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WESTERN RECORDER

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LOUISVILLE, KENTUCKY, OCTOBER 22, 1936

No. 43

How the Early Disciples Won

WE CANNOT for a moment imagine the survival of the early Christian communion had the members of it yielded to the neutralizing influence of frightened sycophants. These would have urged, as they do today, that the world could best be won to Christ if His professed followers would but moderate what could only be regarded as misguided enthusiasm; if only conservative Christians would reveal the greater wisdom which goes out to meet the world half-way; nay, more, if they would but accommodate themselves to the world in "non-essential" matters, they would evince that wide tolerance which would overcome the world's hostility.

If the voice of the church in modern times has been perfidiously stifled by this base spirit of disloyal and faithless compromise, not so the True Church of the first centuries. For it, as in all ages, there was something so absolutely vital in the truths received, believed, and handed on, that they could not compromise them, and, if necessary, were willing to die for them.

The fact was that love to the Lord and loyalty to the Kingdom came first in its thoughts, first in its affections. These were the twin motives which at once bound them to the Kingdom of Heaven, and were the cause of their expulsion from the society of the world. With what result? That being thus thrown out of their own company (Acts 14:23), utterly dependent upon the power which radiated through them, from the Person of their Lord, their liberty for service in the world was multiplied a hundred-fold. "For where the Spirit of the Lord is, there is liberty."

It was just because their sufficiency was of God that their numerical deficiency, as contrasted with the world's big batallions, constituted no draw-back. For with God numbers are nothing—but those who are exercising the glorious liberty of their sonship in the Divine Family. The church in the world of these early centuries testifies unwaveringly to the truth that "God hath chosen foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence" (1 Cor. 27:29).

Thus spiritual ways which the world rejects are evidenced to be the channels of supernatural power with God.—C. W. Hale Amos, of Cambridge University, in "The Church or the World."

Devotional and Religious Thought

HONORED WITH DIFFICULTIES

"Be strong in the grace that is in Christ Jesus . . . endure hardness, as a good soldier of Jesus Christ" (2 Tim. 3:1, 3).

The post of honor in war is so called because it is attended with difficulties and dangers which but few are supposed equal to; yet generals usually allot these hard services to their favorites and friends, who, on their parts, eagerly take them as tokens of favor and marks of confidence. Should we, therefore, not account it an honor and a privilege when the Captain of our salvation assigns us a difficult post, since He can and does (which no earthly commander can) inspire His soldiers with wisdom, courage, and strength, suitable to their situation?

—John Newton.

THE TEACHING MINISTRY OF CHRISTIANS

The call of teaching is not only to the large Sunday congregations, to the classes, but carried by that unwavering love we will take time to bring Christ to individuals. After all, it is astonishing the amount of time that Christ spent on individuals in those brief three years—a day with a woman at Samaria; hours with Zaccheus. Time after time this great Saviour paused to touch the life of an individual. Why? Because He loved men as they had never been loved before. We must humbly seek to become such teachers that men, young and old, as well as little children, the mighty and the low, will realize that we love them and that our hearts are yearning for them.

This love of Christ, and through Him the love for humanity, will drive us to this witness to the individual. That is the test of Christian life and faithfulness to Christ—to bring our brothers and sisters to Jesus, to teach them, to guide them—this is the call for every Christian. How this has been often neglected! How much easier to preach to many than to lead one individual to life in Christ!

This call for teaching it not to be primarily a negative testimony. There is a great and effectual door open, as Paul says in Corinthians. There are many adversaries but Christ, with the power of heaven and earth, has opened a door for us. There are lands and territories to be won for Him. Even about us here there are men and women who have come to a realization that they have been building their lives on sand and there is a despairing cry in their hearts: "Oh, that I might find Him!" Be not downhearted. He that is with you is mightier than they and even in their lives He is bearing witness that

the things they have sought have turned to ashes and it is gall and bitterness.

Today there is an opportunity to teach men of the things of Christ and to testify of His saving health for the nations.

As a church, He calls upon us to go out into the world. The fields are white unto harvest. China, Madagascar and Africa are speaking to us. Men and women, young and old, like unto ourselves in many things are living their lives in darkness. "Shall we, whose lamps are lighted, the light of life deny?" There is the Macedonian cry, "Come over and help us!"

—J. A. Aasgaard, in Lutheran Herald.

"JESUS CHRIST . . . THE CHIEF CORNER STONE"

A humble Christian woman, as she lay dying, overheard the doctor whisper to the nurse, "She is sinking fast."

The dying woman smiled and replied: "I'm not sinking; I can't sink through a Rock."—The Sunday School Chronicle.

BONDAGE

How habits cling to us! The word habit comes from a Latin word which indicates that habits have us, instead of our having them. Instead of saying of a person, "He has a bad habit," we might well say, "A bad habit has him." How necessary, then, it is to form right habits!—Hurlbut.

THE BURDEN'S WEIGHT

A little Scotch girl was trudging along, carrying as best she could a boy who was younger, though he seemed almost as large as she. When some one remarked to her how heavy he must be for her to carry, she indignantly replied, "He's nae heavy; he's mi brither." We have here a fundamental truth brought with potency. Love lightens labor.—Selected.

GOD IN HISTORY

Dr. A. T. Pierson has this paragraph about Napoleon: "Before Napoleon invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was: 'Man proposes, but God disposes.'" "Tell your master," thundered the arrogant Corsican, "that I am he that proposes, and I am he that disposes." It was a direct challenge to the living God to show who was ruler of the world; and God accepted the challenge. He moved not from his august throne. But he sent one of His most humble messengers, the crystal snowflake, from heaven to punish the audacious boaster. In his retreat from Moscow Napoleon left on the

frozen plains the bulk of his vast army, and the official returns of the Russian authorities reported two hundred and thirteen thousand five hundred and sixteen French corpses, and ninety-five thousand eight hundred and sixteen dead horses.

—The Evangelical Christian.

GOD'S GIFT

On a wager a man stood on London bridge trying to give away golden sovereigns, and only found two persons who would accept them. Equally foolish is the world in refusing the greatest of all gifts, God's Christmas gift which he offers to all. Accept Him now my brother and perpetual Christmas will abide in your heart.—Selected.

INDESTRUCTIBLE

One of the Red Republicans of 1793 told a good French peasant, "We are going to pull down your churches and your steeples—all that recalls past ages and all that brings to your mind the idea of God."

"Citizen," replied the peasant, "pull down the stars, then."

The church is built upon a strong foundation—upon Christ Himself.

—Sunday Companion.

The chains of habit are generally too small to be felt, till they are too strong to be broken.—Samuel Johnson.

This I learned from the shadow of a

tree,

Which, to and fro, did sway against a wall:

Our shadow-selves, our influence, may fall

Where we can never be.

—A. E. Hamilton.

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

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Christian Union

THE Baptist General Convention of Texas assembled in the City of Dallas, November, 1913, taking notice of the widespread interest in Christian Union, and representing the views and sentiments commonly held among the six hundred thousand Baptists of Texas, goes to record as follows:

We look with deep and sympathetic interest on the efforts now made throughout the Christian world, to reunite the scattered and oftentimes antagonistic forces of Christendom. We deplore the divisions that obtain among the lovers of Jesus, and the many evils resulting therefrom. We long for Christian Union. We pray for it and will labor for it, on a Scriptural basis; but we insist that it cannot and should not be secured on any other basis.

I

WE HOLD the immemorial position of Baptists, that all true believers in Christ as their personal Saviour, are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms, or rituals. It is deeper, higher, broader and more stable than any and all organizations. We hold that all people who believe in Christ as their personal Saviour are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. We steadfastly believe and hold that until one is born again, and by the Spirit of God, into the Kingdom of Christ, he is not a Scriptural subject for baptism, and cannot of right become a member of Christ's church.

We here declare our unalterable belief in the universal, unchangeable, and undelegated sovereignty of Jesus Christ. We believe that He is the rightful and only head and sovereign of His churches; that His word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of His reign; that whatever is not found in the Scriptures, cannot be bound on the consciences of men; and that the supreme test of true Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition nor customs, nor councils, nor expediences can be allowed to modify or change the Word of God.

II

WE HOLD that religion is essentially a personal matter between each soul and God. Therefore, we deny all proxyship, sponsorship, or deputyship in religion. We hold that each consciously responsible soul must repent, believe and be baptized for himself; and every soul must give account of himself to God. In this view, infant baptism and infant church membership are Scripturally impossible, and constitute an impassable barrier to organic, Christian union.

In like manner, also, do the changes made by some in the two Christian rites. Baptism and the Lord's Supper

J. B. Gambrell and George W. Truett

The text which follows was adopted by the Baptist General Convention of Texas in November, 1913. The original draft was written jointly by Dr. J. B. Gambrell and Dr. George W. Truett. It sets forth succinctly and in forthright language the position of Baptists in regard to Church Union, which position seems never to be understood by our fellow Christians of other denominations. We wish that they might understand us, to which end in part we reproduce this ringing challenge from "Parable and Precept," published by Fleming H. Revell Company more than twenty years ago.—Editorial Note.

perpetuate division made originally by gradual departures from the simple teachings of the New Testament. To change these two sacred symbols of Christianity is to empty them of their Scriptural and meaningful content and teaching; and to pervert them so as to make them carriers of the most deadly heresies. We deeply deplore these hurtful and divisive changes, and stoutly declare that there does not exist today nor ever did exist any authority or reason to change what was fixed by the authority of the great Head of the church. We stand with the scholarship of the world in declaring that baptism is immersion. To change it is to destroy it. Baptism stands in the wisdom and authority of Christ. All the changes for convenience or sentiment or for any cause whatsoever, stand in the unwisdom and usurpation of men. By our loyalty to Christ, which we hold to be the supreme test of discipleship, we are bound to hold fast that which He established.

Concerning the church, it seems to us that this is a Divine institution; that it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to one time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. A Scriptural church we believe to be a body of believers who have been Scripturally baptized and are covenanted together to teach and to do all things commanded by its Divine Head. It is a Scriptural body, with a Divine constitution and mission, both of which are revealed in the New Testament.

We believe that a church of Jesus Christ is a pure democracy, and cannot subject itself to any outside control, nor bend to a superior clergy. We also hold, with unshaken confidence, to the age-long contention of Baptists, that there must be absolute separation between church and State; and that the right of civil and religious liberty is, in the sight of God, the inalienable and indefensible right of every human being. We maintain that the Divine constitution of a church of Christ cannot be changed in order to effect organic, Christian union. We maintain, further, that Christ's ideal of a church, with its pure democracy, and the high value that it puts on the individual, is of priceless value, not only to preserve religious liberty but to promote civil liberty as well. We are unalterably committed to the Divine model of a church. On this point our convictions are settled.

We believe that intelligent, personal conviction is essential to strength in Christian character and to success in Christian work. It must be the working force in Christian union. Our souls abhor the thought of any union inspired by convenience or by desire to save money.

III

THERE is one thing worse than commercialized vice, and that is commercialized religion; for if religion becomes an economic question, it ceases to be Christian. We must therefore protest against the many cheap and cheapening methods employed to break down convictions, and to establish a mechanical union out of the *disjuncta membra* or the several denominations.

To us it appears far more consistent and Christian, to appeal to the individual conscience to study the Word of God with open-heartedness, and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union, and will debilitate and retard the progress of Christianity the world over. Any such union must inevitably end in a wide apostasy, followed by inertia, indefiniteness, confusion and waste of spiritual force.

Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, **the only possible road to organic union is back to the Scriptures, fairly interpreted.**

If it be said that this is impracticable and impossible, we reply, that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish any one to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty.

IV

WE ARE not unmindful of the difficulties of the case. Rearing and traditions and pride of opinion are strong forces among all people. We do not claim perfection for ourselves. It seems to us that until we come to have one mind and one spirit concerning the things necessary to organic union, it would be Christian and becoming in all to urge all to study the Scriptures and follow their teachings, putting renewed emphasis on the unescapable duty of individual investigation and obedience.

