

SOUTHERN BAPTIST  
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1936

# WESTERN RECORDER

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VOL. 110

LOUISVILLE, KENTUCKY, OCTOBER 8, 1936

No. 41

## *The Indispensable Guide*

**I**F WE are to understand the Divine Word aright, the guidance and illumination of the Holy Spirit in the study of its contents is essential and primary. One is constrained to doubt whether the Modernists possess much if any real experience of the presence and guidance of the Holy Spirit in the study of Holy Scripture. Their teaching invariably puts the emphasis on the Bible reader and the thoughts of the writer. "You should read the Bible in the sense of trying to let your mind be gripped by the mind of the author, so that you feel his feelings and thoughts with him . . . afterwards you may exercise criticism" (Dr. Temple), is a fair example of the one-sided instruction many of our adults receive today to their own spiritual loss.

That such advice is unsound is clearly proved when disciples of this school are "born again," by which I mean thoroughly converted by the power of the Holy Spirit. Their study of the Bible is then raised to a higher level of understanding; it is productive of richer and deeper experience, and all because they discover that, without the realized help of the Holy Spirit, the Bible is a sealed book.

Such unconditional surrender of the will to the Holy Spirit in no wise disqualifies one from a painstaking, scholarly and comprehensive research of the Bible. On the contrary, it abundantly fits him for the task. Reason will require him to recognize the divine authority which guided the writers and so enable him to estimate the nature and full value of the message. Who can doubt but that in the lack of this recognition we touch the first beginning of that apostasy from revealed truth, that incertitude which marks the course of Modernism?

Without such earnest and submissive consecration of the intellect, the critical faculty becomes a potent instrument of error and misery. It is totally erroneous to assume that reason judges all things and can be judged of nothing. There is not a department of human life that does not testify to the fact that reason in man is not in harmony with itself. If it was, whence comes all of the strife and contention at home and abroad in every phase of life? Does it not all proceed from the conflicts of reason? Sin-affected reason cannot pronounce a verdict upon Divine Revelation and its embodiment in the Scripture.

Without the Holy Spirit, whose witness is always in and with the Word, "scholarship" is adrift. It becomes mis-criticism from the first to the last, and men know it by its fruit. However brilliant the literary critic, his constant omission of any emphasis on this all-vital necessity condemns the method of Bible study for which he contends.—Prof. C. W. Hale Amos, of Cambridge, in "The Vital Challenge of Biblical Certitude."

## - Devotional and Religious Thought -

### A PRAYER

O Lord of all that's great and good  
In this old grind of livelihood,  
Of soul, of heart, of life, and mind,  
This day I pray be holy mine.

I've looked on life from early hour,  
From depths of shame to heights of  
power

I saw the blighting pangs of sin;  
I see the peaceful life within.

From ways of sinful life I turn  
And try each tempting breeze to spurn;  
Lord, I don't want to follow low  
And then give triumph to Thy foe.

Instead, I'd like to live for Thee,  
To know I'm saved and feel I'm free;  
O let me preach and shout Thy name,  
And fan this spark into a flame.

O God and Master, Saviour mine,  
To whom all faithful Saints resign,  
To Thee and Thee alone I pray,  
Take Thou in charge this 'all today.

L. DAN TAYLOR,

Louisville, Ky.

### BLESSED ASSURANCE

**Them also which sleep in Jesus will God bring with Him.—1 Thess. 4:14.**

We dwell so much on the present joy of our dead who have gone to Christ that we forget the joy that yet remains when God shall bring them with Him. But it is then only that death will be robbed of its sting and the grave of its victory. It is the resurrection that gives us back our beloved, looking and speaking as they were wont; that gives us back our bodies parted from us awhile, but endeared to us by the very sorrows we have borne in them; and that restores us wholly to the lost image of God, in which we were created, by making us to awake in the likeness of Christ new created.

—A. J. Gordon.

### THE REST CURE

Doctors are telling us that restless activity is a foe to health. Also that rest is a most effective cure for much illness. A Christian woman, whose articles have helped many Christians, writes in a personal letter: "The Lord has said to me, very lovingly and gently, but very plainly, 'Sit still, my daughter, until thou seest how the matter will end.' So I am waiting on the Lord, leading a very quiet life. . . . I felt that I needed a change and absolute rest, but there was no opportunity for me to leave home; and then the words came to me so assuringly: 'My grace is sufficient for thee'; 'Come unto me, and I will give you rest.' And I have passed through strenuous, trying days, and his

presence has made me feel so safe that I have learned that circumstances cannot give peace and rest. But my Lord and Saviour can." This is indeed "the rest of faith." The Psalmist David was healed by taking this "cure," and he wrote with thanksgiving: "Rest in the Lord, and wait patiently for him" (Psa. 37:7). The writer of the Epistle to the Hebrews knew the secret, and was fearful lest any of God's children might miss it, so he wrote: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). And how can we enjoy the rest cure? The same chapter tells us. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Not our works, but God's grace, is the secret of abounding spiritual health. Then our words shall show forth God's praise—but only as we work restfully, not anxiously.

—S. S. Times.

### ANSWERING THE ROLL CALL

A mother tells the following:

"My little lad of six had been to church and they sang, 'When the Roll is Called up Yonder, I'll Be There.' He wondered what a roll-call was. And so I explained that it was like the teacher calling the names to see that all were there in school. And I asked what he said when his name was called. 'Here,' he said. Then I told him I thought God would call our names when we got to Heaven. He would say, 'Dada Rogers,' and he would say, 'Here.' Then, 'Mama Rogers,' and I will say, 'Here.' Then, 'Dennis Rogers,' and Dennis said, 'I will say, "Here."' That day he was taken ill. He had been unconscious for a long time; then suddenly he called out—'Here.' When we saw his spirit had flown we realized he had answered to his name."—The Christian Herald.

### THE CAMEL

In Poetic Prose

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious tomes and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed the camel to enter in, but far too large with his loading high he could not pass through the needle's eye. I rode the camel a night and a day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff, and with gold and gems I would fain get

by; still the camel stuck at the needle's eye. Then I left the camel alone outside and all by myself the entrance tried, and with all of my pockets stuffed. Alas, the needle still would not let me pass. Then at length I threw all my wealth away, and sank upon lowly knees to pray. I begged the Lord to forgive my sin, and to let a poor traveler enter in. Then lo! the marvelous needle's eye grew to an entrance wide and high, and proud and glad, in a beggar's dress, I passed the Portal of Happiness. But where the camel decided to go, I did not care and I do not know.—Amos R. Wells, in Sunday School Times.

### WHAT ABIDING IS NOT

When Horace Bushnell was an old man he met a young man one Monday morning hurrying away to the ministers' meeting. Asking for the subject of the meeting, he was told that it was, "Abiding in Christ." "It is a good subject," said the old man, "but remember that abiding in Christ is not basking in Christ." Abiding is growing.—Record of Christian Work.

### WHY GOD WATCHES US

The biographer of Bishop Watts-Ditchfield relates that when a child he was one day in the house of a very old woman, who asked him to read a framed text, "Thou God seest me." Then she said, "When you are older, people will tell you that God is always watching you to see when you do wrong, in order to punish you. I do not want you to think of it in that way, but I want you to take the text home, and to remember all your life, that God loves you so much that he cannot take his eyes off you."—The King's Business.

## WESTERN RECORDER

Published Weekly by the  
GENERAL ASSOCIATION OF KENTUCKY  
BAPTISTS

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

205 E. Chestnut Street, Louisville, Ky.

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

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

VOL. 110

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## Palestine at the Crossroads

**P**ROFOUND changes are taking place throughout the nations of the earth, particularly in Europe and the Near East, but none perhaps more significant than the tragedy in Palestine with its far-reaching implication both for Arabs and Jews.

Geographically situated at the heart of the eastern Mediterranean littoral, touched successively by the powerful empires of the ancient world, repeatedly overrun by invading armies, and with the greater part of its history of four thousand years reflecting a dependent or subject state, Palestine, "the least of all lands," continues its unhappy role on the stage of world-affairs, re-enacting its horrible scenes of carnage, open violence, strife, and misunderstanding. No other known portion of the earth's surface has witnessed as much bloodshed nor been held so securely and helplessly in the firm grasp of powerful nations.

Its present condition as a mandatory of the League of Nations under the administration of Great Britain, is largely the continuation of foreign rule over a weaker state whose citizens probably had the right to expect a greater measure of freedom in managing their own affairs and, because of cultural background, to be accorded virtual autonomy in working out their own problems and destiny. But now, in addition to this external phase of imposed authority, there is also a crisis arising out of acute economic conditions, on the one hand, and competing political views, on the other.

### I

**T**HESE are at bottom the producing causes of the present conditions in Palestine. Hence, it is a serious mistake to characterize the bitter struggles between Jews and Arabs as all outgrowth of racial antipathies or religious prejudices. Both peoples are the lineal descendants of Father Abraham—the one by Isaac and Jacob, the other by Ishmael and Esau—and, ultimately, both share something of the religious convictions which found such clear-cut expression in their ancestors.

Regarded from any standpoint—religious, economic, political, or racial—the struggle takes on the proportions of a sordid tragedy, but a wrong analysis of the issues involved does not clarify the underlying animosities in Jewish-Arab relations nor contribute to their permanent or even temporary solution.

Unfortunately there has been a good deal of misunderstanding regarding the immediate backgrounds of Palestine's unrest and no little misinterpretation fathered probably by over-anxious heats which seem to sense in all this Arab-Jewish conflict faint glimmers of prophecies about to be fulfilled, particularly those utterances which are held to foreshadow a restoration of the Jews to the land of their fathers.

At present, however, we are not concerned either **pro** or **con** with any prophetic aspects of Palestine's troubled affairs, but seek rather to analyze the situation from the standpoint of its historic factors and principal causes. In doing this we will have to deal necessarily with the three dominant parties, namely, the Arabs, the Jews, and the English.

It is altogether unfair to prejudice the present disorders in Palestine as due solely to the stubbornness of an Arab majority bent on giving no quarter either to the Jews or

Prof. J. McKEE ADAMS, Louisville, Ky.

The Christian world is warmly interested in what is going on in Palestine. Prof. Adams, of the Department of Biblical Introduction in the Southern Baptist Theological Seminary, has, through numerous trips to Palestine, become acquainted with actual conditions there in a measure equalled by few ministers or theological teachers. He has now just returned from a trip there. Dr. Adams has kindly consented to write on the subject for our readers. In this article he treats the subject from the angle of the Arabs. In two subsequent articles he will discuss the standpoint of the Jews and that of the English Government, which, under the authority of the League of Nations, has the Mandate over Palestine. We are confident these articles will be warmly appreciated by our readers.—Editorial Note.

to the English. The general Arab strike during the past four months, attended not only by a complete paralysis of Arab business but a plentiful shedding of blood, indicates that the Arab population is terribly in earnest about something and that it is greatly apprehensive about the future.

The simple statement of that fact should be sufficient reason to examine the situation and to ask, without prejudice, if that apprehension has any foundation in fact. And, as will be pointed out, there is much to be said for the Palestine Arab and he deserves that his case shall be fully understood.

### II

**T**HE Arab has been in actual possession of the country since the days of Mohammed when the great Arabian hordes emerged from the deserts to overrun all of the Near East and North Africa and, ultimately, to penetrate the southwestern position of Europe where they have left the memorials of their conquest. Even during the changing fortunes of the Crusader and Turkish eras the Arab continued his residence in the country and has remained its dominant inhabitant. It is true that his conquest of Palestine was by force of arms, but it was not a victory over Jews but the struggling kingdoms that followed in the wake of the collapse of Rome.

We are not arguing for any right of primogeniture, but merely stating that the presence of the Arab in Palestine has been continuous through the past thirteen centuries of Christian history. Continuous possession through such a period is not to be regarded lightly, unless, of course, another modern Mussolini steps on the stage of action to take whatever he wishes. The Arab regards Palestine as his home, his fatherland, and has demonstrated his love for it by refusing to go elsewhere. In any question regarding the future of Palestine, by every canon of justice and fair-play, the Arab is the man of first importance.

Through the centuries immediately preceding our own, the little country of Palestine has suffered immeasurably at the hands of an intolerable Turkish regime. The imposition of Turkish rule was probably the worst thing that could have ever happened to the country. Its citizens, already in economic difficulties and from a cultural standpoint needing the good offices of an interested and competent government to effect improvements, were never the objects of any real constructive measures, but were repressed and depressed in numerous ways.

The country became poorer and poorer, soil erosion demanded the hills, agriculture languished, pastoral activities were perilous, lawlessness stalked through the land, education was at a premium and society was on the down-grade. The lot of the *fellahin*, or tenants, was deplorable; even the *effendi*, or landowners, were never certain of their holdings and taxes were over-burdensome everywhere. About the only contribution the Turk made in Palestine was to give free rein to Bedouin, or nomads, in their unending migration from the section of the desert country to another, unrestrained by law and independent of social conventions. And, if there is anything that is really considered priceless by the Arab it is his freedom.

Imposed authority is to him a rough goad under which he is always restive and against which he is inwardly and outwardly rebellious. Actually the Arab was never in love with his Turkish overlord, but, in view of the relative freedom enjoyed, he was able to overlook many aspects of his enforced dependence. But the point here emphasized is that the Arab had no real opportunity under Turkish rule to measure up to the cultural traditions of his fathers as a whole—and those of cultural attainment are of honorable degree and rank—but throughout the period was suppressed economical and culturally. In religion he remained a Moslem, but this religious bond which bound him to the Turk was not sufficiently strong to keep him loyal in the face of the promise of a larger freedom.

### III

THIS larger freedom has always been at the base of all Arab aspiration, the dream of a great Pan-Arab state or nation, inclusive of their own people in Egypt, Sinai, Arabia, Palestine, Syria, Iraq, and other sections of the Near and Middle East. Even the Oriental Arab and the North African hordes are not excluded from the scheme of a world confederation of Arabian peoples.

This is the subject matter of old men's dreams and the visions of youth, the one aspect of Arab life and thought which claims support from all fashions, sects and classes, and which transcends even religious differences between Moslem and Christian, uniting both in a powerful surge of nationalistic fervor—the recrudescence of an Arab State! Openly and secretly, the ideals of the new nationalism are being taught and fostered; societies for the propagation of Arab interests exist in all sections of the Near East; colleges and universities become the centers for the diffusion of information and inspiration.

It is just at this point that the Arab has been dealt a severe blow. During the progress of the World War, when the fortunes of the Allied armies in the Near East were so vitally related to Arab good will and active co-operation (as over against the Turko-German opposition), and when a desperate effort was made to enlist the loyal assistance of Arab hordes throughout the territory, the Arab understood that his part of the victory would consist in a larger measure of freedom and, ultimately, in a real and vital commonwealth of Arab communities, countries, and interests.

The thrilling stories of Lawrence of Arabia in connection, with the revolts in the deserts, grew out of these first-hand contacts which held out to Arab hearts the promised fulfillment of their dream and aspirations. How seriously did the Allied nations proceed to develop all of this Near East territory and these Arab hordes in the interest of economic and political independence? This is also to be considered in view of the success of Egypt in finally securing from Great Britain an acknowledgment of independence and autonomy and the virtual assurance that she will now be proposed as a member of the League of Nations; in view of the collapse of French iron-hand methods in mandated Syria and the consequent reform of Syrian government more in keeping with the national aspirations of intelligent Arab leaders, also to be followed by membership in the League of Nations; and, in view of the tremendous changes effected by Great Britain in Iraq—formerly Mesopotamia between the great Tigris and

Euphrates rivers—whereby Iraq becomes independent and a self-respecting member of the League;—in view of these successive and successful movements in Arab aspiration, where do the Arabs of Palestine appear?

According to their own views, instead of being on the road to statehood and self-government, there actually hangs over the Arabs the peril of dismemberment and perhaps destruction! In other words, the present situation in Palestine is the rising tide of a new nationalism which intends to achieve the full expression of Arab independence, namely, the creation of a national independent government within the framework of a recognized and respected constitution. In all probability, the Arabs will not be satisfied with less than the full recognition of majority rule, but it is obvious that such an insistence would be attended by serious difficulties both on the part of the Jews and the English. Still, whatever the merit of the demand or the outcome, the future of Palestine as viewed from the Arab standpoint is that of an independent, constitutional government in which the majority shall be allowed to conduct affairs in keeping with their own principals, policies and preferences.

### IV

PALESTINIAN Arabs feel that they have a just complaint against the English in the matter of administration of the country, not on the ground of the enforcement of law and order (where the English are proverbially efficient and impartial), but in the absence of any accelerated plans to promote the attainment of Arab political independence. Their objection deals not so much with positive violations of native privileges as with the alleged negation of Arab rights and opportunities and preparation for self-government.

In other words, there is a subdued feeling on the part of many Arabs that England has not only omitted any progressive program to attain independence for Palestine, but, by the unfortunate introduction of other factors, has really hindered that movement, if not nullified it. Now this is a serious charge and one which, in my judgment, cannot be substantiated. Nevertheless it persists and exercises potent influence. There is, of course, the question of England's responsibility, and not every one will agree on the program as to what she should or should not have done in Palestine. But the Arab looks at it from his own point of view. He cannot understand why he is so far away from Arab independence when Egypt, Syria and Iraq—all sister peoples—either have it or will soon possess independence as promised.

