex.

A. M. Funderburk, Friendship, near Pollock, La.

H. Clyde Harlee, Freedom, Estill Fork, Ala.

R. E. Pettigrew, Prospect, Hollow Rock, Tenn.

J. R. Bancroft, Theodore, Ala.

J. Porter Neal, First, Clarksville, Tex.

C. E. Hereford, Columbus Avenue, Waco, Tex.

Lee H. Baum, Broken Arrow, Okla.

Edward Long, First, Clinton, S. C.

J. A. Davis, Calumet, S. C.

C. M. Warren, Kemperfield, S. C.

B. B. Blaylock, Memorial, Temple, Tex.

Charles D. Stewart, Beallwood, Columbus, Ga.

**Ordained**

Robert Merrill Cooke, Edgewood, Birmingham, Ala.

Paul Fox, Parkland, Louisville, Ky.

Byron Holt, Depot, Tex.

Gobel Gest, Deport, Tex.

Lamar Kitson, Port Royal, Ky.

**Died**

J. T. Fowlkes, Fairland, Okla.

J. I. Miller, Greenville, S. C.

—o—

Rev. A. D. Kinnett, pastor of the First Baptist Church of Burlington, N. C., while on his vacation this summer in Kentucky, supplied the pulpit of the First Church at Harrodsburg, and the First Church of Ashland. Pastor Kinnett married Miss Rachel Lanter of Ashland, Ky.

## Simultaneous Rallies

Simultaneous Rallies are to be held in the District Associations in Kentucky.

The Fourth Sunday in October (the 25th) at 2 P. M. is the date on which these Rallies will be held.

At each Rally two addresses will be delivered.

The subjects to be discussed are "The Co-operative Program" and "God's Plan for Financing His Earthly Kingdom."

The Rally in each District Association will be under the direct supervision and control of the State Board member of that Association.

He will select and announce the meeting place where the Association Rally is to be held.

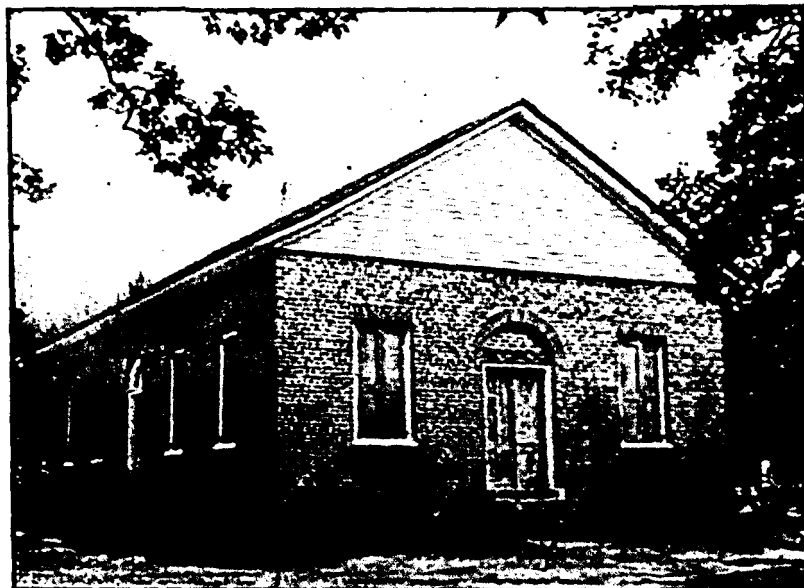
He will also act as the Presiding Officer at the Rally meeting.

Pastors and churches in each District Association are urged to make their Rally count in Kingdom affairs.

C. M. THOMPSON,  
General Secretary

**SCENE OF LUTHER RICE CENTENNIAL**

The remains of Luther Rice, great leader in our denominational missionary and educational undertakings of a hundred years ago, lie buried in the churchyard of the Pine Pleasant Baptist Church, between Newberry and Saluda, S. C. The Centenary of his death was observed last Friday, September 25—the date of his death a century ago—with Memorial Exercises at the grave, and at Columbia, S. C., where Dr. George W. Truett, of Dallas, Texas, President of the Baptist World Alliance and Honorary President of the Luther Rice Centennial Commission, delivered the principal address which was broadcasted on Sunday, September 27.



Pine Pleasant Baptist Church in South Carolina

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

Tennessee leads all the states in the number of Vacation Bible Schools reported on the first of September. We extend our congratulations to Secretary Andrew Allen on this wonderful response the great old State of Tennessee has made to his leadership. Here are the leading states in the number of Vacation Bible Schools on the first of September:

Tennessee .....	250
Texas .....	137
North Carolina .....	126
Kentucky .....	120

We are sure that our total would be much higher had all the schools been reported to us. In fact we have received fifteen since this list was made up. Brethren, will you not send us your reports?

**October Training Month**

In a meeting of the Southwide and State workers in Ridgecrest in July it was agreed that the Sunday School Board designate October as Training Month. The month of March has long been designated as Training month for the Training Union. We are glad a definite month has been set aside in which emphasis will be placed on Sunday-school Training work.

**When I Failed**

C. P. Hargis

A pastor said: I want you to come to my church during the moonlight nights in October and conduct a study course for me. That is always a good time in my church." We selected one week in October when the moon would be shining bright. On Monday preceding the week of study I notified the pastor that I would arrive on Saturday afternoon to be with him on Sunday so as to help get ready for the week's work. On Friday I received a message saying: "I am sorry but I had forgotten our engagement and have already taught the course myself. I hope we can arrange to have you later." I lost a week with no place to go for work, therefore I failed.

[I wonder if that pastor knew he was preventing some other church from having the services of this fine worker that week?—W. A. G.]

**Training Reports Coming In**

Pastors are beginning to report to us their classes in "The Grace of Giving." Indications lead us to believe that many churches had this book taught.

**Deepen Spiritual Life**

With the world in such an uncertain mood after having tried every remedy man could think of it seems that the only thing left for man to attempt is the spiritual life. Try it. A deepened spiritual life will take care of most problems.

**Beginner Handwork**

Miss Blossom Thompson, the Elementary Worker for Georgia suggests three principles to guide Beginner workers in preparing handwork for the children:

"Handwork should make God's House beautiful,—

Handwork is to help others, or  
 Handwork is to teach a truth."

Handwork should not be mere "busy work."

**A Junior Class Standard for 1936**

Mrs. J. P. Scruggs and her fine class of twelve year Junior girls have met the Standard for each quarter this past Sunday-school year. Mrs. Scruggs writes for the Standard Award so it may be given as the girls are graduated next Sunday. Only one girl remains unsaved. May she soon find Jesus as her own personal Saviour.

**Records**

Someone has said, "Do not KEEP the records. USE them."

**Teaching**

An Intermediate teacher has rightly said, "If one wants to be a real Bible student, teach an Intermediate class."

**Two Leaflets for Juniors and Junior Workers**

Do you want to be saved? is a new leaflet for boys and girls of Junior age written by Robbie Trent. This is the first of its kind to be placed in the Junior's hand. It is written in a clear, story-form style.

Is Your Child Saved? by Lucie T. Yates, is another to be given to parents. This leaflet will be most helpful and could be given to parents as the teachers visit in the homes during October. Both of these are fine and can be ordered in needed quantities from Mrs. W. A. Gardiner, 205 E. Chestnut Street, Louisville, Ky.

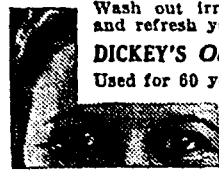
**Teacher's Note Book**

A helpful page every Sunday School teacher should have in her notebook is "Never Again Page." We need to check on our failures.

**Ready**

Recently, one passed a city fire station. The chief's car stood waiting with both doors opened wide. His cap hung on one of these doors giving an unspoken message, "We are ready for the next call." Officers and Teachers, are you "ready for the next call?" It may come next Sunday when one of your pupils wants to find Jesus as you teach. It may come any Sunday as you serve

**Soothe TIRED EYES**



Wash out irritating particles; relieve and refresh your eyes with

**DICKEY'S Old Reliable EYE WASH**

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va

as a helpful officer. It may even come any day in the week.

"Ready to go, ready to stay," says the beautiful song. The Master wants us to be ready to serve.

**SUNDAY SCHOOL ATTENDANCE**

September 20, 1936'

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

Louisville, Walnut St. ....	1,131
Newport, First .....	959
Owensboro, First .....	806
Louisville, Ninth and O .....	625
Louisville, West Broadway .....	605
Lexington, Calvary .....	596
Louisville, Carlisle Avenue .....	582
Frankfort, First .....	578
Lexington, Porter Memorial .....	558
Paducah, Immanuel .....	550
Louisville, 23rd and Broadway .....	537
Owensboro, Third .....	523
Mayfield, First .....	513
Murray, First .....	495
Louisville, Third Avenue .....	486
Hopkinsville, First .....	479
Louisville, Franklin Street .....	452
Danville, Lexington Avenue .....	445
Akron, Ohio, Calvary .....	422
Covington, Latonia .....	417
Louisville, Clifton .....	413
Somerset, First .....	407
Harrodsburg .....	403
Princeton, First .....	393
Bellevue .....	368
Louisville, Baptist Temple .....	337
Madisonville, First .....	337
Fulton, First .....	324
Covington, Madison Avenue .....	312
Crab Orchard .....	259
Glendale, Gilead .....	248
Bruner's Chapel (near Rose Hill)....	224
Jellico, Tenn., First .....	221
Springfield .....	220
Farmdale (near Louisville) .....	217
Erlanger, Elsmere .....	216
Shepherdsville .....	211
Lebanon Junction .....	208

B. R. Winchester, of Jackson, Tenn., has been called to be pastor of the Benton Baptist Church, Benton, Ky. He expects to begin his new duties at Benton October 5.