Baptists stand ready at all times to co-operate with all our fellow Christians and our fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort

for the moral and social uplift of humanity, as well as for the equal, civil and religious rights of all men in all lands. We could freely co-operate in all good works, limited only as follows:

Our most cherished beliefs, our deep sense of duty will not permit us to enter into any federation, council, or what-not that would, in any way, obscure the positions set out above, or hinder us in the full and free preaching of the whole counsel of God to all the people of the world. Our principles automatically separate us ecclesiastically from all others, and we cannot help it, unless we stultify our consciences, or renounce the truth, as we are given to see the truth, a course no Christian would wish.

We do, however, cherish in our hearts deep and abiding Christian love for all our fellow believers in Christ, whether in or out of other bodies, and gratefully rejoice in all that they are doing for the salvation of the lost.

V

WE believe that in the present state of the question of Christian union, a frank and fraternal communication of views and sentiments, through the public press and otherwise, would be helpful.

We summon our brother Baptists throughout the South and our fellow Baptists throughout the nation, in England, and in all lands throughout the whole world, to renewed zeal in propagating those principles we all believe to be Divinely given, to the end that humanity in all parts of the earth may come into its full heritage of truth and through the truth into the perfect liberty of Christ.

This is an auspicious day for Baptists. There has never been such a time for free preaching of the simple messages of Jesus and His Apostles. Cumbrous ecclesiasticisms are falling; only the simple truth as it is in Jesus can either interpret or satisfy the heart hunger of the multitudes of earth.

The day for which our Baptist fathers waited and suffered and died has dawned. What they died for let us live for in worthy fashion. We would lay to heart and would commend to our fellow Baptists everywhere, the assuring and moving words of the Apostle to the Gentiles: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord. Amen."

Keep the Record Straight—J. W. PORTER, Lexington, Ky.

IT HAS been publicly charged that the Federal Council of Churches of Christ in America has given its endorsement of the intermarriage of whites and blacks. While the writer has never seen a denial of this charge, he has been informed that the charge has been denied. We could earnestly wish that this very serious charge was untrue. Unfortunately, the evidence in the case seems to justify this grave indictment.

Information Service, published by the Department of Research and Education of the Federal Council of Churches of Christ in America carried in its issue of November 13, 1926, the following:

The conferees in almost every session faced frankly their personal attitudes towards men and women of different races—in business and social relations. Nor was the question in inter-marriage evaded. That was considered at length. It was felt that some pioneer spirits should take advanced steps in that direction. But in doing so both parties to the marriage should realize that, in general, they and their children would have to face many difficulties. After the discussion on inter-marriage the group concluded that if the individuals concerned fully realized the difficulties involved, mixed marriages may be socially highly desirable.

This conference was held in Olivet, Michigan, in August, 1926.

1. It will be noted that this article was published by the Federal council in one of its own publications, and that a

number of years elapsed before there was an attempt to evade responsibility.

2. It will be observed the word, "It was felt that some pioneer spirits should take advance steps in this direction."

3. It will be further noted, "the group concluded," etc. This clearly indicates that this was the action of "the group," and be it remembered that this "group was a section of the Federal Council and held under its auspices."

4. The opinion of this group is clearly determined by the concluding paragraph, "mixed marriages may be socially highly desirable."

5. It should not be forgotten that the Federal Council has never to our knowledge, officially denied responsibility for this debasing deliverance.

The writer confesses but scant respect for any white man or woman who could give utterance to such sentiments.

Booker T. Washington, perhaps the brainiest Negro educator of our age was uncompromisingly opposed to the intermarriage of the two races.

It is true, and the greater the pity, that the recognized leaders of the Federal Council do not believe in either the verbal or plenary inspiration of the Scriptures. They believe in a spotted theory of inspiration of the Bible, and their whole attitude loudly suggest that they regard themselves and their fellow Liberals the only ones who know the inspired spots. The ruling group of the Federal Council re-

ject the doctrine of the Deity of Christ and deny that His blood makes a full atonement for sin.

It is a matter of regret that the Federal Council has uniformly opposed every effort of our government for national defense. They are either putrified pacifists or considerate cowards.

It is cause for regret that this august aggregation of functionaries have given much of their attention to the discussion of the birth rate, and kindred salacious subjects.

A very pertinent question in this connection is, "Does our distinguished and beloved Dr. Truett know the nature and character of the organization under whose auspices he is now touring our country?" Certainly he knows that the Southern Baptist Convention emphatically refused to enter into any sort of relation with this Modernistic organization. At all events, consciously or otherwise, he has placed a premium on Modernism and weakened the morale of Southern Baptists.

EDITORIAL COMMENT

Dr. Porter turns the light upon a few of the obvious perversions and misrepresentations of Christian faith which are fomented and fostered by the Federal Council of Churches. It is well to remember that that body has long wrought in an atmosphere of such low visibility that it was difficult to assemble proof of its betrayals so complete that it could not wriggle out from under and create confusion of mind among the various denominational constituencies.

This condition has at last changed, and happily so. Several responsible groups in this country are now digging out the evidence of the Federal Council's departures from faith, its unwarranted intermeddling in the affairs of the Gov-

ernment, both legislative and administration, and its strange sympathy for and gravitation toward Communism.

The Western Recorder has presented some of that evidence, and there is more to come. The task is not pleasant of exposing the efforts of this large self-constituted body to corrupt American ideals both in the realms of religious faith and of Government. But so long as the American people remain worthy of the Christian faith many of them profess and of the liberties and free institutions of our nation, they will refuse to submit to the presumptuous efforts of a (in principle) self-constituted group of self-designated best minds, whose course reveals that they propose nothing less than to eviscerate from Christian faith its very heart and nature, and from American institutions their traditional nature and spirit.

One of the recent organizations which has undertaken to give the public evidence of the radicalism and essentially un-Christian teaching of the Federal Council of Churches is the American Forward Conference, which in a recent meeting at Asheville, N. C., developed proof of radicalism in that body and declared its purpose to continue its work until the public should understand just what the Council is undertaking to do to undermine traditional Americanism and religious faith. Among those who were active in the Asheville Conference, was Dr. W. R. White former Secretary of Missions in Texas and now pastor of the First Baptist Church in Oklahoma City. Southern Baptists are under a deep debt of gratitude to leaders, most of whom are now gone to be with God, for keeping our churches out of the mess that would have followed Convention endorsement of the Council. Lutherans have also resisted its blandishments, and Southern Presbyterians have recently separated from it.

American Baptists Unite to Honor Luther Rice

RUFUS W. WEAVER, Executive of the Luther Rice Centennial Commission

NORTHERN and Southern Baptists ninety-two years ago last met in the promotion of a common missionary program. The man who founded their nationwide agency, the General Convention of the Baptist Denomination in the United States in 1814 was Luther Rice.

Converted to Baptist doctrines and principles while a missionary in India, Luther Rice had returned to America in 1813 to arouse the 175,000 Baptists to make provision for the financial support of the foreign mission enterprise, then in its infancy. He led also in the establishment of Columbia College, now the George Washington University, the Columbian Star, the first national Baptist weekly, the Latter-Day Luminary, the first national Baptist missionary journal, and the American Baptist General Tract Society, now the American Baptist Publication Society.

He also extended the activities of the General Convention to include frontier missions, Indian missions, ministerial education and tract distribution. He laid the foundation of a national Baptist program, with its boards and agencies located in Washington, D. C. A leading Church historian has said that "the coming of Luther Rice was the most important event in Baptist history in the nineteenth century."

Born in Massachusetts, March 25, 1783, Luther Rice died in South Carolina, September 25, 1836. On the centennial day of his death, over two thousand Baptists assembled in Columbia, South Carolina, to hear a score of official representatives from the Northern Baptist Convention and the Southern Baptist Convention extol the ministry of this pioneer in missions and education. A pilgrimage followed to his grave in the churchyard of the Pine Pleasant Baptist Church, fifty-seven miles away. The centennial exercises closed with a pageant entitled "The Frustrations of Luther Rice," in the First Baptist Church, Columbia, South Carolina.

American Baptists, divided into eighteen different bodies, now number over 10,000,000. Northern Baptists and South-

ern Baptists combined have an approximate membership of 6,000,000. Since 1845 they have been divided in their missionary, educational and benevolent work. On three occasions the Northern Baptist Convention and the Southern Baptist Convention, meeting in some border city, have held joint sessions.

No efforts have ever been put forth, looking toward the organic union of American Baptists. The great mass of them speak the same language, hold to the same distinctive principles and seek the realization of common purposes. The independence of Baptist churches renders unity of action both easy and difficult. Each church chooses its own alignment. There are in the North, Baptist churches that affiliate with the Southern Baptist Convention and in the South there are churches that send their missionary offering to the Northern Baptist Convention. Only in the District of Columbia do the Baptist churches divide equally their gifts between Northern and Southern agencies. Sectionalism, inherited prejudices and cultural differences play their part in perpetuating the cleavage that had its beginning ninety-one years ago.

Certain facts give to the Luther Rice Centennial celebration a significance that merits the interests of the general public. Hon. Olin D. Johnston, Governor of South Carolina, proclaimed September 25, 1936, as Luther Rice Day. He made the address of welcome. The response was by Herbert B. Clark, North Adams, Massachusetts, president of the Northern Baptist Convention and a direct descendent of Roger Williams.

For the first time in their history, American Baptists thus met together, south of Virginia. For the first time nationwide hook-up was made available for a Baptist celebration, secured through the facilities of the Columbia Broadcasting System. The address of Dr. George W. Truett, president of
(Please turn to Page 12.)

The Greatness of John the Baptist

C. FORD DEUSNER, Pastor, Hartford, Ky.

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."—Matt. 11:11.

ACCORDING to the standards of his time John the Baptist would never have been called great. Indeed, measured by the standards of our own generation I am afraid John the Baptist would not be accounted great. He had neither wealth nor power. He was neither a great general, nor a great statesman, nor a great industrial tycoon. He did not "rate," as we say today, socially. Yet Jesus called him great. The divine Master said of him, "Among them that are born of women there hath not risen a greater than John the Baptist." John was great from the divine viewpoint, and I believe a study of the life of this man whom Jesus called great will help us all to get a right estimate of what constitutes true greatness.

I

JOHN the Baptist was great in the position he occupied. He was ordained of Jehovah to be the forerunner of the Christ. Mark says in this position John fulfilled the prophecies, "Behold, I send my messengers before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke tells us how the angel Gabriel appeared to the aged priest, Zacharias, as he served in the temple, saying unto him, "Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John . . . he shall be great in the sight of the Lord . . . And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Truly John the Baptist was "a man sent from God."

Again, John the Baptist was great in the life he lived. He lived a simple life. His home was in the wilderness. His clothing was of the poorest quality. "He was clothed with camel's hair, and had a leathern girdle about his loins." He was not "a man clothed in soft raiment." His food was of the rudest kind, for he "did eat locusts and wild honey." Yet, even John's food and raiment preached.

He lived a clean life. Ere he was born the angel Gabriel said of him, "He shall drink no wine nor strong drink." Jesus said, "John came neither eating nor drinking," meaning, of course, he was no glutton, no winebibber. What a rebuke to those of our generation who think it smart to drink liquor is John's abstinence from the cup that defiles rather than cheers! For alcohol is a poison. It turns human beings into beasts. No one can drink it and be clean.

He lived a holy life. He was filled with the Holy Spirit, even from his mother's womb. No wonder he was a man of might for God. Spiritual power is ever the possession of those who love Spirit-filled lives.

He lived a dedicated life. He yielded himself to God's great plan for his life. He presented himself a living sacrifice, holy, acceptable unto God, as his spiritual service. He was faithful to his task. He fulfilled his divinely appointed mission.

II

THEN John the Baptist was great in the message he preached. He preached repentance. Repentance is a change of mind concerning sin and God. It is accompanied by deep sorrow, and results in a changed manner of living. John called upon all, high and low alike, to repent. He urged it in view of the "Kingdom at hand." He preached it as the condition of the remission of sins. And when Jesus of Nazareth, the one for whom the Baptist prepared the way, came preaching and teaching, he took up the message of his

forerunner saying, "Except we repent, ye shall all likewise perish." Repentance is the lost note in much of our preaching to-day.

