

WESTERN RECORDER

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The Bible a Miracle

EXPLAIN it as we may, the Bible is a great literary miracle and no amount of inspiration or authority that can be claimed for it is more strange or incredible than the actual history of the Book. Yet no book has ever thrown itself into so decided antagonism with all the great forces of evil in the world. Tyranny hates it, because the Bible so strongly maintains the individual value and rights of man as man. The spirit of caste dislikes it for the same reason. Anarchical license, on the other hand, finds nothing but discouragement in it. Priestcraft gnashes its teeth at it, as the very embodiment of private judgment in religion, and because it so scornfully ignores human authority in matters of conscience and human intervention between man and his Maker. Skepticism sneers at it, because it requires faith and humility and threatens ruin to the unbeliever. It launches its thunders against every form of violence or fraud or allurements that seeks to profit by wrong or to pander to the vices of mankind; all these consequently are its foes. On the other hand, by its uncompromising stand with reference to certain scientific and historical facts, it has appeared to oppose the progress of thought and speculation; though . . . it has been unfairly accused in this last respect.—Sir J. W. Dawson, C.M.G., LL.D., F.R.S.

- Devotional and Religious Thought -

THE NEGRO BOY'S SURPRISE

At a slave market in one of the Southern states, a smart, active colored boy was put up for sale. A kind master who pitied his condition, wishing him not to have a cruel owner, went up to him, and said, "If I buy you, will you be honest?"

The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not."—From "5000 Best Modern Illustrations," by Hallock.

THE GENERAL'S VIEW OF IT

An officer once complained to General Stonewall Jackson that some soldiers were making a noise in their tent. "What are they doing?" asked the General. "They are praying now, but they have been singing," was the reply. "And is that a crime?" the General demanded. "The articles of war orders punishment for any unusual noise," was the reply. "God forbid that praying should be an unusual noise in the camp," replied General Jackson.—Wesleyan Methodist.

WHAT STOPPED THE FIRING

A day was dawning on a battlefield in Northern France, through a fog so thick that no one could see more than a few yards from the trenches. In the night the Germans had drawn back their lines a little and the French had gone forward, but between the two positions a lonely farmhouse was still standing. As the sun rose, heavy guns began to boom. But suddenly on both sides the firing ceased and there fell a strange, dead silence. For there in the green meadow, crawling on its hands and knees, was a little baby. It appeared perfectly happy and contented, and the baby's laugh was heard as it clutched a dandelion. Not a shot was fired.—The Sunday School Times.

UNSPOTTED

Travelling among the coal mines of Pennsylvania, one sees here and there among the piles of coal dust a flower so perfectly and exquisitely pure and white that it seems like a miracle in such surroundings. You may take up a shovelful of the coal-slack and pour it over the blossom, but no smut or stain remains. So around the waxen water lily in the grimiest pool may be scum and the evidences of impurities, but they do not affect the pure whiteness of the flower.

In the animal kingdom we have a similar illustration. There is the ermine, whose fur is so famed for its perfect whiteness that it has been taken for the emblem of the integrity and incorrupt-

ibility that should characterize the judiciary, and the judge is spoken of as wearing the ermine. The dainty little creature makes it the business of its life to keep clean. So strong is this instinct that it will suffer capture or welcome death rather than defilement. Knowing this, trappers and others seeking its fur, will smear the paths to escape it might take, and it keeps itself unspotted, though it yields its life.

Even so may we, higher than the flower, nobler than the animal, keep ourselves unspotted from the grime and mire of sin and impurity that continually surrounds us in the World. Only thus may we "see God."—Keith L. Brooks in King's Business.

A REAL BROTHER

Behind the Greek word which is translated "lowliness" is our word "tapestry," and I think I shall not be far away from the apostle's mind when I say that he counsels us to lay our life down like a soft tapestry carpet in kindly thoughts and gracious sympathies and helpful services, in order that the weary, bruised feet of other people may find ease and comfort on the road. For some of the ways of life are very rough and flinty, and the sharp jagged edges of circumstances cut the feet most sorely, and "going" is for many people a matter of ceaseless pain. It is the blessed privilege of Christians to lay a soft surface on the roads by spreading over them the graciousness of tender compassion to stooping that other pilgrims can "walk over us" and so forget the hardships of the way.—J. H. Jowett.

AN ARCTIC TEST

Sir Ernest Shackleton was once asked to tell us of his most terrible moment of which many may be so described in the Arctic. But his worst was spent one night in an emergency hut. He and his fellows lying there; he rather apart from the rest. They had given out the ration of the last remaining biscuits. There was nothing more to divide.

Every man thought the other man was asleep. He sensed a stealthy movement and saw one of the men turning from side to side to see how his comrades were faring. He made up his mind they were all asleep and then stretched over the next man and drew his biscuit bag to himself and removed the biscuit.

Shackleton lived through an eternity of suspense. He would have trusted his life in the hands of that man. Was he turning out a thief and under terribly

tragic circumstances? Stealing a man's last biscuit!

Then Shackleton sensed another movement. He saw the man open his own box, take the biscuit out of his own bag and put it in his comrade's and return the man's biscuit and stealthily put the bag back at his comrade's side.

Shackleton said, "I dare not tell you that man's name. I felt that that act was a secret between himself and God."—Adapted from The Life of Faith.

THE RIGHT TO CHOOSE

An action for damages was decided by the Court of Appeals against the plaintiff in the following case: A man walking down Fourth Avenue, New York, stopped on a temporary bridge to look at work being done in the subway. A workman told him to move on, as he was liable to be hurt. He refused to do so, claiming he had a right to be on a public street. A few moments later, he was struck on the head by a piece of iron that was cut from a pipe. He was severely hurt, and he sued for damages. The decision of that final court was that he was perfectly justified in staying on the bridge after being warned. However, the warning he had received and had not heeded precluded him from getting damages for his injuries. The presumption was that he accepted the risk of remaining after the danger had been pointed out to him. The contractor had no right to remove the man by force, and had fully done his duty when he had told him of the peril he was in.

The same principle operates in spiritual matters. The right of free will is respected, and it is open to all to reject the warnings and invitations of the gospel (cf. Matt. 23:37).—Aquila Webb.

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

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No. 42

Through His Precious Blood

M. J. SHULTZ, Middletown, Ky.

IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE—EPIHESIANS 1:7

"Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side,
And cleanseth 'white as snow'.

'From Calvary's cross, where Jesus died
In sorrow, pain, and woe,
Burst forth the wondrous crimson tide
That cleanseth 'white as snow'."

CHRISTIANITY is a blood-bought religion. It was purchased with the precious life-blood of God's only Son. This is too much of a mystery to the unregenerate world. The Modernist gags when he contemplates this idea. One may as well hope to make friends with a Mexican bull while shaking a red bandana in his face, as to talk to some of our false prophets about saving the world from sin by the shedding of Christ's blood on Calvary. We shudder as we hear them denounce such doctrine as savoring of a "slaughter-house religion." Would to God that their blasphemies stopped with that, but there seems to be no limit to unbelief.

If frequency of mention is any indication of the importance of a Bible doctrine, then surely, with more than four hundred references to the "blood of Jesus," we should be encouraged to hold fast to this great Bible truth. It is basic to our faith in God and hope of immortality. Shall we consider three aspects in which the blood of Jesus is vital to our faith?

IT IS THE PRICE OF OUR REDEMPTION

"**I**N WHOM we have redemption through His blood." This knowledge came to Paul by personal experience on the Damascus road. "The just shall live by faith" was not empty rhetoric with him. When Paul was about to take his departure from the Ephesian brethren, he charged them "to feed the church of God, which He hath purchased with His own blood."

Peter, writing to the "strangers scattered throughout Pontus, etc.," reminds them that they know they were "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ as a lamb without blemish and without spot." The world is perishing in sin for the want of this heavenly prescription for sin's deadly infection.

In Heaven, when "they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood' . . . they were taking advantage of their opportunity to honor the One who bought them from the curse of sin and death.

Unless you and I can witness to this blessed truth while here upon earth, we shall not be partakers of this privilege in the courts above Redemption through His blood! Wonderful is the plan of redemption! Every great heritage of the human family has been bought with the blood of heroes and martyrs, and shall we expect salvation at any smaller price? We may expect it, but it is not possible.

CHRIST'S BLOOD IS THE GROUND OF OUR FORGIVENESS

"**I**N WHOM we have redemption through His blood, the forgiveness of sins." That being the case, certainly then, it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration."

What? will not God give credit in Heaven for the good deeds we do on earth? He might, but not with respect to our salvation. Eternal life would then be not a gift, but an obligation upon God. Be not deceived; God's friendship and forgiveness cannot be so easily purchased. We must come as ragged beggars, pleading the mercy of the crucified and risen Saviour. And yet this sin-blinded generation insists on "climbing up some other way."

After the Holy Ghost fell upon the apostles on the Day of Pentecost, we would expect these inspired men to witness to something exceedingly vital to their faith. And so it is, when Simon Peter declares, "God hath made that same Jesus, whom ye crucified, both Lord and Christ." When the enemies of Christ heard that, they were pricked in their heart, and said, "Men, brethren, what shall we do?" To this question, Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins . . ."

According to this, the cleansing blood of Jesus becomes effective in the human heart for washing away sins when the sinner manifests godly sorrow for his sins, and exercises faith in Jesus Christ. "Without faith it is impossible to be well-pleasing unto God." Thus, saving faith is genuine when linked with repentance and baptism.

For those who are bound by the fetters of sin, "When I see the blood, I will pass over you," is just as vital as it was to the captive Hebrews in Pharaoh's land. The same thought is expressed in "without the shedding of blood is no remission." And again, "the blood of Jesus Christ His Son cleanseth us from all sin." In like manner, John declares, "Unto Him that loved us, and washed us from our sins in His own blood."

What mountains of doubt should melt away before such testimony as that of the elder who addressed John in heaven with these words: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Thus we see that the crimson blood of God's Lamb effectively and miraculously turns the blackest stains of sin whiter than snow. Wonderful chemistry that!

HIS BLOOD IS THE FOUNDATION OF OUR PEACE

CHRIST'S blood has secured our eternal redemption, and has brought sweet forgiveness to our souls through His atonement. Now there must follow "sweet peace, the gift of God's love." There is no clearer statement of this truth than "Having made peace through the blood of His cross . . . and you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of

His flesh through death, to present you holy, unblameable, and unreprouvable in His sight."

In Paul's witnessing, all the glory for our eternal well-being goes to God, who is the author and finisher of our faith, through Jesus Christ. The heart of every true believer will vibrate in perfect accord with the spirit of the above inspired words. Verily, Christ made peace between the sinner and the Father; we simply accept it.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," is music to the regenerated soul. No sweeter words were ever penned than "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by His blood, we shall be saved from wrath through

Him." Let us take fresh hold upon faith, and glory in our God-given peace as we read, "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

This is the full and only availing diet for any man's soul. Such truth will build strong manhood and womanhood in Christ. We have meat to eat that the world knows nothing of. Joy unspeakable and full of glory may and will be in our hearts as we learn by abiding in Him that "peace which passeth all understanding."

"Praise Him; praise Him!, Jesus, our blessed Redeemer!
For our sins He suffered, and bled, and died; . . .
Hail Him; hail Him! Jesus the crucified! . . ."

Present Jewish Interest in Palestine

PROF. J. MCKEE ADAMS, Louisville, Ky.

IN THE Western Recorder of October 8, there was published an article dealing with the present conditions growing out of strained relations between Arabs and Jews in Palestine and suggesting some of the basic causes contributing to the situation from the standpoint of the Arabs. We are here concerned with the Jewish claims as these appear in the Balfour Declaration and in the manifold activities of the modern Zionist movement.

Astounding changes are taking place in the ancient country, and as in other centuries the eyes of the world are centered on the Holy Land. All of this is probably inevitable, for this little land is unique not only in its geographical situation but, more significantly, in its historic mission.

I

AS SAID by the author in his book, "Biblical Backgrounds": "Instead of being in the backwaters and ancient affairs, it was located in the main currents of the world's life. The people who dwelt in this the least of all lands, were inseparably connected with the interests of Asia, Africa, and Europe; their country became a buffer-state between competing civilizations and dominant world-powers. Indeed, all recurrent changes in Canaan's political, religious, and economic history relate principally to this central and strategic geographical position. It was no man's land only in the loose sense that it was everybody's . . . But the story of this territory is more than the history of a frontier; it relates, most of all, to the religious experience of a people whose heart was centered on a promise.

"It is significant that the importance of Canaan's world-relations does not pertain, in the first instance, to its unequal contacts with domineering empires, but grows out of the implications of the pronouncement made to Abraham in Ur of the Chaldees: 'Get thee out of thy country . . . and come into a land which I shall show thee.' Henceforth, in the light of that divine declaration, Canaan is regarded as 'the promised land' and 'the land of promise.'

"It was invested with a significance altogether out of proportion to the position that it occupied as a small dependency in the political affairs of the ancient world. Accordingly, its history, properly regarded, is the record of a religious development which came to its full realization in the unparalleled mission of Abraham, the Hebrew."

It is in the light of the promise made to Abraham, Isaac, and Jacob that the Jew, after centuries of dispersion in various countries, still looks to Palestine as the home of his forefathers and the Land of Promise.

Now the Jew is certainly correct in associating the historical experiences of ancient Israel with the hallowed area of earth's surface, but whether he is still justified in looking to Palestine as a land of Promise depends on many things, probably most of all on his mental and spiritual predispositions. At any rate, one of the most acute problems that England has to face is found in Palestine,—a problem that has been created by the world's mystery man, the Jew,

whose interest in the land is not only perennial but apparently predestined. What, then, is the place of Palestine in the thought of Modern Israel?

The answer to that question involves a long story whose plot is complicated by the introduction of practically every consideration of interest to a dispersed and persecuted people.

II

IN THE first place, the dispersed and wandering Jew has never abandoned his interest in Palestine; though compelled by circumstances to knock at the doors of alien peoples for refuge, he has never forgotten the rugged hills and fertile plains of his native land.

One might think of his enforced cosmopolitanism as divinely appointed, but his passion for Palestine is grounded in human nature, the call of the heart for a homeland. Expatriated, to become a citizen of the world, he has never forgotten the call of Canaan nor failed to be moved by patriotic appeals in its interest.

If this appears stranger than fiction it is none the less one of the tap-roots of Jewish thought and aspiration. The one man in all the world without a country has never ceased to picture ideally an open door to the land from which he was exiled. The student of Jewish history knows the inside story of Jewish persecution and horrors at the hands of enraged individuals and unsympathetic governments; the ghastly experiences of the Ghetto; murder at the hands of infuriated mobs, and relentless pursuit by crazed populations who laid at the door of the Jews the responsibility for every crime, real or imaginary.

Indeed, whatever the explanation, the experience of the Jew has been tragic in the extreme; it has no parallel in the history of any other people. Here, however, we are not concerned with the bare facts of that story, but with its conclusion,—that, always, somehow the aftermath of sorrow and suffering seemed to center on Palestine with its hope of refuge and of rest. Intolerable conditions in European countries, where the state of the Jews was especially precarious, have continually encouraged the necessity and the hope of a re-possessed fatherland and kindled anew the flame of racial solidarity and patriotic fervor.

Even in Spain, the ferocity of the Spanish Inquisition was followed by the flight of Jewish refugees to Palestine, to take up their residence in the city of their forefathers, and to continue there through all intervening centuries as a perpetual memorial for ultimate safety for all persecuted sons of Israel.

Though this enforced immigration into Palestine was never pronounced in the middle stages of the modern era, there has been a steady stream of refugees from European states where opposition to the Jews was implacable and violent.

In these latter days, following in the wake of German anti-Semitic propaganda and persecution, aimed especially at the Jew and all Jewish interests, the flight to Palestine has been accelerated. In all probability the vast majority

of these German Jews have turned their hearts to Palestine as the one remaining spot on earth for peace and security. Even the faintest gleam of rest from persecution, of escape from the furnace of racial bitterness, must have assumed every aspect of another pillar of fire to lead through the wilderness of horror to the threshold of a land of happiness. Thus, pronounced or subdued, actual or possible, articulate or dormant, "Back to Palestine" has remained the rallying call of the dispersed sons of Israel throughout the world through all the ages.