**A TIRELESS ASSISTANT!**

Strengthen your pastoral work with sound evangelical literature. Reach needy souls in their homes, on the street, at work—everywhere! Pamphlets, tracts and gospel portions that preach every hour of the day, that awaken, stir, convict and, under God, convert the multitudes unreached from your pulpit. Write today for samples and suggestions—FREE! BIBLE INSTITUTE COLPORTAGE ASS'N. Wells and Chestnut Sts., Chicago

# The Co-operative Program for August, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
<b>ALLEN COUNTY—</b>			Dayton, First	44.45	19.00	<b>ENTERPRISE—</b>		
New Bethel	5.00	5.00	Flagg Spring	2.00		Elkhorn City	3.45	
New Hope	5.85		Ft. Thomas	40.38	3.00	Flat Gap	5.00	
<b>BAPTIST—</b>			Grants Lick	7.75	6.00	Inez	8.30	1.50
Battle	3.65		Immanuel	7.00		Irene Cole Memorial	10.95	
Goshen	5.00		Licking	14.95		Lakeville	8.00	
Kirkwood	8.50		Licking Valley	2.00		North Benson	11.00	1.00
Lawrenceburg	109.09	11.00	Ludlow	1.50	2.00	Paintsville	8.00	
Mt. Olivet	41.56		Mentor	5.00		Pikeville, First	37.45	7.00
Sand Spring	38.67		Persimmon Grove	1.00		<b>FRANKLIN—</b>		
Salvisa	6.61	21.40	Pleasant Ridge	57.00		Buck Run		12.00
<b>BARREN RIVER—</b>			Second Twelve Mile		9.00	Cedar Grove	16.70	
Acresville	.50		Silver Grove	22.50	1.00	Frankfort, First	152.18	21.00
Caney Fork	2.00		Wilmington	25.00	1.50	Mt. Carmel	8.85	1.00
Mill Creek	17.75		<b>CENTRAL—</b>			North Fork		3.00
Mt. Olive	.50		Lebanon	35.94	14.00	Providence	2.50	
<b>BELL COUNTY—</b>			Mackville	39.43		Swallowfield	5.85	1.00
East Jellico	2.00		<b>CHRISTIAN COUNTY—</b>			<b>FREEDOM—</b>		
Middlesboro, First	17.00		Barren Springs		1.00	Central Grove	6.00	
Middlesboro, Second	6.15		Casky	2.35		<b>FRIENDSHIP—</b>		
Pineville, First	35.42	3.00	Concord	1.62		Ephesus		3.00
River Side	3.10		Hopkinsville, First	205.76	33.56	Friendship	5.50	
West Pineville	2.00	2.00	Hopkinsville, Second	27.47		North Side	2.55	
<b>BETHEL—</b>			Little River	1.55		Winchester, First	46.95	6.50
Adairville	80.57	28.00	Locust Grove	22.70		<b>GASPER RIVER—</b>		
Dripping Springs	4.19	1.55	Macedonia	2.29		Richland	5.50	
Epley	3.00		New Barren Springs	.84		<b>GOOSE CREEK—</b>		
Forest Grove	24.20		Pleasant Hill	24.91		<b>GOSHEN—</b>		
Guthrie	14.00		Sinking Fork	3.53		Leitchfield	39.55	5.00
Muddy River		4.66	West Mt. Zoar	6.95		Liberty	2.00	
Mt. Zion	6.25	5.00	West Union	2.04		Little Clifty	2.24	2.50
New Union	7.65	11.75	<b>CRITTENDEN—</b>			Little Flock	1.25	
Russellville	120.88	23.00	Crittenden	20.40		New Hope	9.00	
Trenton	14.50	10.00	Gardnersville	14.75		Shrewsbury	4.36	
Walnut Grove	49.16		Grassy Run	5.00		<b>GRAVES COUNTY—</b>		
<b>BLACKFORD—</b>			Mt. Carmel	5.74		Cuba	10.05	10.00
Panther Creek		5.00	Pleasant Green	9.00		High Point	5.00	
<b>BLOOD RIVER—</b>			Sherman	21.64		Liberty		22.50
Bethel	20.00		Turner's Ridge	4.00		Mavfield, First	69.30	18.00
Flint	5.50		Williamstown	19.41		Melber		1.00
Gilbertsville	.83		<b>DAVIES-McLEAN—</b>			New Hope	2.80	
Hamlet	30.91		Basin	.96		Sharon	6.55	
Hardin	19.40		Bethabara	39.45	8.00	<b>GREENUP—</b>		
Hazel	3.05		Buena Vista	38.77		Ashland, First	383.18	24.00
Murray	401.19	15.00	Buck Creek	13.00		Catlettsburg	52.02	
New Harmony	20.96		Curdsville		4.00	Central	30.00	3.50
Oak Grove	60.00		Dawson	5.05		Cherryville		
Poplar Springs	6.25		Delaware Creek	3.69		Grayson	4.50	
Rushing Creek	.50		Eaton Memorial	14.93	6.00	Greenup	8.85	
Spring Creek	5.41		Friendship	14.51	1.70	Louisa	15.00	
Sugar Creek	13.65		Glennville	10.64	2.00	Mt. Zion		4.00
West Fork	8.79		Green Briar	6.40		Olive Hill	8.50	
<b>BOONES CREEK—</b>			Griffith	1.97		Pollard	20.00	
Boones Creek	4.82		Hopewell		11.00	Sandy Hook	1.00	
Calvary	10.50	24.38	Island	50.00		Unity	80.46	1.00
Chestnut Stand	1.00		Karns Grove		4.00	Vanceburg	3.91	
Irvine, First	12.50		Livermore	30.00		<b>GREENVILLE—</b>		
New Zion	1.25		Macedonia	7.19		<b>HENRY COUNTY—</b>		
Powell's Valley	2.00		Maceo	15.30		Bethlehem	11.15	26.29
Williams Memorial	34.00		Mt. Liberty	5.15		Campbellsburg	16.45	1.00
Winchester, Central	25.00		Owensboro, First	700.00	108.46	Eminence	13.50	
<b>BOONEVILLE—</b>			Owensboro, Third	549.79	25.45	Pleasureville	21.63	3.00
<b>BRACKEN—</b>			Panther Creek	7.20	1.00	Port Royal	11.40	7.75
Carlisle	31.00	24.00	Pleasant Grove	3.00	1.00	Smithfield	4.00	1.00
Flemingsburg	1.25	1.00	Pleasant Ridge	8.50	5.00	Turners	11.80	
Haldeman		2.50	Red Hill	1.75	1.00	<b>IRVINE—</b>		
Lewisburg	150.00		Seven Hills	8.28		<b>JACKSON COUNTY—</b>		
May's Lick	25.00	8.40	Sorgho	2.00		<b>LAUREL RIVER—</b>		
Maysville	65.45	5.35	South Hampton	7.88		East Bernstadt	1.50	
Millersburg	5.30	6.00	Stanley	24.45	9.90	London	7.00	3.00
Mt. Pisgah		1.75	Sugar Grove	6.25	3.50	Pine Grove	4.13	
Mt. Sterling	35.42	13.00	Utica	1.10	25.74	<b>LIBERTY—</b>		
Olympia Springs	10.00		Whitesville	151.34	27.00	Antioch		6.00
<b>BRECKENRIDGE—</b>			Yelvington	1.36		Canmer	8.21	
Cloverport	19.05	3.00	<b>EAST LYNN—</b>			Glasgow	75.82	88.78
English	2.60		Bethel	5.90		Glasgow Junction		1.00
Garfield	33.00		Gilboa	4.00		Hiseville	1.90	
Hites Run	2.67		Good Hope	28.95		Horse Cave	42.74	14.87
Irvington	69.77		Mt. Washington	3.85		Little Bethel		
Macedonia	4.69		Rolling Fork	1.25		Walnut Hill	2.50	
McQuady	28.00		<b>EAST UNION—</b>			<b>LINCOLN COUNTY—</b>		
New Clover Creek	7.21		Gatliff	9.05		Crab Orchard	3.50	
Walnut Grove	6.53	1.70	High Cliff		1.50	Fairview	5.00	
<b>CALDWELL COUNTY—</b>			Jellico, First	200.00		Hustonville	1.00	
Cedar Bluff	1.31		Pruden		2.00	New Salem	7.20	
Crider	15.98		<b>EDMONSON—</b>			<b>LITTLE BETHEL—</b>		
Donaldson	6.58		<b>ELKHORN—</b>			Dalton	6.19	
Eddy Creek	17.85		Bryan Station	1.35		Diamond	3.50	
Eddyville	9.00		Calvary	202.21		Earlington	16.58	
Fairview	1.23		Clear Creek	20.00		Salem		3.00
Fredonia	41.91	25.13	David's Fork	80.61	6.00	Slaughters	1.25	
Harmony	3.05		East Hickman	.75	1.00	Victory	4.70	2.00
Hebron	1.00		Felix Memorial	40.15	4.00	<b>LITTLE RIVER—</b>		
Kuttawa	7.00		Georgetown	93.51	65.66	Blue Springs	1.00	
Liberty	4.05		Grace	56.75	9.00	Buffalo	14.00	
Macedonia	3.07		Great Crossing	21.37		Cadiz	61.15	5.15
Mt. Pisgah	2.20		Hillsboro	1.05		Lamasco		1.00
Pleasant Grove	7.51		Midway	16.10	9.00	Liberty Point	13.34	
Pleasant Hill	4.00		Millville	12.00	14.50	Mt. Pleasant	12.25	
Princeton, First	163.45	7.00	Mt. Freedom	8.84	2.00	Oak Grove	9.07	
Princeton, Second	6.15		Mt. Pleasant	4.50		Shady Grove	17.00	
Quinn	7.88		Mt. Vernon	20.66	4.90	Wallonia	5.90	
Walnut Grove	16.63		Nicholasville	25.00		<b>LOGAN COUNTY—</b>		
White Sulphur	8.52		Paris	40.47		Antioch	21.00	
<b>CAMPBELL COUNTY—</b>			Porter Memorial	56.28	3.00	Beechland	6.88	
Bellevue, First	42.50		Versailles	152.74		Bethlehem	6.25	