John the Baptist preached baptism, making it the outward symbol of an internal change. He restricted it to the penitent believer (Matt. 3:7-8). He immersed in the Jordan River those who confessed their sins. He claimed divine authority for the act (John 1:33), and Jesus, our Lord, submitted to it to authenticate its heavenly origin (Matt. 3:15). Let us not grow "wishy-washy" in regard to baptism, but preach and practice this solemn ordinance in all its Scriptural beauty and significance.

John preached personal righteousness. He called upon the people to bring forth fruits worthy of repentance. He reproved the thief; rebuked the oppressor; exposed the adulterer—even Herod upon his throne, saying, "It is not lawful for thee to have thy brother's wife." He denounced the hypocrite. He pled for the personal righteousness of all.

The Baptist preached Jesus Christ, pointing the people to Him "There cometh after me he that is mightier than I." He bore witness to the deity of Jesus. "And I have seen, and borne witness that this is the Son of God." He proclaimed Jesus as the atoning Saviour. "Behold the Lamb of God, that taketh away the sin of the world." He preached faith in Christ as conditioning salvation. "He that believeth on the Son hath eternal life." John had a great message, and he preached it in a great way.

III

FINALLY, John the Baptist was great in the service he rendered. Let us remember that Jesus made service the ground of greatness. He said, "Whosoever would become great among you shall be your servant." Faithfully, humbly, unselfishly, John the Baptist served. He prepared the way for the coming of the King. He turned many of the children of Israel unto the Lord. He baptized the Christ. He prepared much of the material used by Jesus in the building of his church, for the first disciples of Christ were first disciples of John. This material was therefore Baptist material, and the church which Jesus built or established was a Baptist church.

No, the world would never reckon John the Baptist as great. He spent his last days in prison. His life was cruelly snuffed out when he was but thirty-one or thirty-two years of age. At the time of his death his influence had waned, and his followers were few. Yet our Lord said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."

Let us then strive to be great according to the divine viewpoint. Let us, like John, be great in rugged simplicity of life. His life is an abiding rebuke to those who would live easy, luxurious, self-indulgent lives. We are reminded of what Theodore Roosevelt once said, "There has never been a man in our history who led a life of ease, whose name is worth remembering."

Let us be great, as John was, in moral courage. He was no reed shaken by every wind that blows! Let us do the right, and stand for the right as he did so fearlessly.

Again, let us be great, as the Baptist was great, in genuine humility. He said of Christ, "His shoes I am not worthy to bear," and again, "He must increase, but I must decrease."

Finally, if we would be great spiritually let us strive to emulate John's unselfish devotion to Christ. John the Baptist loved Jesus, and lived and died for Him. Should not we, even the least of us in the kingdom of heaven, possessing much greater privileges and opportunities than John possessed, should not we love and serve our Lord Jesus Christ as devotedly as did that one who was both His forerunner and humble follower?

EDITORIAL

“We Preach Christ Crucified”

JEWISH ecclesiastics sought for an objective sign that would fit into their subjective theology; Gentile philosophers sought for a dialectic on which they could try their skill. “But,” said Paul, “we preach Christ crucified.”

The preaching of the Cross was foolishness to them that perish, but to all who had received Christ and had experience of salvation, it became the power of God. So the early Christians preached Christ crucified.

This explanation of Paul to the Corinthians in his opening chapter to them was called for by the conditions. It made clear why, contrary to the predetermined set and outlook both of ecclesiasticism and scholasticism, each of which was fully understood by Paul, he held up before men the Cross.

To all natural human measurements and standards, this course of the early Christians appeared foredoomed to failure. Jewish ecclesiasticism in all of its “best minds” for millenniums looked in a contrary direction. So did each philosophical school of the pagan Greeks. So did the religion of material power held and practised by imperial Rome. But wisdom was justified of her children. Within three centuries the known world capitulated to the Cross.

I

WHILE in Louisville recently, Dr. George W. Truett spoke before a great mass meeting from this text. To certain types of minds it may seem strange that he did so. If our puny logic is to decide on what is needed, even the neophyte knows that there is nothing with which Christendom is more familiar than the story of the death of Jesus Christ on the Cross for the sins of the world. Why not, therefore, in preaching before a great concourse composed mainly of professing Christians, choose something of a different order? something that will challenge the intellect with novel and new outlooks and perchance show that the preacher is himself a “best mind”?

Dr. Truett's was a great choice. He is everlastingly right in holding at the center God's redemptive message. The Gospel is not a discovery of man and it owes nothing to him. It is wholly a revelation from God. To accomplish its ends is to uproot the rule of sinful human nature and its outlooks, and transforms the life by the implantation of the it is the **TRUTH, THE WAY AND THE LIFE**. If it is true, the preacher who neglects its great basal verities that he may center his upon secondary or derivative matters of the Gospel itself, or even wander off into the woods of human philosophy or fleshly-minded topics of the times, becomes a deserter from his divine calling and commission.

In an exchange recently appeared an article by a layman in which he told of an elderly and consistent Christian, a regular and long-time attendant on his church, who privately told him he was moving to another church. He said, “The pastor is driving me out of the church.” Both of these laymen esteemed the pastor as a good man, but this member said that in his preaching he had fallen into harping on subjects of secondary consideration to the Gospel, such as economic and social theories, or current literature and international problems, and that both he and many others in the congregation felt that for a minister in the pulpit to do this is to take an unfair advantage of his calling and of Christ's church.

II

ESPECIALLY do pulpits served by pastors who spend their time largely in reading books of destructive criticism, or on economic and political and social problems, but give small time apparently to the direct study of the Word of God or to the health of their own spiritual lives by prayer and heart-obedience, precipitate a just cause of grievance on the part of Christians who hear their deliverances. In such

cases, dry rot and empty pews become more and more in evidence. Such pulpits have in many cases turned their backs definitely upon a spiritual ministry.

It has become an American habit among religious persons to hold many conferences and conventions of one kind or another. Increasingly these conferences deal only with specialisms of more or less religious concern to the neglect of vital faith. They are exclusively for practical or derivative values of faith rather than primary values—which are “taken for granted.”

Relatively few conferences of purpose go back to the heart of our faith. Facing a world of purpose more firmly set in its direction contrary to revealed faith than was the world Paul faced, in their lack of understanding of the faith they profess, they do not, like Paul and other New Testament Christians, with the whole of heart and life take up the gauge of battle for victory in the great field of Mansoul.

They take for granted either that the Cross has lost its power to redeem and to transform or else that its power is finished after conversion. Many look upon it merely as an a b c somewhat that starts Christians in the religious life and by neglect these grow cold even to the a b c. They do not look upon it as that which alone is adequate to build the new life which it alone could impart. That is to be done by their planning rather than God's Spirit.

Small wonder, under such tragic misconception, that the original experience of the Cross in pardon and faith becomes dim and uncertain. In which case the great first need is for someone, as did Dr. Truett, with spiritual understanding and passion to lift up the Cross of Christ before their world-blinded eyes.

III

NOT before in America have the reports of declining attendance upon church services been so persistent or broadspread as now. Other factors doubtless contribute to this falling away, but we are persuaded that the main factor is an increasing failure among many who stand in pulpits to know that the only justification for them to stand there as the cure of souls is that they are to use their opportunity “to persuade and move those souls back to God.” In his “Lectures on Preaching,” Phillips Brooks thus defines the business of the preacher in the pulpit, and declares that only faithfulness to this can justify and give authority to the sermon. He declares:

Much of our preaching is like delivering lectures upon medicine to sick people. The lecture is true and may be interesting. It may be important, and if the sick man could learn the truth he would be a better patient and take his medicine and regulate his diet more intelligently. But the lecture is not medicine, and to give adequate medicine, not to deliver a lecture, is the preacher's business.

The minister must bring his best to the people in the sermon. But the only best for him is that which is suitable to bring them to God. He must be a man of a life and of experience in the things which he preaches that will bring light and carry conviction to those who hear. He can only lead men to God along the way he knows in his own experience.

A deepened prayer life among ministers and others, on the human side is the first prerequisite in preparation for spiritual revival. But a man in the pulpit who knows that he is there to preach Christ crucified, is of vital importance. If the preacher's own spiritual response to this incomparable transforming event of human history is negative or lacking in reality, he has probably missed his calling. Certainly he can only justify himself in remaining in the pulpit, by finding his way back to the Christ who saves the lost.

As to Baptists North and South Uniting

THE article elsewhere by Dr. Rufus W. Weaver, Executive Director of the recent Luther Rice Centennial, while mainly directed to other objectives, implies friendliness toward uniting the Southern and Northern Baptists into one body. Dr. Weaver is, of course, entirely within his rights, if he holds that opinion. The same idea has been implicit in utterances from other Southern sources within recent years.

It may be well publicly to recognize this fact, and consider its meaning. Our purpose now lies in that direction and is not to undertake an adequate discussion of the question. If brethren are sending up trial balloons, it is well that our Baptist people at large should know that they are doing so.

Dr. Weaver merits the appreciation of Baptists in every section for his fine work in building up the idea of the Luther Rice anniversary, and bringing it to an adequate and appropriate expression. With unabated zeal he wrought for what was required, and the fruition was worthy of the great personality memorialized and what Luther Rice has meant to Baptist education and missions.

But when he admonishes that "sectionalism, inherited prejudices, and cultural differences play their part in perpetuating" the separation between Northern and Southern Baptists ninety-one years ago, and comments upon the fact that no Baptist leader has as yet openly espoused the combination of the two bodies, in a way that suggests that that may be desirable and near in the offing, we seem to have arrived at a time when our people at large may properly take notice.

It is a fact easy to verify that the separation of the two bodies was accomplished with marvelous restraint and absence of bitterness. A reading of the Minutes of the Southern Baptist Convention of the earliest years gives full proof of this. The fathers were scrupulously careful to set down their reasoned convictions as to the desirability of separation, and they did so in terms that voiced their love and respect for the Northern brethren. Their utterances included an address by President W. B. Johnson, of the Convention, which was published in the Minutes. We are of the opinion that the same spirit characterized Northern Baptists.

Sad and unnecessary as most thoughtful Baptists in each section probably now regard the Civil War, does any one doubt that it was better for the two Baptist groups at that time not to subject their fellowship to the terrible stress and strain of trying to live together as one body? We are convinced that an impartial study of the facts will bring conviction both of their wisdom and fine spirit.

We mention but do not argue the probability that the separation resulted in more intimate and adequate missionary work in the unnumbered far-spread areas of the then largely unevangelized Republic—of which many were still in the raw pioneer stage—than would have been rendered from the headquarters of a single national Baptist instrumentality.

There is another fact that would beyond doubt be brought forward for frank discussion, if agitation for the combination of the two bodies should become active. Would the full-length witness of Baptists to an unemasculated Gospel in America and on foreign fields be fostered, or would it be retarded, so far as organization might affect the result, by such combination?

We do not imply or believe that the rank and file of Baptists in the South are better Christians than the great mass of our brethren in the churches in the North. We have a conviction that it is true that a large number of Baptists in churches in the North are of stronger faith than many who are in the South. We speak of those brethren who have had to learn how to resist industrious efforts to alienate them from revealed faith, which efforts emanated from

high quarters within their own Baptist body, and brought upon them great pain and suffering. Out of that bitter experience a large and increasing number of Baptists in the North have attained to an added knowledge and a deeper experience of the things of God and a firmer grasp upon the transforming verities of salvation.

Most of our people in the South as yet have been little pressed upon by subtle rationalistic substitutes for the supernatural Gospel of redemption. They know relatively little about the nature and devastating fruits of modern rationalism. As yet they have not been forced to study its deceptive and dishonest methods and its creeping-paralysis effects upon church life.

There are brave and able Baptist leaders in the North, faithful at every point to the revealed Gospel. But rationalism has advanced among the dominant leadership element there far more than in the South. Proof of this may be found in the fact that in the Northern Baptist Convention, notwithstanding the undoubted faithfulness of the great rank and file in the churches, conservative elements of Convention leadership have not for fifteen years won a single decisive victory against the persistent pull of rationalistic elements toward inclusivism and compromise. This pull continues from year to year under various guises. Most of their theological Seminaries, too, appear to be grinding out yearly new preacher recruits equipped and trained to increase rationalistic Convention strength.