As will be pointed out later, any purpose or plan that England might have had looking forward to this goal of Arab sovereignty, has been deferred by the doubtful commitments under the Balfour Declaration and the tragic results growing out of it during the past fifteen years.

Granting that the resurgent spirit of nationalism grips the Arab heart, anything that interferes with the full realization of that hope is deeply resented and actively opposed. There are two factors on the Palestinian horizon which intelligent and far-seeing Arab leaders have diagnosed as menaces to their future as an independent people and to their country as an independent Arab state. And the unprejudiced observer will agree that they have not greatly erred in this diagnosis.

The first of these factors is the matter of land-purchase and land-holding. With almost unfailing financial resources, the Jewish National Fund has stepped into Palestine to buy choicest areas of agricultural and pastoral sections, in most cases paying far more for the land than it was worth.

The average Arab, with the hard years of Turkish economic ruin and suppression in the immediate background, disposed of his holdings, probably not sensing the far-reaching consequences of his sale. With the passing of the years Jewish land-holdings have increased enormously, consisting of the best areas in the beautiful plains of the country.

It is obvious that the man who owns the land will ultimately dominate it and rule it. It is the spectre of land-

(Please turn to Page 24.)

## Prominent Ministers Heard in Louisville

**U**NDER the sponsorship of the Louisville Council of Churches a group of distinguished ministers of religion will be in Louisville the last several days of this week and on next Sunday, and will be heard on what they regard the great present needs of the churches, especially upon conditions of effective preaching. We have already called attention that our own Dr. George W. Truett is to be among the speakers.

Perhaps the other minister in the group who is most broadly known, certainly as an author of books, is Dr. E. Stanley Jones, a Methodist, whose life has been largely given to mission work in India. Some weeks ago we published the Southern Baptist Convention action in which is set forth its mature judgment toward Baptists becoming involved officially in inter-denominational or undenominational religious activities. Particularly did the Convention have in mind organizations such as the Federal Council of Churches, which is understood to be the real initiator of the meetings being held in Louisville and various other American cities just now, though we believe this has not been published in the literature promoting the Louisville meetings.

It should be understood that Baptists always rejoice in the faithful preaching of the Gospel of our Lord Jesus Christ. In that spirit there will undoubtedly be a large Baptist attendance upon the meetings this week. Baptists gladly fellowship with and rejoice in every utterance which wholeheartedly proclaims the Gospel of redemption through the shed blood of Christ and of spiritual growth through the application by the Holy Spirit of that blood to the believer's heart and life, by whosoever preached. Their repeatedly expressed purpose to avoid "entangling alliances" has not changed, but they do not purpose, against the truth and to the hurt of their public repute, to be placed in the position of seeming not to rejoice in the fellowship of the saints of God, whether or not they are Baptists.

Baptists are aware that their consistent emphasis on certain vital Bible teachings, which not all of their fellow Christians share, may tempt some through diplomacy to seek to place Baptists in the eyes of world opinion in the position of lacking in love and fellowship. But to them the question here is not one of love or absence of love for fellow-Christians, but to whether such love must seek the easiest way to impress the world, or the consistent way which places God at the center, and only from that center reaches out to His people.

## Dr. Gibson's Seventeenth Anniversary

**S**UNDAY, October 4, marked the seventeenth anniversary of the pastorate of Dr. Finley F. Gibson at Walnut Street Church, in Louisville. Of the former pastors only Dr. Henry Alfred Porter is now living, Dr. Hardy L. Winburn having just passed away recently.

The period of service of Dr. Gibson has been during probably the most difficult and trying in church circles in American history. More factors have wrought in society that war against spiritual religion. It is a matter of interest and edification to Baptists and to Christians at large that, during a period of years broadly marked by backsliding in church life and a softening of the pulpit message, this outstanding church under the ministry of Pastor Gibson has given itself unreservedly to exalting and teaching the revealed truths of Christian faith, entirely without setting any sail to winds that blow from worldly sources, and that the result has been signally that of God's blessing and favor.

The growth in numbers has been exceptional—the membership now being about 3,600. The attendance upon the pastor's ministry has been large and exceptional at both morning and night services and at the prayer meetings. The financial exhibit has been significant, the total gifts during the present pastorate exceeding a million dollars, and the gifts to missions and benevolences being \$521,000.

The ministry of Dr. Gibson has been both evangelical and evangelistic, and has rung true to the great revealed doctrines as understood by Baptists. It is not given to every faithful shepherd of the flock to have his ministry favored by so many outward tokens of God's favor. But in a day when compromise with world spirit is weakening the ministry of some pulpits, it is encouraging to all faithful men of God, often laboring even in obscure places, to have before their eyes such evidence that the Gospel of regeneration and crucified living has not lost its power.

These may well decide that, whether conspicuously or in the most obscure corners of earth, this is the only Gospel worth preaching, or that can do what men's souls hunger for blindly everywhere, even when there is no faithful shepherd to teach them.

We congratulate Dr. Gibson and the historic church, as we do every faithful pastor and church that carry on in the Spirit of Christ, refusing to be conformed to the world, but giving themselves wholly to the Gospel of Christ, which is able to transform life and overcome the world.

### ATTENTION CENTRAL REGION

The Central Regional Training Union Convention will be held with the Lawrenceburg Church Friday and Saturday, November 6 and 7.

Pastor F. B. Fitzgerald on last Sunday completed his seventh anniversary at Baptist Temple, Louisville.

Pastor Arthur Stovall returned to Elizabethtown last week after attending the funeral of his mother in Mississippi.

Pastor James E. Hewlett, of the Seven Hills Baptist Church, Owensboro, has personally solicited the families in his membership and has succeeded in putting the Western Recorder in nearly every home. The number of tithees in his church has been increased to 105, and collections have increased 400 percent. [P.S. There are still some pastors who have not tried it who say that it can't be done.]

Rev. Sadamoto Kawano, of Kukuoka, Japan and of our Seminary at Louisville, will bring the missionary message on Friday night at the Northeastern Regional Convention which meets with First Church Ashland. Others on the program are Dr. J. Marvin Adams, of Cynthiana, who will conduct the devotionals and consecration service; Pastor A. D. Odum, of Mayslick, who will speak Friday morning; and Pastor E. L. Howerton, of Pikeville, who will speak Saturday morning.

The Western Recorder several weeks ago said that the Second Church in Ashland had called Bro. W. T. Pelphrey, of Mt. Sterling, Ky., and that he had accepted. Brother Pelphrey has been a school teacher in Mt. Sterling, and from that work he has resigned in order to go to Ashland. But unfortunately some preachers have presumed that he was pastor of the Mt. Sterling Baptist Church. Bro. Ous Hamilton has been pastor at Mt. Sterling for the last fifteen years, and is still pastor there. The officers of the Mt. Sterling Church are being deluged with "recommendations" of friends. A word to the wise is sufficient.

It seemed like someone had turned back the clock last Monday, when into the Editorial rooms of the Western Recorder office stepped an old friend of former years. It was none other than Rev. J. R. Black, now an evangelist of Memphis, Tenn., but in former years Sunday-school Secretary of Kentucky. He had with him, Brother L. B. Cobb, pastor of the Seventh Street Baptist Church in Memphis, Tenn. These two gentlemen started preaching and singing in a series of meetings with Dr. Robert H. Tandy at the First Church of Hodgenville, Ky., on last Friday. They have just concluded meetings at the Unity Church in Ashland and Whitesburg, Ky.

## The China Baptist Centennial

ARTHUR R. GALLIMORE, Wai Chow, vai Canton, China.

**D**URING the present year 1936 we are thinking of the blessings that God has showered upon Baptists in their efforts in China. It has been a hundred years in September since Rev. J. Lewis and Mrs. Henrietta Hall Shuck arrived on the mainland of Macao, although Dr. William Dean had been sent to Bangkok for work among the Chinese in Siam in 1834.

While some people may not believe in memorials as such, we must realize that they do help us to preserve our history and our traditions, which perhaps Baptists have neglected too much. So this year we are looking back a hundred years. We rejoice over God's blessing during the lean years, and now we should make sure that we do not forget the way we have come as we enter into the days of more successes and triumphs.

It was indeed a blessing to have Dr. George W. Truett, President, and Dr. J. H. Rushbrooke, Secretary, of the Baptist World Alliance, to recognize the China Baptist Centennial by their visit to China in the spring of this year. And now how happy it is to contemplate the coming of Dr. John Richard Sampey, President of the Southern Baptist Convention, who will be present at the main celebration in Canton, October 13-18. And what a privilege it will be for Dr. Sampey's many former students in the Seminary in Louisville to greet him amidst their fields of labor in China. And he will leave, not only many friends of the China Baptist constituency, but many more who will be brought into the fold of Christ as a result of his messages here and there throughout the land.

We shall not take time here to take into account the great part Kentucky Baptists have had in the ongoing of His Kingdom in China, but proceed to the subject in hand, the tracing of some lines of Baptist history in China. It is a most interesting pursuit. Yes, as did Samuel of old, Baptists are this year setting up a stone, which we may call "Ebenezer," for surely hitherto hath the Lord blessed us.

### I

**I**N ORDER that we may get the best conception of our missionary endeavors in China we should go back and trace the development of the new urge that Baptists had for giving the Gospel to the regions beyond. We know the story of William Carey as he left his cobbler's bench in old England and ventured forth to India in 1792. That was a great date for Baptists. It is well to note too that the weak Baptist churches in the secluded American states contributed to the Carey Mission in India until Adoniram and Ann Hasseltine Judson were literally laid at the doorsteps of American Baptists in 1813. We can well thank God that they accepted the challenge.

We do not forget too that many of the earlier missionaries from England went out to their posts by way of America and they were a great inspiration as they touched the churches and homes during their sojourn. Which had a great influence in getting Baptists in America interested in peoples abroad. Indeed Dr. Robert Morrison, though not a Baptist, went out to China by way of New York, the East India Company not being willing to take him on one of their ships.

Now we must realize that no story of the conquest of the Gospel in China can be written without due credit and honor to Dr. Robert Morrison, who arrived in 1807 and waited for twenty-seven years at the closed doors of Canton. But in the meantime the great pioneer was not marking time, but the Lord was using him in preparing his monumental translation of the Scriptures and in compiling his great dictionary. In this task he was laying foundations for the future for which all who have followed him are profoundly grateful.

It is interesting to note that Mr. and Mrs. Shuck came to the China that Morrison left in his passing in 1834. Only two years intervened before the Shucks arrived at Macao,

Mr. Shuck having travelled to Canton with the Hon. J. R. Morrison, son of the missionary, before the end of the September in which they arrived.

Rev. I. J. Roberts had also arrived in China a few months after the Shucks and he was received into their home in Macao. But to pass on, we find Mr. and Mrs. Shuck, Dr. Dean and Mrs. Roberts among the very first residents of Hong Kong after its cession to Great Britain in 1842. Hong Kong was a much better approach to the mainlands of China than Macao. By 1842 we find that the American Baptist Missionary Society was one of the few owners of property in the "town of Hong Kong." Then by 1844 Messrs. Shuck and Dean had established a little congregation, known at first by the name "the Dissenters Chapel," but by 1845 it became the "Queen's Road Baptist Church," its membership being composed of British, American and Chinese. Mrs. Shuck also had her little school adjoining and there was another preaching place in the Bazaar.

But Canton was still the goal and Mr. Roberts had gone to Canton to live—the first missionary to reside outside the famous factory district to which foreigners were restricted, in 1844. Mr. Shuck—Mrs. Shuck had been taken by death in November 1844—went to Canton in 1845, but left in the autumn to take his motherless children to the homeland. When he returned in 1848 he went back to Canton for a short visit only, proceeding to Shanghai where he was joined by Dr. and Mrs. Matthew T. Yates.

And so the lines continue and diverge. Dr. Dean went back to Bangkok soon after and by 1854 the property of the Queen's Road Church was sold. However, Dr. Dean had opened a chapel on the little island off Hong Kong Bay and that is still carrying on as the Cheung Chau Baptist Church, the oldest continuous Baptist effort in Hong Kong. We like to think of the substantial First Baptist Church of Hong Kong as being the continuation of the old Queen's Road Church, but it is only so in sentiment or tradition. There are six Baptist churches and chapels in Hong Kong territory at the present time.

### II

**N**OW to Canton: By 1849 there were three Baptist preaching places in that city, the first efforts dating from 1845. No foreigners lived within the grim walls of Canton before 1856. It was that year that the career of Dr. Roswell H. Graves began, which was to continue for fifty-six years. Rev. Charles W. Gaillard was there to welcome him, but the latter was killed during a great typhoon which passed over Canton in 1861.

The First Baptist Church, known also as Graves Memorial, had several locations during the early years, but got the date of 1854 connected with it as the time of its organization as a church, and by 1869 Dr. Graves wrote that they were building in Wai Oi Street, which is possibly the same site of the present meeting house on the same street. The efforts of Mr. Roberts were continued in another part of the city, but the present Tung Shek (East Rock) Baptist Church after some relapses is considered in sentiment at least as a continuation of Mr. Robert's endeavors, although the present dates from 1919. The old chapel was the nestoring place of the China Baptist Publication Society, and also of the Leung Kwang Baptist Hospital. There are now ten Baptist Churches in the great city of Canton.

After the organization of the Southern Baptist Board in 1845 Baptist effort divided. Dr. D. J. MacGowan had arrived in 1843, as did Dr. Josiah Goddard, and the two became founders of the strong Northern Baptist work in Ningpo in 1848. The Senior Dr. Ashmore reached Bangkok about 1850, and by 1860 had established the work of Northern Baptists at Swatow—their China Mission. In the 'Eighties Southern  
(Please turn to Page 12.)

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# EDITORIAL

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## What Is Scriptural Conversion?

**T**HROUGH an article from another publication and editorially, we raised in our last issue the question of whether present-day Christianity is tending to slip from the Scripture doctrine of conversion. This brief study of the doctrine may further illuminate the question.

Salvation is the inclusive word of the operation of God's grace on God's side. It may be too much to say the same of conversion resultant upon the grace of God, on man's side. But conversion is the outward act of man which corresponds to the spiritual transaction effectuated through the grace of God in every one who comes to Him.

### I

**I**N CHRISTIAN experience there is on the part of men first consciousness of sin, second a response to the Gospel appeal. On God's side there is forgiveness, justification and regeneration. Man's side of the process is repentance and faith, which may be viewed as two aspect of the same movement within the personality. Repentance is a turning to God by the same token that it is a turning from sin, and one turns to God only through faith. Repentance is taking God's side against ourselves, and one does that only through faith.

Similarly conversion is turning to God and at the same time from sin. In his book, *Christian Religion in its Doctrinal Expression*, Dr. Mullins defines conversion as

the turning of a sinner from his sins unto Christ for his salvation. This includes both the forsaking of sin which we have defined as repentance, and a trust in Christ which we have defined as faith. The term conversion usually refers to the outward act of the changed man which is a manifestation of the inner change in his soul. A converted man is one in which the grace of God has wrought a spiritual change. That change has found inward expression in repentance and faith, and outward expression in turning from the old life of disobedience to the new life of service.

Discussing the article on conversion which we reproduced from a British publication last week, Dr. H. Tydeman Chilvers, former pastor of Spurgeon's Tabernacle, expresses the view that "as a whole the churches believe in conversion, but I feel that many of them blunder as to the means to produce it, and some fail to understand it when they see it." We regard this a fair statement of the situation in a large and apparently increasing number of churches.

This slump would follow a departure in pulpit instruction, for whatever cause, from primary emphasis upon and explication of the great revealed doctrines of grace. In the large majority of the pulpits there has beyond doubt been no intentional departure of this kind. But it is equally obvious that there has been a sustained major emphasis in many quarters among us on what may be called the material fruitage of Christian faith rather than upon its spiritual fruitage. Topical preaching abounds to-day, and this lends itself to the preacher's majoring on human opinions, just as expository preaching does to majoring on God's revealed truth.

### II

**I**N Galatians 5:22, Paul teaches that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Every fruit here mentioned is an inward element of character, a factor in Christ-likeness. Not one of them is objective or material. Not one can be set down in a "Standard of excellence." Our Lord Himself in John 15, teaches that fruitfulness in the disciples depends upon "abiding in Him." He exalts the primacy inner spiritual life, supernaturally wrought and maintained by union with Him, not objective results that will by bulk impress the world or worldly-minded Christians.

It is not that one would disparage the significance of acts and services in life that tangibly set forth the work faith produces and that men may see and set down in figures. It is rather than one may despair, we believe he ought to despair, of our producing those objective and tangible results to the glory of God unless we put first the inner spiritual life and its spiritual fruit, which the Word of God everywhere puts first and on which it everywhere places primary emphasis.