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Cliff Hill	6.72		New Panther Creek	2.65	1.00	<b>SOUTH DISTRICT—</b>		
Elk Lick	6.80		Pond Run	6.16		Beech Grove	125.00	
Green Ridge	2.89		Providence	6.92		Bruners Chapel	30.00	12.00
Mt. Tabor		10.25	Slaty Creek	2.78		Burgin	2.25	
New Cedar Grove		3.00	West Point	1.41		Danville, First	22.93	9.00
New Hope	2.50	2.50	West Providence	17.60		Harrodsburg	272.15	40.07
Oak Grove		2.00	Woodwards Valley	4.40		Lancaster	36.80	
<b>LONG RUN—</b>			Zion	35.64		Lexington Avenue	52.00	
Baptist Tabernacle	25.00	18.10	<b>OHIO RIVER—</b>			Pleasant Hill	20.00	
Baptist Temple	53.00		Dycusburg	2.00	3.00	Shawnee Run	12.00	
Bardstown Road	3.00	2.00	Mexico	2.00		<b>SOUTH KENTUCKY—</b>		
Beechmont	84.96	68.40	Old Salem	1.00	2.00	Liberty		12.00
Buechel	7.50	3.00	Smithland		12.00	Middleburg	1.00	
Carlisle Avenue	150.00	18.50	<b>OHIO VALLEY—</b>			Rocky Ford	67.00	
Cedar Creek	21.96	8.00	Audubon	11.92		<b>SOUTH UNION—</b>		
Clifton	258.74	14.25	Bellfield	10.35	2.00	Jellico Creek	1.00	
Crescent Hill	210.75	29.40	Bethany	20.48		<b>SULPHUR FORK—</b>		
Deer Park	256.90	26.80	Calvary	36.20		Antioch	1.00	
East	47.12	3.00	Clay	13.14	8.00	Ballardsville	9.00	
East Audubon	5.00		DeKoven	2.35		Bedford		1.00
Eastwood	1.85		Corydon	44.90	1.00	Corn Creek	.18	
Eastern Parkway	76.10	20.00	Henderson, First	291.41	14.00	Covington	.40	
Eighteenth Street	125.94	7.25	Little Union	56.50		Harrods Creek	26.40	4.00
Elk Creek	8.36	1.00	Morganfield	107.39	7.00	LaGrange	183.54	5.55
Fairdale	2.00	1.00	Mt. Pleasant	2.60		Milton	7.25	
Farmdale	48.11		New Highland	7.00		Providence		82.00
Fisherville	1.50	1.00	Pilgrim	1.65		Sligo	77.03	54.29
Fourth Avenue	337.05	79.41	Providence	8.12		Sulphur	2.33	1.50
Franklin Street	14.03		Sebree	7.96	1.00	Westport	3.78	
Grace	9.25	3.00	Sturgis	1.50		<b>TATES CREEK—</b>		
Hazelwood	32.91	1.00	Uniontown	9.65		Berca	93.76	
Highland	346.30	46.12	Walnut Street	19.26		Calvary	46.17	
Highland Park, First	25.11	2.00	Woodland	8.83	1.00	Hay's Fork	9.50	
Highland Park, Second	25.18	1.00	Zion (H)			Kirksville	14.44	8.80
Hopewell	7.59		<b>OLD BETHEL—</b>			Liberty	3.49	
Immanuel	280.87	29.68	<b>OWEN COUNTY—</b>			Maple Grove	3.00	
Jeffersontown	37.70	1.00	Cedar Hill	47.50		Mt. Tabor	50.00	
Kings	9.59		Dallasburg	29.27	12.00	Red House	18.60	
Lee's Lane	25	.75	Gatz	25.00	5.00	Richmond, First	49.03	6.00
Little Rock	37.56	6.00	Greenup Fork	132.00		Viney Fork	10.00	
Long Run	11.00	4.00	Harmony	5.80		Wallaceton	47.49	
Lyndon	6.39	2.50	Mt. Hebron	1.00		<b>TEN MILE—</b>		
Manly Memorial	2.00		Mt. Pleasant	36.60		Clark's Creek	12.15	
Meadow Home		2.00	New Liberty	9.50		Concord	2.88	2.05
Ninth and O	84.30	29.25	Old Cedar	19.30		Elliston		2.00
Parkland	293.53	10.00	Owenton	102.50	2.00	Glencoe	5.00	
Pleasant Grove (J. C.)	18.80		Pleasant Ridge	3.00	2.00	Macedonia		12.00
Plum Creek	7.05	5.00	Salem	16.00		Mt. Zion		7.50
Shawnee	15.00	8.00	South Fork	28.50	7.00	Paint Lick	3.00	
Shively	21.30	2.00	Squiresville	15.55		Pleasant View	15.26	
South Jefferson	17.25		<b>PULASKI—</b>			Poplar Grove		1.00
South Side		10.00	Association	137.87	82.30	Vine Run	7.00	
Sunny Side	25.00		Somerset, First		10.00	Ten Mile	7.15	
Taylorville	75.00	24.00	<b>ROCKCASTLE—</b>			<b>THREE FORKS—</b>		
Third Avenue	101.48	9.50	Brodhead	6.64	11.50	Duane	1.00	
23rd and Broadway	170.00	23.00	Conway		2.00	Fleming	1.20	2.00
Victory Memorial	196.97	13.48	Mt. Vernon	3.35		Hazard, First	36.22	5.00
Virginia Avenue	96.44	17.00	<b>RUSSELL COUNTY—</b>			Hazard, Second	5.00	
Walnut Street	1,071.20	35.95	Friendship	7.01		Hyden	6.00	
Weaver Memorial	71.94	6.00	Jamestown	10.00		Lothair	4.24	
West Broadway	130.86		Russell Springs	3.60	2.00	McRoberts	1.50	
West Side	11.50		Welfare		5.42	Neon	3.00	
<b>LYNN—</b>			<b>RUSSELL CREEK—</b>			<b>UNION—</b>		
Buffalo	33.86	.25	Beech Grove	2.50		Beaver	5.42	
Leitchfield Crossing	1.40		Brush Creek	3.00		Berry	5.42	
Magnolia	15.29	6.00	Columbia	16.55	1.00	Blankett Creek	7.62	
Mt. Moriah	2.57	4.25	East Fork	3.00		Brooksville	17.25	
Upton	14.42	2.00	Friendship	71.32		Cynthiana	25.00	
<b>LYNN CAMP—</b>			Fry	12.00		Falmouth	108.24	21.00
<b>MCCREARY COUNTY—</b>			Greasy Creek	33.45	19.00	Powersville	60.00	
<b>MOUNTAIN—</b>			Greensburg	2.00		Richland	50.00	2.00
<b>MT. ZION—</b>			Harrods Creek	9.00		Union	2.50	2.00
Association		66.25	Lone Valley	10.25		Willow	10.45	5.50
Corbin, First	39.71		Macedonia	5.00		<b>UPPER CUMBERLAND—</b>		
Corbin, Central	22.56	18.60	Milltown	55.00		Benito	1.00	
Hopewell	1.00		Palestine	2.00		Black Mountain	11.90	
West Corbin	19.00		Pierces Chapel	9.00		Creech		5.00
Williamsburg, First	150.00	29.00	Pleasant Valley	1.00		Cumberland	5.00	
<b>MUHLENBERG—</b>			Plum Point	1.00		High Splint	22.48	8.00
Beech Creek	13.50	1.00	Red Lick	1.00		Liggett	31.70	5.61
Browder	7.45		Russell Creek	6.75		Loyal	24.00	4.00
Cedar Grove	1.00	1.80	Salem	23.00		Lynch	4.00	
Central City	82.09	15.49	Summersville	2.00	4.00	Verda	6.00	
Cherry Hill	1.85		<b>SALEM—</b>			Wallins	1.70	1.00
Forest Grove	4.30	4.24	Buck Grove	14.75	1.00	<b>WARREN COUNTY—</b>		
Greenville	11.77		Ekrton	2.90		Barren River	6.30	
Mt. Carmel	2.00		Guston	14.65	12.00	Bowling Green, First	276.42	50.00
Oak Grove	9.85		Muldrough	14.87		Bowling Green, Second	14.60	1.00
Penrod	2.68		New Highland	1.98		Clear Fork	3.40	
Venal Grove	1.19		Salem	8.70		Friendship	12.50	1.00
<b>NELSON—</b>			West Point			Oak Forest	2.80	1.00
Bardstown	52.00	1.00	<b>SEVERNS VALLEY—</b>			Oakland	11.00	1.00
Bardstown Junction	35.00		Cecilia	7.00		Rocky Spring	2.00	
Belmont	2.00	5.00	Hodgenville	67.50	13.20	Woodburn		3.00
Chaplin		2.00	Mill Creek		5.00	<b>WAYNE COUNTY—</b>		
Cox's Creek	36.50	1.00	Middle Creek	4.30		Stuebenville	33.00	
Lebanon Junction	31.67		Mt. Zion	14.00		<b>WEST KENTUCKY—</b>		
Little Union	3.75	1.00	Rineyville	2.00		Arlington		3.50
Mill Creek	13.00		Severns Valley	282.63	48.00	Bardwell	7.25	
Mt. Washington	10.22	3.11	Vine Grove	29.47	52.51	Clinton	8.55	10.00
New Salem	18.00	4.00	<b>SHELBY COUNTY—</b>			Fulton, First	127.37	10.00
Riverview	7.14	3.00	Bagdad	12.65	3.00	Hickman	26.54	
Shepherdsville	22.55		Buffalo Lick	1.50	6.00	Oakton		3.00
<b>NORTH BEND—</b>			Christiansburg	.75		Poplar Grove		5.00
Erlanger		5.00	Clay Village		3.30	West Hickman	1.95	
Ft. Mitchell		5.00	Finchville	13.35		<b>WEST UNION—</b>		
Latonla	3.50		Graefenburg	51.00		Association	2.86	
Union		2.00	Indian Fork	13.68		Immanuel	61.25	62.00
<b>NORTH CONCORD—</b>			Little Mount	51.77		Lone Oak	87.75	30.00
<b>OHIO COUNTY—</b>			Mt. Moriah	9.00	3.00	Oak Lawn		20.00
Adaburg		1.00	Salem	20.69	7.00	Olivet	4.00	16.74
Barnetts Creek	6.91		Shelbyville	126.68	6.50	Paducah, First	456.65	206.00
Beaver Dam	196.03	142.34	Simpsonville	32.65		Spring Bayou	1.50	.50
Bells Run	17.60		Waddy	39.10	8.00	South Side	.50	.50
Centertown	20.50		<b>SIMPSON—</b>			<b>WHITES RUN—</b>		
Clear Run	6.77		Black Jack		22.00	Carrollton	32.94	7.00
Hartford	6.00	17.00	Cedar Grove	2.00		Sanders	7.75	
Independence	14.52		Providence	43.68		Whites Run	1.00	1.00
McHenry	6.60	1.00	Sulphur Spring	4.83	1.00	Worthville		5.00
Mt. Carmel	40.84		Whippoorwill	5.00		<b>MISCELLANEOUS—</b>		
Narrows	27.32		<b>SOUTH CONCORD—</b>			Mr. & Mrs. T. S. Sheriff	10.00	
						W. M. U.	38.50	