III

SECONDLY, hand in hand with the arrival of enforced immigration into Palestine has been the less conspicuous settling of small groups along the Mediterranean seaboard to lay the foundations of the present colonies located at Petah-Tikvah, Rishon le-Zion, and other developed communities.

For, contrary to a good deal of current opinion which regards Zionism as a product of very recent date, the inception of the present colonization scheme was in 1862 when Kalischer, a Polish Jew, proposed the formation of a Jewish society for settlements in Palestine. Twenty years later, Leo Pinsker of Odessa advanced a reasoned appeal for the solution of the European Jewish problem by the establishment of a Jewish national home in Palestine. The scattered sons of Israel began to retrace their steps to Palestine, coming mainly from Eastern and Southwestern Europe. In 1878 there were only 34,000 Jews in Palestine, as compared with about 11,000 in 1839, while in 1914, at the beginning of the World War, 100,000 Jews had settled in Palestine, of whom nearly half had arrived since 1882.

This great increase in Jewish immigration is due mainly to the interest of Baron Edmond de Rothschild of Paris whose wealth was lavishly bestowed on his brethren, and to the establishment of National Fund agencies in the interest of land-purchase and promotional activities in Palestine. Now it is generally accepted that this inception of the Zionist Movement concerned itself with the ideal of a cultural rehabilitation of Jewish life in Palestine, that is, to create in Palestine, especially for the oppressed Jewish minorities in Russia, Poland and the Balkan states, a vigorous and healthy Jewish culture which would reflect something of the ancient glory of Hebrew life and thought. Nor was that ideal violently opposed either by the Turk or the Arab in its early stages.

Actually it was encouraged by the Turkish regime and later left by the Arabs to work out its own salvation unhindered. Of course all of that passivity has now disappeared, and in its place we have violent opposition which is open rebellion and resistance. There is perhaps no difficulty in finding the cause of this disaffection but to that we will return in a later section of this summary.

The point here stressed is that the Jews have been returning to Palestine in a steady stream for more than half a century; that in 1914 there were 100,000 sons of Israel in the land of their forefathers, and that since the beginning of the World War approximately 300,000 other refugees have turned to Palestine not only for security but for the rebuilding of the Land of Israel in the interest of the Hebrew way of life. To-day no less than 400,000 Hebrews in Palestine are praying and working for the restoration of the Glory of Zion.

IV

THIRDLY, apart from the personal interest of Rothschild and the marked success of Jewish National Fund appeals (due largely to a revival of interest in Zionism on the part of American Jewry), it is obvious that the most powerful stimulus ever given to the movement came from the Balfour Declaration of Nov. 2, 1917, as follows:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or

the rights and political status enjoyed by Jews in any other country."

The British Government subscribed to that statement in 1917, one year before the close of the World War, and subsequently reaffirmed its position through public utterances of Lord Curzon in 1919, through the Colonial Secretary to the High Commissioner for Palestine in 1923, and the Colonial Secretary in 1924.

It was, moreover, the principal condition on which Great Britain accepted Palestine as a mandate at the hands of the League of Nations. The declaration, substantially as originally made by Balfour was approved in succession by France, Italy, Japan, and the United States. Now, in utter frankness to the Jews, it must be said that this Declaration held out to them not only the encouragement to return to Palestine but actual assistance in enabling them to work out the problems of their restoration.

It is true that the Declaration has been used as a party pamphlet by Zionists of various stripes who have almost succeeded in wrecking the whole undertaking by their radicalism and prejudiced aspirations at nationalism, but regarded in the light of its simplest and most natural interpretation the Balfour Declaration guaranteed to all Jews of the dispersion a homeland in Palestine.

Consequently, taking the promise as a serious declaration and fully trustworthy, the Jews took a new hold on their dream of the ages and dedicated themselves to the realization of their perennial hope. Their success has been phenomenal. A summary of this success will be given in our next article on the modern conquest of Palestine by Zionism.

Richmond Baptist Co-operative Campaign

THE forty Baptist churches in Richmond, along with about thirty-five rural churches in the area, inaugurated a campaign for co-operative efforts and emphases on Sunday, September 13, when they held in each church a Fall Re-union service. During the five nights of the week following Dr. Oscar Johnson of the Third Baptist Church, St. Louis, Mo., preached at great rally services at the "Mosque," the largest auditorium in Richmond.

Tremendous crowds heard him each night. More than 20,000 attended during the week. He preached just the fundamental teachings of Christ and Christian living and the Baptists along with many friends of other congregations were pleased and really inspired. No invitations were given but Dr. Johnson asked that those who had definitely decided to follow Christ should stand. Dozens responded. Richmond was certainly well pleased with Dr. C. Oscar Johnson.

These rally meetings were the only extra services of the Campaign but they served to inspire enthusiasm for the regular services of the church and for the city-wide Training School of Training Union and Sunday-school workers. Figures of attendance excelled all previous years.

Sunday, October 4, was Church Loyalty Day in each church. The various congregations co-operated in a page of "ads" in the daily papers and through a central committee headed by Dr. T. F. Adams, the new pastor of the First Church. Practically every church reported capacity crowds and many short of glasses used in the observance of the Lord's Supper.

Sunday, October 11, will be Sunday School Rally Day and co-operative emphasis through the press and a general committee promises to bring forth the largest Sunday-school crowd in Richmond history.

The co-operative emphasis will be continued until November 12, when the General Association of Virginia meets in Richmond.

The pastors are more than enthusiastic and eagerly anticipate a greater work next year. The writer, who is pastor of the Bainbridge Street Church was general chairman of the work and Drs. Wade H. Bryant, John L. Slaughter, T. F. Adams had charge of special phases.

S. L. STEALEY

A Student Secretary for Kentucky

R. T. SKINNER, Bowling Green, Ky.

AT THE last Student Retreat at Ridgecrest, the following resolution was adopted by the Kentucky group:

We recommend: 1. That there be established in the State Mission Board of Kentucky, a department to be known as the Baptist Student Union Department of the State of Kentucky. 2. That a full time secretary be selected whose sole duty shall be the promotion of the Baptist Student work in Kentucky. 3. That such a secretary shall be elected and begin work not later than January 1, 1937.

Reading this resolution, one's first impulse may be to say, "Just another petition for another secretary."

I doubt that there is one among Kentucky Baptists better positioned than I, to speak on the above resolution. I am pastor in a city in which are two great non-denominational colleges, having a combined student body, numbering sometimes as high as 4,000. There are now approximately 1,100 Baptist students in these schools and nearly all of them worship and work in my church.

I therefore have had to come to close grips with the student problem and opportunity. If my brethren of Kentucky could stand with me and see these thousands from our own State and nearly every other in the Union, they would understand why I feel that we are fortunate to have such an organization as the B. S. U. and that we must look to this organization to aid in supplying an adequate and worthy Baptist ministry to such large groups of Baptist students as this which comes yearly to Bowling Green.

The work of the B. S. U. is, first, to form a connecting link between the local college and the church, magnifying the local church. Second, to lead them to understand and appreciate the life, service and spiritual outlook of the denomination of which these young people are a part. It informs and enlists the students in the work of the denomination.

Third, it acts as a recruiting agency for the local church, and through it, for fellowship, outlook and Christly activities of God's people throughout the world—from home-community to the uttermost parts. Unless Baptists train and conserve these college students for the denomination, the prospect is that the large majority of them will be lost so far as consecrated and poised Christian life and service are concerned.

Someone may ask, "Why do not the churches that worship in the college towns care for this work?"

The reply is that the work of the B. S. U., is to aid the Baptist church or churches in the college community in solving this problem. The B. S. U. functions to form the connecting link between the school and the church. Someone else may ask, "Why do not the Baptist students attend our denominational schools, where this work is fostered?"

I do not know all of the answers, but it is a fact that they do not, and possibly the majority will not in the future. Unfortunately a very large number of the young people from all the denominations attend State schools rather than schools maintained by their own people. Undoubtedly the ability of these institutions through public taxation to furnish education at much less than its actual cost is one of the large reasons, while another is that the secondary tax supported schools are made recruiting grounds for the State colleges.

Our Baptist schools are doing a great service, and are capable of doing a much greater one for Baptist youth. But it would be the height of unwisdom for Baptists to ignore the needs and the opportunities created by the presence last year in Kentucky State institutions of learning of college and university grade of 2,963 Baptist students. At the two colleges in Bowling Green alone, as I have pointed out above, there were 1,100 Baptist students, and the number this fall is much larger.

Does this not mean that large masses of our Baptist young people who attend these schools create a moral and spiritual obligation upon our Baptist body as a whole? Are we not under obligations to foster a program of teaching and fellowship adequate to reach and help these approximately 3,000 young Baptists, as well as those who attend our Baptist schools or who remain at home. We may lament the situation, but we must face these significant facts.

Only three Kentucky churches at present have B. S. U. secretaries—Murray, Bowling Green and Richmond. We need to come to the rescue of our future. During the month of August this year, we spent according to the report in the Western Recorder, \$2,405.91 in our educational program. This includes \$914.03 for Georgetown, held in reserve. Presuming that August is an average month, this would make an annual gift for education of approximately \$28,870.92. This is too small.

On the basis of last year's report of 531 Baptist students in our schools, this is an investment of \$54.37 per student, with not one penny invested in B. S. U. work to render this service among the 2,963 Baptist students in other colleges in Kentucky. If the compensation of a trained worker engaged to render the needed service was \$1,800, that would be an investment of only fifty-two cents annually per student!

We have been led to believe that the Sunday School Board would be willing to contribute of the necessary cost of the service. The employment of a single worker would be a small beginning, but it would be a start in the direction we must go if we are to solve a most significant part of our Baptist religious education problem of the future.

We cannot and must not leave the masses of our Baptist young people untouched for the denomination during the important college years. If they do not attend our colleges, then we must follow them where they go, and there, as best we can, seek to protect them against the unholy influences which are abroad and tie them more closely to the church and to the work of our great denomination.

How we need a B. S. U. State Secretary to organize and supervise and co-ordinate the student forces in much the same way as the noble secretaries of the Sunday-school and T. U. and W. M. U. carry on their immeasurably important work! For the sake of God's tomorrows, let us do it!

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Appreciation of Kentucky Baptist Hospital

DURING the early part of August I was a patient in the Kentucky Baptist Hospital. It was my first experience in a hospital, and I just want to say that it was a very happy one in every way. From the time I entered the doors until I came home, I had the very finest attention from everyone, and it was all done in the finest spirit imaginable. It seemed that everyone in the hospital from the janitor up had but one purpose in mind and that was to contribute to your comfort and well being as much as possible, and I just want to express my appreciation to all those who served me for their kindness and thoughtfulness.

I want to say too, that I never have enjoyed better meals and the menus each day were a delight to me. Apart from the discomfort caused for a time by my operation, my whole visit in the hospital was a very enjoyable one, and I shall always remember it with pleasure. If ever I have opportunity to "recommend" hospitals the Kentucky Baptist Hospital will come first.

Louisville, Ky.

ELIZABETH RUTLEDGE

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Rev. Solomon F. Dowis is assisting Dr. A. K. Wright in special meetings at the Baptist Tabernacle, Louisville, during October 12-24, at 7:30 each evening.

EDITORIAL

The Kingdom of God On Earth

CONFESSEDLY there is broadspread uncertainty among Christians as to the meaning of Bible teachings about the Kingdom of God. Our Lord set up His church to bear witness to His Gospel in the world and the church thus became His ordained instrument, as we may easily determine from New Testament teachings, for the spread of His Kingdom on this earth. But confusion exists among many as to the relation of the Kingdom on this earth and His Messianic Kingdom.

I

NOR is there general understanding as to who are members of His Kingdom on this earth. The recent popular movement toward the socialistic State has its counterpart within the Christian bodies in the turning of many toward what is called a social gospel. This places a relative emphasis on securing material benefits in this present life by church-promoted political action which is unknown and antagonistic to New Testament teachings, and it tends to hold Christ's churches responsible for securing material benefits for the world without, which the Apostle John declared (1 John 5:19) "lieth in the Evil One"—is not in Christ's Kingdom.

It may be possible in the limited space to sketch significant facts of divine revelation that will afford an approach for the reader who has not done so (and his name is legion) to study this great and vital theme for himself. His study will soon make him cognizant of the fact that our Lord offered to the Jews when He came the establishment of the Messianic Kingdom so abundantly promised in the Old Testament Scriptures. His disciples did not understand even after His resurrection, what He meant when He taught (Luke 17:21), "The Kingdom of God is within you."

Even the disciples were still thinking that He would then set up the Messianic Kingdom. He had offered this to the Jews in His early ministry. The teaching in the Sermon on the Mount is framed in this setting. But they rejected Him, and He turned to the Gentiles. The Kingdom of God belongs with the offer of salvation to the Gentile world and confusion will be avoided when it is studied with this understanding. At His Second Coming our Lord will reign over all, and His Kingdom will be everlasting.

The Kingdom of Christ includes all the saved on earth at any given time. The teaching of the Kingdom in Matthew 13 includes all professors of faith, but the sustained teaching concerning the Kingdom our Lord on earth is that it is composed of all the born-again ones on earth, those who have been "translated out of darkness into the Kingdom of His dear Son" (Col. 1:13).

II

WE QUOTE some of the main passages in the New Testament that make it clear that the Kingdom of Christ on earth is composed only of believers. In Matthew 18:3 we read, "Except ye be converted and become as little children, ye shall not enter in to the Kingdom of heaven." In John 3:3 our Lord teaches, "Except a man be born again, he cannot see the Kingdom of God." And two verses below, "Except a man be born of the water and of the Spirit, he cannot enter the Kingdom of God."

Matthew 11:11, in which "he that is least in the Kingdom of heaven" is declared by the Saviour to be greater than John the Baptist, means that the believer is greater positionally by his entering the open door of faith in Christ. In John 18:36 our Lord taught, "My Kingdom is not of this world." He said that if His Kingdom had been of this world His followers would have met military force of the antagonistic Roman and Jewish power by using worldly weapons themselves—which He forbade.

In Roman 14:17 the Apostle declares, "The Kingdom of God is not of meat and drink, but righteousness, peace and joy in the Holy Spirit." That is, His Kingdom was not a device for providing material benefits or satisfying fleshly desires. It was spiritual, and sought the realization of spiritual fruitage. In Luke 12:31 the Lord teaches, "Seek ye the Kingdom of God, and all these things shall be added unto you." He said His disciples were not to seek "what ye shall eat or what ye shall drink;" they were to seek God first. If they did that, God would provide for their material necessities. But we cannot exploit God, by using His name as a condition to securing worldly goods we really want, while our hearts are far from Him.

In his book, "Christian Religion in its Doctrinal Expression," Dr. E. Y. Mullins defines the Kingdom of God. Elsewhere he explicates the definition, and makes clear that it is made up only of genuine believers. His definition is:

Christianity proclaims its goal as the highest of social orders, the Kingdom of God. A divine society, wherein God and man are associated in loving fellowship; where the will of God is done by man; where love is the expression of their relations with and conduct toward each other; and where God graciously manifests Himself in the fulness of His grace to men; this is the New Testament teaching as to the Kingdom of God.

Dr. Mullins says, "Men must become converted and become as a little child in order to enter into the Kingdom."

III

THE sum of all this teaching is that our Lord's Kingdom in this world is made up of all believers. This Kingdom is not meat and drink, nor worldly satisfactions. It is spiritual life and the outlooks and the fruitage thereof. Though the Kingdom may and does permeate secular world society and lift it above any level of social well-being it can attain by its own power or philosophy, **it does not do this by trying to take the world as such into its own fellowship as part of God's Kingdom—WHICH IT IS NOT.**

The Kingdom of God on earth in New Testament teaching exhibits no world improvement except that which is born of and conditioned upon the new life which the Kingdom members share in Christ. Its members are to do good to all men, but their Lord teaches them that the supreme good is not worldly peace and plenty, but to exemplify the life of the King in their own lives and to bear witness to the world of salvation and eternal life through Christ crucified.

Entrance into this Kingdom was to be by regeneration and faith, not by compromise and wheedling to get unbelievers to see selfish advantage in allying themselves with it. The spread of the Kingdom was to be by faithful living and faithful witnessing to the Christ who died for sin, and not by offering greater material satisfactions to the covetous hearts of sinful men. This Kingdom does not and cannot come by popular mass movements or by human schemes of church union and idealism, however brilliantly promoted.