Such a departure from the relationship between faith and practice as taught in the Scripture, would be expected to disarrange our views on great revealed doctrines related thereto. Emphasis upon objective results—perhaps not too large in itself or possibly not even large enough—disassociated from the Biblical primary emphasis upon inner spiritual life, which alone can produce such results to the glory of God, cannot fail to bring those who fall into it into a pragmatic notion of conversion which lacks in content and balance.

Here one remembers the popularity which has come about in some quarters of the expression "deciding for Christ," apart from instruction in Scriptural grounds on why the person should make any decision at all. Also apart from any adequate teaching as to whether, in his present spiritual condition, the Lord wants or will receive a "decision" registered without consciousness of guilt or sinful need. He did not accept the amiable vote of approval of the rich young ruler, lovable he was. Nicodemus' moral and intellectual approval was refused by our Lord. The Sanhedrist must be "born again."

One device of the unwise practice of asking persons to decide for Christ is Decision Day. We have often heard of such days being held in Sunday-schools. It is our judgment that they should be avoided. Then there are decision cards, mainly used by some evangelists. The evangelist passes out to the congregation a printed card. People are to "sign up."

Among a certain type of evangelists, hunger for results that will impress the fleshly minds of men and build the man's fleshly reputation, has been known to lead to counting every one of these cards signed as a convert. In part because we so deeply believe in evangelism as a Scriptural office, we would urge faithful evangelists, of whom God has given us many, to use their influence against this device of low spiritual visibility.

### III

**G**ENUINE conversion transpires only when there is genuine conviction of the sin of unbelief in Christ, resulting in faith in the Lord Jesus Christ as Saviour from sin and in surrender to God to do His will.

In some emotion will predominate, in others trust will predominate, and in others a quiet consent of mind and will, apart from an overflow of emotion. But in every genuine conversion there will be a sense of hunger and need and guilt for one's rejection of Christ, a humble repentance in relation thereto, and a turning with the whole movement of the personality to Him as supplying through His own love and suffering every need of soul and life.

Not that the conversion will be perfect, or the realization of one's guilt perfect or his faith perfect. They will not be, for we are imperfect beings. But there will be a real turning to the perfect Christ.

There is broadspread present need of a return to preaching the great revealed doctrines of grace. God owes nothing to man in the revelation He has made for our salvation. Nor can man add anything to what is revealed. Efforts to do so measure our folly and unbelief. If we shall return to God, He will show us the completeness and power of the Gospel, and the failure folly and presumption of trying to "adapt" it by changing its contents or by exchanging it for our up-to-the-times "statesmanship."

## Relation of Christianity to the Law and Authority of Caesar

**I**N THE Gospel of Luke two passages set forth our Lord's teaching on the relationship between religion and the civil power. They are (Luke 12:14), "Who made me a judge or a divider over you?" and (Luke 20:25), "Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's."

The first was uttered in response to the question of a man who stood in the throng which He was warning of the leaven of the Pharisees, urging that those who would confess Him before men, the Son of Man would also confess before the angels of God. He used the word "magistrate," and this seems to have made contact with the brain of the curious listener, who was deaf to spiritual teachings and entirely preoccupied with his fleshly interests. Rudely he interrupted the teacher to say, "Master, speak to my brother, that he divide the inheritance with me."

It was as if he had said, "What do I care about being confessed before angels, or about the Holy Spirit to teach me, of which you speak? What I want is my share of my father's acres. The religion that will help me to get them is the religion for me."

Like John Bunyan's "Man with the Muckrake," this man had his eyes so glued to the ground that he did not dream of the crown that was hanging above him. He pointedly asked the Lord to use His spiritual prestige to settle the question of money and to set Himself over against the law of the land to re-try a case that had already been settled or else would be settled in the courts of justice. "Seek ye first the kingdom of heaven, and all these things shall be added," does not mean to be religious in order to get money, nor does it mean that God will help men in their self-seeking designs.

### I

**T**HE Lord's answer condemns the type of man who would thrust a question of personal self-interest forward for decision by his spiritual counsellor. The demand that His spiritual power should become the tool of selfish worldly interests our Lord rebuked. He taught that **spiritual religion is to lift man out of his bondage to sin and self-interest into a self-crucified devotion to God's will. To the contrary, Caesar's sword is ordained to administer and establish justice in the field of these clashing self-interests.**

Elsewhere we learn that the authority of the State is ordained of God, and includes the making and administration of laws in the interest of justice. Our Lord's question amounted to an affirmation that the matter put before Him was one with which He had nothing to do. He said, "Who made me a judge or a divider over you?" He did not even inquire into the case at all. In the words of James Black in his book, "Delimmas of Jesus," He seemed to say:

We have a system of law in our land. As citizens we people are ultimately responsible for our own laws. We make them. They represent the formulated conscience of our people, so far as it has expressed itself. If our social conscience is bad, our laws are bad; and we are judged not only by the laws we decree, but by the laws we allow. In this sense, this nation has only the government it deserves. Therefore, submit your case to the constituted authorities.

This was not an evasion. Our Lord never evaded an issue in which spiritual truth was at stake. But He sets forth the principle that, **since a nation makes its own laws, and expects others to abide by them, its citizens must themselves be ready to do that. In no other way can law be either sacred or honored.**

Our Lord turned from this man to the people and said, "Take heed and beware of covetousness." Take heed of any view of life that measures it by what one has, instead of what one is. "Things" were not within the realm of His teachings. He had no home, no land, no possession, no money. The penny used to settle the conundrum about Caesar's tribute was borrowed.

### II

**T**HE question whether tribute should be paid to Caesar has to do with the **delimitation of the fields of authority of God and of Caesar, and is not one of law enforcement.** What we have considered teaches that Christians are not above law, but must obey it. The question of tribute lays down the basal principle by which the fields of human and divine authority are to be separated.

Those who questioned Him were probably young men who had been drilled by the astute priests and scribes for the part they were to play. Those master-plotters had been unable to destroy the Christ by their crafty questions. The one they now frame, if it works, has in it potencies of having Him thrown into a Roman prison if He answers in one way, and of the stirring up of limitless Jewish hate and prejudice if He answers it in the other.

But the Lord perceived their craftiness. He saw through their question to their hearts—He always does. "Jesus perceived their wickedness." Honeyed words were powerless to flatter or deceive Him. Their words spoke the truth, but on their lips they became bitter lies. He was all they said and more, but their purpose was of hate that sought His destruction.

Jesus looked at them. "Shew me the tribute money." They brought him a penny. "Whose is this image and superscription?" They say, "Caesar's." Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The principle that delimits the fields of spiritual and temporal authority was thus uttered in a single sentence of sixteen words. It has never else been so well stated in any number of words.

He refused to be drawn into political debate or to side with either party. Some to-day think that He should give political guidance, but He refused to do it in His own age. Let preachers take heed! Political questions are always temporary. Tribute to Caesar is a dead question. American independence from England is dead. **All great political questions die with their settlement, BUT THE SPIRITUAL MESSAGE OF CHRIST IS TIMELESS. IT IS FOR EVERY AGE.**

### III

**P**OLITICAL parties cling only to aspects of truth. The whole truth it seldom found on a single side. It often lies only in all sides taken together. But in the spiritual realm our Lord says, "I AM THE TRUTH." He has for men something bigger than any party, that which rights all parties and purifies them, and enlightens all men apart from parties. Each party needs Him.

He made it clear that He dealt in the great basal principles of righteous living and not with passing social policies; in eternal principles of right and salvation, in which changing political policies may and should be framed—must be framed if nations are to endure.

Our view of the state and of human society must and does depend upon our view of God. In God alone is conscience sharpened, the sense of duty deepened, and our regard to others lifted out of self-centeredness, and built into love and God-centeredness. If we seek first and most to give God worship and reverence and obedience, we shall be a people who will not grudge what is due to our fellow-men or the civil State in which we live. Bad citizenship is a direct fruit of the enthronement of self will, apart from God. The self will, also operates against men.

The church of Christ has weathered efforts to misuse it at the hands of many kinds of political states. Probably not since Constantine has it been in so much danger as now of being swept from its own proper field into trying by direct action to straighten out the troubled affairs of Caesar. God give His people spiritual understanding to realize the danger and purpose of heart to turn back to Him!

## Paragraphic Comment

**RALLIES IN THE ASSOCIATIONS** General Secretary C. M. Thompson has an advertisement elsewhere which has been inserted for several weeks, calling attention to District Association Rallies, which it is desired and hoped will be held throughout Kentucky on the afternoon of the fourth Sunday of this month. The specific objective is to make ready for the annual every-member canvass in the churches. It is a worthy objective, but will be best accomplished under the urge of fellowship and deep spiritual purpose. May these Rallies be greatly used of God.

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**PROF. JEFF D. RAY ON JONATHAN EDWARDS**

The brief tribute elsewhere by Prof. Jeff D. Ray, of the Southwestern Seminary, to the great Jonathan Edwards, and outstanding early American Presbyterian minister, leaves the reader wishing Dr. Ray had written more. The present-day dislike of the Puritan sternness of early American life does not stand the test of morally vertebrate consideration. It is an unintended revelation, oftener than not, of a dissolving sense of God and accountability both to God and society. The flippant half-veiled sneers at the Puritan, and the false allegations about him through which it is sought to justify the sneers, are far more discreditable to those who do such things than to the stern Puritans. A terminology that in its smoothness and low visibility would obliterate distinctions between right and wrong, may and does suit worldly-minded culture and worldly manners. But it is antagonistic to the tone of the Bible we profess to believe, to the faith which it reveals and seeks to inculcate, and to any witness-bearing by Christians that has in it power from God or ability to feed the hungry hearts of men. Jonathan Edwards was a striking example of what theological, moral and spiritual vertebracy are worth in building character. Soft religionists who find in such men that which excites their hate and disparagement can never produce moral and spiritual fruits in the world remotely comparable to those produced by Jonathan Edwards and the Puritans.

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**GOD OR THE CRITICS**

God says in the Bible, "My thoughts are not your thoughts." The reply of modern radical scholarship might be expressed thus, "If they are not, they ought to be. Scholarship is agreed that we shall check up on this book that purports to be a revelation of God, according to our modern scholastic canons. If the Bible can stand our skeptical detective work on its human writers and on the God it purports to reveal, we are ready to commend it insofar as it stand up under this treatment; not otherwise." By such treatment of the Bible modern radical scholarship has filled the minds of undergraduates in universities and lesser schools with doubt of or actual disbelief in the inspiration and authority of the Bible. The Old Testament sets down the story of the worst men as well as the best, and also the weaknesses of good men. Modern criticism finds it all wrong that a progressive revelation should do this. By moral standards which it has received indirectly only from God's fuller revelation in Christ, which standards human nature apart from God is impotent to make operative in society, modern unbelieving learning would discredit the authority and divine origin of Old Testament Scriptures, though the Lord Jesus himself made plain this principle of God's revelation when He said (Matt. 19:8) "Moses because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." Similarly it eviscerates the New Testament. The sustained and unrighteous teaching of some teachers in universities and schools of lower grade against the truth of the Bible is working broadspread havoc in America today among the youth of Christian homes subjected to this high-handed spiritual anarchism. The unbelieving teacher is loud in his teaching, and believing teachers—the majority are believers—do not

answer them. Professional courtesy! This should be stopped, if necessary, by an uprising of American Christendom. But it can and must also be dealt with by a vastly enlarged emphasis on Bible reading and Bible study.

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**BIBLICAL CERTITUDE**

Without certitude as to the truth of the divine revelation of God in the Bible and of the impotence of human philosophy and modern knowledge so to restrain and build human civilization that it will not commit suicide through its sins, the outlook in the world today is indeed gloomy. A recent writer says truly, "The state of the world today humiliates and abashes us. We are conscious of our moral helplessness. The story of the human race is written plain in our histories. The Bible knows it all. It is unerring." Without certitude as to the divine authority of the Bible all effective action in spiritual warfare is paralyzed. A deep and urgent need among Christians today is more prayerful study of the Bible. In his book on "The Vital Challenge of Biblical Certitude," Professor Amos of Cambridge tells of a Cambridge don who was showing his expensive library to the head of his college. The college president said, "You really have a very fine collection." "Yes," replied the owner, "I have so many books that I don't know what to do with them. What would you advise?" "Read them," laconically said the visitor. That is advice needed by multitudes of Christians today in regard to the Holy Scriptures. If we would read the Bible prayerfully, trying to understand it, and without trying to find grounds on which to criticize God, as many of our young especially are taught to do by professors of learning, we would be on the pathway toward a Christian faith that would have power in witness before a distraught world. Professor Amos rebukes most modern academic Bible teaching for smacking too much of shoddy and second-hand thinking.

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**LOUISVILLE BAPTISTS MEET IN LONG RUN ASSOCIATION**

On October 1 and 2 the sixty-five churches of the Long Run Association met in their 133rd annual session with the Ninth and O Street Church. The statistical tables show 35,192 members. Its property and church buildings are valued at \$2,836,000. There are twenty-one pastors' homes, valued at \$123,500. The total amount contributed during the year for all local and denominational activities was \$448,824. Of this \$89,133 went to missions, education and benevolences, and \$359,691 to the support of local church work. Of this local expense only approximately one-third was for the salary of pastors, the amount for pastors' salaries being \$115,647, which is only \$27,000 more than was given to missions and benevolences. The necessary expense in city churches for other things than salary of the pastor is much larger than in churches in smaller cities or the open country. There was a slight increase in the amount contributed in the various fields of activity, and the increase in membership was about equal to that of last year. There was a slight decline in the number enrolled in the Sunday-schools and in one or two other organizations, probably not enough to be indicative of any real falling off. Yet Statistician E. P. Alldredge, of the Sunday School Board, has for several years been calling Baptists' attention to the fact that the Sunday-school growth is now mainly in the country places rather than in the cities. Perhaps this will stir city churches to fuller efforts in the building of their Sunday-schools. The amount contributed by the W. M. U. organizations in the churches for missions and benevolences was slightly more than \$39,000. The meeting of the Association will be reported by Rev. James A. McCaleb, who is the reporter of the body. The moderator for next year is Pastor W. M. Bostick, of Parkland, who succeeds in that position Pastor S. F. Dowis. The attendance was large and the meeting developed deep interest.

## The Sufficiency of the Gospel

A. A. THACKER, Howell, Ky.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."—Rom. 1:16, 17.

**P**AUL had for a long time wanted to preach the Gospel at Rome. He had faced the Stoics on Mars Hill where the breadth and liberalism of Grecian culture had erected altars to every known deity, including one to "The Unknown God." He had fought the wild beasts in the arena at Ephesus. Three times had he received forty stripes save one as expression of Judaism's disapproval of a Gospel that included the Gentiles in its scope of saving efficacy. At Lystra He and Barnabas had been acclaimed as "gods come down in the likeness of men," but when he had persuaded the over-zealous throng that neither by the power of Jupiter, nor Mercurius, did the lame man walk, but by the mercy of the God of Heaven; and when he had on the following Sabbath preached unto them Jesus, Paul was stoned as a dog and left for dead. The price exacted for the privilege of preaching the Gospel was in every place a terrible toll of afflictions, privations, and persecutions, yet undaunted the apostle sought new frontiers; and intended to go to Rome.

Rome was then the capital and center of the great empire of the Caesars. Into her coffers poured a steady and liberal stream of the world's wealth. Her archives hoarded much of civilization's rarest and richest art and literature. Her Forum echoed the emotional pleas of passionate statesmen whose eloquence had wrought so mightily in Rome's high achievement of political and judicial justice. Every new theory was subjected to cold scholarly analysis and accepted, or else rejected by the tilt of the beam of human wisdom. Paul knew all this, yet he knew something infinitely more; he knew that the underlying strata of Rome's glory was shifting sand; therefore, he proposed to carry unto them a philosophy that would grind into powder every atom of human sufficiency and at the same time erect upon the smouldering ruins a structure as eternal as the heavens. That Philosophy was the "Gospel of Christ."

Paul qualifies his purpose to carry the Gospel to Rome with the statement "I am not ashamed of the Gospel of Christ." He implies by this assertion such cowardly shame. That possibility lies in the fact that Jesus is its hub and center. To appreciate properly this we must to some extent look at Jesus through Jewish eyes.

### I

**T**O MANY of the Jews Jesus was of illegitimate birth. Knowledge of the fact that Jesus had been begotten of the Holy Spirit seems to have been limited to a small number of humble souls. The angel Gabriel had revealed unto Mary that the Holy Spirit would overshadow her and that she should become the mother of the Saviour. Joseph, perceiving that she was about to become a mother, and supposing her to be unchaste, was about to put her away; but the angel stayed his hand by coming to him in vision and by relating that Mary had been chosen of God to be the door through which the Saviour should enter the world. Elizabeth saw and understood through the leaping of the babe in her own womb, who was to be forerunner of the Messiah, and praised God. Simeon and Anna "came by the Spirit" into the temple to meet the parents with the Child Jesus and exclaimed, "Mine eyes have seen thy salvation." The Shepherds had heard the Heavenly Anthem and the Wise Men had seen His star and understood; but the world saw only the stigma of shame that beclouds an untimely birth.