**Distribution of Receipts, August, 1936**

<b>Foreign Missions—</b>		
Budget .....	3,831.08	
Designated .....	363.59	
Total .....		4,194.67
<b>Home Missions—</b>		
Budget .....	1,787.83	
Designated .....	108.71	
Total .....		1,896.54
<b>Southwide Education—</b>		
Budget .....	1,315.35	
Total .....		1,315.35
<b>Ministerial Relief—</b>		
Budget .....	536.35	
Designated .....	13.00	
Total .....		549.35
<b>New Orleans Hospital—</b>		
Budget .....	191.55	
Total .....		191.55
<b>S. B. C. Bonds—</b>		
Budget .....	319.25	
Total .....		319.25
<b>State Missions—</b>		
Budget .....	3,192.56	
Designated .....	666.52	
Total .....		3,859.08
<b>Education in Kentucky—</b>		
Budget .....	2,394.43	
Designated .....	11.48	
Total .....		2,405.91
<b>Kentucky Baptist Children's Home—</b>		
Budget .....	798.14	
Designated .....	141.07	
Total .....		939.21
<b>Louisville Bapt. Orphans' Home—</b>		
Budget .....	239.44	
Designated .....	75.67	
Total .....		315.11
<b>Ky. Baptist Hospital—</b>		
Budget .....	1,316.93	
Designated .....	54.32	
Total .....		1,371.25
<b>Church Building—</b>		
Budget .....	39.92	
Designated .....	.85	
Total .....		40.77
<b>Western Recorder—</b>		
Budget .....	625.00	
Total .....		625.00
<b>Education Special—</b>		
Designated .....	296.26	
Total .....		296.26
100,000 Club .....	1,638.72	
Miscellaneous .....	1,950.00	
<b>TOTAL RECEIPTS .....</b>	<b>21,908.02</b>	

**Distribution of Education in Kentucky**

Georgetown College .....	914.03
(Held in reserve)	
Bethel Woman's College .....	388.46
Campbellsville College .....	388.46
Cumberland College .....	388.46
Hazard College .....	83.79
Magoffin Institute .....	53.32
Oneida Institute .....	68.56
W. M. U. Training School .....	100.00
Expenses .....	20.83
<b>Total .....</b>	<b>2,405.91</b>

**LONG RUN JOTTINGS**

James A. McCaleb, Publicity Director,  
Long Run Association

One of the "Big Four"—Kentucky Baptists have the distinction of having one of the four largest District Associations in the world. It is the historic Long Run, comprising sixty-five churches and three missions, with 35,192 members in Louisville, Jefferson County and nearby territory. This Association is meeting this week, October 1 and 2, in its 133rd annual session, with Ninth and O Baptist Church. The other three of

the "big four" are London, England; Richmond, Va.; and Atlanta, Ga.

**Music on the Steps**—Pastor Fred G. Tucker and East Baptist Church are treating their locality to a distinct innovation in the way of a prelude to the Sunday evening service. A few minutes before time to begin, the pastor and several members of the congregation meet on the church steps and sing some of the good old hymns. Some people look out of upper story windows, in nearby boarding houses, others come out of their dwellings, and pedestrians pause on the sidewalk to listen. Brother Tucker then reads some appropriate scripture, prays, and makes a strong announcement about the service soon to follow in the church. The results are reported as pleasing.

**Anticipating**—Eastern Parkway Baptists are eagerly anticipating the arrival of 7:30 P. M., October 18. This is the time set for their first service in their fall revival and evangelistic campaign. Their evangelist is Rev. A. C. Baker, one-time our Parkland pastor, and now known as "The Gypsy Smith of Georgia." At present he is pastor of the Tabernacle Baptist Church, Macon, Ga. The writer has never known of a local church having such elaborate plans for personal work for an evangelistic effort. Pastor W. Stuart Rule says that Rev. George W. Cummins is to lead the personal workers band. The prospects are already listed and to be visited two or three times before the meeting begins and all during the campaign. Mention should also be made of the tireless efforts of Superintendent H. R. Childress in behalf of the revival.

**Chinese Pastor**—The Louisville Baptist Pastors' Conference had the rare privilege of hearing a pastor of the Northgate [First] Baptist Church, Shanghai, China, Monday, September 21, in their regular Monday session, in Broadway Baptist Church. Dr. Ching brought us a stirring message on the efforts being made by his people to bring our Chinese churches to self-support, and engage in the continual evangelization of the unwon multitudes. **"Mulum in Parvo"**—Dr. T. D. Brown, Pastor, Highland Baptist Church, has the epigrammatic touch that puts much thought and heart food into a single sentence or paragraph. It is safe to say that virtually every subscriber reads his Brevities of Bible Truths.

Founders' Day at the Baptist W. M. U. Training School will be observed on Thursday afternoon, October 2, at 3:00 o'clock in Heck Memorial Hall, Preston and Broadway, Louisville. Mrs. A. T. Robertson will tell about her sister, Miss Eliza S. Broadus, one of the founders of the Training School. Miss Mary Nelle Lyne will present a portrait of Miss Broadus on behalf of the women of Kentucky and the family of Miss Broadus.

Your

FALL

**PROGRAM**

Your Baptist Book Store can help with every phase of your work this fall.

If you are planning a Church School of Missions, we can furnish books and helps for the teachers in graded courses for all ages.

If you are going to have a week of study for your Baptist Training Union or Sunday school, we have just the books you need.

If you are promoting an intensive revival campaign and need new song books, our Song Books will fill that need.

If you are moving into a new building or enlarging your departments, we can furnish song books, maps, blackboards, chairs and other equipment.

Our catalog service is complete. No matter what your program may be this fall, the Baptist Book Store can serve you.

for information—write

**Baptist Book Store**

323 Guthrie Street,  
Louisville, - Kentucky

**DISTRICT ASSOCIATIONAL MEETINGS 1936**

Date	Association	Church
<b>October</b>		
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.	

**THE BEST WAY TO TREAT—**  
SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
**Apply Gray's Ointment**  
Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.

## Woman's Missionary Union

President.....Mrs. Eureka Whiteker  
 Cor. Sec'y.....Mary Nelle Lyne  
 Y. P. Sec'y.....Josephine P. Jones  
 Field Worker.....Betty Miller  
 Treasurer.....Mrs. B. G. Rees

### HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

#### Southeastern Regional Meeting

Time: October 2, beginning at 10:00 A. M.

Place: First Church, Middlesboro, Ky.

Speakers: Mrs. Whiteker, Miss Jones, Miss Marlowe and others.

All the women in this Region are urged to be present.

Mrs. F. B. Whitcomb, Vice-Pres.

#### South Central Region

The second annual conference of South Central Region will be held with the Campbellsville Baptist Church, Tuesday, October 13, beginning at 10:00 A. M.

The theme chosen for the meeting is "Lift Up" John 4:35. Those on the program include Miss Rose Marlowe, Miss Josephine Jones, Mr. Lewis W. Martin, Mrs. L. C. Kelly and Mrs. Cecil Brown.

Anyone desiring entertainment over night, notify Mrs. Fred Graham, Camp-

bellsville, Ky., chairman of hospitality committee, not later than October 10.

We urge you to attend this meeting. Will you pray for it? The W. M. S. of Campbellsville Church extends a hearty welcome to all.

Mrs. Charles Ison, Vice-Pres.

#### Central Region

W. M. U. members of Central Region will have the unusual opportunity of hearing Miss Rose Marlowe, Missionary to China, Rev. Lewis W. Martin, Missionary to the mountain people of Kentucky, and several of our State Workers, at the meeting of Central Region at the Walnut Street Baptist Church, corner Third and St. Catherine Sts., Louisville, Ky., on Wednesday, October 14, beginning at 9:30 A. M.

Preliminary business meeting will be held October 13 at 2:30 P. M. Associational Superintendents, Regional and Associational Young People's Leaders and Regional Chairmen are expected to attend this meeting.

If these officers desire entertainment over night, please write Mrs. J. A. Nightingale, 1419 Baxter Ave., Louisville, Ky.

Mrs. W. P. Stuart, Vice-president.

#### North Central Region

The first meeting of North Central Region will be held in Frankfort, on Thursday, October 15, at 9:45 A. M., Standard time. A hearty welcome

awaits one and all. The members of the Executive Committee will be entertained for the night. Send Mrs. C. V. Bridwell, Frankfort, Ky., time of your arrival and if by train, bus or in your own machine.

Mrs. M. H. Highland, Vice-Pres.

#### Northeastern Region

The meeting of Northeastern Region will be held at the First Baptist Church, Ashland, Ky., Friday, October 16. Make your plans to attend. Those desiring entertainment over night may write to the chairman of the entertainment committee: Mrs. George Anderson, 1604 Hilton Ave., Ashland, Ky.

Mrs. E. L. Edens, Vice-Pres.

#### Southwestern Region

Time: Tuesday, October 20.

Place: Paducah, Ky.

Speakers: Misses Lyne, Miller, and Marlowe and Mr. Lewis Martin.

A large attendance is expected.