His Kingdom will come by way of **spiritual revival** rather than zeal for world improvement. Social improvement will come only as a by-product of God's people going back to Him. We can go back to Him only on His terms of repentance, faith, obedience—revival. It is blindness and amazing conceit to imagine we have wisdom to show even God how He ought to run the world. God has laid down the terms of revival—also the spiritual requisites to building His Kingdom on earth. In them worship and obedience to Him stand first. Our Utopia schemes are not even second on other conditions.

Those who imagine the Kingdom includes the unregenerate, forget that Satan is the god of this world, and rules in the hearts of unbelievers. Their position suggests either ignorance of the Bible or disbelief of it.

Christian Giving and the Every-Member Canvass

FOR YEARS the General Association of Kentucky Baptists has promoted an Every-Member Canvass in our Kentucky churches through its Board of Missions. The purpose has been to encourage larger and regular giving by our people—both to funds through which the church carries on its local work and the support of missionary and benevolent activities.

The fourth Sunday of October has been named to be observed as a day of Rallies in District Associations, to build inspiration and fellowship by way of preparing to put on the Every-Member Canvass in the churches. Simultaneous Rallies are to be held on the fourth Sunday afternoon at a central church in each association, and the local member of the State Board is expected to be in charge. This set-up is being advertized weekly in the Western Recorder by Dr. C. M. Thompson, General Secretary.

As stated, the purpose of the Rallies is inspirational. The desire is to inspire the churches to make direct personal appeals to their members as individuals to contribute regularly to the church and missions. The Every-Member Canvass is a definite plan through which each church may appeal to each member for missionary and church support.

I

MAY we suggest that brethren in these Rallies study the teachings of the Apostle Paul in 2 Corinthians, eighth and ninth chapters? This study will reveal the spiritual atmosphere and background in which to make our appeal to God's people for regular and sacrificial giving. To know and be within the spirit of what Paul teaches here will quicken the Rallies and inspire all of our people.

Paul taught the Corinthians that giving was to be accounted a spiritual grace. No other outward act is so characterized. This is, however, doubtless because self-surrender, self-giving, and self-crucifixion are at the heart of the life in Christ which is expected of the believer. This abrogation of the self-principle remains in the believer and is the measure of his spiritual growth. Such is God's purpose and teaching.

Mammon is the god of this world. Practically speaking, money is Mammon. Christians handle the Mammon of unrighteousness. What will they do with this mighty power that commands the world? Will they keep it all in their own hands, or will they hold it as stewards of the Lord who saved them? The searching test differentiates between the spiritual infant or the unsaved worldlings on the one hand, and the believer who lives daily and in-Christ life on the other.

The Apostle's course with the Corinthians suggests that the appeal for God's people to give properly follows their full and sustained instruction in the great truths of the Gospel—particularly the meaning of the Cross of Christ in the life of believers. He had preached nothing to the Corinthians save Jesus Christ and Him crucified. With deliberate purpose he had turned from other teachings. **Justification through faith and spiritual growth through daily self-crucifixion with Christ were of the heart of his message.**

II

OUT OF this preparation, this development of the Corinthian church in aspiration and inspiration, he comes now to teach them the grace of giving, and when he chose Titus to go ahead of him to stir up their pure minds by way of remembrance concerning the collection for the saints, the choice was determined by the fact that Titus was a true evangelist and minister of the riches of Christ.

The other brother who accompanied Titus was selected on the same principle. He was regarded by the churches as a man of spiritual stability and the Apostle wrote of him (2 Cor. 8:18, Weymouth) as "the brother whose praises for the preaching of the Gospel are sounded throughout all of the churches." No word is set down to indicate whether Titus and his comrade were experts in taking collections. But

the Holy Spirit places in the record that they were chosen because the Gospel of God's grace in their mouths and lives became a living thing, and grappled conviction and satisfied the heart-hunger of those who heard them.

In his teaching on giving, Paul did not fail to couple this outgrowth of God's grace with the inner spiritual life of the disciples from which it sprang. It was the normal fruit of such a life. On any less vital basis, we have no record of the Apostle's teaching giving. In the thirteenth Chapter of 1 Corinthians he declares that though he should give his body to be burned, it would be of no profit to him, if he had not love. He taught, "If there be first a willing mind, it is accepted according to that a man hath, and not accord to that he hath not." This is so basal that he returned to it below, saying, "Every man, according as he purposes in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

He stirs them by telling of the great giving in the churches in Macedonia. The Macedonians were poor, but they were joyous and liberal in giving. He wrote, "They first gave their own selves unto the Lord, and unto us by the will of God." This was the secret of the joy and liberality of their giving out of poverty.

Christian giving is the will of God for His people the joyous expression of a willing mind, the act of a disciple who remembers in grateful love how Christ left the riches of heaven and emptied Himself unto poverty and shame and the rejection of the Cross, all to the end that the hopeless spiritual poverty of men might be transformed through faith in Him into spiritual riches. Such giving implies purpose of heart. It is not satisfied when one gives unwillingly, because "of necessity."

III

ON THE basis of this teaching and through the appropriation of what the Lord through it offers, we urge that brethren make the Associational Rallies primarily focal points of inspiration. The Every-Member Canvass will thus come to its largest success. Indeed, it cannot have the success it merits on any less smaller foundation.

If a Baptist thinks when he is approached for money that the approach is merely on the ground of human authority and to human ends, that approach has small prospect of binding his conscience. In ourselves we have not the power to make him have another outlook, but God has that power, and He has commissioned and commanded us to pay the price of placing ourselves as emptied vessels in His hands that His Spirit may bear witness through us to men's hearts.

Back of the Every-Member Canvass there should always be a faithful, Spirit-empowered preaching and acceptance of the Gospel of grace in the churches. There should also be a record of faithfulness on the part of the minister in teaching what the Spirit of God has set down for His people about giving, and many ministers have neglected such teaching—some have even made a virtue of it, saying, "I will not let them say I preach for money." When analyzed, this will convict such a minister for preaching to out-think covetous minds and out-politic them, rather than to declare the whole counsel of God.

To the end that the Associational Rallies may function in the largest and most helpful way in relation to the Every-Member Canvass, we take the liberty of suggesting that they seek with purpose to give themselves to prayer and to the study of the Word of God, both on what constitutes real Christian living and what is, in the eyes of our Lord, genuine Christian giving. Such a basis will be broad enough and deep enough to stir and convince our people, we are persuaded. As it did the Macedonians, of whom Paul said in relation to their giving, that they first of all gave themselves—which is the supreme need of every one of us both in relation to our giving and our living.

Paragraphic Comment

OUR LIVES MUST PREACH THE GOSPEL

The man of the world recognizes the difference between himself and a Christian, only because the Christian has recognized this first, and decided to live up to the requirements of the high calling in Christ. In Ezekiel 36:23 the prophet teaches, "The heathen shall know that I am the Lord when I shall be sanctified in you before their eyes." There has been too much preaching and too much promotion of missions on the part of those whose lives do not come up to this requirement, with the result that their witness has had little power. Lack here in no small part explains small attendance upon churches, increasing failure of churches to reach and lead to Christ the pagan outsiders and the slowness with which our witness wins the world to our Lord. Feeling the sting of failure, some are questing after any new philosophy that finds an eye-filling voice, whereas their tragic need is to turn back to God. Christianity to-day greatly needs a revival of Puritanism—a faith that dares to follow God as He has revealed himself in His Holy Book without stopping to consider whether it will be approved by influential and dominant world elements or not. If it is true faith, it will not be so approved. That there is among us so little of such "Puritanism," ought to humble us and send us metaphorically and actually to our knees in prayer to God that He shall search our hearts and show us what is the matter with us.

INSTITUTIONS OR IDEALS—WHICH?

A nation is truly great only as its ideals are great. In the present unrest in America, are we to look for returning stability by what we do for our institutions, or shall we look within to the dominant ideals of life? Are our institutions or our material conceptions of life the basis of the unrest? If all our fellow citizens were well housed and well clothed and well fed, also amused and provided with automobiles of the latest model, but were still obliged to confess that as a nation we have become weak and selfish and sordid, and are turning our backs upon God and the inner values of character and of the spirit, it would prove that it is not institutions of society that need refashioning to make Utopia, but too much selfishness and disbelief in God to support our present institutions or any others that take God and righteousness into account. Equally honest Christians may and will differ as to which political party may now best represent ideals of American government and of the righteousness which they have learned of God. Our concern is that each shall cast his vote in the fear of God, rather than that he shall share any conclusions of ours as to which way doing so would lead him. The humbling truth is that materialism has done its disintegrating work in both major political parties. God has been patronized, but little served. The Christian voter must try to decide which party gives the larger promise of governing with righteousness and equity for the nation and its people.

CHRISTIAN ENTHUSIASM

How did Christianity arrive and spread among men? Was it by political institutions and establishments and mechanical systems? No! It arose in the mystic deeps of a man's soul, and was spread by simple, altogether natural and individual efforts. It flew like hallowed fire from heart to heart, till all were purified and illuminated by it. Though we have not used quotation marks, these striking words of witness are not our own. Nor were they uttered by a minister. They were written by Thomas Carlyle, the great historian. A study of the Acts of the Apostles reveals that early Christians bore their witness with a flaming enthusiasm that is not only absent in most Christian groups today, but has become to them an occasion of distrust and stumbling. These Christians, in easy conformity to the world around them, take for granted enthusiasm in any other pursuit or pastime,

but become cautious and suspicious of it in their faith. They tend to despise exhibitions of it as the emotional upsurge of unintelligent zealots, or else tolerate it as an untaught fanaticism. Not when it is a matter of football, or baseball, or pugilism, or politics, or any other expression of fleshly interest, but always when it is a matter of our response to the grace of God in Christ to transform human life, both high and low, present-day Christianity is pretty well at one with the world in frowning upon enthusiasm. And this is the measure of the distance which it has fallen from that which is set forth as normal Christianity in the New Testament. "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). Revive Thy people, O God.

PREACHING MISSION The preaching mission of a number of distinguished ministers, which is now holding a series of campaigns in many large American cities, was in Louisville three days last week and on Sunday, October 11. The writer heard Dr. E. Stanley Jones and Dr. George W. Truett, President of the Baptist World Alliance. Dr. Truett's broadspread fame as a great witness of the blessed Gospel of grace was probably never more fully justified in the hearts of multitudes who heard him than in these meetings. His messages throbbed with spiritual understanding and appeal. With no uncertain sound they bore witness that Christ and He alone has the cure for the ills of a gainsaying age. We rejoice in all that these messages may mean in the lives of God's people, and have faith to believe that they may mean much. However, Baptists have had and now have sound reasons for withholding unqualified approval to any religious movement that asks their support under the sponsorship of the Federal Council of Churches. One of these reasons was brought to the front on the closing day of the conference, when Dr. Jones sought to turn the momentum of the meeting into a church union approachment which was to include all classes and bodies of professed Christians. This heading up of the meetings toward an objective not frankly set forth in this advance advertising has been its exhibition in other cities. The Word and Way has some appropriate words of dissent from it, as it was put forward in the last day at Kansas City.

BACK TO FAITH

Many Christians are deeply distressed at the current looseness in many quarters toward the plain teaching of the Holy Scriptures. Increasingly there is among rationalists an open questioning of any and every teaching of the Bible. This has institutionalized itself in the rationalistic philosophy taught in many universities and colleges, and increasingly in theological seminaries and pulpits. Christianity is viewed as a way of life, rather than victorious faith and transforming spiritual experience. The blessed Son of God who died for sin is "evaluated" as a philosopher and teacher, while the crucifixion of self to which His Gospel calls all men is coolly side-stepped. His teachings are conned for possible aid in setting up a system of ethics for this present life rather than because they are a revelation of man's sinful need, his eternal destiny, and of God's grace, which at great price offers to him that which alone can enable him to meet the conditions of eternal life. When learning is associated with humility of spirit, there is no offense to the intellect in the Scripture revelation of man's fall into sin and his redemption through the blood of Christ. Paul's words, "You hath he quickened who were dead in trespasses and sins," conform to his own experience and fill him with joy instead of proud resentment. Many are now hungry to get back to God. But the Evil One has by such devices as the above brought great confusion of mind. There is need of much prayer among God's people for wisdom and power to bear a witness that will bring men to Christ.

Days of Blessing to Baptists South of the Equator

JAMES C. QUARLES, Godoy Cruz, Mendoza

THE promise of a visit from our Foreign Board's Secretary aroused in all us missionaries great expectations.

Possibly, however, in just a few of us there was a bit of dread, because even missionaries do not feel that they are measuring up to scratch all the time and in every way. We had been looking forward for months to the inspiration we knew he would bring us, and even the most useless of us want to show him something of the results of our labors, humbly hoping, too, that he might show us some better way of working.

We are glad, too, that Dr. and Mrs. Maddry came so well accompanied in this official visit, bringing other eyes trained in seeing and appraising spiritual tasks and needs. Dr. and Mrs. Scarborough were a valuable addition to the commission sent out by their Board, and I assure the readers that their helpfulness to us and to Dr. Maddry has been very real. Our new continental secretary, Brother William Carey Taylor also came along, and being of genuine Kentucky-Baptist stock, with twenty years of successful missionary work to his credit, we are expecting him to do a great work as assistant to Dr. Maddry specializing in the South American fields.

I

OUR first satisfaction, after welcoming these special envoys, was to hear them speak in a complimentary way of our people in the River Plate countries. Their first impression of humanity in general on reaching Montevideo, and then again in Buenos Aires, was that we have a very fine type of people to work with. Then, to hear them repeat after a few days that our pastors and leading laymen—fruits of our labors—were a fine lot, just pleased us beyond expression.

These brethren, commissioned by the Foreign Mission Board, came to see our work, to counsel with us about its progress and needs, so as to interpret it to our people back home. But they also came to work with us while here. And their work has been a blessing to both missionaries and natives. We made them preach and preach under the great disadvantage of a foreign tongue, yet with great effectiveness, everywhere they went. Even through an interpreter the messages of these great preachers went to the hearts of the people.

In Buenos Aires, besides conferences during the day with pastors, missionaries and laymen of influence, every night special evangelistic meetings were held, for three nights in a large rented hall, with congregations ranging from one thousand to fifteen hundred each night, and after that in capacity meetings in the churches of the city. There were many decisions to accept Christ as Saviour, and among Christian people, especially the young folk, decisions to surrender to Christ for special service.

In the annual conference of our Mission, our secretaries were especially helpful. With Dr. Maddry's aid we outlined a program for the coming three years that includes a substantial progress in material equipment and in personnel. Evidently, Dr. Maddry has been impressed with the great possibilities of these southern South American countries and wants to see a new stronger impetus given to our Baptist cause here. He seemed to realize, what we missionaries have long realized, that this special field has been rather neglected by our Board—a kind of stepdaughter among the mission fields of Southern Baptists. And in spite of long neglect, he has seen that we have been doing a worth-while work with our limited resources and equipment. (We shall let him tell you about that.) Now for a better and brighter day just ahead of us!

II

BUT I want to tell you especially of their visit to this Andean field. The very circumstances and plans of the trip compelled Dr. Maddry and his party to leave till the

last the very best part of Argentina, and as we feel here, the best of the work.

Leaving Buenos Aires in a cold rain at nine-thirty in the morning of August 28, they landed at our air-port at one o'clock in the midst of genial sunshine. Mrs. Maddry, however, was compelled to stay behind in the cold and dampness of Buenos Aires under a doctor's care. And Dr. Maddry came away, too, with the germs of grippe in his person—came to be cured by Mendoza's dry air and glorious sunshine.

The people of this district took a deep interest in the coming of these "missionaries." (I had to tell Dr. Maddry that the people had christened him and his fellow-travelers with this name, and that I wasn't going to explain to them that he was just a secretary of a Mission Board. I do not know whether he exactly understood my kind of humor.) Their coming was timely, even providential, for the people and for the visitors too. The three native pastors of the district came to be with us during the four days our visitors were with us.