In the second place Jesus was in manly form devoid of physical magnetism. "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should

desire Him." To be sure His followers wondered at His mighty works. They were free in their expressions of amazement saying, "We have never seen it on this fashion before;" "Never man spake as this man;" "Whence hath He this wisdom?" That He was a man "mighty in deed and in word" was clearly evidenced by His teachings and miracles, yet they could not associate their conception of the promised Messiah with a form so lowly. Therefore, many were ashamed to follow Him.

In the third place He made His home with the poor, the miserable, and the cast-off wretches of serfdom. Poverty was an aggravated condition of direct privation in Palestine. Homes consisted among the poor of mud hovels with neither window nor flue to convey away smoke and fowl air. The occupants ate in the dirt, and slept on a mound of earth thrown up at one side of the room, while the other side sinking a little lower was occupied by the family donkey, the chickens, and pigeons.

Geikie states that in this section water is scarce and that every drop is conserved, so when the mother goes to the pool to wash her meager clothing the children play and splash in glee, the waste water is emptied back, then she dips up her vessels full to be carried home for drinking and cooking. This same author also states that under these conditions fleas and body lice and flies breed so abundantly as to be unbearable to the Occidental. How Jesus must have often yearned for the comforts of the simple home at Bethany. But He had come to "heal humanity's hurt" and He rejoiced that the "poor had the Gospel preached to them." The world saw not the need of dying men, nor heard their cry for deliverance, they saw only the inconsistency of the claims of Jesus that He was the Christ of God, their Messiah, as contrasted with the low social strata with which He had affiliated Himself. They saw only this and were ashamed.

### II

**P**AUL knew all this, and he understood; and he was not ashamed. Notwithstanding he preached a Saviour that had ascribed unto Himself power to call down from Heaven twelve legions of angels only to be taken and crucified. It was of little moment to him that Jesus presented Himself as the Saviour of men, and then could not, or else would not, exercise that power to save Himself. It made little difference to him that the Gospel set forth a Saviour who lives and of whom men said they knew to be dead. It mattered little to him that the preachers of this Gospel were drafted from the fisherfolk, the publicans, and the sinner. None of these things affected his loyalty to the Gospel of Christ. He himself was second to none in cultural, political, and religious achievement, yet he counted all dross that he might win Christ. He gladly bore the requisite tortures of body and mind for the privilege of winning and preaching Him to a world that needed to know, and he was not ashamed to face the masters and the rulers.

"For it is the power of God unto salvation to everyone that believeth." The Gospel is designed to be preached to the lost. It is the only message for good that God has for a lost and dying world. It alone is the bomb-shell of God's power which He implants in the human heart to blast out and to demolish all traditional baracades against the revelation of His righteousness. That Gospel is the truth about the redemptive work of the Christ whom men "slew and hanged upon a tree." How that "He died for our sins according to the Scripture, was buried, and rose on the third day according to the Scriptures." He died a conquering victim, and arose a victorious Conquerer. He died with thieves at the hands of men, but God raised Him to heaven a Prince and a Saviour. He endured the poverty of earth, but now sits on the throne at the right hand of the Father as an advocate to make intercession for all who will come and seek

His pardon. He is coming again to complete judgment, and to gather His jewels home.

That is the essence of the message of God, and the power of God unto salvation to all that will believe it. That message cannot be improved upon, nor can its power be amplified by pretty phrases and eloquent gestures. It is complete; it is sufficient unto its designed end: the salvation of the world.

Men of today are expending great effort and large sums of money to prove that individuals may be educated into moral purity. Some even think that if they were permitted to live their lives over they could make marked improvement. However, this is a false delusion, for efforts toward higher moral conception do not by any stretch of the imagination penetrate to the sanctification of the soul. If they would live

differently they must be born differently; to new parents, to new environment, to new motives, all which involves a "new nature."

Before "man's inhumanity to man" arrested and his faculties blended in a system of love and sympathy that honors all men and glorifies his master he must have his thinking set straight. He must be made a new creature. The Gospel and the Gospel alone can work this miracle." It is the power of God unto salvation to all that believe." It generates anew, for it is written, "If any man be in Christ Jesus, he is a new creation." It imparts that new nature, for "we are partakers of the divine nature" (2 Pet. 1:4). Then with the nature of Christ implanted in every heart, every soul should be lost in the works of Christ. Brethren the world needs above all else the Gospel of redemption.

## A World View of the Sunday School

I. J. VAN NESS, Nashville, Tenn.

IT WAS my privilege last summer to be able to attend the World Sunday School Convention at Oslo, Norway. I pass over any attempt to write about the country, though these Northern countries of Europe are well worth writing about. The people are our kind of people—steady Protestant people.

Instead, I venture to offer a few comments on the World Sunday School Convention, for it is a great conception, this setting forth of the Sunday-school—with the open Bible—as one the forces of religion, the world over.

Let it be said at once that this organization is one of the great world forces, for evangelical religion. Its name is attractive and tells at once of the peculiar place the Sunday-school has in evangelical religion. I shall offer later some contrasts which will distinguish the Southern Baptist conception of the Sunday-school, but no one can help being interested in so great an ally as this World Sunday School Convention, for the meeting, and the forces expressing themselves in it, stand outspokenly for evangelical Bible religion, though the great underlying conception of the Sunday-school is as an agency for reaching "little children;" yet the emphasis always was on conversion, the Lordship of Christ, and the Bible. One can find himself in good company where these truths are being promulgated.

I came away, however, impressed with far-reaching contrasts which have come to prevail in our Southern Baptist methods and organization. Doctor Alldredge had advised me of the fact that Southern Baptists had now come to the place of pre-eminence in that its registered church membership had reached 4,200,00 making us the largest denomination in America, and aside from "state churches," the largest group of free evangelicals in the world. Alongside of this, naturally, is the fact that our Sunday-school enrollment is the greatest among the evangelical free churches of the world.

One of the interested features of the meeting was the presence as a vice-president—and as the presiding officer of the closing session—Doctor Henry Allen Boyd of Nashville, leader of the Negro Baptists who works with the National Baptist Convention (unincorporated). There are two National Conventions representing the Negro Baptists of America, both having their headquarters in Nashville. Together they represent an immense constituency. It was my privilege, with Dr. J. M. Frost, to help Doctor Boyd, the father, begin his work as a publisher. The younger Boyd carried himself with dignity and self-respect and in a modest and helpful way.

One of the great pleasures of this meeting was the traveling companions it introduced us to. On the steamer going over and returning, we had a fine fellowship with Sunday-school people from many sections.

The next meeting of this Convention, four years from now, is to be in South Africa. A great many of our people should

begin to lay by in store for a unique journey to a far away country. It will be easy and cheap to travel, with good people as companions, making a journey pleasant and useful.

I have stood for direct, denominational leadership, but looking forward to this meeting in 1940, I can see it in an opportunity, not only for a visit to a strange far off country under most favorable conditions, but an opportunity to carry with us help, not only in fellowship, but in helping to keep to the forefront the great Bible simplicities. This World Convention of Sunday-school leaders is at best, our kind of people.

As one travels through England and these Northern countries, he cannot fail to be impressed with the relation of religion to the state. In these Northern countries the Lutherans are the state church, while in England it is the Episcopalians. In all these countries, however, the enthusiasm of religion finds expression in some form of Methodism or Wesleyanism, while the desire for freedom in local work, and for the authority of the Bible, develops some form of Baptist life—our Baptist people, without state aid, which they everywhere decline, must depend on conviction and individual faithfulness. They honor us by their faithfulness.

There is one aspect of these World Conventions worth emphasizing—one who attends finds himself in new and congenial company, and this is no small factor. Travel depends in a large measure on what kind of people you travel with. The development of modern "Tourist Class" accommodations serves to group congenial religious and educated people, such as most of us live among at home, as traveling companions. This not only reduces the cost of travel, but lets the average person, such as you and I, find a company that will be congenial and agreeable.

Another interesting feature of modern travel is its safety and convenience. To women traveling in small groups it offers safety with courtesy and helpfulness everywhere. Such groups no longer are unusual. The world is a better place because of the groups of school teachers and other women, who by twos, or in small groups, now travel the world around.

Miss Ruth Cloyd, daughter of Mr. and Mrs. J. C. Cloyd of Louisville, Ky., and Rev. J. C. Badgett, son of Mr. and Mrs. T. F. Badgett of Stanford, Ky., were married September 15, at the First Baptist Church of Vevay, Ind., by Rev. Frank Badgett. The groom is pastor of the Clear Creek Baptist Church in Kentucky. Rev. and Mrs. Badgett are graduates of Georgetown College. They are now at home in Rice Hall, Southern Baptist Theological Seminary where Mr. Badgett is a student, and Mrs. Badgett is attending the W. M. U. Training School.

## For Better Church Music

**P**ROF. E. O. SELLERS, of the Baptist Bible Institute, broadly known as one of our foremost teachers and leaders of music in public worship, in a personal communication thanks us "for that fine editorial on Worship," and asks for extra copies. He also expresses appreciation of the emphasis this paper has from time to time given to the thought that our Baptist people should be encouraged to give more attention to church music and how it may be made more appropriate and helpful in the worship of God. We appreciate these words from this outstanding leader in the music of worship. Undoubtedly there is need that much shall be said and taught and performed in building our people up to better understanding of the worship of God in spiritual hymns and songs. In our great Baptist spiritual democracy that which most needs attention here as elsewhere, we think, will be found in the great simplicities. Professors Sellers, I. E. Reynolds, of Fort Worth Seminary, R. Inman Johnson, of the Louisville Seminary, and others, know a vast deal about musical technique and execution that four-fifths of our churches are not "up to." We are glad they know it and that they share it where it will do the most good. But obviously the approach to the subject of better church music in Baptist churches in the South needs first and mainly to be made first in terms of the needs and possibilities of the great mass of our people.

## Granite or Gush—Which?

PROFESSOR JEFF D. RAY, Fort Worth, Texas.

**I**T IS quite common in our day to hear mushy sentimentalists speak almost contemptuously of Jonathan Edwards. They usually caricature him as a cold-blooded doctrinaire. They have the impression that the country has suffered irreparably because of the hard doctrines in his preaching and inflexible rigidity in his daily living. They would lead one to believe that he was a grim, harsh, old fossil, whose preaching and manner of living repelled men.

He was stern, but not grim. He was inflexible, but not harsh. He was an arch-believer. He knew what he believed and why. In the realm of pure thought he was perhaps the mightiest man America has ever produced. More than any other man who has lived on this continent, he shaped American thought both intellectually and spiritually. His was not an ephemeral influence. He was so rock-ribbed in his convictions and so rigidly unyielding in his practice of them that though he died a hundred and eighty years ago his influence persists to this day.

He was twenty-five years pastor in the little town of Northampton, Massachusetts. Clark in his "Northampton Antiquities" says, "During the history of that town it sent out 114 lawyers, 112 ministers, 95 physicians, 100 educators, 7 college presidents, 30 professors, 24 editors, 6 historians including George Bancroft, John Lathrop, Motley, Professor Whitney and J. G. Holland, 38 officers of state, 28 officers of the United States and one President." (Since the list was published Mr. Coolidge came along to make two Presidents).

I cannot but believe that there is a vital relation between the facts cited by Mr. Clark and the further fact that Jonathan Edwards, the stalwart doctrinal preacher and stern Puritan in practice, was pastor in that little town for a quarter of a century. Did Jonathan Edwards' granite preaching and Puritan living have any part even after his death in making these men? I believe it did. During those twenty-years in Northampton he created an atmosphere in which generation after generation of great men could grow. I devoutly wish we had men in our present-day pulpits and public positions of his granite mold.

But here is an illustration of how this remarkable man made himself felt in his own offspring. Look at this list of his lineal descendants: 12 college presidents, 265 college

graduates, 60 physicians, 100 clergymen, 75 army officers, 60 prominent authors, 100 lawyers, 30 judges, 80 public officers such as governors, mayors and state officials, 3 Congressmen, 2 United States Senators, 1 Vice-president of the United States.

**If stern Puritanism and rigid doctrinal preaching conspire to make that kind of contribution to society, we may well pray for a crop of it in our own day of superficial philosophy and ease-loving religion.**

## THE CHINA BAPTIST CENTENNIAL

(Continued from Page 6.)

Baptists began their work in Shantung, missionaries having first arrived as early as 1859.

English Baptists sent missionaries to China first in 1845, but ill health of the workers and other difficulties interrupted the work until 1875, when Dr. Timothy Richard and Rev. Alfred Jones went to Shantung to live. They extended their efforts over into the provinces of Shansi and Shensi, and in 1900 more than twenty of their missionaries from these interior places received the crown of martyrs in the great Boxer uprising. We shall ever remember them.

"They met the tyrant's burnished steel,  
They bowed their necks, the stroke to feel."

Even though there have been Baptists in Sweden only since 1848, it is remarkable that they should have missionaries in China by 1891.

The Baptist Direct Mission, established by Dr. T. P. Crawford, also has work in Shantung Province as do the Swedish, English and Southern Baptists as such. Shantung province has been a very fruitful field all through the years.

The Southern Board has extended its work farther interior in Honan Province in 1903, and during the last ten years over into Manchuria, or Manchukuo. The Northern Board has ventured away over into faraway Szechwan in the west, and the two boards work in and around Shanghai. They co-operate in two institutions—the University of Shanghai and the China Baptist Publication Society.

Dr. Morrison could envisage barely a hundred Christians in China at the end of a hundred years, so great were the difficulties, but now Baptists alone have not less than 70,000—with churches in more than half of the eighteen provinces of China proper. What hath God wrought!

But the successes and the triumphs only add to the obligations and responsibilities. Privileges are enjoyed only as responsibilities are met. It is a time for stocktaking. Will God bless us in the future as He has in the past? Yes, certainly if we are true to Him and His Word. In our extending the lines into the complexities of the future let us make sure that those who look back upon us and the foundations upon which we are trying to build, may say that all we have done is for His glory. And may we pray that the Chinese friends may take the Light on and on to places where it has never shined.

The Southwestern Seminary began enrollment for the Fall Semester on Monday, September 7, with a total of 245 the first day as opposed to 172 the first day of last year. The total enrollment the first semester in 1935 was 333, while before the first week has closed there have been 358 this year. Enrollment for the first quarter will continue through until the beginning of class work on Tuesday morning, September 22. Enrollment for the second quarter for the first semester will be held October 31 and November 2. A formal opening of the Seminary has been postponed until the first part of October when Doctor and Mrs. Scarborough return from their South American tour of the Mission fields. The Seminary is planning to make this a great homecoming occasion not only for Doctor and Mrs. Scarborough but for the entire Seminary constituency of former years.

### DR. J. DEAN CRAIN COMING TO GLASGOW FOR SERIES

We had a pleasant visit from Dr. J. A. Gaines, pastor at Glasgow, Ky., who was in Louisville attending one of our denominational committees. Dr. Gaines has recently had the pleasant experience of a gift from his people of a fine new car, that was given him as a token of appreciation of his ministry, which has now extended through eight years at Glasgow. Dr. Gaines and his people are looking forward with interest to a series of revival services beginning on October 18 and running for a week and a half, in which the evangelist will be Dr. J. Dean Crain, pastor of Pendleton Street Church in Greenville, S. C. The writer has known Dr. Crain through many years, and takes the liberty of suggesting to ministers anywhere within reach of Glasgow, as well as to other Baptists, that they may expect to be greatly edified and helped if they shall use every occasion to hear Dr. Crain preach. The Glasgow Church has spent about \$1,700 in repairing and beautifying the church property.

### UPPER CUMBERLAND MEETS AT EVARTS

The Upper Cumberland Association met with the Evarts Baptist Church, Evarts, Ky., on September 24-25. On the first morning the association was called to order by Rev. Jackson Jones, Moderator. The annual sermon was preached by Rev. W. M. Fields on The Security of the Believer.

The afternoon session was given to the reports on Missions and Orphanages. Rev. W. A. M. Wood, representing the State Board, brought a very helpful and inspiring message on our State Mission work. Also Rev. W. J. Bolt, Rev. Oscar F. Davis, and Rev. H. M. Hall spoke on the same subject.

The Orphanage report was read by Rev. W. M. Fields, and then Brother O. M. Huey, of the Louisville Baptist Orphans' Home, spoke about both of our Homes, and his message was well received by all. Brother Huey is loved by all our people in Upper Cumberland Association.

Mr. F. D. Perkins on the second day read the report of the Executive Board, and some new resolutions were added to the report which will be helpful to our work in this association. The rest of the day was given to the reading of the reports of the work of our Association. Thus we closed one of the best sessions in the history of our association. There was an increase in receipts to all our work. Missions increased more than \$1,100 for the year. Also there was an increase in gifts for local causes. We rejoice in the fine spirit manifested in all our work. Your reporter spoke in the interest of the Western Recorder.

Devotionals were conducted by Rev. J. D. Lundy, and Rev. W. D. Bolton.

## 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

Officers elected were Rev. Jackson Jones, Moderator; Rev. Orie Angle, Assistant Moderator; Rev. J. D. Sayers, Clerk; and H. B. Veach, Assistant Clerk.