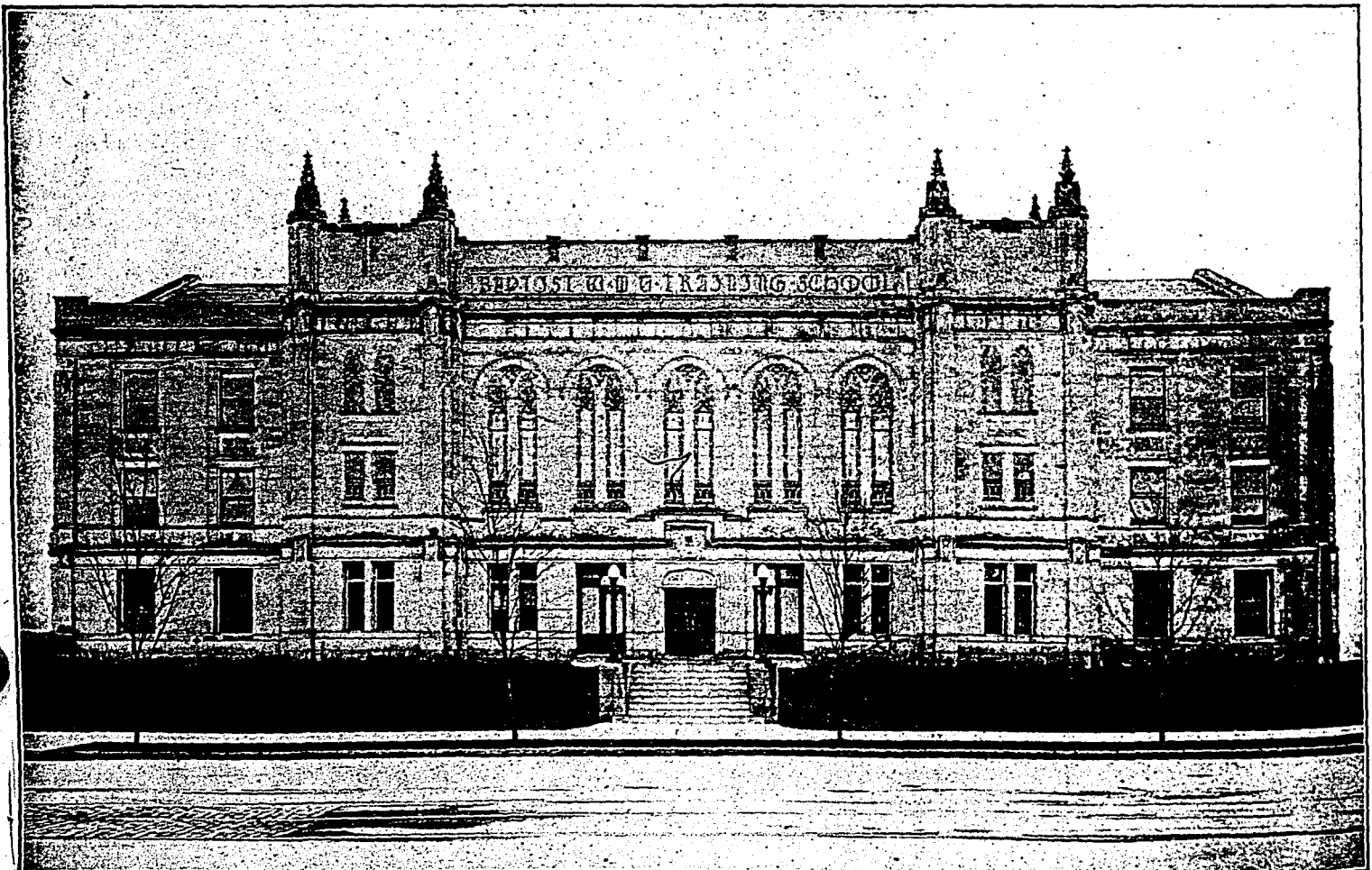
Mrs. C. A. Gordon, Vice-Pres.

#### Western Region

The annual meeting of Western Region will be held at Dawson Springs, Wednesday, October 21, 1936. Those desiring to stay over night will communicate with Mrs. C. B. Dixon, Dawson Springs, Ky., as early as possible.

We are surely urging the women of Western Region to make a sacrifice, if necessary, to attend this meeting and

(Please turn to Page 23.)



Baptist W. M. U. Training School, Louisville, Ky.

## News and Truths About Our Home Mission Work

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

Joe Burton, Publicity Sec'y.

### Offerings Increase Ten Percent First Eight Months of 1936

Offerings for the first eight months of this year, representing a ten percent increase over the same period of 1935, have amounted to \$290,549.71, according to the report of Dr. J. B. Lawrence made at the September meeting of the Executive Committee of the Home Mission Board.

This total includes only regular offerings from churches, and does not include the income of \$56,620 received this year from the Bottoms Trust Fund. Total receipts, when the Bottoms income has been added, amount to \$347,169.71.

Although offerings have continually registered a healthy increase this year, the Executive Committee indicated that there would be no increase in the mission work of the Board.

The addition of new missionaries recently, it was pointed out, was from designated money and not from regular receipts. All new missionaries are being paid from the Bottoms Trust income, Annie W. Armstrong offering, or from some other designated fund.

Offerings for August, Dr. Lawrence stated, totaled \$18,807.41, an increase of \$652.70, while receipts for July were \$29,523.72 as compared with only \$15,640.90 the same month in 1935.

### New French Missionary Opens Sixth Preaching Station

Rev. A. D. Martin, new missionary to the French, is preaching in six places fifteen to thirty miles from Houma, Louisiana, where he lives.

Recently he opened his sixth mission at Point ou Chein, a community where there are 300 children without school or church opportunities of any kind.

Taking his portable organ and some members of his family, Brother Martin goes each week to two or three missions. Services are in French, because the people do not understand any other language.

"This is really a great field," the missionary writes, "but it is made difficult on account of opposition by the priests. When we get one of these people to break away from the priest he is a real convert for Christ.

"As a new man on the Home Board I need your help and prayers that Christ may lead me the way He wants me to go and do for the sake of those who do not know our Lord. With the help of God I am looking for a great year."

### Literature For Spanish Work Printed In El Paso

Herbert Caudill, Missionary Regla, Cuba  
About three years ago I was asked to prepare the programs for our young people in Cuba. For about two years we had them printed in Havana, but all

that time we had to reduce the programs greatly and were never sure we would have enough money to publish them for the following quarter. At best what we were then doing was only a substitute of what we needed. It served after a fashion but we were not satisfied, and there was the constant danger of being unable to publish them for the next quarter.

After some correspondence with Dr. J. E. Davis of the Baptist Publishing House of El Paso, Texas, he agreed to publish these programs. Since April of this year we have had more ample programs better prepared.

Not only are they available for our unions in Western Cuba, but they may also be used by the young people in all Home Mission fields where Spanish is spoken, and on the Spanish speaking foreign fields. We are planning to adapt the mission programs so that they can be used with satisfaction in all Spanish speaking Baptist churches regardless of the convention with which they affiliate.

The Baptist Publishing House in El Paso is doing a great work for our Spanish-speaking churches through its Sunday-school literature and other publications. Recently a letter from Dr. Davis states that they were greatly in need of increased funds to carry on the work there, and that they were short of help. He said that they might have to suspend the publication of the B. Y. P. U. programs, but that he did not want to do it. Certainly those who with me have had the responsibility of preparing programs for the unions in Cuba are very anxious that the Baptist Publishing House continue this work.

### Nephrash Praises Gartenhaus

Rev. I. V. Neprash, director of Russian missions with headquarters in Philadelphia, student of missions in all lands, recently wrote the following letter of commendation to Rev. Jacob Gartenhaus, Jewish missionary:

"I have been following your work in the South with great interest and sympathy. To me you are doing some of the best kinds of Jewish missionary work that I know of. This is said deliberately, after traveling around the world and visiting mission fields in fourteen countries, working for the Lord in about half of them.

"My primary interest is in the evangelizing of Russians, but one naturally touches the Jews in connection with that work almost everywhere. There is plenty of misery among them in many countries, but it is the spiritual bankruptcy of their souls that touches me so deeply. Much is being done for their spiritual recovery, but the Jews have lost confidence in so-called institutional missionary work. The living Word, and the example of the living Christians is

what influences them. Hence my admiration for your method of scattering the Good News concerning their Messiah throughout the Southland, and influencing Christians to do the same."

### Will Help Negro Mission

Prospects of paying the balance on the debt of a new mission building in Odessa, Texas, have encouraged Rev. Miles W. Jenkins, Negro missionary.

Rev. W. C. Harrison, pastor of the white Baptist church in Odessa, has promised \$100 of the \$140 still due on the building. The missionary expects members of the colored congregation to raise the balance.

The house, a well-built wooden structure twenty-four by thirty-four feet, was erected last spring. The lot, opera chairs and a good piano were donated by various people, so that the church which has been organized has a good place for worship.

At Monahans the missionary has started a work which he expects to attain similar results as at Odessa. He hopes to have a lot donated and will build a small house for worship.

Many have been converted in his work the past month and have accepted places of responsibility in church life, Brother Jenkins reports.

### Crowds Outgrow Buildings

Missionary Victor Gonzales, pastor of Mexican Baptist churches in Bryan and Navasota, Texas, states that congregations in both places, as well as in four missions, are rapidly outgrowing their buildings.

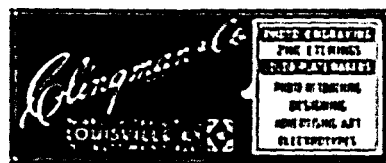
Five Sunday-schools in his field have an average combined attendance of two hundred and fifty, and all services are attended by large congregations.

The missionary preaches at the four mission points each week, and two Sundays at Bryan and two at Navasota each month. He writes that a new church was organized in August. Women in his church at Bryan recently formed a missionary society.

Rev. Willie Carr, Indian missionary pastor, has been appointed by the Cherokee Association in Oklahoma to serve another year as missionary to the Cherokees.

Brother Carr is one of a number of missionary pastors who are appointed annually by the Indian Associations and approved by the Home Mission Board. A small supplement to their salaries as pastors is paid by the Board.

In his work among the Cherokees, Brother Carr works on three fields. On one field, where he is opening new work, most of the missionary's preaching is from house-to-house.



# THE FIRESIDE

## YOUR SEEDS BLOW INTO MY GARDEN, FRIEND

Your seeds blow into my garden, friend,  
Whenever the wind is right;  
They blow on the wings of the breeze  
by day

And they ride on the gales by night.