Here, as we had no administrative problems to thresh out, no personal grievances to ventilate, we just came together for mutual edification and joyous fellowship. After the first welcome meeting, we had to allow Dr. Maddry to go to bed and fight his grippe and general exhaustion—they worked him too hard in Brazil and "down the country"—and to build up for the last stage of his tour.

But Drs. Taylor and Scarborough gave their energies to preaching, one in the Mendoza City Church and the other in Godoy Cruz, alternating so both congregations could get to know both preachers. Mr. Scarborough spoke in a splendid meeting for women and girls, and made an impression equal to her husband's. Dr. Scarborough was kind enough to say that the missionaries and pastors had done good work, which made possible the fine results of these special services. Between the two little churches there were around one hundred professions of faith. As pastor of the Godoy Cruz Church, I have a list of forty-two names, many of whom will in due course of time be received by the church for baptism.

III

WE TOOK our visitors into a few homes of the poorer members of the church, to let them see we are doing honest-to-goodness missionary work here; we took them to admire the beauties of the surrounding country, with its smiling vineyards and orchards in the first glories of spring.

I even took Dr. and Mrs. Scarborough to visit a winery across the street from my house, where they could see the process of making the favorite drink of the Latins. They saw a part of the four million five hundred thousand gallons of wine stored there, some of it dating from 1910 and from each succeeding year.

One item provided by our local program committee was a Creole breakfast, at which the pastors, their wives, the deacons of our two local churches, the leaders in our young people's and women's work sat down to the table with the missionaries and our distinguished guests. From soup to fruit our North American brethren went through the courses displaying a splendid appetite and a fine appreciation of the flavors that only "Creoles of pure stock" know how to put into their viands. I do not know whether our visitors were informed that the delicate broiled meat they ate in such wholesome quantities was plain goat. Anyway we could all notice that Dr. Maddry was a well man from that moment on until he stepped aboard the Panagara air-ship "San Martin" to hop across the Andes into Santiago, Chile.

Dr. Taylor, of course, will spend considerable time with us in South America; he belongs to us. We hope our executive secretary can come again before many years will have passed. Dr. Scarborough is already counting on coming

again soon to continue his great work of evangelization. Dr. Maddry has already written to a number of outstanding preachers suggesting they use their vacations for evangelistic trips in these South American countries. We sincerely hope that many of these brethren will take the suggestion. If they do not believe it is possible to preach effectively through an interpreter, just ask those who have recently been with us in these days of wonderful blessings.

Opening of Southwestern Seminary

THE formal opening exercises of the Southwestern Baptist Theological Seminary, postponed from the customary time at the beginning of school, has been definitely set for Tuesday evening, October 13 at 7:30 o'clock, honoring the return of Dr. and Mrs. L. R. Scarborough from their South American missionary tour.

Under the direction of the Seminary Board of Trustees and Faculty, elaborate plans are being made to insure the worthwhileness of this occasion. Mr. Robert H. Coleman, Associate Pastor of the First Baptist Church of Dallas, has been invited to lead the music. Statements and greetings from Dr. Millard Jenkins, Abilene, President of the Texas Baptist Executive Board, Dr. George Mason, Dallas, Treasurer of the Texas Baptist General Convention, Dr. W. R. White, Oklahoma City, President of the Southwestern Alumni Association, and Dr. J. B. Tidwell, Waco, President of the Texas Baptist General Convention, are to precede the address by President Scarborough. Special music is to be provided by the Seminary Choral Club. Dr. C. E. Matthews, Ft. Worth, Vice-President of the Board, is to preside.

Personal friends of Dr. Scarborough, as well as friends of the Seminary, are cordially invited to join the Seminary Trustees, Faculty and 416 students now enrolled in making this event a real home-coming welcome for our beloved leader, and to share the joy of hearing him relate the story of marvelous missionary achievements on the South American mission fields.

Eight Billion Spent for Liquor in Forty Months

THE first forty months of the liquor traffic re-established under federal sanction,—during the first eight months of which the sale of beer alone was legal,—in the light of U. S. Government figures tabulated up to August 1, 1936, and just made available, show an astonishing come-back for a trade known to be a prime factor in piling up economic losses for legitimate business, increasing automobile fatalities and industrial accidents, and everywhere breeding crime, destitution disease, corruption of youth and demoralizing the American home," according to a statement issued on October 10 by the American Business Men's Research Foundation, of Chicago, on October 10.

"The forty months' record deserves the special consideration of the business interests of America," continues the statement, "because since repeal and the realizing of beer, more than \$8,000,000,000 (eight billion dollars) have been diverted from legitimate retail channels of trade into the pockets of the brewers, distillers, wine producers and their more than 400,000 distributors of beverage alcohol to the American public.

"The most serious fact in this 'diversion' is the exceedingly small fractional portion of this eight billion dollars which the liquor trade, second-hand, returns to producers, carriers and labor, for wages, material and transportation costs. If the \$8,000,000,000 had not been thus diverted, but instead, had first gone directly into legitimate retail channels for necessities and wholesome luxuries, the immense immediate benefit it would have been to American industry is self-evident.

"Comparative study, both before national prohibition and since repeal, shows that legitimate industry returns more than twice as much of its gross manufacturing income to labor and producer than does the liquor traffic.

"Out of every dollar of this \$8,000,000,000 aggregate, the drink trade, during the past forty months, has given the U. S. Government in taxes, less than seventeen and one-quarter, while state and local governments have craved less than five cents per liquor dollar additional, to balance the mounting demands of relief, accidents and disorder caused by the traffic."

[In Kentucky, under the local option bill recently passed, sixteen counties have already voted dry, many of them more than four to one. Many other counties have elections called and pending. The prospect is that within two years some eighty-five to ninety counties in Kentucky will vote dry. When this becomes a fact, a majority of both houses of the State legislature will have yet their election from dry territory, which would indicate that the possibility of a return of State-wide prohibition in Kentucky is very encouraging. The rural districts are nearly always without proper police protection, and citizens will not permit the broadspread sale of intoxicating drinks, that destroy the young life, a hazard on the highways or at home.—Ed.]

Truth of the Bible

The Bible says thousands of times that it is the Word of God.

The Bible is the only book that meets the needs of human life.

The Bible is a unit though it has sixty-six books, and was written by about forty authors over a period of more than 1,500 years. Someone infinitely better and greater than man must have been its author.

The Bible is universally conceded to be superior to all other books ever written.

The inspiration, and, therefore, the truth of the Bible, is shown by the effects of its teachings upon the world.

The Bible writers were among the most holy men that have ever lived. If it were untrue, they would not have written it; and bad men if they could, would not have written it, for it condemns them.

The Bible is the only book that can show us the way of salvation, and it does that perfectly.

The Bible is a book that no one has ever outgrown; it is beyond man, but for him.

Other books deal with the past, but the Bible deals with the past, present and future, and does what it says it will in the hearts and lives of all men who comply with the conditions.

It has been persecuted, and wicked men have done all in their power to destroy it; but it is indestructible.—J. Newton Parker.

Take the Bible out of the art galleries and you have left bare walls; out of poetry and you have blank pages; out of literature and you have empty covers; and out of government and you have anarchy.—Helms.

Dr. Louis M. Bratcher, of Rio de Janeiro, Brazil has given up his work in the Seminary at Rio in order to devote all of his time to the Home Mission Board of Brazil. He will now be free to do more traveling than he could do formerly.

J. W. Storer began the sixth year of his pastorate with the First Church, Tulsa, Oklahoma, on October 4. During the five years 1,599 members have been added to the church, 543 by baptism. The membership of the church is now 3,078; the enrollment of the Sunday-school being 2,275. In these five years \$202,173.36 has been raised for all purposes. Each Sunday morning service is broadcast over station KTUL.

Interesting Letter From Our Jerusalem Missionary

FOR ALMOST five months now the Arabs have been enacting a rigid strike and general uprising against the Palestine Government in protest of the heavy influx of Jews into the country. Practically all Arab business has been suspended; roving bands have viciously attacked the soldiers and Jews, while a committee of Arab officials have spent the summer in England seeking to elicit her sympathy for a suspension of Jewish immigration.

We have been under strict curfew regulations from 7:00 P. M. to 5:00 A. M., daily; we have heard shots almost every night, punctuated by occasional bomb explosions; the Arab bands have attacked many from ambush, slaying even nurses, children and expectant mothers. Traveling is at great risk.

A striking feature in the Palestinian problem has been the remarkable restraint of the Jews: they have stood by and seen ninety-five of their people mercilessly murdered and only this week did they retaliate with other than vicious verbal protests. Should their patience be exhausted, the entire country would be subject to skirmishes.

The Arabs originally agreed to the Balfour Declaration and to the building of a Jewish National Home in Palestine. But seeing the Jew come in and against heavy odds develop long, useless and always obstinate soils, so that in many places sweltering sands have become fruitful fields, hills and valleys formerly valueless have become farms, vineyards and orchards, the quantity and quality of whose products are amazing, has stirred the erstwhile dormant national pride of the Palestine Arabs. They are now making a desperate effort to insure Arab predominance and majority in the future.

They are saying, "We prefer the present status of the country and national prestige to any more Jewish immigration; because despite the material and cultural advantages they bring, it will mean ultimately Jewish political supremacy."

On the other hand, the Wandering Jew is tired of wandering. As in the days of Joshua, he wants to stop in the Promised Land. At the entrance of almost any land to which the Jew turns now he seems to see written on the posts, "We don't want you here." However, as they come to Palestine it is not with the purpose of magnifying Him who led them here formerly. The Jew will renovate this country materially, but how far will he fulfil his spiritual mission in the land?

Few of them know about God, though they were entrusted with the oracles of God centuries ago. It is appalling how the testimony of Polish, German and American Christians has failed to break through the nineteen hundred years of Jewish Christ-rejection. Still more so has been the failure of Christians even to remind the Jew that our Messiah is his Messiah.

Many Jews have told me as we read together, "This is the first time I ever read the Bible," or "I had no idea that Christians claim such striking relations between the Old and New Testaments." (I believe it would be a profitable experience for every minister who can to try to converse with at least one Jew every few months definitely for Christ—many do, but more do not).

Many Jews in Jerusalem are seeking light; they are reading the New Testament. Many interesting experiences have been mine as in broken Hebrew I sought to show that the Christ of the New Testament is the Messiah of the Old. The orthodox religious Jew often will not listen; many worldly enlightened ones (the majority) turn away with an indifferent, "Enough, I don't believe any of it, the Old or the New."

Yet many others are near the Kingdom and have made it evident that if it were not for losing family, friends, work—everything—they would take an open stand for the Saviour.

It is our privilege to show these seekers that until they do lose their all for Him they have nothing.

Jerusalem, the city so desolate as to evoke Divine tears of pity, so wonderful as to supply the type for the New Jerusalem "coming down out of heaven," still rejects Christ. They honor Mohammed, whose doctrines demoralize, and they read the "Torah," whose aim is not apprehended. But they turn from Him who is the aim of the Law and the source of morality.

Jerusalem, P. O. Box 154,

H. LEO EDDLEMAN

Evolution Leaves Man Lost

Man was created a prophet, priest and king. Man lost these official glories through sin. In vain the sinner, through philosophy, tries to recover his prophetic glory. In vain, through old or new religions which he devises, he tries to recover his priestly relationship to the Creator. In vain, through his shifting politics, he tries to regain his lost government of the earth. Sinful man has his governments, educational systems, commerce, society and pleasures, but they can only be "after his kind." Sinful man is the present trouble of the nations. The world needs "another kind" of man, before it can ever have another kind of government, education, commerce, society and pleasures. God has provided such a man in His Son.—H. H. Gregg, D.D.

Miss Dixie Walker, a teacher in the Somerset schools and daughter of Pastor Clarence Walker, of the Ashland Avenue Church, Lexington, Ky., was injured in an automobile accident on Friday, October 9. She is expected to recover. Her father had just returned from several weeks in Michigan.

Mrs. Elizabeth Miller Otte Sampson, wife of Alpheus E. Sampson, Sr., chairman of the Board of Deacons of the Clifton Church, Louisville, died last Saturday at Sts. Mary and Elizabeth Hospital. Funeral services were held Tuesday morning at the residence of her son; William M. Miller, at 4206 Michigan Drive. Also she was the mother of A. E. Sampson, Jr., and the step-mother of Miss Ruth Sampson and Mrs. Herbert Clay Cralle, Jr., all of Louisville.

Dr. E. J. Pace, Christian cartoonist of the Sunday School Times, has returned to Louisville this week. He has been speaking from Monday to Thursday, Oct. 12-15, at the Broadway Baptist Church each morning at 10:30 o'clock. He will speak at the annual meeting of the Woman's Interdenominational Missionary Union at the First Lutheran Church on Friday at the same hour. He will be at a young people's meeting especially for Boy Scouts, speaking on "The Road to Success," at the First Christian Church at 8:00 o'clock on Friday evening; and at the Second Presbyterian Church he will address another young people's meeting on Sunday night at 6:45. Dr. Pace usually preaches a sermon, which is followed by a stereopticon lecture.

Rev. E. L. Edens, whose resignation at Unity Church, Ashland, Kentucky, we recently announced, was highly esteemed and beloved of his flock there and for abundantly good reasons. His pastorate was for eleven years, and it marked the growth of the church in every way. Its growth in missionary interest and support was marked—amounted to an average of \$1,200 yearly. Of baptisms of converts the figures averaged approximately fifty yearly. The Sunday-school made marked advances. So did everything else in the way of spiritual interests and growth. Pastor Edens served Unity Church eleven years. His people sorrow over his decision to leave them, as they do losing his gracious wife, who shared his labors of love. Our brother has a warm place also in the hearts of Kentucky Baptists. He is now doing a fine work among churches in the Ashland region. We do not know his plans. But he was and is by grace and experience a fine pastor and man of God. He would make a true and helpful pastor again—if some church succeeded in securing him.

EAST UNION ASSOCIATION

The East Union Association of Missionary Baptists convened in its forty-sixth annual session with the First Baptist Church of Jellico, Tennessee, on the morning of September 3 at 9:15 A. M. The Moderator of the previous session, Brother Luther S. Safriet, Sr., called the association to order according to time specified in the program.

The audience joined in singing, "Come Thou Fount," after which Eld. Charles E. Steely, Clerk of South Union Association, led in prayer. Eld. L. C. Lay of Pleasant View, Ky., read Hebrews 1:1-12 for a devotional scripture and gave a beautiful comment on "The Unchanging God." His brief message was a fitting inspiration for this occasion. It paved the way for a fine day's work. Prayer was again offered by Eld. Howard H. Seals, pastor of Mountain Ash Baptist Church.

The Moderator appointed Eld. Charles E. Steely and Deacon J. L. Jones as the Enrollment Committee to receive the letters from the various churches and to call the roll of messengers. All the twenty-six churches of East Union Association reported this year by messenger or letter except one, Locust Grove on the waters of Golden's Fork of Big Poplar Creek. We also have fair assurance that their letter will yet reach us in time to be included in the minutes. Their messengers failed to catch the large truck which conveyed a large crowd to the association from the Poplar Creek churches. Mr. Everett Faulkner of Carpenter, Ky., a lumberman, furnished the truck and came along himself.

Brother Luther S. Safriet, Sr., Gatliff, Ky., was again elected as our Moderator. The other officials elected are as follows: Deacon J. L. Jones, Gatliff, Ky., Assistant Moderator; Eld. Edward Haun, First Baptist Church of Fork Mountain, Tenn., Clerk; Deacon John Hummel, Packard, Ky., Assistant Clerk, and Brother Frank L. Smith, Clerk of First Baptist Church of Jellico was elected Treasurer.

Visitors were recognized as follows, and invited to sit with us as duly recognized messengers from other Baptist bodies: State Board of Missions, Eld. J. S. Ransdall; South Union Association, S. V. Bryant; Charles E. Steely, Bert Jones; Mt. Zion Association, Eld. J. S. Dick, J. M. Ellison, Dr. C. G. Ellison, Mrs. C. G. Ellison; Clinton Association (Tennessee), Eld. Edward Haun, Shird Letner; Miss Mary Nelle Lyne, Corresponding Secretary of Kentucky Woman's Missionary Union.