H. B. VEACH,

Higspoint, Ky.

### E. POWELL LEE COMES TO LEXINGTON

I have just returned from several weeks' treatment at Hot Springs, Ark. The news reaches me that my old friend and colleague, Rev. E. Powell Lee, formerly Director of Music and Educational Director in the First Baptist Church of Miami, Florida, has transferred his activities to the Calvary Baptist Church of Lexington, Ky.

His position will be that of Director of Music and Director of Religious Education in that church. I write to congratulate both Dr. Ecton, Pastor, the church and Kentucky Baptists in the matter of his choice between several churches in the Convention and the Calvary Church of Lexington. He is a superb Director of Music and equally a great leader of the educational forces of a given church. It was my privilege to have his services as Director of Music for several years.

He was associate of Dr. J. L. White of

the First Church of Miami, Fla. for more than five years. He was associated also with Dr. Finley F. Gibson for several years in the Department of Music. He is by training and Convention-wide contact and experience, admirably equipped for his recently assumed position.

Likewise, his wife is a superb pianist and will be a valuable acquisition to the force at Calvary. She knows music, has had years of experience as pianist both in the evangelistic fields and in the pastorates in which her husband has labored. In introducing them to Kentucky Baptists, I am congratulating the Lee family in their identification with one of the foremost churches of the State.

JOHN W. HAM,

328 Tenth St., N. W.,  
Atlanta, Ga.

Every church is urgently requested to take one "Fellowship Offering" each year at the celebration of the Lord's Supper for aged ministers' relief. Surely this is not an unreasonable request and it will do wonders if accomplished. Offering should be sent through regular channels marked "Designated, Fellowship Offering."—The Relief and Annuity Board, Dallas, Texas.

**Bible School Department**

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

**Standard Sunday Schools**

The following Schools have qualified for the Standard award since we published the list recently:

Whites Run—Pastor, W. J. Jones; Superintendent, Saddle Skirvin.  
Williamstown—Pastor, Harold Seever; Superintendent, George D. Taylor.

**East Lynn Campaigns**

A very remarkable week was spent in East Lynn Association where eight churches and one mission Sunday-school joined in enlargement campaigns with another church doing the work the following week. On the second Sunday we closed out with 692 in the nine Sunday-schools as compared to an average for three months of 428. The attendance at the churches for the study courses ran from 352 to 531. On the closing Sunday morning forty-two of the seventy-four resident members of Union Band Church agreed to tithe. I was never in just such a service. The census for the nine schools revealed 2,218 possibilities with 494 of them above nine years of age lost.

A word about each of the campaigns will be interesting.

**Good Hope**

Brother R. P. Ringo worked with this church where 283 possibilities were listed. Pastor D. L. Druien was on the job all the time aiding the brethren in his two churches. Eight new workers were enlisted for the school.

**Holly Grove**

Pastor W. F. Sprowles was assisted by Rev. R. L. Slinker at Holly Grove. A total of 315 possibilities were located and twelve new workers enlisted.

**Mt. Carmel**

Pastor Peace had Brother Music with him at Mt. Carmel. Nine new workers were enlisted and 165 possibilities located. Seven points in the Standard had been attained by the end of the week.

**Mt. Gilboa**

Brother C. M. Mellichamp assisted Pastor S. A. Edwards at Mt. Gilboa. Ten new workers were enlisted and 179 possibilities located. Six points were reached in the Standard.

**Mt. Washington**

At Mt. Washington, where Brother C. L. Harmon is pastor, 153 possibilities were located and five new workers enlisted. Brother L. V. Chrisman worked here. Although he did not get started until Monday night he had 106 in attendance on Saturday.

**Pleasant Hill**

Brother S. C. Ray helped Pastor D. L. Druien at Pleasant Hill. This School has 538 possibilities and four new workers were enlisted. This school should qualify as Standard within a few weeks.

**Rolling Fork**

Brother C. P. Hargis aided Pastor Abraham Berry at Rolling Fork. A total of 240 possibilities were listed and a movement started to build rooms. Six and two halves points in the Standard had been attained at the close of the campaign.

**Union Band**

The writer assisted at Union Band. Brother Berry is pastor here also and divided his time between the two churches. Here is where the forty-two of the seventy-four resident members signed up on the closing Sunday to tithe. Nine new workers were enlisted. Seven points in the Standard were reached.

**State Mission Day**

The last Sunday in October is to be observed by the Sunday-schools all over the South as State Mission Day. Program material has been mailed to the General Superintendents. It will be most helpful to have this program or a part of it on that day and follow this with an offering for State Missions. The offering should be sent immediately to Dr. C. M. Thompson, 205 East Chestnut St., Louisville, Ky.

**Terrell**

Terrell is a School house Sunday-school. Brother U. G. Salter taught here and reported 172 possibilities with seventy-six lost over nine years of age. Five new workers were enlisted.

**Bethel**

Brother L. V. Chrisman went to Bethel the week following these campaigns to assist Pastor Cantrell. His report has not come in as this is being written but we feel sure he had a good week.

**Conclusion**

It was hard to give just these bare facts. It was a temptation to write much more fully about each church but space is not sufficient for this. May the Lord lead these pastors, superintendents and other officers and teachers in this great work is our prayer.

**Reports from Associations**

The monthly reports from the Sunday School Associations have been received from twelve superintendents. This is eight more than reported last month. We thank you, brethren. Let all send reports this month. The following are the ones reporting this time:

Salem: Three Forks (Upper District), Owen County, Mt. Zion, Upper Cumberland, Whites Run, Campbell County,

Russell County, West Union, Crittenden, Pulaski County, and Nelson.

These Associations are doing much to promote the Lord's work and we look for the day to come when every Association in all the South will put proper emphasis on the District Association and do a work of such value that will far exceed anything now being done. Brethren, do not get weary in well doing. You have the most strategic position as Associational Superintendent for real service of anyone I know except the pastors. Your ministry is far reaching and you are back where the people live. Just keep at it with all the power you have and look to God to endue you with wisdom and power.

**Vacation Bible Schools**

This week we give eight more churches which held Vacation Bible Schools. Wonder how many others have not sent us reports? How anxious we are to have all these in that we may give our full attention to other things now! Brethren, please send in your report if you have not done so. Here are the eight just reporting: Winchester, Central; Hopewell, Long Run Association; Crescent Springs; McHenry; Hebbardsville; Hilton; Hyden; and Jeff. These bring our total to 146. Let us have the other reports and bring our total to 175.

**SUNDAY SCHOOL ATTENDANCE**

September 27, 1936

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

|                                     |       |
|-------------------------------------|-------|
| Louisville, Walnut Street .....     | 1,296 |
| Newport, First .....                | 987   |
| Lexington, Calvary .....            | 721   |
| Louisville, Ninth & O .....         | 703   |
| Frankfort, First .....              | 679   |
| Lexington, Porter Memorial .....    | 639   |
| Louisville, Carlisle Avenue .....   | 638   |
| Louisville, 23rd and Broadway ..... | 611   |
| Danville, Lexington Avenue .....    | 605   |
| Louisville, West Broadway .....     | 604   |
| Paducah, Immanuel .....             | 576   |
| Louisville, Eighteenth Street ..... | 569   |
| Owensboro, Third .....              | 562   |
| Mayfield, First .....               | 528   |
| Murray, First .....                 | 520   |
| Somerset, First .....               | 510   |
| Hopkinsville, First .....           | 504   |
| Harrodsburg .....                   | 484   |
| Louisville, Franklin Street .....   | 479   |
| Akron, Ohio, Calvary .....          | 471   |
| Covington, Latonia .....            | 462   |
| Louisville, Clifton .....           | 448   |
| Covington, Madison Avenue .....     | 388   |
| Louisville, Third Avenue .....      | 344   |
| Louisville, Baptist Temple .....    | 341   |
| Bellevue .....                      | 331   |
| Elizabethtown, Severns Valley ..... | 316   |
| Fulton, First .....                 | 312   |
| Jellico, Tenn., First .....         | 308   |
| Louisville, Fourth Avenue .....     | 294   |
| Beech Grove (Near Perryville) ..... | 246   |
| Franklin, First .....               | 241   |
| Farmdale (Near Louisville) .....    | 237   |
| Russellville, First .....           | 237   |
| Shepherdsville .....                | 216   |

# THE FIRESIDE

## LITTLE WHITE CHURCH

Ruby Dell Baugher, Morganfield, Ky.

They felt a Need in the days gone by  
When the stain of cruel war they would  
remove

And among the trees that stretched up  
to the sky

They builded an altar to the God of  
Love.

They felt a Need in those far-off days  
As adown Life's journey they trustingly  
trod

And atop a hill under a lingering sun's  
rays

The little white church looked up to  
God.

The creaking ox-cart had hardly passed  
From the trail between oaks, elms, and  
birch

When the settlement down to the very  
outcast

Began to assemble in the little white  
church.

In later years wagons and and buggies  
pulled along

Through muddy ways. Some did not  
ride,

But on any "meetin' day" such a throng  
Came trooping as could not get inside.

It served them well in those early  
years—

The little white structure that crowned  
the hill.

Not all came to worship—there were  
scorners' jeers;

Not all would be reverent and we have  
them still.

But many are the souls in Heaven today.  
And many walk the earth, if their hearts  
we could search.

Who learned about Jesus and the better  
way—

Learned of life eternal in the little white  
church.

Ah, the Need they felt in that far-off day  
Will be a Need while the ages roll!

And the little white church by the  
broad highway

Is still the saving influence for many a  
soul.

In this day of feverish, flourishing speed  
The countryside needs something refin-  
ing close by—

It needs Jesus within it in this day of  
greed;

God keep the white churches—may they  
never die.

## THE HOUSE OF BETSY ROSS—TWO MILLION PEOPLE OWN IT!

On Arch Street, in Philadelphia, there is a quaint little house, tucked away between its loftier neighbors, like a violet in a garden of stately flowers. Yet, as one approaches the tiny dwelling, it stands forth distinctly despite its small-

ness and demure plainness, for before it floats a great United States Flag, and above the lowly doorway are these arresting words: "The Birthplace of Old Glory."

Those words possess a drawing power that is irresistible to all real Americans, leading them to the modest door that opens on the sidewalk. As the threshold is crossed, one enters a wee shop where cards and tiny flags are for sale; then the way goes on across a little hall, into a long, narrow room whose floor is formed of wide, thick planks that have grown smooth and white from much scouring. There is a great fireplace at one end of the room, and tradition says that before that ancient hearth, one day in 1777, stood Robert Morris, George Ross, and General Washington, consulting with the little Quakeress, Betsy Ross, about making a flag for the nation, which was at that time emerging into being. And tradition says that in that same room, that night, after the three gentlemen had gone their way, little Betsy Ross, the widow of a patriot who had given his life for his country, sat up all night long cutting and sewing the first flag that was later on adopted by Congress, and which is, with a few slight changes, our United States Flag of today.

Betsy Ross was the daughter of Friends, in whose quiet home the law of love and kindness was in active operation, forming the matrix in which was moulded the character of the girl who was destined to go down in history as the maker of our nation's first flag. And when she went with her young husband, John Ross, to the little house on Arch Street, they founded a real American home. And it is good to know that our first Great Banner was made by clean, kind, womanly hands, which were guided by a heart in which there was no guile or fear, because it was filled to overflowing with faith and courage and love. It is also good to know that our flag came into being in a real American home, beside a real American hearthstone, where there was honesty and simplicity and kindness and fidelity because love of God and country burned there as a great lighted lamp whose flame was never allowed to grow dim.

The little Flag House was erected in the time of William Penn, and was built of bricks brought over in the good ship "Welcome." This was a sailing vessel, of course, and left Delph with one hundred colonists on board, one-third of whom died on the way over of smallpox. The rest settled in Penn's colony, and the ballast was used to build a house that is now one of the great patriotic shrines of the United States.

The tiny Flag House is three stories,

with many paned windows which have heavy wooden shutters that date back to the time when a man's house was often his fort and refuge as well as his home and abiding place.

For nearly fifty years after the first banner was cut and stitched "by hand," in the tiny upholstery shop on Arch Street, national flags were made there by Betsy Ross, her daughter, and their assistants. Later on, when the little flag maker died, the house was occupied by a tailor and then by a shoemaker. It is a significant fact that always those who lived in The Flag House were honest, simple, hard-working people, earning a living by the work of their hands.

About a decade ago the tidings went forth that the house where Old Glory was born was to be sold and torn down to make way for more pretentious buildings. Almost at once there came into being "The Betsy Ross and Flag House Memorial Association," whose sole aim was to save the place where the first flag was made, and keep it as a shrine for the nation. A call was sent forth asking that patriotic people would join in the effort to buy the house, each person paying only ten cents. The response was astounding. Subscriptions to the fund poured in from all over the world. They came from every state and territory of our Union; they came from every land where real Americans lived who loved and revered the Stars and Stripes of their homeland. They came from school children, who gladly sent their ten pennies, their young hearts glowing with love and patriotism. They came from every race, for no other flag flies so close to heaven as does ours, and no other flag spreads so wide its folds as does Old Glory; giving peace and safety, shelter, protection and opportunity to people of every race, land, creed, and color.

With the money sent in the Little Flag House was bought and endowed, and it now enjoys the unique distinction of being the only house in the world that is owned by two million people! Best of all, each of the two million bought a share in the wee house because they loved it, and regarded it as something very precious. On a great parchment that is framed and hung on the wall of a room where the first flag was made, the name of each state and territory of the Union is inscribed, with the number of people in each state and territory who contributed to the saving of the birthplace of Old Glory. The Flag House Association is not a money-making enterprise; it called for only what was actually needed, and what came in has all been used for one purpose, and that is to preserve the Betsy

Ross and Flag House for the people of the United States.

The Little Flag House has been visited by more people than any other shrine in the United States except Mount Vernon. There are enough autographs of world-famous men and women in the Flag House register to paper the Flag Room, if they were all spread out on a flat surface.

Despite the fact of its being open to the public daily, and that thousands of people pass through its rooms each year,

there is a singularly sweet home atmosphere in the Flag House. It is as if the sweet and gentle Quaker Lady, Betsy Ross, still lived and worked there. It is the fragrance of peace and contentment; of simplicity and kindness and good will, proving that the house in which a person has lived and worked and served partakes of that person's atmosphere, just as a box in which a rose has been kept is filled with perfume long after the rose has withered and died.—Malone Chapelle in Kind Words.

B. T. U., P. Lloyd Dawson; Work With The Negroes, E. F. Estes.

Special mention was accorded to Brother Barry for his untiring efforts in Sunday School Promotion, Brother Dawson for his efficient handling of the B. T. U. organization, and Brother Fred G. Tucker's general missionary work in various institutions in our Association.

Dr. T. L. Holcomb, Executive Secretary, Southern Baptist Sunday School Board, Nashville, Tenn., was then presented for his special address, "A Functioning Church." His message was a ringing challenge to translate Christian faith into action. He held that the best way to do this was for Christians to delight in their high calling as bearers of "Good News." Certainly everyone present caught his contagious enthusiasm.

Pastor I. Ferd Graves brought the report on our beloved dead. The list he referred to contained 283 names. One of these was Rev. Bohanan from Victory Memorial Baptist Church. Four were wives of our ministers: Mrs. E. Y. Mullins, Mrs. C. B. Althoff, Mrs. H. A. Selves, and Mrs. C. M. Thompson. Eleven were deacons, the one most widely known being W. P. Hall of Deer Park Church. Brother H. C. Cralle delivered a brief eulogy in honor of this loved and useful man. The tribute was touching and beautiful.

Dr. W. O. Carver, with customary vigor and incisive insight, gave the consolidated report on State, Home, and Foreign Missions. At the close of this he introduced Dr. James E. Dillard, new Secretary of Promotion for the Southern Baptist Convention, Nashville, Tenn., our guest speaker on Missions. Dr. Dillard captivated his hearers with one of the most masterful deliverances on Missionary Baptists and their obligations ever heard by our people. He asked how many of our number were missionary in fact as well as in name, and proceeded to show that a vast number in our churches never give one cent to this cause. He cited that some other denominations exceed us in this grace, one even giving twenty times as much. He said that of all the unusual things Mr. Ripley of "Believe It Or Not" fame had discovered, he has never found a soul that does not need Jesus Christ! Our hosts in the southland are fortunate indeed to have such a man to lead in our Promotional activities.

Dr. D. Swan Haworth preached the Missionary Sermon of the morning. His message proved that the committee was right in selecting him for this task.

## Long Run Association Holds 133d Annual Session

JAMES A. McCaleb, Publicity Director

**M**ODERATOR S. F. DOWIS called the 133 annual session of Long Run Association of Baptists to order Thursday morning, October 1, at about 9:15 o'clock, in Ninth and O Baptist Church. Rev. Jesse Yelton, Pastor, Bardstown Road Baptist Church, led the opening song. Dr. W. M. Bostick, Parkland Baptist Church, conducted the Devotional. As our devotional leader throughout the sessions, he served as a spiritual "keynoter." His messages were a potent factor in maintaining the fine fellowship we enjoyed.