Your seeds blow into my garden, friend,  
And nestle among my flowers;  
In the soft, sweet soil of my garden plot  
They wait for the sun and the  
showers.

Whatever you grow in your garden,  
friend,

Of beauty, or ugly weed,  
The fall will come and the wind will  
blow,

And over will come your seed.

Your words blow into my life, my  
friend,

Or whether of good or ill,  
Your thoughts fly over, like ships of  
love,

Or daggers that pierce and kill.

Your smiles blow into my heart, my  
friend,

And neighbor across the way;  
They blow and blossom in buds of love,  
A blessing to life all day.

Your life is a garden of love, my friend,  
And planted with kindly deeds;  
So ever and over the wall will blow  
into my garden, your seeds.

—The Christian Advocate, New York.

## THE COAL WE BURN

Has it ever occurred to you that the vanilla with which many a favorite dish of yours is flavored is made from coal? Will you believe that most of the dyes which have stained the fabrics of your clothes, that the naphtha and benzine which your tailor uses in removing stains, and that even the sweetest perfumes are all of them derivatives of coal?

It was once said by a scientist that coal is "buried sunshine." This describes with simple forceful directness the real nature of the vast black deposits that constitute the very life of our industries. Every one knows that coal is of vegetable origin, and that plant life cannot exist without the sun. Some hundreds of thousands of years ago, when this earth was covered with dense forests, the sun began its work of converting the carbonic-acid gas of the atmosphere into solid carbon, and tree and plant began to store up its energy. Year by year, the leaves, twigs and branches which flourished under the sun's warmth and light dropped at the foot of each tree, and formed beds of peat after they had accumulated in

sufficient quantities. Layer upon layer of vegetable material piled up until the pressure on the underlying masses compacted them into what we now term coal. The internal heat of the earth, then much more intense than now, drove off some of the gases and made the change more complete. Something of the enormous extent of ancient coal-forming jungles may be conceived, when it is said that our present forests would produce only two or three inches of coal if they, too, were subjected to a carbonizing process.

The magicians who have wrought wonders with coal are the gas-maker and the chemist. If coal is burnt in the open air, heat is produced and nothing left but a little ash. Burn it in a closed vessel, however, and marvellous changes occur. In the first place coal-gas is produced which after having been collected and chemically treated is supplied to every city home. Furthermore, ammonia is obtained, important in modern agriculture, because by its means plants can be artificially supplied with the oxygen they need. Then again, asphalt is produced, much used in road-making, although the gas-retort is not the chief source of its supply. Lastly, a black, noisome ooze is collected which goes by the name of "coal-tar." It is this chemist's wand, transformed into the most widely different substances imaginable.

Every hue of nature has been extracted from this foul-smelling coal tar, and in addition many beautiful colors utterly unlike anything to be found in nature have been charmed out of it. To such proportions has the coal-tar industry grown that natural dyes are nowadays rarely employed. Splendid reds of all shades, delicate blues, rich greens, exquisite yellows, warm browns and dead blacks are now all obtained from coal. The dyes thus artificially made are numbered by thousands. Hardly a week passes but the discovery of a new one is chronicled by scientific journals.

The chemist has succeeded in obtaining more from coal than these rainbow hues. Had he not made his minute analysis of coal, modern surgery might not have achieved its striking successes, so rapidly, for he enriched its stock of drugs with carbolic, a most valuable antiseptic.

The wonders of coal do not cease here. A way has been devised of extracting from it many of the rapid developers so widely used by photographers. Beside these, there have also been discovered the perfumes to which reference has been already made—perfumes just as fragrant as the natural odors of flowers from which, indeed, they cannot be distinguished by smell.

The host of artificial flavors which has been mentioned has completely displaced natural products. True fruit-flavors are rarely employed nowadays, wittingly. Their place is taken by coal-tar derivatives which are exactly the same in taste and chemical composition. Among the more remarkable of these is saccharin, sweeter than sugar several hundred times and quite indispensable in the treatment of certain diseases that are caused by an excess of sugar in the system.

The coal bin in the cellar, then, contains not simply fuel, but other things that are indispensable in daily life. Consciously, we burn it as fuel; unconsciously we eat it with our highly flavored ices and pastries, paint our pictures with it, employ it in dyeing our fabrics, in healing our sick and killing our enemies. A piece of coal is therefore more than "buried sunshine." It is a palette of gorgeous colors, a medicine chest of potent drugs, a whole arsenal of terrible explosives, a vial of delicious flavor and a garden of perfumes; the most protean variegated substance in the world.—Cosmopolitan.

## FIRST AND TEMPLE CHURCHES UNITE IN MIAMI, FLORIDA

The First and Temple Baptist Churches, Miami, Florida, have united and have named the new organization, The Central Baptist Church. The Central church occupies the building of the First Church. More than a passing notice of this change is worthwhile.

The First Church was just forty years old and had kept pace with the growth

## PROSTATE GLAND BLADDER SUFFERERS

Free information regarding a treatment from which myself and others obtained amazing relief. I represent no medicine company.

A. N. BEADLE

1649 W. Haha St., Dept. W. R., St. Paul, Minn.

FOR  
QUICKER  
**HEADACHE RELIEF**  
**STANBACK**  
10¢-25¢

checks  
**666** MALARIA  
in 3 days  
**COLDS**  
first day  
LIQUID - TABLETS  
SALVE-NOSE DROPS Headache 30 minutes  
Try "Rub-My-Tism"—World's Best Liniment

of the city. I have been pastor of this great church for twenty years and we erected during the boom a magnificent edifice costing more than half a million dollars. The boom burst, the hurricane of 1926 came, the depression followed and our members suffered irretrievable financial loss. Our millionaires, more than a dozen, were poor. We sacrificed and kept faith with our creditors until times improved and then the crisis came. We could not meet the immediate demand of the bondholders. However, we reached a compromise which made it possible to save the building.

The Temple Church was occupying the same territory of the First and the two united could save the splendid First Church building for our cause. Therefore a union was agreed upon. When that agreement was reached I resigned. I am happy that the great First Church, though under a new name, will live.

Dr. C. Roy Angell, of San Antonio, Texas, has assumed his duties as pastor of the Central Baptist Church. I am confident that he is fitted in every way to carry on the work of this noble church.

I have retired as pastor of this church, but not from service. My health is perfect and I shall be glad to serve my brethren in special meetings. I have just passed my seventy-fourth birthday. On September 22 we celebrate our Golden Wedding here in the midst of multitudes of friends.

I have been preaching fifty-six years, an ordained minister fifty-three years and in the pastorate for fifty years.

I send my greetings to my friends in this land and on Foreign fields and request them when in Miami to attend the Central Baptist Church and forget not the blessings of the old First Baptist Church.

J. L. WHITE,

Miami, Florida,  
27 N. W. 47th St.

#### ALDRIDGE AT WHITE'S RUN

White's Run Baptist Church enjoyed a splendid revival recently, services beginning on Sunday, August 2, and closing August 16.

The visiting minister was Rev. L. E. Aldridge, pastor of Worthville and Long Ridge Churches. Brother Aldridge brought fine forceful messages to both church members and the unsaved who attended, giving to each food for serious heart searching and self-examination.

The interest of the community in these messages was shown by the large number of people who came each night, filling the church building to capacity, and using extra chairs at times to seat them.

The visible results of the meeting were thirty-four who came by profession, and seven who brought letters from other churches. The membership as a whole was helped and blessed, and en-

couraged to carry on the work in a more worthy way in the future.

The church at White's Run has had as pastor for nearly two years Rev. W. J. Jones, a native son of Georgia. Brother Jones has recently graduated from the Baptist Seminary at Louisville, having now his Doctor's degree. His wife, also of Georgia, is a graduate of the Training School of Louisville, and is in every way a worthy helpmate to him. Brother Jones is a fine pastor and preacher, intensely interested in the ongoing of Kingdom work, and has helped to build up the church in an unusual way in his short stay at White's Run.

Last year the church had a fine revival, the pastor bringing the messages. Much interest was shown in this meeting, and thirty-eight new members were added to the church roll.

White's Run is blessed in having a large number of young members. These are fine clean boys and girls, and young men and women, who are being trained through our Training Union to carry on the work in the future.

Some of these young folk are the direct descendents of the pioneer founders of this old church, which had its beginning about 1810. What a glorious heritage. May they be as faithful and consecrated to the work as were those old "Fathers" who have long since gone Home to be with Jesus.

The baptismal service was held on Sunday afternoon of the last day—at the Ohio River, near Carrollton. A large crowd attended this very impressive ordinance. The final service at the church at 7:30 was a never-to-be-forgotten one.

MRS. P. N. O'NAN.

#### PASTOR AND MRS. LONG HAPPY AT ASHLAND

Dear Dr. Masters: Since entering the pastorate of the First Baptist Church of Ashland, Mrs. Long and I have realized untold blessings. We have found a progressive, enthusiastic, co-operative, and loyal group of people with whom to labor. There are many encouraging features about the work, and, at the same time, there are challenging opportunities for evangelistic and educational activities.

So far, we have had the privilege of witnessing ten additions to the church during our brief stay. There are not only wonderful possibilities for Christian work in the city of Ashland, but the whole of Eastern Kentucky strikes one as virgin soil for missionary endeavors. Surely we have not been unwise in directing some of our Home Mission efforts in this section of the State.

On Thursday evening, September 10, the church gave a reception in our honor. Speakers for the occasion were Judge A. R. Imes; Dr. Joseph W. Hagin; Rev. G. G. Lanter; Rev. Max Meade;

## Pastor and Superintendent

Make October 25 a notable day in your Sunday School. This is the date set for the Special Offering for State Missions in every State in the South.

Make a liberal offering and keep the Religious Home Fires Burning.

Funds are urgently needed and the money contributed will be appropriated to set forward the Kingdom of God in Kentucky.

Let us save the Old Kentucky Home for the cause of Christ.

The Baptist State Board of Missions confidently expects every Sunday School in the State to observe this date.

## Pastor and Superintendent

In this trying hour lead your Sunday School to do its best.

Send all funds to

DR. C. M. THOMPSON, Treasurer  
205 E. Chestnut St., Louisville, Ky.