The speaking was all good this year, perhaps the best we have had for a number of years. Three sermons especially stand out above the rest in a marked degree, viz.: the sermon by Brother J. S. Ransdall relating to State Mission work. He presented his subject differently to the way our State

Board workers usually do. Eld. G. S. Gibson preached an outstanding sermon on "The Imperishable Gospel." He simply swept us all off our feet with his fiery zeal. And Eld. Alvin M. Gregory brought a wonderful missionary sermon the second day. Also Miss Mary Nelle Lyne spoke in the behalf of the women's work.

Moderator L. S. Safriet could not attend the second day's session on account of Mrs. Safriet's serious illness. She was taken to the hospital at Knoxville, Tenn. Brother J. L. Jones, the Assistant Moderator, occupied the chair the second day. May the Lord speedily return Sister Safriet to her former health!

All seemed to think that we really had the most spiritual, enthusiastic, and harmonious session this year ever. The Association adjourned to meet with the First Baptist Church of Jellico again next year. We meet September 2nd and 3rd. Jellico is an ideal place to meet. Dr. W. F. Kendall and his fine people have a splendid way of caring for the Association. They know how to make one feel welcome, and to want to come back again.

EDWARD HAUN,

Fork Mountain, Tenn.

TENNESSEE MEETINGS

I have had two revivals, one in Hartsville, assisted by Dr. W. F. Powell of First Church, Nashville, Tenn., August 19 to 29. The services were well attended despite the extremely hot weather, and the people responded generously in every way. There were two additions by letter and two by profession of faith. Dr. Powell left us with a fine spirit pervading us. We have loved God and each other more since.

The other revival was held at Cottontown at which time I did my own preaching. The attendance was excellent, interest good, and there were seven professions of faith, all of whom joined the church.

We begin our meeting at Friendship, Sunday, October 4 with H. D. Burns, of Liberty, Tennessee, assisting. He comes well recommended and a gracious meeting is anticipated.

The spirit in all my churches seems at its best. The people are co-operating and the work is going forward.

LAUREL G. GATLIN,

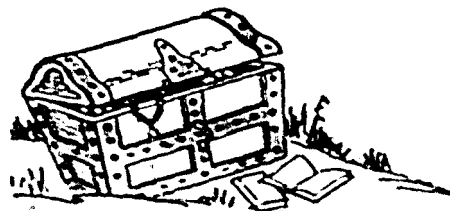
Hartsville, Tenn.

INDIANA MEETINGS

We have just returned from a two weeks' campaign at the Broadway Baptist Church, Indianapolis, Dr. R. M. Dodrill, pastor.

This church boasts the largest Sunday night congregation of any church in Indianapolis, except the Cadle Tabernacle.

Mr. Walter Bruce, Music Director of the Indiana Republican Convention gatherings, was the leader of song.



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Our campaign was designated as a "Young People's Revival," with the young people of the church ((by vote of the church) making all arrangements for the campaign. But no one can tell in advance how the Holy Spirit will lead in a revival. The two first professions were men who were Catholics, at the next invitations some women came, and finally we got to the young people. This seems a reverse to other campaigns.

More than one hundred came forward at a consecration service.

We are now in our 105th Indiana campaign at Morris Hill.

We continually meet readers of the Western Recorder and appreciate the great good that has been and is being done through its columns.

HARRY BECKMAN,

Owensboro, Ky.

Bible School Department

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

Port Royal Standard

Pastor Theron Chastain and Superintendent M. E. Gillock report that Port Royal Sunday-school is Standard. Some months ago the report was received but the enrollment lacked a little but that has now been met.

Baptist and Ten Mile Associations Report

Since we gave the list of Associations reporting last week we have received reports from the Baptist and Ten Mile Associations. Glad to get these.

Long Run Sunday School Association

The Long Run Sunday School Association had its annual meeting on the evening of September 29. C. F. Barry was re-elected as Superintendent, as was Ray McGinity to the office of Associate Superintendent. Miss Sudie Kaster was re-elected Secretary. The principal address was delivered by H. E. Ingraham of the Sunday School Board. He made the right impression, and we certainly shall look for renewed interest on the part of the forty-nine schools represented.

We made some discoveries which served to arouse all of us. Thirty-five of the eighty-eight Sunday-schools showed a slight loss in enrollment during the year. This can be overcome quite easily with a real campaign of visitation by the officers and teachers of these thirty-five schools.

In spite of this loss we were greatly encouraged because of the interest manifested and because of the hold the officers have on the hearts of the workers in the churches. We predict an advance in the work this year. It was suggested that we have simultaneous Sunday School Enlargement Campaigns in all the churches of the Association at some time during 1937. Our department will co-operate 100 percent in such an undertaking.

Long Run Association is the fourth in size of all the Associations within the Southern Baptist Convention. It has in it the largest city except St. Louis and New Orleans of any Association in the South. It has the great Seminary here. It has 75,000 untaught white people. It offers a challenge that should awake the dead. Superintendents of Long Run Association, get your force of workers to list all the church members not in Sunday-school and go after them for six months. Do not allow any name to be removed from a class roll except in case of death or removal. Have them

go after the absentees and bring them back. They with the unreached are the ones who most need Bible study.

Long Run, we challenge you to make this the greatest year of all your glorious history. It will take work, work, work and lots if it. It will take prayer. It will take eyes that see and ears that hear the call of the sin-sick souls in our Association. It will take tactful and spirit-led determination. Let us gird ourselves for the work of reaching the unreached and untaught for real Bible study.

Tompkinsville

Brother C. F. Barry spent a week with the Tompkinsville Church in a Sunday-school campaign. Pastor J. H. Ramsey arranged with us for this and made it possible for Brother Barry to have a most successful week. Eight new classes were started and three new officers enlisted. We rejoice with you over this fine week, Pastor Ramsey.

Vacation Bible School Reports

Below is a list of all Vacation Bible Schools that have been reported to us, written reports. Other schools were held but the reports have not come to us. If you know of one or more schools please let us know that we may write for reports. The following list is by associations:

- Allen County Association:** Scottsville.
- Baptist:** Salvisa.
- Bell County:** Clear Creek Spring, East Jellico, Fonde, Riverside.
- Bethel:** Russellville.
- Boone's Creek:** Irvine, First, Ravenna, Williams Memorial, Winchester, Central.
- Booneville:** Horse Creek, Manchester.
- Bracken:** Carlisle, Maysville, Baptist Tabernacle.
- Caldwell County:** Eddyville, Princeton, First.
- Campbell County:** Newport, First; Wilmington.
- Christian County:** Hopkinsville—Ovie Brush Arbor, Shiloh Independent, Walker School House.
- Daviess-McLean:** Calhoun, Evansville Grace, Glenville, Newman, Stanley.
- East Union:** Pruden, Tenn; Valley Creek, Tenn.
- Elkhorn: Lexington**—Ashland Avenue, Calvary, Felix Memorial, Grace, Porter Memorial; Mt. Vernon; Paris, First; South Elkhorn.
- East Lynn:** Rolling Fork.
- Enterprise:** Elkhorn City; Inez; Mouth Card; Paintsville; Pikeville, Salyersville; Shalbiana; West Liberty, North Benson Memorial; West Van Lear.
- Franklin County:** Frankfort, First; North Benson.
- Gasper River:** Morgantown.
- Goshen:** Leitchfield.
- Greenup:** Ashland—Central, First, Polard, Unity; Fullerton; Louisa; Race-land; Russell; Sandyhook.
- Henry County:** Bethlehem; Campbellsburg; Port Royal.

- Liberty:** Horse Cave.
- Little Bethel:** Madisonville; Nebo; Nortonville.
- Little River:** Cadiz.
- Long Run:** Beechland; Bethel; Broadway; Buechel; Calvary; Cedar Creek; Clifton; Deer Park; East; Eastern Parkway; Fairdale; Farmdale; Franklin Street; Good Will Center; Hazelwood; Highland; Highland Park, First; Hopewell; Immanuel; Ormsby Avenue; Parkland; Pleasant Grove (Jefferson County); Plum Creek; Shively; South Jefferson; South Side; Taylorsville; Third Avenue; Union Gospel Mission (Union School); Van Buren; Virginia Avenue; West Broadway.
- Nelson Association:** Bloomfield, Cox's Creek; Lebanon Junction; Mill Creek; New Haven; New Salem.
- North Bend:** Crescent Springs; Erlanger, Elsmere; Hooven, Ohio.
- North Concord:** Barbourville; Warren.
- Ohio County:** Beaver Dam; Beaver Dam Mission; McHenry.
- Ohio Valley:** Evansville, Ind., Walnut St.; Hebbardsville; Henderson, Audubon; Spottsville.
- Pulaski County:** Somerset (Colored).
- Salem:** Ekron and Salem (Combined School).
- Severn's Valley:** Hodgenville.
- Shelby County:** Burk's Branch, Dover and Mt. Pleasant (Combined School); Christiansburg; Mt. Eden; Mt. Moriah.
- South District:** Danville, First (Union School); Danville, Lexington Avenue; Perryville.
- Tate's Creek:** Berea; Berea Mission.
- Ten Mile:** Glencos; Mt. Zion.
- Three Forks:** Defiance; Dunham Mission; Fleming, Fleming Colored; Haymond Mission; Hazard, First; Hemphill Mining Camp; Hilton; Hyden; Jeff; Jenkins; Lothair; McRoberts; Neon.
- Upper Cumberland:** Liggett; Lynch.
- Warren County:** Bowling Green, First; Smith's Grove.
- West Union:** Barlow; LaCenter; Olivet; Paducah, East; Paducah, Lone Oak; Wickliffe.

SUNDAY SCHOOL ATTENDANCE
October 4, 1936

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

Louisville, Walnut Street	1,292
Newport, First	1,060
Louisville, Ninth and O	673
Paducah, Immanuel	623
Lexington, Calvary	617
Lexington, Porter Memorial	601
Mayfield, First	590
Louisville, West Broadway	581
Louisville, 23rd & Broadway	550
Danville, Lexington Avenue	547
Murray, First	530
Owensboro, Third	515
Hopkinsville, First	498
Louisville, 18th Street	497
Somerset, First	489

(Please turn to Page 23.)

THE FIRESIDE

MY PATCHWORK LIFE

My life is just a crazy quilt,
I add a square each day.
A tiny bit of flaming red
I sew with laughter gay.
And then perhaps a patch of brown
Will steal my smiles away.

A tender green, fresh as the spring,
White blocks of winter's snow,
A flashing blue, a faded rose
From the distant long-ago.
They blend together in my life,
I stitch them row on row.

And when my quilt is ended
I'll understand its theme,
The secret outline God has set
For each crazy line and seam,
I'll see the pattern I have lived
And fold away my dream.

—Dora Byron in Christian Sun.

GOLDEN EAGLE

Samuel Scoville, Jr. in the Sunday
School Times

Beneath a faint blue sky, flmed with snowy streamers, the golden air was dimmed by the smoke of a forest fire which showed like a pillar of cloud above a hill ten miles away.

We sat on the crest of Hawk Mountain, a ridge of naked rock fifteen hundred feet high. Below us stretched a checkerboard of corn fields and woodlands crossed by a black river, with here and there an emerald patch of winter rye. The trees on the slopes of the mountain were stained with burnt orange, wine red, and dull crimson by the frost, although the full glory of the fall woods was past. There were not many birds abroad. Once we met a flock of bluebirds with the deep blue of the sky on their backs and the tawny color of the earth on their breasts. Once we heard the high-pitched notes of that tiny bird, the golden-crowned kinglet, and again the whistled minor "phoebee" of the Northern chickadee.

When at last we had climbed up a steep trail to the edge of the ridge of heaped-up limestone, we began to see the hawks, which gave the mountain its name. Every year they pass over from hundreds of miles away and follow the line of that ridge in their fall migration. Some strange air current sets in which enables them to coast, without a wing-beat, for a hundred miles along those foothills of the Blue Mountains.

That day we had hardly seated ourselves when suddenly out of the blue, high in the air, soared a magnificent hawk. It was a little larger than a red-tailed hawk, of which we saw 143 that day. As most bird students soon learn, there are three classes of hawks, buteos, falcons, and accipiters. The buteos

have broad wings and broad, rounded tails; the falcons have long tails and long, pointed wings; and the accipiters have long tails and short, rounded wings.

Focusing our field glasses on the majestic bird sailing through the sky, we at once identified him as an accipiter, for he had a long, narrow tail, but his wings were short and rounded. His great size, larger even than the red-tails which we constantly saw passing made us certain that he was a goshawk, for he was nearly double the size of the other two accipiters, the Cooper's hawk and the sharp-shinned hawk. To me the sight of that majestic hawk was a great event, for the nearest that I had ever come to seeing a goshawk was finding a dead one nailed to a barn door up in one of the northern counties of Pennsylvania.

After this rare hawk had flown out of sight we settled down to the study of the more common species. It was a red-tail day, and there was hardly a moment when one or more of those buteos were not floating through the sky. Only the sharp-shinned hawks, the smallest of the accipiters, exceeded them in numbers. That day we counted 230 of those little sky pirates. They would flash past like meteors and we could tell them from the larger accipiter, the Cooper's hawk, by the fact that the tail of the sharp-shinned is square tipped, while the Cooper's hawk has a rounded tail.

What a day that was! Altogether we saw between three and four hundred hawks, thirteen species in all, more kinds in one day than one would ordinarily see in two years.

The climax and prize of the day, however came just as we were about to leave. Over the crest of a neighboring mountain soared a bird so large and so majestic that at first sight we all shouted simultaneously, "Eagle!" The bald eagle, although an unusual bird, is not a great rarity, but as this bird approached it seemed to have a different and more graceful flight than the bald eagle, and when it came near we saw white patches on the tail with a black band beyond and recognized it as that most glorious of all the raptors, a golden eagle. Few observers indeed in our Eastern States ever see a golden eagle, and this one was a "life" bird for most of us (a new one to add to our "life" lists, kept through the years).

The sun had set when at last we reached our car at the base of the mountain, and the western sky was aquamarine, with not a cloud in it. Then the pale gold full moon rose through the sea-green pines, and wreaths of mist stole up from the woods

and shrouded the trees until the moon itself gleamed through a rainbow halo as we started for home.

Haverford, Pa.

TRUETT MILLER ORDAINED A DEACON IN HENDERSON

The Immanuel Baptist Temple of Henderson, Ky., met on October 4, 1936, at 3:00 P. M., for the purpose of ordaining as a deacon, Brother Truett Miller.

It was the afternoon of the first day of our revival, being conducted by our pastor, Rev. J. W. Wells, and assisted by the candidate, Brother Miller.

Representatives were present from the following churches of our Association: namely, First, Henderson, Immanuel, Henderson, Bethel, Zion, Robards, Cherry Hills, Spottsville. It was great to see so large a group of deacons and pastors together.

The ministers present were, Dr. Brown B. Smith, First, Henderson, Dr. M. E. Miller, Stamping Ground, Ky.; Brother J. O. Colley, Bethel and Cash Creek, Brother Ross Edwards, Zion, Robards, and Cherry Hill; Brother Elmore Jordan, Henderson; and Brother J. W. Wells, pastor, Immanuel Church.

A meeting of all deacons and ministers was called to decide on proper order of service for the ordination. The pastor, J. W. Wells, was selected as moderator; Charles Book, Immanuel, Clerk. The ordination was opened with a hymn, "Have Thine Own Way, Lord." Then, followed a season of prayer, led by Brother Ross Edwards. Scripture was read by Brother J. O. Colley, Dr. Brown B. Smith, in a very fine and helpful manner, questioned Brother Miller publicly, after which a motion was made and seconded, the vote was unanimous to proceed with the ordination.

The Ordination prayer was led by Dr. W. S. Forwood, deacon for a number of years of the Immanuel Church. After the prayer we continued with laying on of hands.

Dr. M. E. Miller, a former pastor of the Immanuel, and father of the candidate, preached a very fine message. The benediction was pronounced by Brother Shirley Wilkerson, Chairman, Board of Deacons, Immanuel Baptist Temple.

CHARLES BOOK, Clerk.

Henderson, Ky.

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

Just One More Story, by John Edward Charlton, published by The Fleming H. Revell Co., 128 pages, price \$1.25.

Brief six-minute talks for boys and girls to the number of thirty-five make up the volume. Each story has been written to meet some need which some real boy or girl has voiced, and has stood the test of criticism by children themselves. Teachers, preachers, and parents are likely to find this a very helpful book in dealing with children.