Would a combination into a single body of Baptist leadership in the South with this we have pictured in the North result in genuine heart-purpose in the combined leadership to stand in firm adherence to the revealed Gospel of Jesus Christ, and the Book inspired by God? In the face of Modernism's known success in making its devotees expert boring-from-within politicians, while genuine Christian faith discourages or even disqualifies for this, who believes we could look for spiritual leadership from such a combination?

If Baptists in America in their respective places shall of heart-purpose turn back to God, we may be fully assured of fine fellowship across all sorts of lines, including that a Mason and Dixon. But no human hero-worship will be fostered, nor will long headlines in the daily and periodical press be won by this course.

Rescue the Perishing and Save the Saved

THE great emphasis of American evangelicals has been on saving that which is lost. The New Testament is full of warrant for the emphasis, but in the New Testament there is coupled with the truth that Christ came to "call sinners to repentance" a complementary emphasis upon the development of the Christ-life implanted in regeneration.

The last emphasis has not generally been stressed by American churches or their teachers. Organization has grown vastly; so have particular teachings which we call enlistment—mainly devoted to inducing Christians to contribute more freely to the support of religious causes. But this, useful in itself, does not seriously undertake to carry out the New Testament requirement of building converts up in the new life into which they have come by repentance and faith.

When a convert comes, we say he is "saved." He is forgiven and will not be punished, and we are satisfied. Oftentimes we give him very little consideration thereafter, either in personal counsel or in teaching him the wonderful spiritual potencies which God purposes shall be released in his life, that it may be fruitful here and have an abundant entrance into the Beyond.

Thus we convict ourselves of failing to value the possibilities of a human soul, after it has been "saved," by teaching it how the life which it shall thereafter live may also be "saved" unto spiritual fruitfulness.

Paragraphic Comment

GENERAL ASSOCIATION WILL MEET IN PADUCAH

Three weeks from now the Baptist General Association will meet in Paducah. In this issue are notices from Pastor George Heaton, of the First Church, in which the meeting will be held, and from Secretary H. S. Summers of the General Association. Also information as to the Ministers' Meeting, which convenes the day before the General Association. Those who desire to arrange for entertainment in homes should write Pastor Heaton. Hotel reservations may be made by addressing the hotels. In many respects Kentucky Baptists have had a good year in their church and denominational life. The quest of our people has been after more abounding spiritual life rather than more material tokens, and yet God has blessed us both in members and in good prospects of an increase in our gifts to missions and benevolence. Paducah is easy to reach and train fares are low. We should have a large attendance from all over the State at Paducah.

WHY GOD MAKES LIGHTS OF US

In the current issue of the Review and Expositor, Professor W. Hersey Davis, of the Southern Baptist Theological Seminary, has an exposition of Matt. 5:14-16 which should be available for all Christians and not merely for ministers. As the Authorized Version reads, one does not get the full force of the passage. After developing the thought "Ye are the light of the world" by illustrations that teach that real spiritual light in the Christian is not intended to be hid and cannot be hid, the Authorized Version translates, "Let your light so shine before men," etc., using "let" in the sense of "permit." Professor Davis shows that the Christian IS the light, rather than has the light. As the city on the hill CANNOT be hid, neither can the light of a life hid with Christ in God. Says he, "You are to shine like something that CANNOT be hid." The city did not put itself on a hill, nor the light on the lampstand. We do not make lights of ourselves. God makes us lights and places us where we are to shine. The shining is to the end that men see our "works" and glorify God. It is by God's power alone that we shine. If we comply with His conditions our light will be His light shining out from us. There are no self-made Christians, and those whom the Lord makes are light to the world.

DEACONS OR RULING ELDERS?

A pastor somewhere said to the representative of the Watchman-Examiner: "Sorry, but I cannot let you say a word about the church without the consent of the deacons. I take the Watchman-Examiner, but rules are rules." The chairman of the deacons said, "No, it is against the rules!" The paper representative asked, "How many deacons have you?" "About twenty." "Do you, as a deacon, take the Baptist paper?" "No." "Does any of the deacons?" "I think not." Twenty deacons that "rule" so completely even the inconsequentials of the pastor's life and not one of them reads the Baptist paper! Undoubtedly there has been a tendency in many churches in the South for deacons by imperceptible processes to take over the initiative from the church, initiative which the church itself is responsible for exercising in directing its affairs. It needs serious and sustained consideration, but it can only be touched here. There is no justification for deacons making recommendations to the church in a way that tends to make free discussion of the proposals by members appear to be presumptuous and a strain on fellowship. Nor do most deacons want it so. Many of them draw back from this tendency, but yet it goes on—especially in city churches. It can be cured if pastors and deacons will set themselves together to cure it. But what shall we say of this poor manacled man in the pulpit? What sort of a man is he who is willing to keep preaching to a Baptist church whose deacons demand authority to say

whether or not he can even bat an eye? What of those deacons? What do they think they are for? Ruling elders of a Presbyterian church would seem to be mere tyros in comparison. And there are rules to limit their ruling. Not so with Baptists, who did not intend to have a ruling board. Doubtless preachers are largely responsible, when deacons "rule." Why does not the preacher play the man? If God has called him, let him refuse to be treated as a third-assistant janitor. **Such a church, ignorant of what it is for and indifferent to finding out, will only last until the spiritual momentum received from the past dies. In its leadership it is already dead.**

OPPORTUNITY OF THE MINISTERS' MEETING

Increasingly pastors and other ministers have been coming to feel that a lack exists among us of adequate opportunity in our various co-operative gatherings for worship and for addresses on inspirational and timely Bible-study subjects. The practical and spiritual problems of the inner life of the churches and their members, as they react to vastly intensified outer pagan life of the world today, press upon us in a way not before equalled in our times. Yet we have for years seemed to find less opportunity for emphasis to be placed upon the necessity and conditions of developing an adequate spiritual dynamic to win the world to Christ, than was given by our fathers. We feel that the extension of time given the annual sessions of our Kentucky Baptist Ministers' Meetings, which was made possible by the co-operation of the General Association itself, is an expression of growing concern that we may place more emphasis upon and impart more light in regard to quickened spiritual life, to the end that we may be fit vessels to mediate the things of our God to a day which has largely forsaken them to give its every power and moment to searching for material Utopias. We urge that prayer shall be made for God's blessing upon the Ministers' Meeting at Paducah, and also upon the General Association which follows it.

THE PREACHER IS GOD-CALLED

Real preachers are divinely called of God. They are not man-made, nor is it the purpose of God that their ministry in the church shall be controlled by a "board" of deacons acting as directors of a corporation. The minister is God's ordained witness to what He has revealed to quicken men into a new life in Christ and to build them up in that life. The preacher is a prophet and the true prophet receives his message from God. For a group of deacons to dictate what the preacher shall and shall not preach is for them to presume beyond what is written. However, deacons are to be men full of the Holy Spirit, and who have shown themselves zealous for the things of Christ in the church and in His Kingdom. We are persuaded most deacons are such. Along with the church, deacons are competent in God's purpose to decide whether the minister in the pulpit is preaching the revealed Gospel or only human philosophy. But when they go as far as the deacons mentioned in another paragraph on this page, forbidding the pastor even to speak to any one outside about the condition of the church, it is evident that they belittle and misconceive their God-appointed function. The utter blindness evinced by the deacons in the church mentioned as to the high mission of the weekly denominational paper in the fellowship and affairs and the spiritual understanding of God's people, is of a piece with the assumption that they must "run the church and the pastor," run them as if the church was a business corporation of which they were the elected Board of Directors. This danger knows no Mason-and-Dixon line in Baptist church life. Yet we have yet to hear in the South of so raw a case as the one mentioned of utter misconception of the office of the deacon.

Commendable Features of the Every-Member Canvass

C. M. THOMPSON, General Secretary-Treasurer, Louisville.

THE Every-Member Canvass Movement is easily understood. It is a State and Southwide movement to secure from every member in each church a worthy subscription to the Denominational Budget with the tithe as the minimum. The Denominational Budget includes (1) Local Church Expenses, (2) The Co-operative Program. There is nothing confusing about this plan. Even a child can understand it.

THE Every-Member Canvass Movement places the responsibility where it belongs. A large number in Baptist ranks, for one reason or another, have failed to contribute financially to the support of God's work. They have ignored the fact that the obligation rests upon each individual Baptist to do his part in providing the necessary funds for carrying on the Master's work. This obligation cannot be evaded by the plea of poverty. To the extent of his ability each one is accountable to God. And The Every-Member Canvass Movement underscores this accountability.

THE Every-Member Canvass Movement has a praiseworthy continuity. Our work, heretofore, has suffered from change in plans. One method was tried and then another. In Kentucky, so far as can be seen, The Every Member Canvass Movement is to continue until the Master returns. Every year, with increasing efficiency, an effort will be made to reach every member in each church and secure

from such an one a subscription to the Denominational Budget with the tithe as the minimum. The repetition of this effort will give cumulative power. In the very nature of the case it means the annual enlistment of many new financial recruits for God's work in this world.

THE successful promotion of The Every-Member Canvass Movement, with the tithe as the minimum subscription, will supply sufficient funds to carry on the Master's work in this world. God's plan never fails. If His people do not respond properly their failure must not be charged to Him. Under the Old Dispensation the tithe proved adequate. When it was brought into "the storehouse" it afforded ample provision for all the agencies used for the maintenance of worship. In the New Dispensation it will lead to a similar condition. Every phase of God's work in this world will be adequately provided for and His cause set forward all along the line.

THE Every-Member Canvass Movement should receive a hearty welcome from churches that are having trouble in raising the local budget. This movement represents the first organized effort the Southern Baptist Convention has ever made to aid churches in raising their current expenses. In this movement Local Church Expenses and the Co-operative Program are put side by side and every member in each church will be asked to do his part in sustaining both. This is as it should be.

The Plea of Christianity In Our Lives

F. J. WALDROP, Weston, W. Va.

SOME years ago a teacher stated in my presence: "The religion of most people is like the spare tire on an automobile." The teacher went on to call attention to the part played by the spare tire. The only time it is called into service, or scarcely thought of, is when a puncture or blow-out occurs. Then the driver rushes for his "spare" to help him out of his emergency. With the passing of the emergency by the repair of the original tire or otherwise, the "spare" is relegated to its place of forgetfulness.

Little prophetic vision is required to see that this is the place and the only place God occupies in many lives, to-day. Time passes rapidly, and, if there is not some event approaching the nature of a crisis, God is little thought of. But let the crisis occur and the Lord is called on. Then, when this special need is no longer evident, God is relegated again to the place of forgetfulness.

Marriage is a crisis, and the minister, God's representative is welcome. Illness, death and troubles, arising from various causes, lead folk to turn to God and to those whom they believe know something of God. But once these seasons of trouble have passed, God is politely forgotten. Their own death is a major crisis and in some vague manner they expect God to intervene and save them from hell. All the righteousness they want in this life is just enough to insure their escape from hell. If uttered, their prayer would be, "O Lord, make me good; just good enough to escape hell."

Some who hold essentially the "spare-tire" attitude believe that many of life's crises can be avoided if God is appeased in certain ways. They believe that if they attend church on Sunday God will be obliged to keep evil from their pathway the remainder of the week. An occasional deed of charity will help toward the same beneficent end. This is much the same attitude as that of the Southern Negro toward the rabbit's foot, or other charm, that was supposed to keep trouble away. In either case it is superstition.

Now true Christianity has a glorious place for the God who is a "very present help in trouble," and who shall give his angels charge over thee, to keep thee in all thy ways." Every true Christian has experience of these truths. But when Christianity is reduced to this and to this alone, it is heathenism and no longer Christianity.

In true Christianity, God is not the spare tire; He is the engine, the steering wheel; yea, both of these and far more. The main business of life is the advancement of His kingdom—"Seek ye first the kingdom of God and his righteousness" (Matt. 7:33).

Religion to the true Christian is the main business of life and all else is related thereto. If aught else cannot be used to advance this one end, it is left out of this life.

"What is your business?" a man was asked.