Collection envelopes will be furnished free. Write Dr. Thompson for them.

W. E. Johnson; N. M. Graber; R. H. Jenney; Mrs. S. E. Roberts. The male quartet of the First Baptist Church rendered special music for the occasion.

We covet your prayers and interest as we try to go forward with the Kingdom work in this city.

GARIS T. LONG,

Ashland, Ky.

Dr. T. D. Brown, pastor of the Highland Baptist Church, Louisville, is to assist Pastor J. T. Robinson in a series of meetings at the Campbellsville Baptist Church beginning October 12.

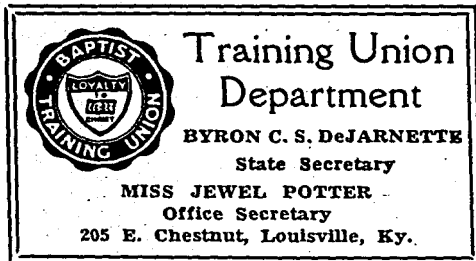
LEE E. GRALLE CO.

INCORPORATED

Funeral Directors

1330 SOUTH THIRD STREET  
LOUISVILLE, KY.

PHONE MAgnolia 0771



### State and Southwide Schedule for October

Theme: Faith is the Victory in Our Statewide Service.

Scripture: Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest (Matt. 9:37, 38 ASV).

What To Do: Make an offering to state missions. Do extension work in needy churches. Pray for your state workers. Seek to win the lost in your own neighborhood.

#### Expected At Ashland Convention

The Northeastern Region is composed of Bracken, Enterprise, Greenup, and Greenville Associations. The program of the Convention is planned to meet the needs of members of all churches in the region. Please make a special effort to see that your church and every church in your association is well represented, whether the church has a Training Union (or even a B. Y. P. U. or a B. A. U.) or not. Every Baptist in the Region is expected to be there.

Any contributions for this Convention should be sent to Acting President, Rev. R. R. Couey, Carlisle.

#### Information and Program Outline For All Conventions

In this issue of the Western Recorder for August 27 you will find on this page a complete outline of the program which, in the main, is being carried out at all Regional Conventions. For complete information concerning all regions please see the Western Recorder, this page, of September 10.

In making reservations please state how you are coming and when and whether or not you expect to be at the banquet, at 5:30 P. M., Friday. Registration is free but pledges made last year for this convention should be paid at once. Bring to this convention a pledge from your union for next year. Bring invitation from your church if it desires to entertain the Convention.

#### The Other Regional Conventions Southeastern At London, October 16, 17

The Southeastern Region is composed of the following associations: Bell County, Booneville, East Union, Goose Creek, Irvine, Jackson County, Laurel River, Lynn Camp, Mountain, Mt. Zion, North Concord, South Union, Three Forks, and Upper Cumberland.

The Convention is to be with the Lon-

don Church, October 16 and 17. For free home reservations write at once to Mr. John B. Reams, London. Any contributions for this Convention should be sent to Miss Thelma Stokes, Harlan.

The program will consist of Song Services by Pastor G. R. Henson, Fleming; Devotionals and Consecration Service by Pastor H. C. Chiles, Barbourville; Keynote message by Pastor W. F. Kendall, Jellico, Tennessee; Missionary message by Pastor W. J. Bolt, Harlan; and Closing message by Pastor I. E. Enlow, Whitesburg. Others will be on the program for special features. Miss Virginia Collins, of Fleming and J. A. Boles, of Jellico will be two of the conference leaders.

#### Ashland Convention Next Week Radio Station To Broadcast Two Messages

Beginning at 9:00 o'clock next Friday morning, October 9 and closing at noon Saturday, October 10, the Northeastern Regional Convention will be in session at the First Church, Ashland. Free banquet and home reservations should be made at once with Miss Delores Gardner, 716 Twentyninth Street, Ashland.

The Ashland Radio Station W C M I, will broadcast the addresses of Friday and Saturday mornings from 11:30 to 12:00.

#### Western At Central City, October 30, 31

Write Miss Marjorie Capps, 316 North Fourth Street, Central City for free banquet and home reservations. Any contributions for this Convention should be sent to Acting President E. C. Coleman, Madisonville.

Western Region is composed of Blackford, Caldwell County, Christian County, Daviess-McLean, Little Bethel, Little River, Muhlenburg, Ohio County, Ohio River, Ohio Valley, and Old Bethel Associations.

#### Central—November 6, 7

We are sorry to have to make the announcement that Pastor T. Emerson Wortham, of the Leitchfield Church, has been ordered by his physician to take a complete rest away from his field of work for two months. The Leitchfield Church has voted their pastor a leave of absence for two months, and also voted that because of his absence they will not be able to entertain the Convention.

We are hoping and praying for Pastor Wortham's speedy and complete recovery, and are glad to co-operate with the Church in their request for that which was deemed best.

Announcement will be made soon as to the place of meeting for the Central Region, which is composed of Baptist, Breckenridge, East Lynn, Goshen, Henry County, Long Run, Nelson,

Salem, Severn's Valley, Shelby County, and Sulphur Fork Association. Any contributions for this Convention should be sent to Mrs. Leon Bruce, 2711 Taylor Blvd., Louisville.

#### Southern, Glasgow, November 13, 14

For free home reservation, please write Mr. Burnett T. Davidson, Glasgow. Any contributions for this convention will be appreciated and should be sent to Acting President, L. C. Roberts, First Baptist Church, Bowling Green.

Southern Region is composed of Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan, Lynn, Simpson, and Warren Associations.

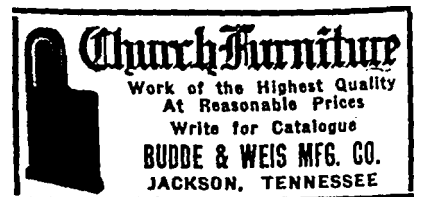
#### Successful Convention of Southwestern Region at Mayfield

The first annual Training Union Convention of the new Southwestern Region, composed of Blood River, Graves County, West Kentucky, and West Union Associations was held with the Mayfield Church, Friday, September 11 and 12. Even though this was the first convention in this region under the new eight-region plan the registration from these four associations was practically the same as it was last year. The interest in Training Union work was manifested in a fine way by pastors and members of the churches represented. Every association in the region was well represented. We have great hope for the growth in this region during the coming year.

Our appreciation is again extended to the pastor, people, and homes of the Mayfield Church for their kind hospitality in taking care of the Convention. We thank everyone who did such a fine work in this. Our thanks are due also to President Churchill and others who assisted him in preparing such a helpful program, and also to all of those who kindly took a part on it.

The devotional and consecration services were conducted by Pastor Paul Smith, of Paducah. Talks were made and conferences were led by Miss Della Frances Bell, of Philpot; Mrs. Winston Pearce, of Corydon; R. H. Falwell, Jr., of Murray, and the writer. Mr. C. F. Krug, of Paducah and Miss Rebecca Tarry, of Murray presented the State Convention and Ridgcrest Assembly.

The keynote message on "True Discipleship" was delivered by Pastor Sam P. Martin, of First Church, Murray. The missionary message on "O'er Mountain, or Plain, or Sea" was brought by Pastor Joe T. Odle, of East Church, Paducah. Dr. W. H. Horton, Pastor of the Mayfield Church spoke Saturday morn-



ing on "The Fruitfulness of True Discipleship."

In the business session the following officers were elected: President, R. W. Churchill, Murray; Vice President, R. H. Falwell, Murray; Secretary-Treasurer, Miss Rebecca Tarry, Murray; Chorister, Ralph Churchill, Murray; Junior-Intermediate Leader, Mrs. Woodrow Fuller, Fulton; Senior-Adult Leader, Miss Bessie Flynn, 512 Flora, Paducah.

The tentative time for the 1937 Convention is the second Friday and Saturday in September and the tentative place is Fulton.

**RECORD OF ATTENDANCE**

September 20, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vts.	En.
Lexington, Porter Mem.	131	39	178
Louisville, Franklin St.	111	27	154
Akron, Ohio, Calvary	95	17	113
Louisville, Beechmont	91	17	130
Harrodsburg	91	15	129
Jellico, Tenn., First	90	3	102
Princeton, First	88	18	157
Louisville, Temple	85	20	140
Owensboro, Third	85	13	154
Taylorsville	85	7	105
Newport, First	80	3	195
Danville, Lexington Av.	78	5	198
Louisville, Ninth and O.	72	20	109
Owensboro, First	65	14	112
Madisonville, First	62	4	123

**WOMAN'S MISSIONARY UNION**

(Continued from Page 18.)

the workers' council meeting on the evening of October 20 at 7:30 o'clock.

Mrs. W. G. Potts, Vice-Pres.

**Southern Region**

Time: Friday, October 23.

Place: Russellville, Ky.

Speakers: Include: Misses Marlowe, Miller, Lyne and Mr. Lewis Martin. Please come if at all possible.

Mrs. W. S. Browning, Vice-Pres.

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

**JOSEPHINE PROCTOR JONES,**  
Young People's Leader

**Y. W. A. House Party At Training School**

Has something ever come to pass that you dreamed about and then thought in your more practical moments too good to really come true? That something "too good to come true" has come true in a Y. W. A. House Party at the Training School, October 30-Nov. 1 and \$2.50 is the cost. Think of it, girls, a weekend in House Beautiful! An opportunity to hear and be with Miss Carrie U. Littlejohn, the Training School Prin-

cipal and the Training School girls, to hear some of the great Seminary professors and students from other countries. It is a privilege you won't want to miss, so send your names in right away to Miss Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky. All reservation must be made by October 26.

**Little Black Sunday**

Recently I have read this new mission study book for Sunbeams and it is charming in its story and most helpful in the very fine handwork suggestions. It is a book leaders will delight to teach. The cost is twenty-five cents and it is to be ordered from the Baptist Book Store, 323 Guthrie St., Louisville, Ky.

**BOONE'S CREEK ASSOCIATION**

The messengers attending the one hundred and thirteenth annual session of the Boone's Creek Association, meeting with the Kiddville Church, Kiddville, Ky., were called to order by the Moderator, Brother R. H. Turner, Wednesday, September 16.