Ehtel Ambrose—Pioneer Medical Missionary, by Mrs. W. H. Hinton, published by Marshall, Morgan & Scott, 255 pages.

This is a work for the purpose of stimulating interest in missions, and sets forth the experiences of the author and of many other missionaries in several sections of India. The central figure of whom Mrs. Hinton writes is Dr. Ambrose and her work. The book is illustrated, and the text thrills with missionary spirit and interest.

The Story of the Brethren Movement, by T. S. Veitch, published by Pickering & Inglis, Ltd., 108 pages.

Here is an interesting account of a sincere attempt on the part of the brethren to carry out through a period of 100 years the principles of the Scriptures. The brethren are known for their piety, but they are neither numerous nor well-known as to their particular points of view and doctrine. This book tells of dissensions and divisions that arose among them, and of how they have grown, and what is their present status.

We Can Still Believe in God, by Allyn K. Foster, published by The Judson Press, 172 pages, price \$1.00.

Dr. Allyn K. Foster has served among Northern Baptists in various official ways. He has been Secretary of student work, and visited many universities and colleges. The addresses have that background—were conceived to reassure and build the under-graduates. The purpose of the book is to confirm the faith of the everyday Christians. The first chapter is on Changing Views and Unchanging Realities. The sixth on Can a Man by Searching Find God? The two are adequate to show what the author is after, though there may be in the work more material intended to show the student that the scientific

theories he has been tangling with are not the end-all and be-all than the average reader may need, yet the work will be found constructive and helpful by the general reader.

Bible Epitaphs, by Clarence E. Macartney, published by The Cokesbury Press, 200 pages, price \$1.50.

Dr. Macartney is pastor of the First Presbyterian Church of Pittsburgh. He is broadly known as a preacher, especially for his biographical discourses, on Biblical and historical characters. His sermons develop the lessons for our day which grow out of the weaknesses or strong characteristics of the Bible personality being treated. There are eighteen of these discourses here about equally divided between Old Testament and New Testament characters.

The Man Who Said He Would, by W. E. Biederwolf, published by Wm. B. Eerdmann's Publishing Co., 163 pages, price \$1.00.

Dr. Biederwolf is broadly known as a Bible student, preacher and author. He has brought together here twelve sermons, and they are forceful, evangelistic discourses, on great themes, and full of striking illustrations of power. One of the most difficult things of secondary value in his sermonic works confronted by a minister is to come in touch with an adequate number of first-rate illustrations. This work by Dr. Biederwolf fully justifies itself in its major undertaking, and not a few ministers may wish it also for the illustrations.

Ethiopia the Valiant, by Wm. J. W. Roome, published by Marshall, Morgan & Scott, 126 pages, paper, forty cents.

We would remind readers that all of the Marshall, Morgan & Scott books may be had in America from the Zondervan Publishing House, 805 Franklin Street, Grand Rapids, Mich. In this little book we are given the story of the heroic stand of the Emperor of Ethiopia and his people against the aggressor, whose onslaughts resulted in taking the country away from its rightful sovereign. The story is in itself an epic, and will be enjoyed by all lovers of freedom. There is probably no other publication which is so inexpensive that will prove so informing in regard to the rape of Ethiopia.

A Rosary of Facts, by L. L. Gwaltney, published by the Birmingham Printing Co., 145 pages, price 90 cents.

Dr. Gwaltney is broadly known among Baptists as the Editor for a number of years for the Alabama Baptist. There is an introduction by Prof. L. O. Dawson, of Howard College. In his own foreword the author says that the book grew "largely out of the author's studies in Christian Evidences, or what may be called Apologetics. . . . It is sent forth in the hope that it may strengthen the faith and deepen the reli-

gious convictions of those in the humble walks of life who may read it." He also says that the book begins with the Nebular Hypothesis and ends with the hope of immortality. There are nine chapters, and each of them deals with a great central theme of faith and revelation. Dr. Gwaltney does not remain long with the Nebular Hypothesis, and the time given to it is related to the facts of Genesis. Sample chapters are The Holy Spirit and the Fact of Regeneration, and The Inspiration and the Fact of Fulfilled Prophecy. The style is clear and readable. And the book will profit as well as entertain its readers. It merits a broad circulation.

Centennial Story of Texas Baptists, Edited by L. R. Elliott, published by the Baptist General Convention, 432 pages, price \$1.65.

This work has been published by the Baptists of Texas under the direction of a Committee of which H. J. Matthews is Chairman, Robert H. Coleman, Business Manager, and L. R. Elliott the Editor. The chapters—there are nine of them—are each by a different author. The work is not historical in the ordinary sense. It seeks rather to interpret Baptist life in Texas, particularly from the standpoint of the organized heading up of that work in the Convention body. It is attractively printed, and bound, illustrated, and is a book one would expect to pay \$4.00 for rather than \$1.65. We think it is true that the numerically largest Baptist body within a State in America is that of Texas, but Texas Baptists are an unusually significant group from other angles than that of numbers.

Revelation and God, by W. T. Conner, published by Baptist Sunday School Board, 354 pages, price \$2.50.

The author is Professor of Systematic Theology in Southwestern Baptist Seminary at Ft. Worth. Increasingly Dr. Conner is becoming broadly known as an able theologian and Bible interpreter. The present work is divided into two parts. The first deals with the doctrine of Revelation, and the second with the doctrine of God. The treatment has grown in part out of the experience of Professor Conner in teaching Seminary classes and the result is a style which very readily

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grips the interest of the reader. Nor does Dr. Conner fail to grapple with the heart of the great question which he treats. It is a work admirably adapted at once to the needs of preachers and of teachers of the Bible who are in need of aid to a fuller grasp of the significance of the great doctrine and their relationships to one another. And this book is equally adapted to meet the needs of multitudes of Christians who have attained a maturity which makes them wish to desire to understand the great Scripture teaching and their relationship, but who have found most theological statements somewhat too technical for ready assimilation. This book should have a broad popular appeal among Baptists.

The Christian Differential, by T. C. Johnson, published by The Cokesbury Press, 192 pages, price \$1.50.

Here are eleven sermons by the author. He undertakes to show wherein lies the real differentiation between Christianity and other religions, and then devotes most of his sermon in developing the way of life which comports with requirements of revealed Christianity. There is a tendency in books of sermons—many of them—to magnify the way of life which belongs to Christian faith more than the conditions and nature of the life which alone can produce the way of life that the Lord himself had in mind. And this is a fault. It suggests that the preacher or author is on the run from the rationalists, but is not willing yet to face them. The suggestive and helpful sermons here, are perhaps open to the criticism of having too much of this in them. It is a fault into which many popular preachers have fallen. Their ear is attuned to the intellectual currents of the world and of popular opinion, more than to the spirit and Word of God.

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KENTUCKY STUDENTS TO MEET AT BOWLING GREEN

The State Baptist Student Union will hold its annual Convention at the First Baptist Church, Bowling Green, Ky., October 23-25. Large delegations are expected from the various colleges of the State.

Entertainment will be on the Harvard Plan; bed and breakfast free. Each delegate will be asked to pay a registration fee of one dollar to help defray the expenses of the meeting. On Saturday afternoon at 5:00 P. M. a banquet will be given. All delegates are expected to purchase tickets at sixty cents each.

An outstanding program has been arranged. Among the speakers and conference leaders who have already accepted invitations to come are Dr. T. L. Holcomb, Dr. Louie D. Newton, William Hall Preston, Mrs. J. O. Williams, Dr.

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

C. M. Thompson, Byron C. S. DeJarnette, Miss Mary Nelle Lyne and others. R. D. Coppenger of the Seminary will direct the music. Others who will appear on the program will be announced later.

The pastor and the entire membership of the First Baptist Church, as well as the Baptist Students of Western Teachers' College and the Bowling Green Business University, extend to you a warm invitation to visit with us during this Convention.

L. C. ROBERTS,

Bowling Green, Ky.

W. E. HUNTER IN MEETINGS AT BEECH GROVE

We have just closed a great meeting with the Beech Grove Church in South District Association. We had Dr. W. E. Hunter, who did the preaching for us and he brought great Bible messages. We had great crowds. Every night the house was packed. In the day we had good attendance that reached 150. We had nineteen additions.

I have started in my eleventh year since I came back to the church, and making nineteen years I have been pastor of this fine people. I am preach-

ing to more people now than at any time during the nineteen years I have been pastor. Our Mission report to the Association showed that an average of more than two dollars per member was given.

We have many things to be thankful for in our work.

J. L. ADKINS Pastor,
Perryville, Ky.

Editor McConnell of the Texas Baptist Standard says: "The best plan I know is the Service Annuity plan of our Relief and Annuity Board by which the pastor pays into a fund 3 percent of his salary each year until he is 65 years old and the church (or churches) he serves pays into that fund an equal amount. This money is invested and increases year by year. The best financial calculations prove that this simple, easily understood plan will provide for those who go into it and they will never have to depend upon charity or upon very small relief checks when they grow old or break down."

Editor McConnell is here referring to a modified form of Service Annuity called "Age Security." The Relief and Annuity Board invites inquiry. Address Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

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.

Wanted—Baby Gowns

The Southern Baptist Hospital, New Orleans, Louisiana, is asking for infant gowns. They should be of white nainsook, or its equivalent, quite plain, open all the way down the back, with two tapes for tying, but no buttons or buttonholes. Send direct to the Southern Baptist Hospital at New Orleans, being sure to mark the name and address of the sender on each package.

Lottie Moon Week of Prayer

Programs for the Foreign Mission Week of Prayer, in December, are being mailed this week to each W. M. S. President, Associational Superintendent and Regional Vice-president. These packages contain two copies of the program, a challenging story by Mrs. Carter Wright, a poster of the pictures of our Missionaries and a copy of Mrs. Watt's book "Palestinian Tapestries" and offering envelopes. If you need more envelopes write W. M. U. office.

I hope every W. M. S. will use this delightful book, written in such a charming style, by one of our former Missionaries in Palestine, in a Mission Study class sometime in October.

In this package is also a copy of our fourth "Quarterly Reminders." You see we are including this to save separate postage, and we want each W. M. S. president to take it out at once and paste it in her W. M. S. note book, where she can have it for constant reference throughout the quarter.

If, for any reason, your package fails to reach you, please let us know at once.

TENTATIVE PROGRAM FOR Y. W. A. HOUSE PARTY, Oct. 30-Nov. 1

- Friday Evening, October 30**
- 7:30 Song and Devotional Service
 Words of welcome from the Training School
- 8:00 MessageDr. Kyle M. Yates
- Saturday Morning, October 31**
- 9:00 Conference—"World Problems of Today".....Dr. Harold W. Tribble, Leader
 9:45 MessageDr. Harold W. Tribble
 10:30 Songs of today
 10:45 Installation Service
 11:30 Conference: "What Shall I Do With My Life"—
 Miss Carrie U. Littlejohn, Leader
- 12:15 Closing meditation.
- Saturday Afternoon, October 31**
- 2:00 to 4:30 Sight Seeing Trip
- 5:00 Vesper ServiceMrs. A. T. Robertson
- Saturday Evening, October 31**
- 7:30 This service will be in charge of Dr. H. C. Goerner and young people from other countries will be on the program. It will be a world fellowship hour, an International gathering of young people from many countries.
- Sunday Morning, November 1**
- 9:00 Song and Devotional service
 9:30 Sunday School lesson, taught by Dr. Gaines S. Dobbins
 10:00 "In the Land of our Lord"Mr. Roswell Owen, Palestine

Chinese Students in the Seminary

How happy we are to have three Chinese students in the Seminary, Mr. C. K. Djang, from Chinkiang, Mr. Peter H. H. Lee, from Kaifeng, and Mr. Y. C. Ching, pastor of the Old North Gate Church (Dr. Matthew T. Yates' Church) in Shanghai.

There are also two Japanese students in the Seminary—Mr. Shuichi Azoki and Mr. Sadamoto Kawano. Mr. Harold Schaly, of Brazil, is back, and there are others from foreign countries.

Judson G. Jackson, son of our Missionaries in Brazil who were lost at sea several years ago, is one of the outstanding students, and there are a number of other sons of Missionaries.

Kentucky Training School Girls

Seniors:

- Miss Dixie Lee Bale, Canmer.
- Miss Mary Louise Coakley, Owensboro.
- Miss Ruth Cleveland, Lexington.
- Miss Margaret Kleiderer, Henderson.
- Miss Virginia Gannaway, Hodgenville.

Juniors:

- Miss Mary Ellen Wooten, Bellevue.
- Miss Isabelle Moore, Louisville.
- Miss Florence Zernheld, Owensboro.
- Miss Rebecca Tarry, Murray.
- Miss Elizabeth Clarke, Salyersville.

Day Students:

- Miss Lottie Pierce, Harrod's Creek.
- Miss Frances Brown,
- Miss Alene Crutcher,
- Miss Ruth Dorman,
- Miss Etta May Grant,
- Crescent Hill Church.
- Miss Josephine Nightingale,
- Walnut St. Church.
- Miss Evelyn Melton, Walnut St. Church.
- Miss Loraine Wilson, West Side Church.

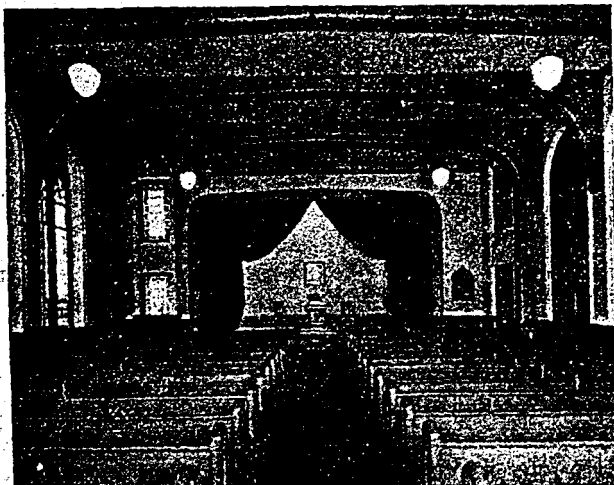
Eighteen Kentucky girls besides the wives of Seminary students studying in our Training School, some of whom must be Kentuckians, makes rather a goodly number compared to the record of former years. Don't you think so?

To our shame we have had only a very few Kentucky girls in the school each year. Ten is the largest number we have ever had.

There were only two of us when I was a student there in 1917.—Flora Dodson and I,—and when I returned to live in the building, in 1934, there were three, but one got sick and had to leave before the close of the year.

We had one graduate year before last and one last year.

Texas W. M. U. has forty scholarships for their girls in Southwestern; Kentucky W. M. U. has four scholarships for our girls. Do you think we really appreciate this wonderful school, whose work is the training of our Baptist leaders? Do we need trained leaders in Kentucky? Then select carefully some girls, physically, mentally and spiritually fit, and send them to this school.



The Services of the Y. W. A. House Party will be held in this chapel

Bethel and Freedom Associations Meet

F. M. MASTERS, Russellville, Ky.

THE Bethel Association met in one of its best sessions with the Guthrie Church Tuesday and Wednesday, September 8th and 9th. Pastor C. R. Barrow and church had everything in fine trim for the meeting. Pastor Barrow was elected Moderator, Pastors C. R. Widick, Trenton, and E. E. Spickard, Lewisburg, were elected assistant moderators. F. M. Masters was re-elected Clerk; Deacon A. J. Page, Treasurer. The Association was characterized by inspirational sermons and addresses. This is as it should be. The District Association is to inspire as well as to inform.

The annual sermon was preached by Pastor J. Pendleton Scruggs, Russellville, and was an earnest, strong message from John 16:33: "Be of good cheer for I have overcome the world." The afternoon session was given entirely to mission reports. Dr. W. M. Wood was at his best. Pastor W. H. Moody, Bardstown, related his experience in volunteer Evangelistic Work during the summer, and how a lawless community was transformed by the gospel. Surely God is blessing the work of State Missions.

The Association was blessed in the visit of Superintendent C. K. Hoagland, of the Kentucky Baptist Children's Home, Glendale, and three of the children from the home. The singing of the children touched every heart. An offering amounting to \$32.02 was taken for the Home.