After some discussion as to the change of time for the election of officers, Brother Dowis was elected Moderator for the session, the agreement being to elect our 1937 Moderator the following day. Brother George Childress, Pastor, Ninth and O Church was elected Associate Moderator.

A very interesting report came from the committee appointed to investigate un-Christian teachings in tax-supported schools. Due to the exacting nature of the task and lack of the necessary funds, the committee found it impossible to bring a satisfactory report. Dr. E. F. Estes, Committee spokesman, declared it would be necessary to hire an expert to get trustworthy information upon which we could act. Dr. M. P. Hunt urged further action, co-operating wherever possible with other denominations, in the eradication of this distressing condition. His motion to refer it to the Long Run Board was adopted.

Christian Education was given a choice place on the morning program. Committee Chairman, Dr. Hansford D. Johnson, read the report on Baptist Education in Kentucky and led the discussion period. He said that Cumberland College was in the best financial condition of any of our Junior Colleges. He called attention of Oneida Institute's return to the Baptist fold. Citation was also made of the large part of Georgetown's income from endowment going to retire her bonded indebtedness. This has served no doubt in rehabilitating her good name financially. He declared that Baptists must support "a number of schools to train denominational leaders or gradually lose prestige."

Dr. J. Elwood Welsh, Pastor, First Baptist Church, Orangeburg, S. C. was then presented as our special speaker on the theme of Christian Education. His eloquent, heart stirring message made such a profound impression the Association requested that it be broadcast to the brethren through the Western Recorder.

The Introductory Sermon by Rev. E. N. Wilkinson, Pastor Twenty-third and Broadway, was a masterpiece that will long be remembered. His text was Paul's declaration, "I Have Kept The Faith." His marshalling of the material involved and his food-freighted sentences deserve the accolade of praise reserved for work of outstanding worth.

At the beginning of the first afternoon session, five of Long Run's eleven new ministers were presented to the body. They were R. B. Hooks, East Audubon, Camp Taylor; J. T. Miller, King's Church, Bullitt County; C. J. Smyly, Meadow Home, Okolona, Ky.; R. E. Connell, Eastwood Church, Eastwood, Ky.; and James A. McCaleb, Middletown Church, Middletown, Ky. Brother W. Sturart Rule introduced these men. The audience was thrown into gales of laughter when he asked Brother Hooks where he was from. "Eddyville," was the response and he added "by the grace of the Governor," whereupon Brother Rule convulsed everyone by saying, "We are glad to see you out!"

Dr. T. D. Brown read the condensed report on Southwide Objects and called upon Drs. S. S. Hill and Harold W. Tribble for special addresses on the Hundred Thousand Club and Southwide Education respectively.

Brethren W. E. Pound and T. J. Barksdale presented the claims of Christian Benevolences, represented by our State Hospital and Orphans' Homes.

Our Thursday evening meeting was a blessing to all present. Moderator Dowis, as Chairman of the Promotion Committee, brought representatives from each division of this committee and had them present the various phases of the work, as follows: Church Aid and Extension, W. O. Beaty; Sunday School, W. Stuart Rule; W. M. U., Mrs. May;

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Dr. A. K. Wright, Pastor, Tabernacle Baptist Church, gave his committee's report on Religious Literature, Temperance, and Public Morals. He urged a more widespread acquaintance with our Baptist Literature, the doing of colporter's work, the use of tracts, reading of the Church Courier (Publicity Organ of the Association), and laid special emphasis upon the general need of having the Western Recorder in every Baptist home if we are to be a spiritually literate people. After touching briefly upon the appalling intemperance and moral depravity of our day, he introduced Dr. J. B. Weatherspoon, Seminary Professor of Homiletics and Sociology, to speak to the report on "Our Present Day Moral Situation." The choice was a happy one. If there ever was a scathing denunciation of moral perversity, we heard it! His short, terse sentences, spiced here and there with acidic touches, went winging home to his hearers. He deplored Christians descending to the plane of mere legality in their living. Christ's standards are far superior to that. The spirit, not legality, should be the determining factor in Christian conduct. The application of this was thrown into bold relief when he declared that in our dealings with other races we are often ruled by "ancient antipathies," instead of the Spirit of Christ! The Association requested him to write an article along this line for the Western Recorder.

Our next year's session is to be held September 30 and October 1, 1937, at Twenty-third and Broadway Baptist Church, Louisville. This church requested the Association to meet with them in connection with their Golden Jubilee, celebrating their fiftieth anniversary as an organized body. Our new officers for the occasion are Dr. W. M. Bostick, Moderator; Rev. George Childress, Assistant Moderator; Clerk, Miss Sudie Kaster; Assistant Clerk, Mrs. A. K. Wright; Treasurer, Dr. Roy L. Carter. The preacher of the Introductory Sermon, Pastor Lewis C. Ray, and his alternate Dr. W. M. Bostick.

Moderator S. F. Dowis, as a retiring act, asked for opinions upon the desirability of continuing the new, condensed type of program for Associational sessions. He said it had been a long cherished dream of his heart to see it tried out. After some discussion, it was overwhelmingly approved, thus vindicating one of the finest contributions ever made by this valuable servant to his Association. It seems to be the general consensus of opinion that this was the finest session of Long Run Association in the memory of living men!

Mrs. Margaret T. Boozer, Thomaston, Ala., mother of Pastor C. D. Boozer, of Wilmore, Ky., died on September 9 at the age of seventy-eight.



Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

**O Steadfast Face!** by Daniel Russell, published by The Fleming H. Revell Co., 159 pages, price \$1.50.

In eighteen chapters the author gives as many studies of the purposefulness of Christ. He expounds the Lord's redemptive purpose, which is the central truth of the Gospel. The book is deeply evangelistic in spirit, and is well worth reading.

**Is the Devil in Modern Amusements?** by J. E. Conant, published by the Bible Institute Colportage Ass'n., Chicago, Ill., 44 pages, 20 cents.

Dr. Conant is a Bible teacher and evangelist. This little work is written to bring Christians to face the implications of the increasing tendency among them to give themselves to the popular amusements of the world. It is timely, well-written, and most informing.

**Looking Into Life,** by Paul M. Tharp, published by The Bible Institute Colportage Association, 144 pages, price 75 cents.

The aim of the author is to present various aspects of life, and to suggest three directions in which one may profitably focus the attention in his effort to look into life, namely, self-analysis, self-adjustment, and self-abandonment unto God. It is a most helpful and edifying treatment.

**Portraits of Christ,** by H. S. Laird, published by The Bible Institute Colportage Ass'n., 1288 pages, price 75 cents.

From the Gospel of John the author develops his portraits of the Lord. Its preparation of the book had in mind primarily the needs of young Christians. Therefore the work is more a series of word pictures than it is an exposition. Here are sample names from the twenty-one chapters: The Great Physician, The True Vine, The Water of Life, The Conqueror of Death.

**Junior Talks for Special Days, with Surprise Object,** by Arnold Carl Westphal, published by Fleming H. Revell Co., 142 pages, price \$1.50.

Those who seek to serve and help children are always in search of those facts and object lessons which may aid in teaching the little folk. This volume gives visual lessons for holiday and Sunday in the year. There are charts that show how to make objects with paper, such as cut-outs, acrostics, and

## Studies in the CHRISTIAN LIFE



### CHRISTIAN REALITIES

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During the last Quarter of 1916 the Sunday school lessons on the "Studies in the Christian Life." This book was a deep study of faith in Christ and the power of the Holy Spirit. Each chapter is a masterpiece and carries the reader's well-known doctrine of speech, word, and deed, into a more complete comparison for opportunity and power to give the great truth. He remains the high reputation as a fair and faithful interpreter of Jesus Christ in our modern world.

### JEWELS OF PROMISE

W. M. Gray  
\$1.00

This book is exactly what the title indicates. It shows that the promises of God are jewels and that they may be possessed by every true believer. A good book for plain Christians men and women.

### CHRIST FOR EVERY CRISIS

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Dr. Mason points to Christ as the solution for every crisis. "You cannot cure cancer with common sense, but check a brain tumor with a hammer." The only way out for the best of the world is "Walk with the King." Preachers and teachers can find here an index finger pointing to Christ.

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## Baptist Book Store

323 Guthrie Street,  
Louisville, - Kentucky

the like, some of them calling for card-boards and paints for the proper building of the indicated ensemble. Each lesson has in it the lesson of surprise in the manipulation of the simple materials. The work is likely to be welcomed by Sunday-school teachers and all other workers among children.

**The Oxford Group Movement,** by J. C. Brown, published by Messrs. Packer- ing & Inglis, Ltd., London, Eng., paper 80 pages.

The sub-title of the book is "Is it of God or of Satan?" In ten chapters the author gives a study of the Movement, and sets forth its attitude toward central specific doctrines of grace, such as the Atonement. The closing chapters deal with the influence of the Movement, and the author's reasons why he believes Christians should not join it.

## 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.

### State Mission Week of Prayer

Splendid reports are coming in of the observance of this week. I believe that more societies, than ever before, are observing it. The prayers offered will bring results. Three of our mountain missionaries have spent the week bringing messages of their work and the needs of the mountains to the women. Miss Virginia Collins was in Louisville the entire week, speaking to W. M. S's and young people's organizations three or four times each day; Miss Minnie Berry was at Corbin, Williamsburg, Hazard, etc., and Miss Annie Allen was at Danville and other places. I am sure God will bless their inspiring messages.

### A Visit To The Mountains

Your Corresponding Secretary has just returned from a week spent with Mr. and Mrs. Lewis Martin on their field. I greatly enjoyed attending the meeting of Three Forks Association for two days, and spent a very helpful hour one day in conference with a large group of the women, gathered in the basement of the splendid church at Lothair.

Mr. and Mrs. M. C. Begley took me home with them for a night at Hyden. Mrs. Begley and I were at the Training School together, and I was delighted to see the excellent work she and her fine husband are doing in this exceptionally beautiful but spiritually needy field. I had the privilege of speaking twice in the little church, where the pastor and his wife, Mr and Mrs. Hoyt Porter, are doing earnest and faithful work.

The headquarters of the Frontier Nursing organizations are at Hyden, and there are wonderful opportunities and challenging needs there. It is a shame Kentucky Baptists are doing so little!

Most of the time was spent driving over the field of the Martins, seeing the mining camps most of them away up the hollows, a few of them with very small frame Baptist church houses, some with a struggling little church organization, and no house of worship, and the large majority with no form of Christian work being done.

Some of the school authorities are exceedingly kind and agree for our little groups to hold their meetings there, but often there is so much opposition brought by so-called religious groups that the school houses, previously used, are suddenly closed to us, and Mr. Martin has to work for a long time to

secure permission to have a meeting again. These uncertainties, continuous opposition and a lack of leadership, discourage the small struggling group of Baptists and the church disbands.

I saw camp after camp, with the men working only one or two days a week, with the homes very poor ones, with hundreds of children and young people growing up without seeing a Bible, having a Sunday School, or hearing a real Christian message. Who is, going to be held responsible for this? Are Kentucky Baptists so bankrupt that they can't build a number of small frame churches, and place more missionaries there to train native leaders, or are we just purely indifferent to the need and our Captain's command, "Go ye into all the world," beginning at home?

I also had the joy of a conference with Mrs. Charles Hogg, our missionary at Flax Patch, Ky. For sometime I had been hearing of the very fine work this consecrated woman is doing, and I made a special point of getting acquainted with her. I found her deeply spiritual, working herself to death, seriously impairing her health with such a meager salary that she lacks most of the necessities of life, absolutely fearless as she tramps over the mountain, and enters every home regardless of sanitary conditions, and withal such a delightfully charming grace and personality that everyone falls in love with her upon sight. There is no other Christian worker in this community and she finds the people "hungry for the Gospel" everywhere she goes.

Kentucky Baptists have a rare jewel in Mrs. Hogg. Are we going to allow her shining light to be early extinguished because we don't care for her physical needs?

Another unexpected pleasure was the opportunity of a visit with my good friends, the Nelsons, at the new Hazard Baptist Junior College. I knew the Nelsons were splendid school people,—scholarly, practical and business-like in all their dealings, but I was not prepared for the wonderful success of this new undertaking.

Mr. Nelson, being so practical and level-headed, and determined not to go into debt, planned to start with only one year of college work, and add the other year next year. He had to turn away twenty-five or more begging for second year's work. He postponed the opening of the dormitory, and persuaded the people of Hazard to open their homes, giving work for room and board, to a large number of deserving students who had no way of transportation. He started with a faculty of five,—practically all with Master's degrees and large experience, and estimated that if he had as many as sixty day students it would provide their salaries and necessary running expenses. Before the close of the first month there is an attendance of seventy-five.

The people of Hazard and the Association are raising an endowment and have more than \$20,000 already secured with much more in sight.

Mr. Nelson has arranged with education authorities to visit the school the first of November to see if all requirements are met to enter the Southern Association of Colleges. He says that everything is satisfactory except his library and science equipment. How I wish some way could be found for them to secure some second-hand reference books of Junior College grade, and some standard fiction. It seems rather pitiful for the teachers to send the students to the library, where they find only a handful of books, not enough altogether for each student to have one book.

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

### Young People's Leader For Southern Region

Mrs. W. S. Hardin, of Adairville, is the new Young People's Leader of Southern Region. Mrs. Hardin, Young People's Leader of Bethel Association, has been one of the best leaders. The leaders of young people of Southern Region will welcome Mrs. Hardin, for she is a very attractive, capable leader.

### Outstanding Speakers For Y. W. A. House Party

When have we ever been able to have such a wonderful array of speakers on a program as the Y. W. A. House Party, October 30-November 1 at the W. M. U. Training School, Louisville will have? Among the speakers we will have Dr. Kyle M. Yates, Dr. Harold W. Tribble, Dr. Gaines S. Dobbins, Dr. Roswell Owen of Palestine, Miss Carrie U. Littlejohn, Dr. H. C. Goerner and students from other countries and students of the Training School. Every moment of the week end will be filled with inspiring messages, interesting recreation and helpful conferences.

The cost of this unusual week end is \$2.50, which covers board, room and registration. Make reservations by writing Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky., as soon as possible. The sooner, the more likely you'll be to get to come, as there is a limit to the number who can come. All reservations must be in by October 23.

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**Basil Lee Lockett—a Beloved Physician.** By Mrs. Lockett, price 50 cents. Adults, young people and Intermediates will thoroughly enjoy a study of this delightful book that combines the thrilling biography of a great Christian adventurer with the story of Southern Baptist missionary work in Nigeria.

**New Nigeria—Southern Baptists at Work in Africa.** By Dr. C. Sylvester Green, price 40 cents.

Written especially for young people, but with a definite interest for adults and advanced intermediates, this new book presents forcefully and with a refreshing vigor the interests of Southern Baptists in Africa for yesteryears, today and tomorrow.

**The Topsy Turvy Twins.** By Nan F. Weeks, price 25 cents. Juniors are Miss Weeks' specialty. They will be enthusiastic over this story of Topsy and Turvy, and will be eager to follow the author's suggestions and proposed projects. Younger Intermediates will also be delighted to study this charming presentation of the life of boys and girls in Nigeria.

**TEN MILE ASSOCIATION**

The Ten Mile Association held its 105th annual session at the Vine Run Church, Elliston, Ky., on Tuesday and Wednesday, September 1-2. Each of the thirteen churches in the association except one was represented. Though all of the Ten Mile churches are operating on a part-time basis, most of them are making splendid contributions to the Lord's work.

The meeting was called to order by the Moderator, Rev. A. R. Abernathy, pastor of the Vine Run Church. This worthy Moderator has very efficiently held this office for a number of years. After a song, the devotional, and a prayer, the Introductory Sermon was delivered by the Rev. G. C. Mullins, pastor of the Jonesville Church. He made an appeal for Christians to cling closer to their calling in Christ that greater work may be done for our Saviour in this world.

The missionary message was delivered on the second day by the Rev. W. M. Wilson, Elliston, Ky. His message was a heart stirring appeal to all Christians that they realize the need for mission work in all sections of the earth and that they work for the Master where He needs them.

There were several notable and beloved visitors during our meeting. Among them were Brother Pig, a beloved former pastor in the Association; Rev. Thompson, who was holding a meeting at Poplar Grove; Dr. O. M. Huey, who brought us a heart-felt message in behalf of the orphans; Dr. W. M. Wood, State Mission Secretary, Kentucky Board of Missions, who filled us with the missionary spirit; and Bro. C.

M. Mellichamp, who spoke in behalf of the Western Recorder.

The various reports were seriously and earnestly given and eagerly received by everyone. Great interest was shown in every report, which indicates that all Christians are not asleep in the work of the kingdom. The business end of the Association was carried out more smoothly than at any session in the past several years. In all, we had a great meeting this year. The attendance was large.

Next year we meet at the Concord Church. L. DAN TAYLOR.

**OHIO VALLEY ASSOCIATION**

The forty-seventh session of Ohio Valley Association of Baptists met with the Spottsville Baptist Church on Tuesday and Wednesday, September 22-23. The day dawned brightly and messengers were enrolled from practically every church in the association. From the very outset the emphasis was placed on practical Christian living and this emphasis prevailed throughout the entire meeting.