He replied, "My business is preaching the Gospel, and I sell groceries to pay expenses."

To the same question a friend of mine replied: "I am working for the Lord, and doing a little painting on the side."

These were not ordained preachers,—they are what the world calls laymen. But they had the only true Christian viewpoint. That was the attitude of the Apostle Paul. His main business was that of a missionary for Jesus Christ, and he made tents to pay expenses.

But some object by saying that if they lived that way, they would starve. Paul did not starve; neither did the other two men to whom I referred. True, there is a cross to bear in such a life. Jesus made it plain that "if any man would come after me, let him deny himself, and take up his cross and follow me." There was a cross for Him and there is a cross for every one of His followers.

Believe it or not, there is a place in New York called "Ripley." Also in California, Illinois, Maine, Mississippi, Ohio, Oklahoma, Tennessee, and West Virginia.

The Potence of Gospel Songs

ERNEST O. SELLERS,
Baptist Bible Institute, New Orleans, La.

ALL music is primarily physical. The relation of sound waves with the ears and motor nerves of mankind will one day be made satisfactorily plain for the common man to understand. Most of us have experienced or observed the thrill music makes upon individuals and assemblies. The martial effects of army bands, dance music or other musical combinations are well and widely known.

These effects are always modified by the ideas presented by any accompanying words. This being true how few pastors, singers, or song leaders—to say naught of flippant critics—give music . . . especially hymn singing . . . a critical consideration along this line.

Many object to the use of the Gospel song and yet they will murder Te Deums or slaughter anthems and perhaps cannot even whistle a folk song. Granting that many of the songs of this category are trivial and ephemeral the same can be said with equal emphasis of churchly hymns and secular songs. There is nothing much older than yesterday's "popular" song hit.

How many of the songs of the Lutheran or Wesleyan eras survive today? It is of record that some of the most celebrated writers of the past have produced compositions a first year High School student of English would reject with scorn.

Just as thousands of widely used hymns of the past have gone into oblivion so many of the Gospel songs have served their day and passed from the memory of man but in passing they have left a rich deposit of blessing to the Church of Christ. But not all passed as is evidenced by the ninety-three that have been included in the *New Baptist Hymnal*. It is a fact that some of the accepted churchly hymns can be traced to folk songs and some melodies were doggeral before being adapted as a vehicle for religious truth. The compositions of Doane, Towner, Stebbins, Lowry, Sankey and others have been and are being sung by many times more believers than the productions of scores of composers such as Dykes, Barnby, Monk, Sullivan.

One reason for this is that the Gospel song is so largely an expression of Christian experience and aspiration. While our services are lamentably short of the elements of worship still the gospel songs do express thankfulness, praise and a longing for the deeper spiritual experiences. Most of them set forth elemental truths of the Christian faith so simply as to appeal to everyone. Often their stark simplicity makes the strongest artistic appeal.

We are aware of the value of atmosphere and of repetition. One can not be impressed by the emphasis, in the best of these songs, that is laid upon the fundamentals of Christian faith and action. With a larger number, in any given assembly, participating in a common expression of these truths, an atmosphere is created most suited for the message of the occasion.

The evangel of the good news can best and often most fully express his experiences, emotions and enthusiasm in song. Revivals have arisen without preliminary plans, without much and sometimes no preaching, but never without prayer and generally much singing. Luther's use of well known popular melodies of his native land and Charles Wesley's aid to his famous brother is a matter of history. Every really great revival has enlisted music in a conspicuous way and the leaders of song have, in a very practical manner, taken advantages of a fundamental, elemental passion of human life and used it to the glory of God and of Jesus Christ, the son.

A new pipe organ was dedicated in the First Church of Carthage, Mo., on October 11. Pastor Arthur A. DuLaney says that the new instrument is paid for. Special morning, afternoon and evening services were used in the dedication program.

The Liquor Traffic from A to Z

JOHN W. T. GIVENS, Bowling Green, RFD, Ky.

Everyone must admit that nothing else:

Arms more villains,
Breaks more laws,
Corrupts more officials,
Destroys more homes,
Engulfs more fortunes,
Fills more jails
Grows more gray hairs,
Harrows more hearts,
Incites more crime,
Jeopardizes more lives,
Kindles more strife,
Lacerates more feelings,
Maims more bodies,
Nails down more coffins
Opens more graves,
Quenches more songs,
Raises more sobs,
Sells more virtue,
Tells more lies,
Undermines more youth,
Villifies more women,
Wrecks more men,
Excites more murders,
Yields more disgrace,
Zeroes more hopes,

than this arch enemy of the human race. No father, no mother, no self-respecting citizen can afford to vote for it.

Scriptural Conversion Must Precede Church Membership

DEAR DR. MASTERS: In the October first issue of the *Western Recorder* in your editorial, "Do We Believe in Conversion?" you invited readers to express themselves upon the matter.

I am sure your editorial had provocative effect in the minds of all who read it and all who are in touch with church activities are acquainted with the alarming truth that the church is not attracting the unsaved to come into their services.

To express one's-self upon this subject means there will be some that disagree with him, regardless of his position. But I shall attempt to express my convictions, hoping that good shall be accomplished.

There is too much worldliness among church members, the most of which becomes conspicuous to the world when the individual member is somewhere other than church services. It is an impossibility for us to produce spirituality and the kind of church services that will attract the unsaved into our services unless we are committed to the will of God, which includes the prohibitive laws of God.

Many Christians today are just as faithful as any ever were, and we are caused to pause and thank God this is so. But it is mainly worldliness and lack of regeneration on the part of some church members that causes the serious question to be raised, "Does the church or the individual believe in conversion?"

God's ministers in many instances are approaching this matter with faithfulness and courage. God's prophets of old, our Lord Himself and His early disciples did not condone laxity to the will of God nor to His law. Even the un-

saved like to hear an intelligent, courageous defence of godliness, and the righteous denunciation of wrong. Worldly attractions have been made numerous in every place. Young and the old in great throngs go by our church doors in pursuit of these worldly attractions, and the conscientious God-fearing believer in Christ asks, "What must I do about it?"

Institutionalism comes in for consideration in our meditation. Our Saviour nowhere led us to believe that we were to establish ourselves somewhere and then invite the lost to come to us and to believe our task is finished with that.

There are Scriptural reasons for church houses, equipped for our present-day needs of organized work and worship. God be thanked that we can have them. But the Master said, "Go to every creature" and "To every nation."

The need exists for us to preach on the street corners, in homes, under brush arbors, or anywhere we find those who will hear. The time will never come when we cannot depend upon God and His way. If we have deviated from His plan, we must come back to it.

When we face this perplexing question, "Why do not the unsaved come into church services," let us use the Bible to answer. Let us get ourselves right if we are wrong, and God will take care of all things else. For myself, I believe in Scriptural conversion.

Marion, Ill.

J. R. WAGONER,
Pastor Third Baptist Church.

Anniversary of Pastor Robert Humphreys

SUNDAY, October 18, marked the ninth anniversary of the pastoral service of Dr. Robert E. Humphreys in the First Baptist Church of Owensboro, Ky. It has been a happy relationship, fruitful both in spiritual growth and in those achievements which can be outlined with figures. During the nine years 1,171 members have been added, of whom 535 were baptized upon profession of faith. The loss by letters, death and otherwise, has been 613, and the net increase 558. The total membership is now 1,992, and would have been larger except for the recent activity of the pastor in counseling non-resident members to place their membership in a church nearer to them. On the financial side, the church has raised for all purposes \$325,000, of which \$20,000 applied to reducing a debt on the house of worship. It is indeed the record of high service faithfully performed and of God's rich blessing. With the friends of Pastor Humphreys of the historic First Church everywhere we join in expressing congratulations and assurances of appreciation and good will.

General Association Meets November 10

THE Ninety-ninth Anniversary meeting of the General Association of Baptists in Kentucky will convene with the First Baptist Church, Paducah, Tuesday, November 10, at 2:00 P. M.

The following Committees are to report:

- Order of Business**—T. D. Brown, C. W. Elsey.
- Nominations**—W. E. Hunter, Ralph Herring, E. N. Wilkinson, P. C. Walker, C. S. Bratcher.
- Hospitals**—Sam Hill, R. H. Tandy.
- Home Missions**—E. N. Perry, J. G. Cothran.
- Foreign Missions**—F. F. Gibson, J. L. Sullivan.
- State Missions**—G. W. Ellers, L. B. Snider.
- Evangelism**—Carroll Hubbard, Clarence Walker.
- Summer Assemblies**—L. C. Kelly, J. P. Carter.
- Church Building**—G. J. Walters, W. J. Simpson.
- Southern Baptist Theological Seminary**—C. C. Warren, Josef Nordenhaug.
- Southwestern Baptist Theological Seminary**—W. H. Horton, G. D. Park.
- Baptist Bible Institute**—Paul Montgomery, Roy M. Gabbard.
- Religious Press**—T. J. Barksdale, C. L. Niceley.
- Schools and Colleges**—Geo. Ragland, A. W. Huyck.
- Woman's Work**—R. R. Couey, R. T. Skinner.
- Sunday School**—W. K. Wood, E. L. Howerton.

Kentucky Baptist Children's Home—W. T. Waring, J. E. Darter.

Louisville Baptist Orphans' Home—W. S. Rule, B. J. Skaggs.

Promotion and Brotherhood—F. D. Perkins, R. P. Mahan.

B. Y. P. U.—Geo. D. Heaton, C. H. Warren.

Ministerial Relief—A. F. Cagle, Ford Deusner.

Obituaries—T. E. Ennis, W. M. Smith.

Temperance and Morals—H. C. Wayman, W. A. Frost.

The Preacher of the Annual Sermon is Dr. C. L. Breland, Richmond, and the Alternate, Dr. L. C. Kelly, Pineville.

Dr. George D. Heaton and his fine people, together with the Baptist brotherhood of Paducah will give us a royal welcome.

Make your plans to attend, and be in earnest prayer.

Madisonville, Ky. H. S. SUMMERS, Secretary

Entertainment For General Association

My Dear Dr. Masters: In response to your request about accommodations during the General Association. The rates at the Hotels which are within one and two blocks of the church are as follows:

Irvin Cobb Hotel: All with bath

Single: 2:50 to 3:50

Double: (one bed) 3:50 to 4:50

Double: (twin beds) 4:00 to 5:00

Palmer House: All with bath

Single: 1:50 to 2:00 Double: 2:50 to 3:00

Oxford Hotel: Limited number open

Single: 1:50 to 2:00 Double: 2:50 to 3:00

The Ritz Hotel, which is about eighteen blocks from the church will offer similar rates as the above hotels.

Our Paducah people will offer as many rooms as possible, with breakfast furnished for those that we can care for. These must be reserved before Friday, the sixth. We want to have every man assigned before he gets here. Urge the men not stopping at Hotels to write me at once.

All highways—60, 62, and 68—come into Paducah. We are hoping for a great crowd. If there is anything else that needs be said, wire me, and you will get it right back.

Paducah, Ky.

GEORGE D. HEATON,
Pastor First Baptist Church

AMERICAN BAPTISTS UNITE TO HONOR LUTHER RICE

(Continued from Page 5.)

the Baptist World Alliance, on "The Fruitful Ministry of Luther Rice" was thus broadcast.

Northern Baptists and Southern Baptists gathered about the grave of one who sacrificially served their denomination when discord and division were unknown and listened with approval to the words of a speaker, who declared that there was "no Scriptural mandate for the preservation in the Kingdom of God of the Mason and Dixon Line."

The pageant was given in the auditorium of the First Baptist Church, Columbia, South Carolina, where in 1860, the South Carolina Secession Convention was organized. The day will be remembered by all who were in attendance because of the complete absence of sectional feeling.

The merging of the Northern and the Southern Baptist Conventions is an objective which no official leader has publicly championed. However, there are areas of action into which American Baptists can enter that are closed alike to Northern and Southern Baptists, since any pronouncement either convention makes can be at most only a sectional expression of Baptist sentiment and conviction.

The belief is growing that American Baptists should evolve some representative agency which will be able, with the approval and the support of the Northern and the Southern Baptist Conventions, to proclaim and to apply their principles in the solution of national and international problems. The Luther Rice Centennial should be viewed as a step in this direction.