The high hour of the second day was when the Evangelistic sermon was delivered by Pastor C. R. Widick of Trenton. Missionary E. C. Sisk brought an acceptable report of work done in the Association in evangelism and enlistment. Brother Sisk is employed jointly by Bethel and Warren County Associations, and the State Board of Missions. The Association closed its one hundred and twelfth annual session in a fine way, and the workers face the future with a conquering note.

Freedom Baptist Association embracing in its territory Cumberland and Clinton Counties and parts of two other counties, met with the Burkesville Church, September 25th and 26th. The Freedom Baptist Association was constituted ninety-five years ago out of the Stockton Valley Association, which had its beginning in 1804, and extended at that time into Tennessee. The Burkesville Church and pastor were able to complete the new addition to the building, including basement, class rooms, and improvements on the inside of auditorium in time for the meeting of the Association. The attendance was unusually large for such a small Association, composed of thirteen churches and having only two resident pastors

in its territory. Brother Jesse B. Hill, served as Missionary during the year, being jointly employed by the Association Board and by the State Board of Missions on a fifty-fifty basis.

There has always been a dearth of resident pastors in the territory of the Freedom Association, due to the weakness of the churches, both numerically and financially. For over a century the anti-mission spirit and the opposition to pastoral support has prevailed. In 1835 the Stockton Valley Association met and declared non-fellowship with all churches, "moved by money under the garb of religion."

Six churches protested against this action and were finally dropped from membership in the body. These six churches met by messengers in November, 1843, and constitute the "Freedom Association of United Baptists." Real Missionary Baptists in Freedom Association have had hard sailing against the current of contrary teaching and practice, throughout their history, yet the work has not been in vain. Some mighty men of God have wrought within its bounds and such men as Dr. J. G. Bow, John S. Check, Chesterfield Turner and others have come out the churches in its territory.

The following officers were elected: W. C. Stearns of Burkesville was re-elected Moderator; Pastor G. H. Lawrence was elected Assistant Moderator. Missionary Jesse B. Hill was elected Clerk, and Deacon J. B. Wade, Treasurer. The annual sermon was delivered by Pastor G. H. Lawrence, Albany, from the text "Yet there is room," theme being "The Unfinished Task." It was a challenging message, setting forth the needs and problems of the Association.

In the afternoon session, all the reports on missions were read, and discussed. Dr. W. M. Wood, State Mission Secretary, spoke to the delight of the Association to the mission reports. This was Dr. Wood's first visit to Freedom Association, and he was received "joyfully." Brother T. F. Grider of Liberty Association known and loved throughout the body, spoke to the Report on Home Missions.

Dr. V. I. Masters, of the Western Recorder, preached to a good appreciative audience Friday night on "Christian Growth."

The session the second day was as well attended as the first day. The reports on the various interest were read and discussed in an inspirational spirit. No one having been appointed to preach the sermon on the second day, Editor Masters was pressed into service, and had a fine hearing. The sermon was so well received that many showed their appreciation by subscribing for the

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Recorder.

The session closed in a spirit of optimism to meet with the Albany Church in 1937.

Sunday following the Association was a high day in the Burkesville Church. A great service was held for the opening of the new addition which had been completed and furnished. The churches of the Association were well represented, and the local attendance on the occasion was large. The house was filled to overflowing, notwithstanding the increased seating capacity. The church was furnished years ago with seats from the old Walnut Street Church, Louisville. The sermon was preached by Dr. W. A. M. Wood. The message was one of power and the preacher had the liberty that comes only through the Holy Spirit.

The pastor and church began a series of enlistment services on the Sunday after the opening service in the new addition to continue one week.

E. B. ENGLISH RESIGNS AT CLAY

I have offered my resignation to the church here to take effect not later than the last of December. I have no definite plans as to just where I will go or what I will do but I am waiting on the Lord to direct my paths, according to His promise in Prov. 3:6, "In all thy ways acknowledge him, and he shall direct thy paths."

I have been pastor here six years and eight months and have baptized 117 into the fellowship of this church on profession of faith. When I came here the church had a debt of about \$800, which has been paid and we have no indebtedness. Our contributions to missions have increased and we are making the best financial report to the Ohio Valley Association that we have made in two or three years.

We have the largest number of subscribers to the Recorder than we have had at any time during my pastorate, and I have tried to reveal to the membership of the church the blessings that would come to them, and through them to others, by reading it.

Clay, Ky.

E. B. ENGLISH.

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Charles E. Maddry, Executive Sec'y.

Claud B. Bowen, Educational Sec'y.

Inabelle G. Coleman, Publicity Sec'y.

Dr. Maddry Will Address The Board

The major feature of the annual meeting of the Foreign Mission Board, October 21-22, will be a report by Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. He will give a resume of his observations and findings during his four and a half months' missionary journey in South America.

The Board will meet at 9:30 o'clock, October 21, in the Board Rooms, 601 East Franklin Street, Richmond, Virginia. All state and local members are expected to be present.

The following eleven prospects for foreign fields will come before the Board for examination and possible appointment: Miss Jennie Alderman of South Carolina, Miss Elizabeth Gray of South Carolina, Miss Jessie Green of Georgia, Rev. and Mrs. B. L. Nichols of Texas, Dr. and Mrs. J. H. Humphrey of Kansas, Rev. and Mrs. R. F. Ricketson of Texas, Miss Wilma Weeks of Missouri, and Miss Thelma Williams of Colorado.

Of the above who may prove eligible for appointment, the Board will send this year only those whose salaries and travelling expenses have been taken care of by special gifts as designated when the cash was sent into the Board.

The public is invited to the special afternoon and evening services at the First Baptist Church, Wednesday, October 21. Miss Blanche Sydnor White, W. M. U. Corresponding Secretary of Virginia, will direct the afternoon hour, and Dr. L. R. Scarborough will address the evening congregation. He will review his days with Dr. Maddry in South America.

Thursday will be devoted to the budget and other business items of importance.

New Album off the Press

The fourth revision of the Album of Southern Baptist Foreign Missionaries (75 cents) is off the press. Miss Mary M. Hunter, the compiler has made some distinctive changes in the manner of presenting Southern Baptists' 403 active missionaries. This new loose leaf volume is attractive and different.

Classes studying Africa this fall will be especially interested in the life sketches and faces of the new missionaries to Nigeria. There are new missionaries to Palestine that will be of

special interest to those studying Palestinian Tapestries (25 cents) by Mrs. J. Wash Watts.

The old album has been reduced to twenty-five cents. This bargain offers excellent possibilities for missionary place cards, prayer cards, posters, and so forth.

Dr. Maddry Returns

Aboard the S. S. Santa Lucia, docking in New York City, October 6, Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, Mrs. Maddry, Dr. and Mrs. L. R. Scarborough, landed in America after a four and a half months' missionary journey through Brazil, Argentina, Uruguay, and Chile. Dr. Maddry came immediately to his desk in Richmond.

Southern Baptists everywhere are rejoicing over the spirit of revival that Dr. Maddry kindled everywhere he went; over the physical endurance that God gave him to stand up under this laborious journey and to return safely; and over the unspeakable blessing he was to the missionaries and native pastors as they reasoned together and let God lead them in to sane prospects for the future.

International Prayer

Baptists from all over China are on their way to Canton, Kwangtung, South China, for the National Baptist Centennial celebration scheduled for October 13-18. October 15 is designated as the All-China Centennial Day. On this day praise services will be held in every Baptist church, every mission station and out-station throughout all China.

Thousands of Chinese Christians will thank God for Southern Baptists and for the missionaries whom Southern Baptists have sent to the land of Sinim. They will call hundreds by name. It is amazing how they know the names of Southern Baptist leaders, pastors, Christians, and how they pray for these by name.

The Board would call every Southern Baptist to five minutes of definite meditation and prayer daily during this special week in China. May the Baptists of the Southland join the Baptists of China in prayer profound!

Dr. John R. Sampey is representing Southern Baptists at the Canton meet-

Gratitude to the Women

Seven years ago when we started with forty children we thought that was wonderful. This summer we enrolled 300 and 103 are under ten years of age. There is a third generation coming along in some of these families and all who ever passed through our school each summer have had the Gospel, and there are those who can memorize Scripture and sing the Gospel songs. Their handwork is also a credit to them, for we train them to use their heads, hearts, and hands. One of our teachers makes a point of visiting other schools around the city, but honestly confesses that ours is the best all-round school in Jerusalem. For real solid training we take the palm, and of course we have the finest play-ground owing to the loving sacrifice of our dear women of the South, who made it possible with the gifts of the Lottie Moon Offerings, and to whom we give our hearts deepest gratitude.—Elsie Clor, Jerusalem.

When Is Your School of Missions?

This is the question that pastors all over the South are exchanging when they meet and when they write.

What country will you study, and books are you using? To these two questions the Foreign Mission Board suggests Africa and the Missionary Education Department's new books on Nigeria: **Basil Lee Lockett: A Beloved Physician** (50 cents), by Mrs. Lockett; **New Nigeria** (40 cents), by C. Sylvester Green; **Topsy Turvy Twins** (25 cents), by Nan F. Weeks; **Little Black Sunday** (25 cents), by Nan F. Weeks. The W. M. U. of Virginia has recently published "Trophies for the King"—Clark, 50 cents.

For only sixty cents a wall map of Africa with all the Southern Baptist stations indicated on it may be secured for classes studying Nigeria. Individual outline maps are offered for only twenty-five cents a dozen.

Merely For The Postage

The Board is offering free for the postage (eight to fifteen cents, according to the zone) Dr. T. B. Ray's **Only A Missionary**. Every pastor, teacher and leader will find this book of 223 pages an invaluable missionary asset to his study table. Illustrations, sketches, and stories from the lives and fields of missionaries combined with factual features of missionary life make this old book ever fresh and vigorous.

SIXTEEN YEARS AT ASHLAND

We began our sixteenth year as pastor in Ashland last Sunday. The Lord has been wonderfully good to us, far beyond anything in the world that we deserve.

We have received about a thousand into the church since we came here and our present membership is some over nine hundred. Offerings this last year \$13,375. Our Sunday night service goes out over the air and is paid for by friends who love the program. Some remarkable conversions have been reported and we have been able to reach so many in this way with the gospel, who would not darken the door of any man's church.

Ashland, Ky. W. K. WOOD.

MEETINGS AT HANGING ROCK

A revival has just recently closed at the Hanging Rock Baptist Church, with great results. The pastor, Rev. J. R. Brunson of Bowling Green, did the preaching twice daily for ten days. His wife, Mrs. Brunson, assisted him in the meeting, doing great work among the young people; as well as the older folks. Her mission is soul-winning.

Mrs. Brunson has taught the same school at Bowling Green for seven years, and wins the love of boys and girls with whom she comes in contact and also wins them to Christ. Mrs. Brunson visited the Morrison School daily on her way to church, giving the children instructions and also taught them to sing the books of the Bible. The children as well as the teacher looked forward eagerly each morning for her coming, so glad to have her with them.

Our church was greatly revived, with eighteen professions of faith in Christ and three reclaimed. There were fourteen additions to the church by baptism, the youngest of whom was almost eleven years old, the oldest forty-five. Mr. Brunson has been pastor of this church for almost five years, and is highly esteemed by all.

MRS. JOE PROBUS,
Leitchfield, Ky.

A LIFE AND THE GRACE

What noble words! What high tributes, and none too much could be said, thought I, as we stood with bared heads and reverent hearts about the grave of Luther Rice in the yard of old Pine Pleasant Baptist Church, near Saluda, S. C.

The diminishing heart of a beautiful September afternoon and the fading leaves that could be seen here and there on the stalwart old oaks, and others alike, seemed to give a more unique setting to this international-wide celebration that was taking place just then. High State officials were present, great educators were seen mingling with the crowd. Men and women from the

great cities and those from humble country places stood together in one common spirit doing honor to our great Baptist pioneer of a hundred years ago. Then I whispered to a fellow preacher by my side, "What would be one word that you would use in telling why this great throng is here today should you have to sum it up in one word?" After a moment's pause he replied, "Appreciation."

Yes the Baptists of the world were focusing their attention on this event because of the appreciation that they have for the good of this man's life—the life of Luther Rice. We appreciate his faith. Luther Rice had faith in his fellow Baptists who were at that time scattered in an un-organized way from Maine to Georgia. He had faith to believe that Baptists of this nation were the holders of the great saving message of truth, even the message of Jesus that all the world needed to hear about. He was willing to spend and to be spent that the world might hear.

Then as the ceremonies were concluded and the grace completely covered with flowers another question arose, which of course will not be answered by this generation: Who among us will deserve such honor one hundred years hence? Has all the great mission work been done? Has all the privations for the Gospel's sake been undergone? Are we to sit down, as it were, and enjoy the fruits of the labors of one so great, yet so humble, a servant of Jesus? Shall we not sing anew that blessed old hymn, "Must Jesus bear the cross alone, and all the world go free? No there's a cross for every one, and there's a cross for me."

The final message was delivered, the final song was sung by the grave and now the Sun was sinking fast behind the trees and we turned our feet back home to live another hundred years, as great missionaries with a great message to preach to every creature

E. O. EDWARDS, Pastor,
First Baptist Church,
Williamston, S. C.

COMMENDING REV. NELSON CRULL

Rev. Nelson Crull, pastor of the Hiseville Baptist Church, has offered his resignation to take effect December 31, 1936.

Brother Crull has proved himself to us to be a fine Christian gentleman, a pleasant guest, a good pastor, a fearless leader and a preacher of the Word with the Spirit and understanding.

Any church in need of such a Godly man would do well to get in touch with him.

MR. & MRS. W. A. TERRY,
Route 1, Cave City, Ky.

Pastor H. J. Snider has moved from Greenville, S. C., to Kingtree, S. C.

—THE—
Every Member Canvass
WHAT IS IT?

IN GENERAL

It is a movement which was inaugurated by the Southern Baptist Convention and the General Association of Baptists in Kentucky to enlist each member of every Baptist church within our bounds in the whole program of Southern and Kentucky Baptists, local, State, and Southwide.

IN PARTICULAR

1. It is an effort to have each church prepare a careful budget of expenses for carrying on its own local work; and then to secure by this enlistment of every member sufficient subscriptions to meet the total of such expenses for the coming year.

2. It is an effort, in addition to the above and at the same time, to secure from each member of every church a subscription for all the missionary, educational and benevolent enterprises now fostered by our Southern and Kentucky Baptist people.


3. It is an effort to win as many as possible of our members to the definite plan of giving a tenth of their income to the Lord's work.

COMMENTING ON THE ABOVE

1. Our church work at home must be provided for. Each member of a church should give to the support of his own church. Many members do not realize how much it costs to keep their own church going. They would probably give more to its support if they knew more about its needs and opportunities.

2. A real Baptist will not feel like providing funds for his own church, and then turning a deaf ear to the many causes which appeal to him through our Co-operative Program. On the pledge card is a line which reads, "To the Co-operative Program \$....." When he comes to this line the canvasser will have a fine opportunity to preach on missions, education, ministerial relief, care of the orphans, etc. All this glorious work waits, as never before, on what the subscriber puts at the end of that line. Each cause shares in every dollar contributed according to the percentage adopted by the subscriber's church or his denomination.

3. "Tithes and Offerings" was the Old Testament law. A law remains in force until it is definitely repealed, or is abrogated by some subsequent law. The New Testament certainly does not repeal this Old Testament law. If the New Testament abrogates it by subsequent teaching then it is in those Scriptures which exalt the men and women who gave their all. A man can give less than one-tenth of his income if he wishes but he cannot find comfort in the Word of God for so doing. All of us know that if the Baptists of the South should give one-tenth of their earnings during the next year every debt we owe would be paid immediately.



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

Last Call For London Convention

Tomorrow morning at 9:00 o'clock will mark the opening of the first session of the Southeastern Regional Convention with the London Church, of which Dr. R. P. Mahon is pastor. Mr. A. Joe Asher, of Harlan, is the acting President of the Convention, which closes at noon Saturday.

The program is planned for all members of all churches in the Region, whether the church has a Training Union (B. Y. P. U. or B. A. U.) or not. All are urged to attend this meeting and receive the blessings that are in store for you. Please do your best to make it possible for large groups to come. Fill up cars and busses. Pray for the entire program and all in attendance. Try to be there on time and stay until it is over. Entertainment Friday night in homes is free. Registration is free.