The opening devotional was led by Pastor George R. H. Gass, of Providence, and the association was led in prayer by Rev. J. J. Jenkins, of Hopkinsville. The Moderator, Rev. E. B. English, asked that he be relieved of his duties as he had resigned his pastorate at Clay. Dr. C. S. Bratcher, Morganfield, was then elected Moderator for the ensuing year with Pastor Ernest Miller, Sturgis, assistant. Mr. Milton Cusic of Sturgis was re-elected treasurer; the writer was elected Clerk and Rev. J. W. Peatee, Corydon, was elected assistant clerk.

It was a joy to have our beloved editor, Dr. V. I. Masters, with us and he brought a stirring message on Denominational Literature.

The Association was welcomed to Spottsville by Brother J. I. Farley, a deacon in the church for the past thirty-six years, and Brother A. R. Hammack of Sullivan responded.

The annual sermon was delivered by Rev. Herbert Schmitz of the Audubon Church, Henderson. Brother Schmitz selected as a text James 4:8 and preached on the subject, "Spiritual Power." It was a straightforward challenge, ably delivered and splendidly received.

The afternoon devotional was given by Dr. H. Grady Ketchum, a former pastor in this association, but now pastor of the First Church, at Jackson, Ala.

The afternoon of the first day was spent in hearing and discussing the various reports, including: Denominational Literature, Education, State Missions, Kentucky Baptist Hospital and the Kentucky Baptist Children's Homes. The outstanding feature was a splendid address by Dr. Hollis S. Summers, pastor at Madisonville, who represented the State Mission Board, speaking to the report on "State Missions."

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The night session was well attended, and Rev. Ford Deuser, pastor of the Hartford Church, brought a timely message on "The Enemies of the Cross."

The beloved veteran, C. M. Johnson, opened the second day's session with the devotional exercises. Though seventy-nine years of age, Brother Johnson still is in the harness, preaching every Sunday for the saints at DeKoven.

The reports on Old Ministers' Relief, Women's Work, B. T. U., Sunday School, Public Morals, Home and Foreign Missions, and Temperance brought forth considerable discussion. The report on Temperance was a well-prepared report, and its author, Brother Benjamin Connaway, gave one of the most intelligent discussions of the report to be made in this association.

The Doctrinal Sermon was delivered by Rev. E. T. Moseley, pastor of the Walnut Street Church in Evansville. Brother Moseley, one of our youngest pastors, is doing a heroic work at a strategic point in Evansville. After reading the first chapter of John's gospel he selected as a text, "The Word was made flesh and dwelt among us." It was a good sermon.

The afternoon session was opened with the devotional conducted by Rev. W. W. Williams, of Milton, W. Va., a visitor and former pastor in the association.

Several churches invited the association for next year, but after vote it was decided to meet with the New Highland Church, near Poole, in 1937. Brother Russell Duncan is the aggressive young pastor there and is doing constructive work. The annual sermon will be delivered by Rev. J. O. Colley with Rev. J. W. Wells as alternate, and the doctrinal sermon is to be given by Rev. A. J. Lucas, with Rev. Russell Duncan as alternate.

Prior to the doctrinal, another veteran of the cross, Brother E. S. Jordan, brought a short message on "Christ's Church." It was a fitting climax to the two-day session.

It was a real joy to have the association with Spottsville Church, and the folks "couldid themselves" in entertaining the visiting delegates. It was truly one of the best associations in our history and a hasty examination of the various church letters reveals that the majority of the churches enjoyed a year of spiritual prosperity.

**EDWIN E. DEUSNER, Clerk.**  
Henderson, Ky.

## Portrait of Miss Eliza Broadus Given Training School

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

A large, life-sized photograph of Miss Eliza S. Broadus was presented at the twenty-ninth anniversary of the founding of the Woman's Missionary Union Training School last Friday afternoon, October 2, at 3:00 o'clock in Heck Memorial Chapel, Louisville. The portrait was unveiled and presented with remarks made by Miss Mary Nelle Lyne, Corresponding Secretary of the Kentucky W. M. U., in behalf of the women of this State and the family of the late Miss Broadus. Among other things Miss Lyne said:

"Five years ago on October 7 Kentucky W. M. U. lost one of her best friends in the Homegoing of Miss Eliza Broadus, sister of our speaker this afternoon. With her illustrious father, Dr. John A. Broadus, one of the 'Big Four' of the Seminary, Miss Broadus came to Louisville with the moving of the Seminary in 1877. The following year she joined the W. M. S. of Walnut Street Church, and when the Central Committee of Kentucky W. M. U. was organized that year, this society elected her as one of the charter members of that committee—a membership that terminated only with her death fifty-three years later.

"When the Southwide W. M. U. was organized in 1888, Miss Broadus was elected as the first vice-president for Kentucky W. M. U. At the completion of thirty years of efficient, faithful service in this position, she insisted upon retiring, and was made a member emeritus of the Southwide Executive Committee for the remainder of her life.

"On this, the fifth anniversary of her promotion to higher fields of service, Kentucky W. M. U. wishes to express deep and abiding appreciation of her life and work among us. At our State Convention we started a fund that we might place a portrait of her in the Training School, on whose local board she served faithfully for so many years. When Mrs. Robertson heard of it, she said Miss Broadus' family would like to complete the fund, so this afternoon, I am given the happy privilege, in the name of Kentucky W. M. U. and the family of Miss Broadus, of presenting the portrait of this illustrious woman to the Training School."

The principal address of the afternoon was made by Mrs. Ella Broadus Robertson, widow of the late Dr. A. T. Robertson, and sister of Miss Broadus. Of her she said:

"Three Southern States entered into the making of my sister. She was born in 1851 in early fall. Her birthplace was one of the most beautiful places in all the world—the University of Virginia, in Charlottesville, with the lovely lawns at the entrance, broken at regular intervals by two-story buildings. Its

campus is beautiful in its simplicity and its dignity. Virginia is known for her fairness and willingness to concede religious liberty for others as well as for themselves.

"Next our family moved to South Carolina—to Greenville, where Furman University is located. Soon after the Southern Baptist Theological Seminary was established there the War came on. The students took up arms and the faculty members retired to nearby country pastorates. Mr. Palmer, of Toronto, Canada, said that if you rear the oldest child right, the rest will be raised properly. I have always thought that my sister's executive ability came from her work in helping to rear our large family.

"And then, the third State which helped to form her life was Kentucky, to which State she came in 1877 with the moving of the Seminary to Louisville. Louisville in those days had some perfectly wonderful people in it. We lived at Brook and Gray, and visited friends on different days on Broadway, Fourth Street, Third Street, Second Street.

"As I look at her character I see three traits: One was a sense of humor. I do not say that she was always perfect. There were occasional outbursts of temper, but she was just as quick to repent and make amends. The Bible formed her character and formed her life. She loved to talk about the Scriptures. Her friendliness was a very outstanding quality. I think her way of coming into a room and greeting company was exactly like our father's. She conveyed the same welcome that he did. Then, she had a great talent for doing kind things for people.

"I haven't spoken about what she did for the Training School. She was just herself—kind, loving, generous, and seeking not her own. She had the entire confidence of the Board, faculty, and even of the girls. Never shall I forget that beautiful Birthday and Training School gave her, and the speeches and the loving cup. I wonder if you remember how, when she accepted the cup, and offered to take her seat, she exclaimed, 'Why, there is something in it!' She had not the slightest suspicion that there was a gift of gold inside. . . . I am sure she has not forgotten, for love and gratitude are a part of heaven."

The meeting was presided over by Miss Carrie U. Littlejohn, Principal. She called attention to the fact that all of the founders of the institution have now passed on except one—Mrs. Maude R. McClure, who is still very active in her church at Columbus, Ga. The invocation was offered by Mrs. F. W. Armstrong, President of the Southwide W. M. U., and the benediction was pro-

nounced by Mrs. T. H. Whayne, of Louisville, long identified with the school.

### LYNN ASSOCIATION

It was the writer's pleasure with Dr. O. M. Huey, journeying in Dr. Huey's car, to attend the Lynn Association meeting at Pike View Church in Hart County on Jackson Highway, on September 25, though we were able to be present on one of the two days. It was the eighty-first annual session.

Rev. W. T. Parish was re-elected Moderator for the twenty-third year, and Brother W. R. Gaddie was re-elected Secretary for the eleventh year, each of them receiving practically all votes cast. The introductory sermon was by Rev. Noble Cottrell, of Bonnieville, and was on the second coming of Christ, which teaching was developed in detail and to the sustained interest of the crowded assembly.

The attendance was so large that scarcely more than a fourth of the people were able to get into the church. At the afternoon session preaching was provided for those outside at a stand underneath the shade of the trees, Rev. Abraham Berry, of Russell Creek Association, delivered a very helpful sermon. The various causes served by the churches were discussed in the building. The visitors who came in the name of those causes were made to feel welcome by the venerable moderator. These visitors included, D. J. Wright, President of Campbellsville Junior College; C. J. Bolton, representing the Board of Missions; C. K. Hoagland, Superintendent of the Kentucky Baptist Children's Home; O. M. Huey Superintendent of the Louisville Baptist Orphans' Home, and the writer.

There are thirty-five churches in this old body—most of them in the open country. The town churches are in rather small towns, namely, Munfordville, Magnolia, Upton and Bonnieville, along the L. & N. mainline south. The only church open every Sunday is that at Buffalo, near the Lincoln Memorial, Rev. O. L. Overlin is pastor. It was a beautiful thing to witness evidences of devotion among the people to the venerable Moderator, Brother Parish. Besides having served now for twenty-three years in this office, he has attended

Unless and until churches are conceived that their ministers are as much entitled to an old age income as the employes of industrial organizations, they will hold themselves aloof from assuming any part of the cost of such old age provision. Surely our churches, after teaching big business the principles of social justice, will not now repudiate their own teachings by refusing to put them into practice among themselves. The Relief and Annuity Board, Dallas, Texas.

the meeting of this association yearly for sixty years. He is doubtless beginning to feel the weight of years, and yet he is astonishingly sprightly in body and certainly no veteran was ever more youthful in spirit.

The throng was so large that packed the church at dismissal for the lunch hour that Brother Parish suggested to me that we go out through the open window at the side of the pulpit, rather than to try to press through the throng. I said, "If you will, I will, Brother Parish." And out he went through that window in a way that might excite the envy of a twenty-five year old. It was up to me to follow, and I did, by good fortune getting my feet to the ground before less adapted parts of my body.

V. I. M.

**DISTRICT ASSOCIATIONAL MEETINGS 1936**

| Date    | Association    | Church      |
|---------|----------------|-------------|
| October |                |             |
| 14-15   | West Union,    | Bandana.    |
| 21-22   | Blood River,   | New Bethel. |
| 28-29   | Graves County, | Wingo.      |

**MARVIN ADAMS HAS TENTH ANNIVERSARY AT CYNTHIANA**

The Cynthiana Baptist Church observed the tenth anniversary of their pastor, Dr. J. Marvin Adams, during the week September 20 to 27. Dr. Adams came to his present position with the Cynthiana Church from the Presidency during 1925 and 1926 of Millersburg Female Seminary and the pastorate of Millersburg and Butler Churches.

Dr Adams is a son of J. G. and Susie E. Adams, of Bardstown, Ky. He graduated from Bardstown High School in 1917; from Georgetown College in 1922, and from the Southern Seminary in 1926. He married Miss Kathleen Collier, of Carlisle, Ky., on July 15, 1925 and they have one daughter, Marjorie Long Adams, born August 2, 1929. The Cynthiana pastor was awarded the Doctor of Divinity degree by his Alma Mater, Georgetown, last June.

Dr. Adams has been given many positions of honor in the State and in Cynthiana. He has often been a special speaker at conventions and conferences, and has served with great acceptance.

Rev. E. Gibson Davis, Asheville, N. C., a former pastor, spoke on Monday night, September 21. On Tuesday night Rev. G. W. Ellers, of Harrodsburg, another ex-pastor, made an address. Wednesday night, Dr. F. W. Eberhardt, of Paris; Thursday, Dr. C. W. Elsey, Shelbyville, former pastor; and on Friday, Dr. W. H. Moody, of Bardstown.

The Cynthiana Church was started in 1867. The pastors up to the present time are as follows: George Varden, 1867-68; A. F. Baker, 1869-70; W. H. Williams, 1870; Robert Ryland, 1872-

## Three Facts

1. In every church there are members who have not made a single contribution to our Co operative Program work so far this year.
2. There is an important group in each church that have fallen behind with their payments.
3. There are some who have prospered financially and should add to the amount already given.

## A Definite Task

An earnest and persistent effort should be made to reach these Three Classes.

This effort should be prayed through—carefully planned—immediately carried out.

## Listen!

These classes will not be reached unless the Pastor, Deacons or a Special Committee performs this Task

The Task does not have a Self Starter.

The Fiscal Year of the General Association closes October 31. All funds for this year's work should be in the hands of the Treasurer not later than November 6, 1936.

**C. M. THOMPSON, General Sec'y and Treas.**  
205 East Chestnut Street, Louisville, Ky.

74; A. L. Jordan, 1875-76; S. L. Helm, 1876-77; Cleon Keys, 1877-82; J. C. Porter, 1883-85; W. H. Felix, 1886-87; H. A. Bagby, 1887-90; C. C. Cox, 1890-93; R. C. Hubbard, 1894-98; F. L. Norton, 1898-1900; H. T. Musselman, 1901-02; T. H. Plemons 1903-08; C. W. Elsey, 1908-21; E. Gibson Davis, 1921-24; G. W. Ellers, 1924-26; and J. Marvin Adams, 1926 to the present.

Pastor C. L. Niceley, of Vine Grove and Stithon Churches, leaves on Monday, October 19, for two weeks' of meetings with Pastor H. B. Veach at the Highsplint Church, near Harlan, Ky.

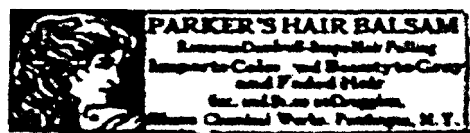
We appreciated a visit last week from W. T. Dunaway, of Petersburg, Ky.; Shirley Spahr, of Crescent Springs Church, Covington, Ky.; and Field Worker W. A. M. Wood, of Erlanger, Ky.

Rev. Edwin Earl Deusner of Henderson, Ky., was united in marriage with Miss Marie Wilson of Barbourville, Ky. on Saturday, September 19 in the First Baptist Church at Barbourville. The ceremony was performed by Dr. H. C. Chiles, pastor, assisted by Rev. Ford Deusner of Hartford, Ky. The bride is a graduate of Georgetown College with high honors, and also studied at the Louisville Conservatory of Music. For the past three years she has been supervisor of music in the Harlan school sys-


tem. Mr. Deusner received his college training at Georgetown and Evansville Colleges and is at present studying at the Southern Baptist Theological Seminary, in addition to pastoring the Stanley and Spottsville Churches in Western Kentucky.

Pastor B. A. Sherman, of Perryville, Ohio, has written concerning a two weeks' meeting at the Vermilion Baptist Church by Dr. William H. Crofts, of 5717 Kentland Avenue, Portsmouth, Ohio, as follows: Several were converted and united with the church. The larger part of the membership had a deepening work of grace wrought in their souls. Brother Crofts is an earnest and able preacher of the Gospel of Jesus Christ."

Ministers who prefer to provide for their own age income may do so very advantageously through the **SPECIAL DEFERRED ANNUITY PLAN** of the Relief and Annuity Board. Information on request. State your age. Address **Thomas J. Walla, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.**



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

**Ashland Convention Tomorrow**

The Northeastern Regional Convention begins in the morning at 9:00 o'clock at the First Church, Ashland, and closes Saturday noon. Plans for crowds to come from your church and Association, even though your church has no Union. Registration, banquet Friday at 5:30 P. M., bed and breakfast are free. Pray that the Convention may be a blessing to all who come.

**Message of Acting President to Southeastern Region**

The Southeastern Regional Training Union Convention is being held at the First Church, London, beginning Friday morning at 9:00 o'clock, October 16, and closing Saturday noon, October 17. Rev. R. P. Mahon is pastor of Host Church, and Brother John B. Reams is chairman of entertainment committee.

Dr. W. F. Kendall, First Church, Jellico, will bring the keynote message on Friday morning; Rev. W. J. Bolt, First Church, Harlan, will deliver the missionary message on Friday evening; and Rev. I. E. Enlow, of Whitesburg, will bring the closing message on Saturday morning. Rev. H. C. Chiles, Barbourville, will conduct the Devotionals. We are looking forward to a glorious time during this brief meeting. Conference leaders include those who have had years of experience in the work and this phase of the meeting alone is well worth our attendance.

Entertainment in the homes for Friday night and breakfast Saturday morning is being furnished free to all out-of-town delegates, so be sure to notify John B. Reams, London, in advance so assignment will be made for you. A sight-seeing trip to the recently completed Levi Jackson Wilderness State Park, near London, is being planned.