Brother T. P. Edwards, Pastor of Chestnut Stand Church, preached the annual sermon. The following officers were elected to preside over the meetings in session: Rev. R. H. Turner, re-elected Moderator; Rev. Paris Akin, Assistant Moderator; Ralph Parke was re-elected Clerk and Treasurer.

Twenty-two out of the twenty-three churches sent letters and this church was represented by messengers. The letters show a successful increase along all lines in all of the churches.

Many good reports were submitted to the Association and were well discussed by the pastors and laymen and a number of visitors.

Among the outside speakers were Dr. J. W. Porter of Lexington; Dr. W. W. Stout, Georgetown; Dr. O. H. Huey and Rev. J. S. Ransdell of Louisville; Dr. D. E. Fogle of Georgetown; Dr. George Ragland, Lexington; Rev. A. E. Baker, Richmond, Ind. These men all brought messages of great interest to large crowds.

A fine spirit of co-operation was seen throughout the entire association. Many reported it one of the best they ever attended.

We adjourned to meet with the Allen-

ville Baptist Church on Wednesday and Thursday after the second Sunday in next September.

E. E. NORTHCUTT,

Ravenna, Ky.

**DEACONS AND MINISTER ORDAINED AT WALNUT GROVE, LODIBURG**

All-day services were held at Walnut Grove Church, Lodiburg, Breckenridge County, Ky., on Sunday, August 30, for the purpose of ordaining four deacons of the church, i. e., A. J. Keys, H. T. Gibson, G. E. Payne, J. S. Carl, and A. C. Payne, and one young man, Joseph L. Claycomb, was ordained to the Gospel ministry.

Pastor Will Varble called the meeting to order, and called the council for the ordination of the deacons at the morning session. John Douglas read the Scripture charge to deacons. O. F. Kinder offered the ordination prayer, and the council proceeded with the laying on of hands. Gordon C. Whiteley delivered a missionary address. A duet was sung by Mrs. J. M. Payne and Miss Frances Deacon, and H. S. English offered the benediction at the morning hour.

At the afternoon session a motion was made and seconded to proceed with the ordination of Joseph L. Claycomb to the full Gospel ministry. Pastor Varble called the council, consisting of Messrs. G. C. Whiteley, H. S. English, John Douglas, Will Varble, C. F. Reardon, Van Buren Keys, Raymond Claycomb.

The candidate was called upon to give a statement of his conversion and experience. Pastor English led in questioning him. The ordaining prayer was offered by C. F. Reardon, and the Bible was presented by John E. Douglas. Following the laying on of the hands, the candidate pronounced the benediction.

A large attendance was present at each of these services.

WILBUR B. KEYS, Clerk,

Walnut Grove Church,  
Lodiburg, Ky.

When asking the office of the Western Recorder to change your address, subscribers should always give their old address as well as their new address.

**The KENTUCKY HOTEL**

FIFTH AND WALNUT STREETS

LOUISVILLE, KENTUCKY

**FIVE POINTS TO REMEMBER**

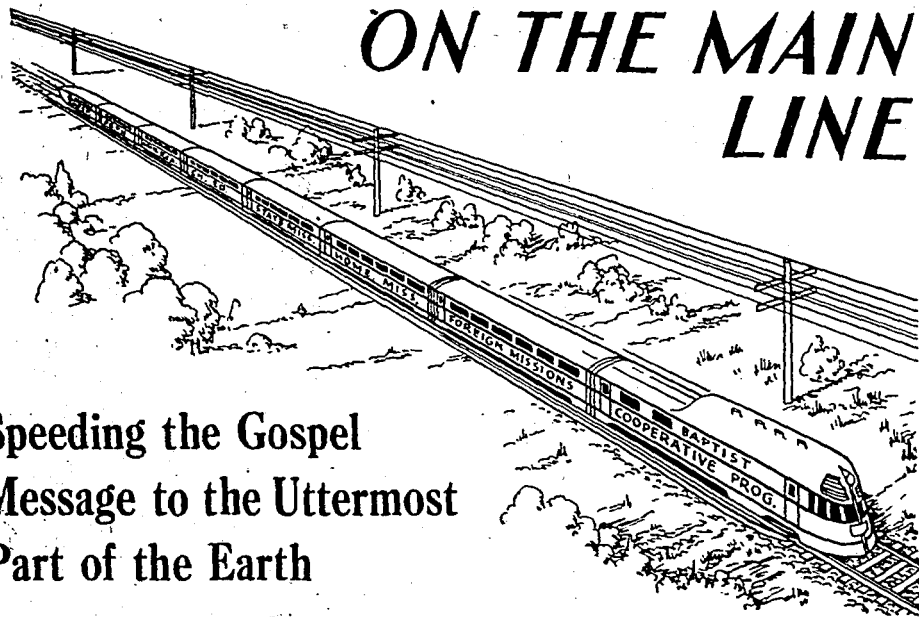
- (1) Located near the central shopping district
- (2) Comfortable, clean rooms and beds
- (3) Wholesome, pure food
- (4) Courteous service always
- (5) Prices to suit your pocket book

It will be a pleasure to serve you in

**"YOUR HOME IN LOUISVILLE"**

# New Director of Promotion Suggests Practical Plans For Putting On a Successful Every Member Canvass

## ON THE MAIN LINE



Speeding the Gospel Message to the Uttermost Part of the Earth

### The Co-operative Program Supports Seven Essential Agencies

By WALTER M. GILMORE, Publicity Director, Nashville, Tenn.

For more than ten years now the Baptist Co-operative Program has been in successful operation among Southern Baptists. Despite its many handicaps during these hectic years, this simple plan for promoting and supporting all our causes has proven its worth and its right to be continued, at least, until some better plan emerges. But for the regular support coming from the Co-operative Program weekly, many of our denominational agencies would have suffered more acutely, if they had not completely perished, during the distressing times through which we have been passing.

The Co-operative Program is on the main line, doing the essential things for which our churches were established. There are numerous side tracks and sometimes individuals and churches go off on these but the desired destination can never be reached on a side track. It is far better to stick to the main line and the main things that will promote most effectively and surely the whole program of Jesus.

#### What is Included in the Program

Only those agencies that have been adopted by the Southern Baptist Convention and the various State Conventions share in the receipts that come through the Co-operative Program. All these agencies have proven themselves to be effective in carrying out the three-fold mission for which Christ has commissioned us—teaching, preaching, healing.

As indicated above on the coaches of the train, these seven agencies are Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Orphanages, and Hospitals.

#### How Co-operative Program Funds are Divided

Each church treasurer is expected to send all funds for the Co-operative Program to his State Secretary. The State Secretary then divides each dollar according to a ratio adopted by his State Convention between State and Southwide objects. In four states the division is 50-50, and that is the ideal. The State Secretary divides the portion belonging to state causes in accordance with the ratio fixed by his State Convention. The part belonging to Southwide objects is sent to the Executive Committee of the Southern Baptist Convention in Nashville, Tenn., where it is distributed each week to the various agencies participating in it according to the following ratio fixed by the Southern Baptist Convention:

Ratio of Distribution		
Foreign Missions	50	%
Home Missions	23 1/3	%
Hospital, New Orleans	2 1/2	%
Relief and Annuity Board	7	%
Christian Education, Including:		
Southern Bapt. Theo. Sem.	4 1/5	%
Southwestern Bapt. Theo. Sem.	4 1/5	%
Baptist Bible Institute	39/10%	
W. M. U. Training School	0 8/15%	
Ex. Com. Education Bd. Debt.	3 1/3	%
American Bapt. Theo. Sem.	1	%
Total	100	%

#### More Fuel for the Engine

Of course the more money we give to the Co-operative Program the more power it will have to pull its load and the more speed it can make in reaching its divinely appointed destination of every creature with the good news of eternal salvation.

#### Every-Member Canvass

The Every-Member Canvass, suggested to be put on during the period of November 1-December 13, is simply an intensive effort to enlist every member in every church in the Southern Baptist Convention in the whole-hearted financial support of the local work of his church and all the causes fostered by Southern Baptists, with the tithe as the minimum standard of Christian

### How One Pastor Did It

By J. E. DILLARD, Nashville, Tenn.

We tried several ways of putting on the Every-Member Canvass in our church but got the best results this way:

#### We Tried to Make a Good Ready

I read all the available literature on the subject, talked with others who had successfully done the job and then worked out a plan.

1. I preached a series of sermons on the Church and the several objects included in the Co-operative Program. I gave facts and incidents that had thrilled me and made me want to have a larger part in the work.

2. I taught two study classes, one in the forenoon, the other at night, and urged men and women to attend, and they did.

3. We appointed a budget committee to go through the whole church building and all the organizations and make out a careful budget for local needs. Then we discussed the State and Southwide needs and made out a double budget recommending as much for the missions and benevolences as we proposed to spend upon ourselves. This committee had upon it the pastor, chairman of the deacons and someone to represent each organization in the church. The budget with explanatory letter was mailed to each member of the church. The next Sunday I explained it in detail and it was unanimously adopted by the church.

4. We chose a Canvassing Committee, one for approximately each fifty church members. (Exercise great care here). We called this Committee together, explained the work, secured their consent to serve (signed them up) and asked each one to select his own helper and bring him to the next meeting.

5. We had a Card Committee go over the church roll and write name and address of each member upon a card, also write any information that might be helpful to the canvasser. These cards were then carefully arranged according to location and put into bunches of from ten to twenty each.

6. The Every-Member Canvass Sunday began with special prayer for divine guidance and good success. The pastor preached a short sermon. Then he explained the items in the budget, read and explained the subscription card and led in a brief prayer. He now asked all present to join with him in filling the blanks and signing their names. This done, the pastor requested those who had not signed cards to remain at their homes that afternoon until the canvassers called.

7. The second Sunday the pastor reports results, thanks workers and subscribers, asks others to sign. A small Follow-Up Committee will see the ones who have not been reached and solicit new members as they unite with the church.

This plan will work if you will work it. Let's try to get "All our people in all our work."

Stewardship. We commend the practical plans for putting on the Every-Member Canvass suggested here by Dr. Dillard, who speaks out of a rich and successful experience of forty years in the pastorate.