Pastors Henson, of Fleming; Chiles, of Barbourville; Kendall, of Jellico; Bolt, of Harlan; and Enlow, of Whitesburg are on the program. The program includes others who are well qualified to make talks and lead conferences.

What Next?

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

The Training Union and State Missions

The aim of the Training Union from the beginning has been: "Training in Church Membership." Church membership includes the giving of one's best in support of the whole program of the church and denomination.

The Theme of the Training Union for October is: "Faith is the Victory in Our State wide Service." The Scripture is: "Then saith he unto his disciples, the harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9:37, 38 ASV). The Activities suggested are: "Make an offering to State Missions. Do extension work in needy churches. Pray for your state workers. Seek to win the lost in your own neighborhood."

Sunday, October 25 is a State Missions Day, in the Sunday School, the time set aside for a special offering to State Missions. The fourth Sunday afternoon, October 25 is the time also for the Simultaneous Rallies in all the district associations in the state.

Please turn to pages 13 and 21 of the Western Recorder for October 1, and

read again the announcements made by our General Secretary, Dr. C. M. Thompson concerning the opportunities and responsibilities we have in connection with State Missions and Sunday, October 25.

It is my hope and prayer that all of the Unions in all of our churches will make the best possible contributions toward the success of this day and the enlistment of all members of the churches in the whole program of the church, financial and otherwise.

Western Regional Convention

Time—October 30 and 31.

Place—Central City.

Write Miss Marjorie Capps, 316 North Fourth Street, Central City for free banquet and home reservations. Send contributions from your Union for this convention to Acting President E. C. Coleman, Madisonville.

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

Central Regional Convention

Time—November 6 and 7.

Place—Lawrenceburg.

Send contributions from your Union to Mrs. Leon Bruce, Secretary-Treasurer, 2711 Taylor Blvd., Louisville.

Central Region is composed of Baptist, Breckenridge, East Lynn, Goshen, Henry County, Long Run, Nelson, Salem, Severn's Valley, Shelby County, and Sulphur Fork Associations.

General Association

Time—November 10-12.

Place—Paducah, First.

Southern Regional Convention

Time—November 13 and 14.

Place—Glasgow.

For free home reservations write Mr. Burnett T. Davidson, Glasgow.

Send contributions from your Union for this Convention to Acting President L. C. Roberts, Bowling Green.

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

Important To All Regions

It is very important that we have at this year's convention the information as to where we will meet next year. We cannot be able to announce this unless some church or churches send to the Regional Convention this year an invitation to meet with them next year.

Richmond Entertained South Central Convention

The South Central Regional Convention was successfully entertained by First Church, Richmond, Friday and Saturday, September 25 and 26. Deep gratitude is hereby expressed to the Pastor, Dr. C. L. Breland, the Chairman

of the entertainment committee, Mrs. C. L. Breland, all the committees, and the people and homes of First Church who so efficiently and gladly prepared for and took care of the Convention. We appreciate the assistance given by Calvary Church, Richmond in taking care of about two hundred at the banquet.

Acting President, Rev. O. B. Mylum, of Perryville, presided at all sessions. The song service was led by the Chorister, Rev. E. V. Carrier, of Liberty and Rev. H. B. Kuhnle, Pastor of First Church, Danville who also furnished special music. The devotionals were led by Dr. C. C. Warren, Pastor Lexington Avenue Church, Danville. The Consecration Service was conducted by Dr. O. F. Herring, Pastor First Church, Winchester. Several volunteered for special Christian service or expressed desire to do the Lord's will. Special messages were delivered by Dr. W. F. Kendall, pastor of First Church, Jellico; Rev. Y. C. Ching, of China and the Seminary, and Dr. C. L. Breland, Pastor First Church, Richmond. The Five Year Promotional Program was presented by Secretary DeJarnette.

The welcome was extended by First Church Director, Mr. Robbins; the response was given by Pastor Kuhnle. Talks were made and conferences were led by Miss Roberta Carrier, of Liberty; Mrs. W. B. Morris, of Harrodsburg; J. A. Mize, of Richmond; and Pastor E. S. Gaybor, of Mt. Vernon.

Special music was furnished by Misses Elsie Breland and Ruth Walker, of Richmond First Church, who sang a song, the words and music of which were written by Dr. Breland. Special music was also given by the Misses Brandenburg and Elmo Hughes, of First Church.

The voice of Dr. George W. Truett was heard from Columbia, South Carolina on the Luther Rice program.

Miss Wilma Brandenburg, of Berea won the right in the Senior Better Speakers' Contest to represent the Region in the State Contest at Paducah next April 15-18.

In a much smaller territory than that of last year the registration was almost as many as at Springfield last year. Outside of Tate's Creek Association, in which the Convention met, South District Association had the largest number present.

Officers elected were as follows: President—Rev. O. B. Mylum, Perryville; Vice President—Rev. E. V. Carrier, Liberty; Secretary-Treasurer—Miss Alouise Cress, Danville (Send contributions or pledges for 1937 Convention to her); Chorister—Rev. J. M. Carter,

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Crab Orchard; Junior-Intermediate Leader—Mrs. W. B. Morris, Harrodsburg; Senior-Adult Leader—Rev. Chris Lawson, Paint Lick.

RECORD OF ATTENDANCE

October 4, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Mem.	138	172
Louisville, Grace	122	7	130
Danville, Lexington Av.	111	8	198
Owensboro, Third	110	6	140
Louisville, Franklin St.	102	52	133
Louisville, Beechmont	101	11	132
Princeton, First	96	9	109
Harrodsburg	94	18	128
Louisville, 23rd & Bdwy.	92	19	102
Taylorville	91	5	111
Owensboro, First	87	29	104
Jellico, Tenn., First	83	4	102
Erlanger, Elsmere	75	5	115
Gatliff	73	5	120

BIBLE SCHOOL DEPARTMENT

(Continued from Page 14.)

Harrodsburg	469
Louisville, Franklin Street	466
Louisville, Clifton	439
Princeton, First	434
Covington, Latonia	410
Georgetown	372
Bellevue	365
Louisville, Baptist Temple	346
Jellico, Tenn., First	330
Fulton, First	324
Elizabethtown, Severn's Valley	309
Louisville, Virginia Avenue	300
Louisville, Third Avenue	280
Owensboro, Eaton Memorial	262
Franklin, First	243
Russellville	243
Shepherdsville	236
Crab Orchard	231
Perryville	228
Sand Springs (near Lawrenceburg)	221
Versailles	220
Farmdale (near Louisville)	220
Erlanger, Elsmere	210
Louisville, Grace	205
Springfield	203
Dawson Springs	201

MR. LAWSON H. COOKE AT DRUID HILLS

We were very fortunate in having Mr. Lawson H. Cooke, Associate Secretary of the Baptist Brotherhood of the Southern Baptist Convention, at Druid Hills on Wednesday evening, September 9, for a special address. It was his first visit to our state. Few of us had ever heard him speak.

He charmed our people. He is a Christian of surpassing commitment to the will of God. He was a successful banker and civic leader of Virginia, rendering a far-reaching service to the Kingdom of God. The call came from the Brotherhood Committee to devote

his life henceforth to this great field of enlisting the man-power of our Southern Baptist hosts. He answered the call. I am fully convinced it was the call of the Holy Spirit.

He puts the emphasis clearly at the center. He is not mesmerized with organizational complexes. He is not interested in trying to outdo some other group for the sake of credit. He is appealing to our laymen to lose themselves in the program of the church of Jesus Christ. His is one of the most refreshing messages I have heard in many a day.

His address is 1040 Commerce Title Building, Memphis, Tenn.

LOUIE D. NEWTON,

Atlanta, Ga.

The Living Fountain, by Karl Heim, published by the Zondervan Publishing Co., 169 pages, price \$1.00.

The author is Professor of Theology at the University of Tuebingen, Germany, and is recognized as one of the leading theologians and creative thinkers of today. The book, however is one of sermons, and these are Biblical and calculated to be of distinct help both to preachers who are seeking for fresh stimulation, and to all Christian readers. Of the eleven chapters we name three as typical: What Must I Do to be Saved? Power of Witnessing, and The Elevated Christ.

Jesus Christ and World Evangelization, by Alexander McLeish, published by John C. Winston Co., 188 pages, price \$1.50.

The author raises the question of whether our missionary principles are those of the Lord. He seriously attempts to get back to the Bible and to let the book explain itself. He avoids speculation, and makes central the authority of Christ. He amplifies and enforces the truth that evangelization is not civilization, nor Christianization, but it is life begetting life. It is timely, and its ten chapters are unusually edifying and suggestive.

Our Dead

MRS. NANNIE LONG NASH

On September 18, 1936, as the evening shadows faded into night the gentle spirit of Mrs. Nannie Nash passed away from earth to dwell in the presence of her Lord whom she loved and served. She was seventy years of age at the time of her death. She had been a faithful Christian from early girlhood, and united with the Broadway Baptist Church where her parents, the late Mr. and Mrs. John Long were charter members. She married a Baptist preacher, Rev. Charles Nash, now deceased, and five children blessed this union.

Through years of loving Christian service and study of God's Word, she had attained a devout spiritual character that shed its influence on those

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Sample lesson on application.

who knew her best. Like Mary of Bethany she ever "chose the better part that cannot be taken from her."

Her greatest desire was to know her Lord, and walk daily in sweet fellowship with him. Her great love for God's Word, and spiritual literature bore fruit in her life. To those who loved her best it was a blessed privilege to study and pray with her for the deepening of the spiritual life and for the extension of Christ's Kingdom in the hearts of men. Mrs. Nash was held in high esteem by Christians of other faiths, having served as President of the Inter-denominational Prayer League for several years.

Her influence for righteousness was far-reaching; her gentleness and patience endeared her to her many friends. Her place in our hearts and home is vacant, but her influence will live on.

"Sweet human hands, and lips and eyes
Dear heavenly friend that canst not die."

ANNIE C. FORSEE,

969 Cherokee Road.

Louisville, Ky.

JACK MOORE

On Tuesday afternoon, August 25, our beloved friend, Jack Moore, left his earthly dwelling place and went to live forever in the "house not made with hands eternal in the heavens."

The B. Y. P. U. and Sunday-school of the Dover Baptist Church sustained an irreparable loss. He was a faithful member of the Dover Baptist Church, possessing a character of unusual worth, with a patience and calmness seldom seen in these days of disquietude and unrest.

May God bless his sacred memory. Therefore, be it resolved:

That this memorial be spread upon the minutes of the Dover Baptist Church.

D. H. DANIEL, Jr.
EZRA GIBBS.
VICTOR LONG.

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BENTON BOULEVARD, K. C., HAS FINE YEAR

The Benton Boulevard Baptist Church of Kansas City has just completed a splendid year on September 30. With a delightful showing for our Sunday-school and Training Union, and all other departments of our ways, we had 145 baptisms for the year. Our membership has increased 226, bringing our church membership up to 916—an increase of more than 500 since we came here two years ago.

Our Sunday-school has grown from 242 to 641. We have a fine Training Union, with all of the trimmings. Seven of the Sunday-school and Training Union of the City Organization belong to our church.

Missions held a prominent place in our church for the past year. Another interesting thing—the pastor was given a \$200 increase in salary for the new year beginning October 4. This is third raise in salary in two years.

We are looking forward to Dr. E. F. Estes' coming on November 30 for a two weeks' revival.

A. C. CHISM,

Kansas City, Mo.

DEPENDENCE

What worth is man within himself?
A creature born in utter sinfulness,
Impure, unwise, lacking trustworthiness.
Yet in the hands of God,
Man soon becomes a being of renown,
Drops off the shackles of depraving sin,
And lights the way to heaven.

CHARLES W. HORNER,

Shelbyville, Ky.

GRACIOUS MEETING AT VINE GROVE, KY.

Rev. H. B. Veach, of Highsplint, Ky., has just finished a two-weeks' meeting at Vine Grove Baptist Church. Brother Veach brought strong evangelistic messages from the very beginning. He preached twice a day, once in the afternoon, and again at 7:30 each night. Crowds attended both services, and especially the evening services. His messages were full of God's plan of Salvation, condemnation of sin, and deliverances from perdition.

Brother Veach is not only a great preacher, but he is also an arresting speaker. He was gladly heard by the Baptists and Methodists alike. At each service words of appreciation were expressed as to his fine messages.

The visible results of these days together were fifteen additions to the church, with eight for baptism, including one father and two sons, and two fathers with two daughters each.

During these days together the Severn's Valley Association met at Meeting Creek Baptist Church, and Brother Veach accompanied the writer for its sessions on September 15. At the con-

clusion of the reports on all missionary work our visitor was asked by the association to speak. This he did with great acceptance for thirty minutes on "Baptist Work in the Mountains of Southeastern Kentucky."

C. L. NICELEY,

Vine Grove, Ky.

Fellowship Tidings

Pastor H. S. Wilson, of the Calvary Baptist Church, Akron, Ohio, will be engaged in revival meetings with the First Baptist Church, St. Albans, W. Va., from October 12 to 25, according to word received from S. L. Mills, of Akron.

Pastor Edward Haun, Clerk of the East Union Association, in Southeastern Kentucky, and pastor at Fork Mountain, Tenn., writes: "Say, the October 1 issue of the Western Recorder is a dandy. Especially the editorials and the discussion by Prof. Avary H. Forbes on 'A Glimpse of Jewish History and Sufferings.' These articles alone are worth the year's subscription."

Dr. Charles D. Johnson, Chairman Education Commission of the Southern Baptist Convention, is the newly elected Dean of Blue Mountain College. Dr. Johnson was formerly president of Ouachita College, Arkadelphia, Arkansas; several years head of the department of journalism at Baylor University; and vice president of Arkansas State College, Monticello.

Every Sunday-school should make the most of State Mission Day which is the last Sunday in October. Adequate suggestions, articles, and a program for this day are contained in the October issue of the Sunday School Builder, a monthly magazine published by the Sunday School Board at Nashville, Tenn. Pastors and superintendents are urged to get and study this magazine and use this wonderful opportunity for the presentation of State Missions to our people, and for the securing of a liberal offering for this cause.

Dr. Porter M. Bailes, pastor of the First Church of Tyler, Texas, assisted Dr. Julian Atwood, at the First Baptist Church of Roswell, N. Mex., in a series of meetings which closed on Sunday evening, September 27. Mr. M. E. Shauberger, the assistant to the pastor, conducted the singing. There were sixty additions to the membership during the days the visiting minister preached, with two coming the Sunday preceding. Among the great number there were more than the usual number of boys and men. Dr. Bailes writes: "The First Baptist Church of Roswell has a warm fellowship, a most gracious spirit and no people were ever more hospitable to the writer. Dr. Atwood celebrated on

October 4 his eighth anniversary and during these years has received into the church nearly 1,000 members. Of course, everybody knows that Dr. Atwood is one of the outstanding leaders of the denomination in New Mexico and in the South. He has one of the most devoted and faithful families and his wife is a wonderful helpmeet to him in the Lord. It has been a long time since we had a pastor-host who was more gracious than this leading and loyal pastor of the First Church of Roswell, N. M."

LOVE'S GIFT

Turgenieff in one of his parables tells of meeting a beggar who held out his greasy hands for alms. Turgenieff searched all his pockets, but had no money, no food, nothing whatever to give the man. He said to him, "I am sorry, brother, that I have nothing for thee."

The beggar's face brightened, and he said, "That is enough. Thank you."

To be called "brother" was better than any alms would have been.

—Aquila Webb.

Editor McConnell of the Texas Baptist Standard says: "The deacons in all of our churches ought to take this matter of Service Annuity (Age Security) up with their pastors and churches at once and get it going. It does not cost much and it will surely provide against poverty when old age comes to the pastor. A deacon in Bonham would not let me rest until he and Mrs. McConnell got me to take a certificate in the Annuity Fund when I was pastor there. The result is that now she and I can face old age with calm confidence that we will not be in want. I appeal with all my heart to deacons and to preachers' wives and to the friends of preachers and their wives to get this matter attended to at once. Don't neglect nor delay it. Don't let another week pass without doing something about this very important and, it might be vital matter." Address Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Bldg., Dallas, Texas.

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