A Little Visit With West Union Baptists

MY VISIT was made with State Mission Secretary W. M. Wood down the Illinois Central Railroad for 225 miles and back by that same speedy common carrier in its wonderfully comfortable coaches and its unusual provisions for its patrons' comfort.

I will briefly tell of the visit, though Recording Secretary I. W. Rogers, of the West Union Association, has promised to send a suitable report of the whole meeting. My own visit was for only a day, Dr. Wood remaining two days.

It was the 103rd annual session of this outstanding association. It met with Bandana Church some twenty miles west, slightly north, from Paducah. The two denominational peripatetics were conveyed to the meeting from Paducah in the car of Pastor A. M. Parrish of that city. The church is a well adapted and comfortable structure located on a spacious lot, beautified by grass and shade trees. Underneath those trees and the genial but not fervent sunshine, we saw spread that day, we are ready to believe, the largest and one of the best conceived outdoor dinners we have ever beheld in visiting associations up into the thousands, and some other great gatherings which served lunch to many out in the open.

The attendance was large, much beyond the capacity of the church. The attention was sustained and of the best throughout the day. This is the association that has had in Rev. Joe T. Odle, pastor of the East Church in Paducah, the youngest Moderator in the State. Having served the accustomed two years, and declining re-election, Pastor Roy O. Beaman, of the West End Church, Paducah, was elected Moderator. We do not know the age of the new moderator, but he would not miss far that of the youthful retiring moderator. As the meeting proceeded, Moderator Beaman demonstrated another similarity to his predecessor—he made a fine presiding officer.

There are thirty-nine churches in the association, fifteen of which are open for preaching service each week. The membership is slightly above 8,000, and the gifts to missions, as reported in the minutes a year ago, above \$9,000, with gifts to all causes approximating \$60,000.

The young pastor of the Bandana Church is Rev. W. W. Webb, who has recently come to this church. His friends are expecting great things from him. Brother I. W. Rogers, who has filled the office with acceptance for years, was re-elected Clerk. The intended program that day was varied somewhat on account of the absence of Pastor George D. Heaton, Jr., of the First Church, Paducah, who was to have preached the Introductory Sermon. George had been to Washington, D. C., where he preach-

ed in the First Church, and was unable to reach home in time for the service. Though the Washington Church naturally covets the best, we rejoice to hear that he has decided to remain with his church at Paducah—who love him, and where he is doing a fine work, and is increasingly endearing himself to the ministers of that section and to the community at large.

The Missionary Sermon, which was to have been heard on the second day, by Pastor Roy O. Beaman, was transferred to the first day. It was a discourse greatly appreciated. It revealed that here is a minister who is diligently studying the Bible for himself with the purpose of preaching the Gospel that he finds there, rather than that one may get by too large a reliance upon secondary sources for material. It was a dynamic discourse, and started the Association on a high and worthy plane.

It took time to organize and more time to read letters. Yet the brethren had on their hands four denominational visitors, each of whom they felt should be heard that day, and each of whom perhaps felt that it is an unfortunate thing for so many fellowship visitors to tread on each others toes on a single day at an Association, and on its toes as well, in the problem of making room for so many on the first day.

However, the brethren did the best they could for their visitors. They were parceled out with twenty minutes each in which to be heard, each perhaps feeling sheepish at finding himself in a position where he might be regarded as being anxious to get an address out of his system.

Any way Dr Wood spoke first, and gave a good account of the State Mission work and opportunities. Second came Brother C. K. Hoagland with his little singing girls, and made new friends for the Kentucky Baptist Children's Home. Third, came our old friend, Dr. John Jeter Hurt, President of Union University, not far down across the Tennessee line, whose institution renders good service to many of our young people in West Kentucky, and whom it was a pleasure to meet at this gathering. Lastly, the writer spoke for the Western Recorder, albeit with a sense of near-guilt at having to inflict himself upon the courtesy of Baptist brethren who had heard helpful utterances unto repletion already and were tired. At our request for a show of hands by those who get the Western Recorder, nearly every hand seemed to go up. That was better than a speech.

That evening I spoke for the Immanuel Church, Paducah, at the prayer meeting in the absence of Dr. Parrish, who was preaching in a revival in another church. It was a great pleasure to meet those fine Baptists. They said it was a very small attendance, but it

Attention!

SUNDAY SCHOOL TREASURERS

are requested to send the Sunday School offering for State Missions to Dr. C. M. Thompson, 205 E. Chestnut St., Louisville, Ky., at the earliest possible moment.

(The books close November 6, 1936)

would not have been considered small in many churches. During the two years of this pastorate there has been marked growth in spirit and numbers and otherwise in Immanuel Church. About 500 new members have been added, and the church has become one of the largest contributors in Paducah for denominational activities. Many will congratulate Pastor Parrish and the fine and growing church he serves.

Probably nobody has more reason to be grateful to the Illinois Central Railroad for the Paducah sleeper that runs nightly out to Louisville and Paducah than Baptists. Baptist travelers in Kentucky seldom see the inside of a sleeping car, but wherever one may be in West Kentucky, it is possible to reach that sleeper and at very little added cost be back at one's desk in Louisville at work the next morning, thus saving a full day. Several busy Baptist workers we know are worth more to the service they render for Baptists because that sleeping car at Paducah makes it practicable, after a full day and evening of service, to be at work 225 miles eastward next morning. V. I. M.

Evangelistic services are being conducted at the present time at the Fourth Avenue Church in Louisville, under the guidance of Dr. D. Swan Haworth, the pastor. The preaching is being done by Dr. W. R. Riggell, pastor of the Central Baptist Church of Johnson City, Tenn., and the music is under the direction of Felix Arnold, graduate student at the Southern Baptist Theological Seminary, and member of the famous Seminary Male Quartette. The meetings began October 18, and are expected to continue through October 28. The Fourth Avenue Church is having noon-day luncheons for men on October 20 and 27, and special morning devotional services at 10:30 o'clock on October 22 and 28. Regular services are held at 7:30 o'clock each evening except Saturday.

Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

Standard Sunday Schools

We are glad to report the following Sunday-schools as Standard. Their applications came in since the first of the month.

Louisville, Franklin Street—Pastor Lewis C. Ray; Superintendent J. E. Miller.

Oak Island—Pastor M. M. McFarland; Superintendent C. C. Northcutt.

Dawson Springs Moves Forward

Pastor J. J. Bowman writes for literature on all the departments of his Sunday-school. The school is now fully departmentized and is moving forward in a great way. We expect to hear things from this School during the next few months.

New Study Course Books

The following textbooks are now ready and may be secured by writing to the Baptist Book Store, Louisville, Ky.

"Guiding the Little Child in the Sunday School" for Cradle Roll and Beginner workers.

"Guiding the Primary Child in Sunday School."

"Guiding Junior Boys and Girls in the Sunday School."

These books deal with the fine art of teaching, and superintendents of Cradle Roll, Beginner, Primary, and Junior departments will find them especially helpful to lead their co-workers in the study of the department book early in the new Sunday-school year which began the first of October. Each author gives her readers the benefit of years of experience in her particular field, and the books are challenging and practical."

Elkhorn Campaigns

Lexington Baptists have a much larger opportunity than some of us thought before a census of the city was taken on the first Sunday in October. Another denomination cut into Baptist ranks about a century ago and played havoc with many of our churches in the Blue Grass country. Through the years we have been under the impression that our people were handicapped in our opportunity there by the vast numbers of people of this other denomination but we have to quit believing this. From the census taken of the city with about sixty percent of the people listed we find that nearly 20,000 people in that fine city are members of Baptist churches or have Baptist preference. The territory covered in the census extend-

ed beyond the city limits taking in a large number of people not included in the Government census.

Four of the city churches had workers during the week of the Sunday-school campaigns but six churches joined in taking a census. The other two will have classes in the near future. Two country churches co-operated in the campaign, Glen's Creek and Hillsboro. As usual we give a word about each of these churches because of the interest we have in each.

Calvary

Mr. Perry Morgan, Miss Jennie G. Bright and Mrs. S. L. Durham worked with Pastor T. C. Ecton and Superintendent E. Powell Lee. They listed 4,295 possibilities for their Sunday-school. It was found that the school needed sixty-two new workers as a minimum. An Adult Department was started and another Young People's department was launched. It was found that most of the young people attending were students in the university. They now have a fine Young People's department for local young people and one for the boarding students. It was a great week for Calvary Church.

Felix Memorial

Dr. N. R. Drummond, Mrs. Gardiner and the writer assisted Pastor J. Perry Carter. Mrs. Carter taught one class. A total of 1308 possibilities were listed and seventeen officers and teachers were enlisted with the Extension department yet to be organized with about six workers. Pastor Carter is the youngest pastor in Lexington in point of service there, but he has already made a large place for himself in the church and in the Association. Recent improvements in the building made it possible to make some changes in the location of two departments and therefore new classes.

Grace

Mr. C. P. Hargis, Rev. C. M. Mellichamp and Miss Laura Stiles aided Pastor W. L. Shearer and Superintendent Sharpe in the work at Grace. The possibilities totaled 1,234 with 498 lost over nine years of age. The attendance for the study courses ran as high as ninety-two. Not much change in organization was necessary here because of a campaign which was held in the past. Grace Sunday-school lacked only two points of being a Standard School and we expect these two to be attained in the near future.

Porter Memorial

We all recall that this church was hard pressed a few years ago and was fearful it might lose the building because of the large debt. When we see that there are 2,267 possibilities for the Sunday-school and that it has more departments than any other school in the State except Carlisle Avenue in Louisville. We can well be grateful that the

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property was not lost and that the church is doing such fine work. There are now twelve departments in the school—three for primary children, two for Juniors and two for Intermediates and one each for the others. Pastor Hargrove and Superintendent Dugan are doing a great work, and they are ably assisted by a host of workers. Mr. and Mrs. Davis C. Cooper, Miss Margaret Frost, Mrs. Guy Marlowe and Mrs. L. C. Bailey worked with this church.

Glen's Creek

Brother U. G. Salter assisted Pastor Delaney and Superintendent V. B. Howard. A total of 183 possibilities with thirty-six lost over nine years of age were located. Five new classes were started and the church is considering building rooms for the classes. This was one of the best reports we had. This church had considered closing down last year but after the State Associational Conference in May, they decided to keep going.

Hillsboro

Brother R. P. Ringo assisted Pastor Claude Broach and Superintendent James Huffman. Their attendance was increased on the closing Sunday from an average of fifty-one to 105, more than double. Four new classes were started and three new officers enlisted. Of the 404 possibilities over nine years of age seventy-seven were lost.

Ashland Avenue

Pastor Clarence Walker had just returned from his stay in the north, therefore did not have time to work up class work but he led his people in assisting in the census. He estimated from the census and his enrollment that the total possibilities would be about 2,666. We were all grieved on Friday when word came that Brother Walker's daughter, Dixie, who teaches in Somerset, was injured in an automobile accident. We found later that she was not so seriously injured as at first thought. Special prayer was had for her recovery.

Immanuel

Pastor J. W. Porter and Immanuel Church were engaged in a revival meeting but they assisted in the census. (Please turn to Page 23.)

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GRANF'R FINDS THE TURKEYS

Lois was looking with pitying eyes at Grandmother. Lois felt that she was very much to be pitied; for was not she herself going to a party the very next day? And that was something Grandmother could never have had the privilege of doing when she was a girl, way back there on the New Jersey farm. There, shut off from travel by narrow roads, deep with dust or mud, Grandmother could never have seen a party of any size.

Lois closed her spelling book and gazed dreamily off at Mount Tammany. She loved to sit here on the porch and watch the evening mists change the old mountain from purple to blue, from blue to a deep mysterious shadow against the sky. Tomorrow night she would be wearing her new dress and enjoying the party. What fun it would be!

Then Grandmother said a very surprising thing. She said: "The party you are going to makes me think of the first party I ever enjoyed."

"The first!" Lois gasped. "Why, Grandmother, did you ever go to any party? Did you go to a first one and then to others beside?"