This meeting is in effect a home-coming for the writer for it was in the Church at London that he received his training in church membership. My hope is that every Association in the Region will send a fine delegation and join in this meeting to make it a home-coming for Christ's workers.

A. JOE ASHER, Acting President, Southeastern Region.

**Other Conventions**

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

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

November 6-7—Central Regional Convention.

November 10-12—General Association, Paducah, First

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

**Have You Studied These Newer Study Course Books?**

1. What We Believe, by William Cooke Boone. Cloth, 60 cents; paper 40 cents. Doctrinal seal number VII for Seniors.

2. More Than Money, by John D. Freeman. Same price. Stewardship seal number VIII for Seniors.

3. Witnessing at Home and Around the World, paper 20, cents. Missions seal for Seniors and Adults; State which for awards.

4. He Knoweth Not How, by Park Harris Anderson. Single copies, 75 cents; in lots of five or more, 60 cents each. Missions seals for Seniors and Adults. State which for awards. Elective course for 1936.

5. Southern Baptists in World Service, by E. P. Aldredge. Usual price. Successor to Southern Baptists Working Together. Completely rewritten. Seal in Course X for Seniors and in Course V for Adults. State which for awards.

6. Working Together in A Spiritual Democracy, by Gaines S. Dobbins. Cloth, 60 cents; paper 40 cents. Seal in Course V for Adults.

7. The Associational Baptist Training Union Manual, by Harrell, Rogers, Hockett. Cloth 60, cents; paper 40 cents. Award, seal for Administration Diploma.

**The Story Hour Leader**

This is the title of the new quarterly, for leaders of both Beginner and Primary Story Hour. The Leader will give full suggested programs and helps for each Sunday. Price 15 cents a quarter, 60 cents a year. Will be ready in December. Order then for the first quarter of 1937.

The Story Hour is not a B. Y. P. U., has not the same aim, has no officers, and is not counted in the enrollment of the Training Union, but as visitors. The leader is simply to take care of these boys and girls under nine years who come with their parents on Sunday night.

**South Central Group of Long Run Association**

It was my privilege to speak at the Training School of South Central Group of Long Run Association at Hazelwood Church, Louisville, Monday night, September 14. The Theme of the school was "Faith is the Victory." For each night there was a different presiding officer, devotional leader, and inspirational speaker. Seven classes were taught.

**North Bend Association Organizes**

For many years the North Kentucky B. Y. P. U. (Baptist Training Union)

Association, composed of North Bend and Campbell County Associations, existed and many fine things were accomplished by it. We are grateful for the officers and leaders of the Association who faithfully served through the years.

Equally grateful are we for the vision which led North Kentucky Association to disband so that even greater works might be done by the two Associational Unions. Campbell County was already organized, with Rev. John Huss, Newport, as Director.

On Thursday night at the Madison Avenue Church, Covington, it was my joy to be present at the closing session of North Bend District Association in its annual meeting, presided over by Assistant Moderator, R. D. Martin, Pastor of Erlanger Church. The newly organized North Bend Associational Baptist Training Union had charge of the program. The Director, J. Paul Rich, directed this part of the session.

**Guston Church, Salem Association**

On Sunday morning, September 20, it was my privilege to be with Pastor Warren Filkin and the Guston Church and to preach at the regular preaching hour.

**Salem Association Elects New Director**

Salem Associational Training Union re-organized Sunday afternoon, September 20 at Buck Church with the election of S. E. Lewis, of Muldraugh, as Director. It was inspiring to be there.

**Ninth and O Church, Long Run**

It was a joy to attend the meeting of the Training Union of Ninth and O Church, Louisville, to speak in General Assembly, and to worship at the evening preaching hour on Sunday night, September 20.

**RECORD OF ATTENDANCE**

September 27, 1936

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

|                             | Att. | Vis.  | En.   |
|-----------------------------|------|-------|-------|
| Lexington, Porter Mem...    | 161  | ..... | 178   |
| Louisville, Grace .....     | 128  | 14    | 140   |
| Louisville, Franklin St...  | 122  | 42    | 154   |
| Harrodsburg .....           | 101  | 19    | 129   |
| Akron, Ohio, Calvary ....   | 92   | 12    | 123   |
| Danville, Lexington Ave.    | 92   | 4     | 196   |
| Louisville, Bapt. Temple    | 86   | 16    | 138   |
| Owensboro, Third .....      | 86   | 4     | 149   |
| Jellico, Tenn., First ..... | 86   | 1     | ..... |
| Louisville, 23rd & Bdwy.    | 84   | 18    | 100   |
| Gatliff .....               | 81   | 8     | 120   |
| Newport, First .....        | 80   | 3     | 196   |
| Carlisle .....              | 78   | 6     | 104   |
| Lexington, Grace .....      | 62   | 8     | 107   |
| Louisville, Ninth and O..   | 60   | 8     | 105   |

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**THE CLOVERPORT REVIVAL**

The Baptist Church in Cloverport, Ky., and the entire community, have just had the most soul-stirring and heart-felt revival they have experienced in memory of any member of the church. The church is different and the town is talking on a different way since the two-weeks' revival campaign. We rejoice that the Gospel has power and that we have men called of God who will preach it.

The pastor was assisted in the meeting by Dr. Arthur Fox, Evangelist of Morristown, Tenn. The first two days of the meeting the son of Dr. Fox, Rev. Paul Fox, was with us till his father arrived. This young graduate of the Seminary spoke with fervor like his father and kindled the fire of the Holy Ghost in all our hearts. Many of the members of the church were saying "it is not necessary for the father to come." Dr. Fox took charge on Wednesday and the son went on to his church in Utica, Ind.

The revival began by the quickening of the Holy Spirit, the arousing of the consciences of the membership by the such fervent presentation of Gospel. There was a reconsecration of the membership and re-dedication of their lives to the Lord and His service. There were seventy-one of the members who took this public stand and righted up with God. A deepening of the spiritual atmosphere was immediately realized. The lost people began coming to the meeting and were convicted and converted. They came from all ages and sizes ranging in years from nine to eighty-five. One of the oldest couples it has been the pastor's privilege to see converted and publicly confess Christ as Saviour and Lord, and be baptized, was a man eighty-five and his wife eighty-three. There were fifty-seven conversions and sixty-nine additions, and, together with those who righted up with the Lord, there were 140. Our church is in a better atmosphere and working order, and greater oneness-of-spirit, than I have known it in my pastorate of nearly seven years. We thank God and take courage.

I feel I should say this word about the Evangelist Fox. We were in the Seminary together, but have not been together since. By brother, Dr. Sandusky, of Holly Springs, Miss., wrote me of the great meeting that Fox had just held in their church and to secure his services if we could. I have been in the ministry for nearly twenty-two years and I have never had or heard a greater Gospel preacher than Arthur Fox. He is plain, pointed and appealing in his presentation of the Gospel, direct and dramatic in the delivery of his discourses. Using the words of one of the noblest souls of our church and town, "His messages strike one from every point of view—eloquent, dramatic, spiritual, humorous and instructive. God is surely with him." His fine fel-

lowship, his optimistic spirit, his burning and soul-stirring messages and his passion for lost souls, and the fire and fervor of the Holy Ghost in his presentation of the Gospel and his years of pastoral experiences, make him a fitting evangelist.

The pastor and family are happy, the church is rejoicing and the town is different since the revival.

G. C. SANDUSKY, Pastor,  
Cloverport, Ky.

**FOREIGN BOARD TO MEET THIS MONTH**

Miss Inabelle G. Coleman,  
Richmond, Va.

The annual session of the Foreign Mission Board will be held in Richmond, Va., at 601 East Franklin Street, on Monday, October 21, at 9:30 o'clock, with L. Howard Jenkins, President of the Board, presiding.

This will be Dr. Charles E. Maddy's first appearance before the Board since his return from four month's surveying Southern Baptists' interests in South America. The Executive Secretary will bring his report and recommendations to the Board on the first day.

Another important feature will be the appearance of twelve new prospective missionaries before the Board for examination and consideration for appointment. Of those who may prove to be eligible for appointment, the Board will send this year only those whose salaries and travelling expenses have been taken care of by special gifts so designated when the cash was sent in to the Board.

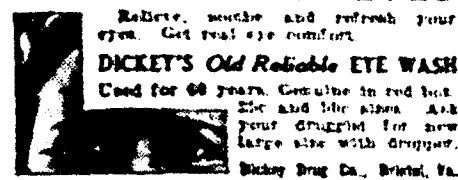
The public is invited to the First Baptist Church for the special Wednesday afternoon service introducing these new appointees. Miss Blanche Sydnor White, Woman's Missionary Union Corresponding Secretary of Virginia, will have charge of this hour.

The Board will continue its consideration of business in an afternoon session in the Board rooms.

The Baptists of Richmond and Virginia are invited to a service in the First Baptist Church, Wednesday evening, October 21. Dr. L. R. Scarborough, President of Southwestern Baptist Theological Seminary, will bring the major message of the evening hour. He will review his observations and impressions of South America as he travelled with Dr. Maddy.

The Second day's docket of business will be considered by the Board at 9:30 Thursday morning, October 22. The budget and plans for erasing the debt will claim the emphasis.

The local members of the Board are: Mrs. Simeon Atkinson, Rev. S. T. Matthews, Mrs. Carrie W. Moore, Dr. W. A. Harris, Dr. R. E. Gaines, Dr. S. B. Cousins, Dr. R. A. Williams, Mrs. J. J. Wicker, Jr., Dr. J. L. Slaughter, Dr. J. G. Loving, Miss Alta Foster, Mrs.

**For IRRITATED EYES**

Julian P. Thomas, Dr. T. F. Adams, Hon. Hill Montague, Mr. Basil M. Gwathmey, Dr. Wade H. Bryant, Dr. C. C. Coleman, Mr. L. Howard Jenkins.

State members expected for this autumn meeting are: Mr. J. H. Anderson, Tennessee; Rev. J. Howard Williams, Texas; Rev. C. R. Barrack, New Mexico; Rev. John E. Briggs, District of Columbia; Dr. George H. Crutcher, Florida; Mr. Francis A. Davis, Maryland; Dr. O. P. Estes, Louisiana; Dr. F. G. Freezer, North Carolina; Dr. H. M. Fugate, Virginia; Dr. F. F. Gibson, Kentucky; Rev. Lemuel Hall, Illinois; Mrs. W. C. Henderson, Arizona; Rev. W. E. Holcomb, Mississippi; Dr. Ryland Knight, Georgia; Rev. T. W. Medearis, Oklahoma; Dr. W. R. Pettigrew, South Carolina; Rev. Otto Whittington, Arkansas; Dr. W. P. Wilks, Alabama; Rev. Edw. B. Willingham, Missouri.

Last Sunday night Dr. Finley F. Gibson started a series of sermons on the Vital Doctrines of the Word of God. The initial discussion was on the subject of "God," and next Sunday night it will be on "Man," and the remaining nights of October will be "Jesus Christ Saviour," and "The New Birth." The five subjects during November will be: "Repentance and Faith," "The Securing of the Believer," "The New Testament Church," "Baptism of a New Testament Church," and "The Lord's Supper of a New Testament Church." The December subjects will be: "The Second Coming of Jesus Christ," "The Great Judgment Day," "Hell," and "Heaven."

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**REVIVAL AT WILMORE**

We have just closed a series of revival services in which Brother O. J. Steger of Covington was our preacher. The Lord graciously blessed in the Salvation of the lost, and the requickening of the saints. One brother, who has been a member of our church for fifty-five years, says that it has been the most wonderful revival, from many angles, that he has ever witnessed in Mt. Freedom Church.

Brother Steger is truly God's man. This was the fourth time in recent years he has been with our church in a revival effort. He is not only a great evangelist, but has a pastor's heart, and leaves a field with a foundation on which the church can continue to work after his efforts are over. There were twenty-six who came for baptism, seven by letter and one by statement. During our revival we had 230 present in Sunday-school.

C. D. BOOZER, Pastor,  
Wilmore, Ky.

**EVANGELIST GIBSON IN EFFECTIVE ARKANSAS REVIVAL**

We have just had Oscar Gibson and his splendid wife in a three weeks' campaign in our church and they have wrought a marvelous work among us. Gibson is a fearless preacher of the truth and uses his Bible as no other young preacher I know. He is a wonderful personal worker and does not depend on his preaching for results.

The visible results of our meeting were sixty-nine additions and rededications, but we cannot measure the results by this for our church will continue to reap a harvest for months to come from their labors among us.

The Lord led him our way and used him mightily during the weeks he was here and we are grateful for his coming. We commend him whole heartedly to any Church that is not afraid of the truth.

J. W. ROYAL, Pastor,  
Rogers, Ark.

**BAPTIST ASSOCIATION NOTES**

Our meeting at Bethel Church resulted in twenty-four additions, twenty-three by baptism. We have baptized forty into the fellowship of this great old country church in the last twelve months. Our present membership is 517. Brother D. C. Sparks, of Harri-man, Tenn., did the preaching and Harry Wester of Clinton, Tenn., was in charge of the music.

The revival at Hopewell resulted in seven additions, Brother D. L. Druien, of Campbellsville, Ky., did the preaching. Brother Sexton is their pastor.

The Tatum Springs meeting resulted in nineteen additions, eighteen by baptism. The writer assisted Pastor M. L. Hohn. This writer also had the pleasure of being with Salvisa Church and Brother John Moore in a meeting which re-

sulted in twelve additions, ten by baptism.

It was a pleasure to be with Brethren Hahn and Moore and their churches, these young men are doing a great work.

Brother Ross E. Dillon, of Frankfort, Ky., is doing the preaching in a revival now in progress at Sand Springs. M. D. Morton is pastor.

The writer is looking forward to being with Pastor John W. T. Givens and his church in Butler County, beginning October 5, for a ten days' meeting.

Baptist Association enjoyed the visit of Brethren W. M. Wood, V. I. Masters, V. B. Castleberry, O. M. Huey, M. P. Hunt, J. A. Lee and several other brethren whose names we do not remember.

T. G. SHELTON.

**REVIVAL AT PLEASANT GROVE, JEFFERSON COUNTY**

We have just closed the most successful revival that we have had in years. Every department of our church has been helped. We had six reconsecrations, one of them was one of our fine deacons. There were four additions by letter, eleven by baptism. The effects of the meeting are still being felt and three more came for baptism on Sunday, September 27. This makes a total of twenty-three additions to the church in the past four weeks.

Brother Lewis C. Ray, of Franklin Street Church, Louisville, did the preaching, and Brother Ernest E. Nichols, of the Seminary, was song leader. Both men are consecrated Christians and make a splendid evangelistic team. Brother Ray preaches the old-time religion with a zeal that is infectuous. Brother Nichols has recently come from California, where he and the writer worked together in the Lord's work for several years.

DAVID E. WEAVER.

**PALESTINE AT THE CROSSROADS**  
(Continued from Page 4.)

ownership on the part of the Jews that confronts the Arab, with the consequence that he is demanding that these land sales shall be prohibited by the Government in the protection of Arab interests for the future.

The second factor is Jewish immigration. In the early years of the Zionistic movement, when immigration was on a small scale and Zionism itself was conceived in terms of a peaceful permeation of Palestine by oppressed Jews seeking refuge, the Arabs made no objection to these returning Jews, but welcomed them. Even the Turkish government in the beginning offered inducements and protection. In those days the immigrants were counted by scores and occasionally hundreds. Today that whole situation has been changed. Twenty-five years ago Tel-Aviv was a

small settlement of a few people; today it is the metropolis of Palestine and Zionism, with a population exceeding 130,000! A few years ago the Jews were numbered by thousands, today by hundreds of thousands.

In 1922, for example, the Jewish population of Palestine was 158,000; at the end of 1935 the census showed 375,000 Jews in Palestine, the percentage of increase during the thirteen years being 237 percent.

Another astounding fact, and one that has given the Arabs concern, is that during the year 1933, 1934 and 1935 the legal immigration into Palestine was 32,000, 42,000, and 61,500 respectively. The population is distributed approximately, as follows, urban 284,000, rural 91,000.

Compare this rapid increase in Jewish immigration during the past three years with the permanent Arab population of Palestine and we can sense the Arab's apprehensiveness. It is his conviction that the continuation of this abnormal increase of Jewish immigration will quickly issue in a preponderance of Jewish population, seeing that the present figures are Jews 375,000, Arabs 700,000. Under no circumstances could the natural increase of the indigenous Arab population keep pace with immigration fed by practically all countries of the world, particularly Germany and other lands where the condition of the Jew is intolerable.

In view of this situation, and the alleged perils involved, the Arabs are demanding a cessation of Jewish immigration into Palestine. The spectre of dispossession hangs over the Arabs. It is their fear that they are on the verge of losing their homeland in favor of providing a homeland for the Jews. We could hardly expect them to be willing to make that sacrifice, i. e. to get out and to leave the country for the Jews.

But there are other aspects of a dispossession more serious. These will be considered in connection with my next article, on the Jews and Palestine.

The All-Prayer Foundlings' Home, 2305 Sycamore Ave., Louisville, celebrated the thirty-first anniversary last Sunday afternoon at 3:00 o'clock.

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