"Oh, indeed, I did. We had to have parties to break the monotony of life on a farm. The first one I recall, though, was for Granf'r."

"Could he enjoy it? He was an old man."

"He was old—you would say. He was eighty-seven. He was a dear, old man, erect and active, although he had to begin to use a cane when he went outside the house over the uneven ground. He was always sunny and sweet-tempered with only one thing that could ruffle his temper. That was the habit the turkeys had of running away into the woods. These turkeys were Granf'r Miller's especial care, and from their sale he made his spending money after his real working years were over."

"Wasn't it hard for him to take care of them?"

"Not so hard; but it meant much time. They were the greatest things to wander away, and once out in the woods they would either hide under rank growth of grass and weeds or else perch high in trees where it was difficult to get at them. Brother Will was always good about helping Granf'r hunt the turkeys when they got out of reach of the old man.

"This day two of the turkeys were gone. Two nice, plump turkey hens! Brother Will was not there to hunt them. He had been away all morning and had been absent from home all the previous morning. I understood that he was running errands for Father. We

had no telephone or quick mail service in those days, and when Father wanted to send word to any of the neighbors about work to be done or about some political meeting, the younger boys had to take the notes. I, myself, when I was only eight, had walked two or three miles to carry a message from Mother or Aunt Kate, or to borrow thread or some other needed article. I did not care much for the long walk, and I knew there would always be another long one later, as the folks were so scrupulously careful to return any article borrowed. Grandmother Miller sent me on a three-mile trip once to return a needle she had borrowed."

"But, why borrow so much?"

"We did not borrow much compared to the borrowers who came to us. Father and Mother did not believe in borrowing; but the store was miles away. Miles meant miles in those days of horse and buckboard travel. Father went to town for us once every two or three months; but it took much time from work. So when we ran out of some little article, we had to borrow."

"This morning Mother had me busy cleaning silver and dusting in the seldom-used parlor and big living room. I happened to go into the kitchen just as Granf'r came in. Mother had a big kettle of cabbage on the stove cooking, and was not taking the usual care to keep it from scenting up the whole place. I had puzzled over that cabbage cooking. I thought she and Aunt Kate had been laughing about it. They said that for once Granf'r was going to get left, he always declared that no one could surprise him. Then Aunt Kate had stirred up the cabbage and said, 'Well, he can whiff this smell and that will be no surprise.' I could not see the sense to all their jokes.

"When Granf'r came in he was almost ill-tempered for once.

"'I don't see,' he scolded, 'where that boy, Will, is. Trust a boy to be gone when he is needed.'

"'Now, Granf'r,' soothed Aunt Kate, 'you know Will is a good boy; you raised him. He always obeys you; but now he is doing something for his father. Why do you want him?'

"'Oh, those two old turks. If I ever catch them, I'll kill them. I've hunted high and low for them and can't find a trace of them. I don't see where they are! I've looked in the near field and the orchard and all around the barn.'

"'Well, Father,' my mother coaxed him, 'they will come back. I am sure Will can find them when he comes. Don't you tire yourself out hunting them alone. Why don't you sit on the front porch a bit and rest and eat this nice fresh ginger bread?'

"'Ginger bread!' exclaimed Granf'r, though I could see his eyes light up at the sight of it. 'This isn't your day for baking ginger bread or anything else.'

"'No,' agreed Mother, as she gently pushed him toward the hall leading to the front porch, 'but you see, tomorrow old man Tindle comes to make our shoes and I must get some of this work out of the way.'

"'Humph!' Granf'r grunted; but he took himself off to the porch and was so tired that, after his ginger bread was eaten, he sat dozing and napping in his chair for a long time.

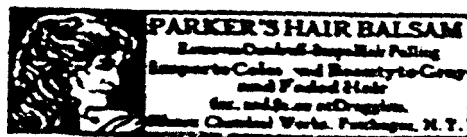
"When he was well settled on the porch, Mother closed the hall door, then tiptoed to the stove and opened the oven door. She lifted the lid of the huge baking pan. There were the two lost turkeys coming to a nice brown in our oven!

"I fairly danced about for glee. 'A party! A party!' I whispered to Mother.

"Yes, that was it. Never had they been able to surprise Granf'r; but this time they were determined that he should be taken by surprise. The boiling cabbage was only to help hide the savory odor of the roasting turkeys. Brother Will was even then astride the old bay horse, Jepther, going from neighbor to neighbor to invite them. It was to be a twilight—or candle-light, we used to call it—feast in honor of Granf'r's birthday. Father and the men had kept the old man up around the barn the day before to help them so that the women could get some of the baking and cooking done for the party. There was no bake shop for us to send to when we wanted extra cakes or pies.

"What a party that was!" Grandmother took off her glasses and wiped them carefully, as if she needed them to see again those loaded tables around which the thirty friends had gathered.

"Granf'r was up by the barn when the first wagon load of guests drew near. He was watching the milking, trying gently to hurry the men, who dragged out this work unusually late just to keep him away from the house. It was not unusual to have friends de-



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scend on us for a night visit, unannounced; but they usually came in the winter and never until late at night. When Granfr's keen old eyes saw the wagon load of folks coming over the hill, he started to hurry to the house to warn us; for he thought how anxious Mother and Aunt Kate would feel if they were caught unprepared for company.

"He just reached the kitchen door as the wagon stopped, and back of it on the hill appeared two more.

"My!" said Granfr. "My! I swan, this beats all." There through the open kitchen door and the open door inside he could see the two tables with all their extra leaves in and covered with snowy table-cloths and set with Mother's best dishes and silver. I was capering about, attired in my best Sunday-go-to-meetin' calico dress. Mother and Aunt Kate in their best gowns were hurrying down the hall to greet the guests.

"The open oven door showed Granfr his lost turkeys, their skin fairly bursting with sweetness.

"Sarah," said Granfr impressively, one is never too old to learn. I've learned that for once they could put something over on me and surprise me for fair. I do believe, I do believe, that is is my birthday!"—Sunday School Times.



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

He Dwelt Among Us, by Ralph Conner, published by The Fleming H. Revell Co., 173 pages, price \$1.50.

In this book the famous novelist turns to the Christ and from his life on earth writes a colorful narrative of the Man of Galilee mingling among men on earth. Multitudes have welcomed his books, Sky Pilot and Black Rock, and they will undoubtedly welcome this latest work.

Peloubet's Select Notes, Edited by Wilbur M. Smith, published by W. A. Wilde Co., 400 pages, price \$2.00.

This is the sixty-third annual volume of Peloubet's Notes. It is well known throughout America among the Sunday-school teachers, and is one of the most popular works in its field. The material includes the objective of each lesson for 1937, its adaptation for older and younger classes, with lesson settings and plans, interpretation of the text, connecting links with previous lessons,

suggested application of truths, applicable quotations, and pictorial illustrations. There are also maps, charts, and pictures for individual class work. Many of our readers use it and will continue to use it.

This Grace Also, by John E. Simpson, published by Fleming H. Revell Co., 95 pages, price \$1.00.

Here is a book from a Presbyterian minister who writes of Christian giving primarily on the ground that it is a grace. He devotes attention to tithing, but his appeal majors on the necessity of response of heart and life in Christian giving. It is a book arranged for study classes.

The Blood of the Cross, by Andrew Murray, published by Marshall, Morgan & Scott, Ltd., 126 pages.

Andrew Murray is remembered as a famous preacher and writer on inner life values who gave most of his service in South Africa. This little work is his study on the significance of the blood of Christ in His suffering on the cross. It is penetrating, devotional, illuminating and inspiring.

Wild Gardens of New England, by W. P. Eaton, published by W. A. Wilde Co., 124 pages, price \$1.50.

Made more attractive by a number of illustrations of New England plants and landscapes, the work is neither a wild-flower guide nor a manual. It is a volume in which the author invites one's fancy to happy memories, and in which he describes appropriate and natural settings for a wild flower garden.

The Joy of Discipline, by Victor B. Chicoine, published by W. A. Wilde Co., seventy-five cents.

In a time when discipline has become one of the unpopular accomplishments and experiences, the author in this little gift book of thirty-two pages presents discipline as the key to life—discipline physically and mentally and spiritually. He shows that it gives courage, inspires faith, and illumines every-day life.

What Maurice Found, by L. A. Barter Snow, published by Pickering & Inglis, Ltd., 189 pages.

This is a story for young people and belongs in a series issued by the well known London publishing house. The hero found an article on the floor of a railway train which becomes the thread of the story and a web of romance. It leads into a strange unoccupied house, in which much more of interest is developed, which engages the reader to the close of the book.

Sermons from the Parables, by Clovis G. Chappell, published by Cokesbury Press, 222 pages, price \$1.50.

We are glad to see this book of sermons on the Parables. For the last quarter of a century very few works have been offered on the parables and on the miracles of our Lord. We have

seen only one on the miracles. It was offered to us for review, and was so rankly naturalistic and anti-supernaturalistic that we did not review it. What purpose would it have accomplished? These sermons are by a minister who is broadly known among his Methodist conferees as able both as preacher and writer. They are written in a clear and forceful style.

The Sleigh Bell Trail, by Mae Foster Jay published by W. A. Wilde Co., 313 pages, price \$2.00.

The days of the sleighbells have largely disappeared along with the trails and roads of early America. Today the highway is as impersonal and devoid of touch to fancy as a railway track or the city streets. But this story of the sleigh bell trail is a romance, laid in one of the last outposts, a mountain-bound little world that bitterly resented the intrusion of the paved highway and all of the modern things it would usher in.

Mothers in the Bible, by Donald Davidson, published by Marshall, Morgan and Scott, Ltd., 254 pages, \$1.50 from Zondervan Publishing House, Grand Rapids, Mich.

Outstanding women in the Bible, both Old Testament and New, to the number of twenty-six are dealt with helpfully in as many character studies, each character occupying a chapter. These chapters grew out of the work of the author as a minister. He ministered to many women in their sorrows, and he found in the lives of Bible women richness of material to aid in that ministry.

Arctic Raider, by Truman Northup, published by W. A. Wilde Co., 320 pages, price \$2.00, illustrated.

The story of the development of Alaska has not lost its fascination, and this one will be welcomed. Such stories necessarily tell of deeds of rugged men and of the hardships they endured. We are told how Uncle Sam established schools to teach the Eskimos and imported great herds of reindeer to create industry and provide food. The Arctic Raider resented any intrusion, and even sank ships that brought supplies to help the transformation. The author is a teacher in an Eskimo school, and he sat down thrilling experiences which he had.

Bible Texts in Cross-Word Puzzles, by Charles C. Brown, published by W. A. Wilde Co., price \$1.00.

Junior Bible Cross-Word Puzzles, Series I, published by W. A. Wilde Company, Boston, price fifteen cents.

It's in the Bible, Series III, published by W. A. Wilde Company, Boston, price fifty cents.

This is an annual issue in which there are fifty-two puzzle charts on Bible texts that take one through the Bible from Genesis to Revelation, with a few necessary omissions. Most of the word clues are from the Bible, and the puzzles are not too difficult, and necessary sug-

gestions are made to help fill the spaces in the charts which are provided. By the same company is provided a Junior Bible Cross Word Puzzle, in which are twelve cross-word puzzles on the miracles of Jesus. It provides a game for children that is interesting and instructive. The price of this is fifteen cents. In addition there is a package of work cards.

Pilgrim and Pluck, Dogs of the Mayflower, by Arthur C. Bartlett, published by W. A. Wilde Co., 303 pages, price \$1.75.

The story of a young man and two boys of the early New England beginnings. They play an important part along with their dogs, in the voyage of the Mayflower and the setting of Plymouth Colony. Its historical background is accurate, and an interesting picture is given of early New England days, and given in a combination of boyish adventure and the performance of our ever interesting canine friends.

Stop-Light, by William Louis Poteat, published by The Broadman Press, ninety-one pages, price 75 cents.

Dr. W. L. Poteat, in the little book, writes on themes intended to be helpful to youth and likely also to help others. From history, chemistry, physiology and government he draws material for the background of chapters respectively on *Whence Comes It? What Is It? and What Do We?* All of this he does as a warning to young people as to the terrible danger of strong drink. Those who know Dr. Poteat will not need to be told that the subject is ably treated.

From Coast to Coast With the U. S. Air Mail, by Lewis E. Theiss, published by W. A. Wilde Co., 310 pages, price \$2.00, illustrated.

Young and old will welcome these thrilling adventures of a young pilot who flew from coast to coast in a U. S. Mailplane, bearing important papers for the commander for the China Clipper on its first trip to the Phillipines. Flying against time, he experienced problems both in the air and on the ground that called for unusual resourcefulness and courage. A clear picture is given of the daily trip from coast to coast as made by the flyers.

The Meaning and Teaching of Music, by Will Earhart, published by The M. Witmark & Sons Co., New York City, 250 pages, price \$3.00.

Here is a brilliant work from a gifted author, who has devoted his life to music. He develops the philosophical and aesthetic basis of music in six chapters, indicates what are its psychological bearings, and then treats specific forms of practise is playing and singing, and in developing the creative element in musical education. It is the work to attract especially musicians, musical teachers, and choir singers, and those ministers who wish to deepen the basis of their musical understanding. The author of *The Meaning and Teach-*

ing of Music has been for twenty-five years the Director of Public School Music in the City of Pittsburgh. Also he has been identified with the Music Department of the Carnegie Institute of Technology, in the same city, and has been at different times on the faculties of Northwestern, Columbia, California and Syracuse Universities, and the Pennsylvania State College. Though intended for class room instruction, this book is simply written, and is thoroughly adapted for study by an individual who wishes to improve his knowledge in the theory and practise of music, either vocal or instrumental.

Love Looks at Death, by Douglass Scarborough McDaniel, published by The Broadman Press, 103 pages, price 75 cents.

Mrs. Douglass Scarborough McDaniel has brought together a collection Bible incidents for all who sorrow. She says in the foreword that the book resulted "from my own heart-search of the Word for comfort, as often I have stood above the bier and seen the seal of death upon a well-loved face." There is in the work much to comfort those who sorrow over a loved one gone, and also to benefit all who need to sympathize with the sorrowing, and who themselves must sorrow.

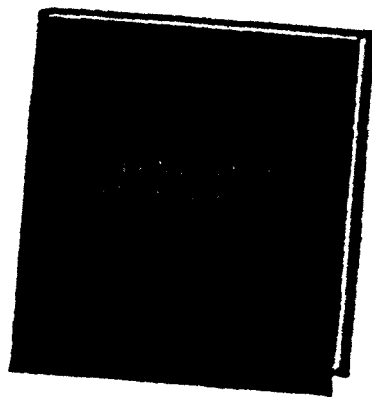
Popular Commentary on the Sunday School Lessons for 1937, published by The Fleming H. Revell Co., 222 pages, price ninety cents.

The work is edited by Eugenia LeFils, and is illustrated. It is prepared especially to meet the needs of average teachers who have no time for training for exhaustive study of the lesson. Dr. John W. Bradbury, Associate Editor of the *Watchman-Examiner*, speaks in high terms of the value of this work, especially that it leads readers to learn the value of interpreting Scripture by other Scripture. It is the best single method of Bible study, certainly to the average student.

Lives of Danger and Daring, by H. V. Coryell and Vansant Coryell, published by W. A. Wilde Co., 308 pages, price \$2.00.

This work and several others reviewed concurrently are from the large annual output of books suitable for holiday gifts in connection with the Christmas season issued by this well-known publishing house. We know of no stories more likely to fascinate boys and girls of the 'teen age, and their grown brothers and sisters and their fathers and mothers as well, than are the W. A. Wilde books of adventure. The adventures are practically always young people. The present volume, however, gives glimpses into the lives of men who have dared all kinds of dangers without the requirement that the subject shall be a young man or woman. There are fourteen chapters, and as many heroes. Among them are Richard E. Byrd, Yellow Jack and the G-Men, a Circus

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Trainer, a War Spy, a Fireman, a wild game hunter, an explorer by air, and an airplane tester. It is attractively illustrated.

The Life of Christ, by Adam Fahling, published by The Concordia Publishing House, St. Louis, 742 pages.

The author is a comparatively young man, pastor of a Lutheran Church in Detroit, Mich. He has had broad experience for his age, and has since his Seminary graduation been especially interested in New Testament studies, particularly the comparison of the Gospels. He has performed a tremendous amount of independent work and research in the production of this volume. To difficult passages he has devoted months and even years in arriving at conclusions. The result is a book likely to be found stimulating and helpful to many students of the Bible.

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.

Request For Special Prayer

Southern Baptists everywhere today will rejoice to pray for the China Baptist Centennial celebration scheduled for Canton, South China, October 13-18. We praise God for this first century for Christ in China, and seek His blessed guidance for this new century that is just beginning. Dr. John R. Sampey, President of the Southern Baptist Convention and Southern Theological Seminary, will represent Southern Baptists at this All-China celebration in Canton. He, also, asks that we pray for him.

Innabelle Coleman.

Annie W. Armstrong Offering for 1936

By October 1, the Home Mission Board had received \$113,518.31. The goal was \$105,000. Among the nineteen States making this offering, Kentucky ranked fourth:

Texas	\$14,563.90
Virginia	14,107.82
North Carolina	11,480.86
Kentucky	8,700.06
Georgia	8,580.49

State Mission Offering

Splendid reports are coming in concerning the observance of this Week of Prayer. We hope to have the figures compiled in time to give you the amount already received by next week. Many churches who, we know observed the week, have not yet sent in their offering. Let's make a special effort to see that it is all in by the last of October. Will you do your part?

A Message From One of Our Home

Board Missionaries in the Mountains of Kentucky

Mr. David Calhoun, Sandy Hook, Ky., writes:

"Yes, I have the car. I paid \$225 down and am paying \$13 a month on it, but I believe and know He will soon send me the balance, which is \$100, for it is for His glory.

"Since my return home, I have received, from several W. M. S's, \$24.75.

"How I do thank God for Brother White and Miss Berry and for the work He is doing through them!"

I judge from the above letter that the account stands like this:

Total cost of car	\$325.00
Amount already paid	249.75
Balance due	\$ 75.25

The Home Mission Board is paying Mr. Calhoun the munificent salary of \$35 per month. Out of this he must pay his room and board (which is high and hard to get in the mountains) and his traveling expense on his field. Do you see how he pays that \$13 a month on his car? It is his only way to reach many places that have never heard the Gospel of Jesus Christ. I am confident that he often goes without food to pay this and buy gas for his car. Do you think it is right for us to let him do it?

Preaching Mission

What a feast of good things the people of Louisville and vicinity had last week! Probably never before has our city had such a large group of world-famous Christian leaders come. These great preachers and leaders gave of their time and strength unreservedly, sometimes speaking four times a day. Some spoke in nearby towns as well as here. All were so exceptionally fine, it is impossible to say anyone was best. I feel sure the Baptists thought Dr. George W. Truett was best; the Methodists, that Dr. E. Stanley Jones was best, etc. We all enjoyed all of them.

Of course some of those of other denominations said a few things I could not accept. When a really great Christian like Dr. E. Stanley Jones makes a statement that I cannot agree with, it stimulates me to do some real thinking and studying. How drab this world would be, if we had to accept everything people say.

If, after careful consideration and prayer, I cannot agree, I discard that and dwell upon the many wonderful things he said that stirred my very soul. Here are a few brief statements:

"Everyone will meet temptations. Jesus Christ met them. When we meet and conquer a temptation we have growth in our Christian life."

"Every Christian will have occasional lapses. We may lose a battle, yet win a war."

"A strained piety is not contagious. After Pentecost the Apostles were not trying to be good, but just bubbling over. Jesus' piety was spontaneous, bubbling over. Don't try harder; let go and trust."

"Most people do not break down from over work, but from underbeing. They are not inwardly adjusted and break from the strain. A musician must learn to let his soul come into his finger tips and relax. The Christian must let go and let Christ come in. The whole question is how deeply and ready we are to surrender."

"We are weak and frail; there are no perfect ones among us." [In Jeremiah's story of the spoiled vessel in the potter's hand.] "The potter used the same clay and the same wheel to make a perfect vessel. So God can mold and shape out of life's failures a glorious life."

—George W. Truett.

W. M. U. Young People's Department

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

"Golden Hours of Youth"

[This talk was made by Mrs. Howard Lawson, Shelby County Young People's Leader, at the Associational meeting. —J. P. J.]

I am glad our subject named them "Golden" hours. We place a high value on golden things. Gold is not the most valuable metal, neither is it the most widely used metal, but it is the most widely used, valuable metal. Again I'm glad the topic used is HOURS OF YOUTH, instead of days, or months or years, because in comparison to time, youth is just a few hours and they are valuable and widely used. Have you ever noticed the sun for a whole day? It seems to have reached the zenith of its brightness while it is young. Life is like that. The whole world is brightest in the "Golden hours of youth" and our world is full of young people. Oh may we never fail to remember this statement.

"We can stop the hands on the clock, we can put a shadow on the dial, we can turn back the sand, but we can never stop time." It passes on. We can turn our backs on the fact that we are growing older, getting near the end of the "Golden Hours," but it doesn't stop us, neither does it free us from our responsibility. Perhaps youth has never had the problems to face before that they have today—communism, liquor, moral degradation, etc. How thankful we should be that we are at the beginning of "Our Day" and we are "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is our responsibility to prove His workmanship. Since we have a great task to accomplish, one that requires all day to complete, if we would be wise, we will not wait until sundown to begin. Let us begin in the early morning and if we labor until close of day, we will not have accomplished more than He expects. These "Golden Hours" are short, we must work fast, we must be in earnest, we must not fail. "Christ has no hands but our hands

- To do His work today;
- He has no feet but our feet
- To lead men in His way;
- He has no tongue but our tongues
- To tell men how He died;
- He has no help but our help
- To bring them to His side."

Once these golden hours are gone, they are gone forever. When this day is ended, there'll never be another. There'll be another day tomorrow, there'll be another Thursday next week, there'll be another October 22 next year,

but October 22, 1936, never. This day is different from other days, but it took it to complete the year. Without it the calendar for a decade would not be complete.

Every life is different. It stands apart. It has a special place all by itself, but it takes yours and mine to make the millions. There'll be other people when you've gone, there'll be others who can do the things you've done, there may even be others like you, but there'll never be another you.

When we realize the importance of this very hour, we must use it now. Even sixty seconds is precious.

"I have only just a minute,

Only sixty seconds in it,

Thrust upon me, can't refuse it,

Didn't seek it, didn't choose it,

But it's up to me to use it.

I must suffer if I lose it,

Give account if I abuse it.

Just a tiny little minute

Yet eternity is in it."

Oh the things that can be done in a minute. A heart enlightened, a soul won. In just one minute—what then can be done in 365 days?

Each one has a place, each one of us is important, but the day is growing older and you have but your youthful hour. When you've reached the eventide will you look back on a morning that was shining for your Lord?

"Give of your best to the Master,

Give of the strength of your youth

Throw your soul's fresh glowing ardor,

Into the battle for truth."

NEWS ABOUT OUR NEGRO SEMINARY AT NASHVILLE, TENN.

R. W. Halley, Office Secretary, Southern Baptist Convention Commission

The American Baptist Theological Seminary, [Colored] located at Nashville, opened its doors for the 1936-1937 school year on September 28.

A fine and appreciative audience, composed of officials and representatives from the Southern and National Baptist Conventions, students and interested friends, were present.

The new president, Dr. J. M. Nabrit, of Atlanta, Ga., was presented and made the principal address, outlining his program, and spoke, assuredly of success. Some thirty odd young men, including many states of the Union, also, four splendid young men from Nassau in the Bahamas, entered the first week and are enrolled in Junior, Middle, Senior and Graduate work courses.

The spirit is fine, and the outlook for a great school year is bright.

We are favored through the National Baptist Convention opening its Training School on the Roger Williams Campus, in having a musician, a stenographer, a librarian and matron. These are workers in the co-operative scheme, and gives us excellent consecrated personnel

for the affiliated institutions. In addition, Mr. Rhodes gives instruction in vocal music.

Every room on the second floor is now occupied.

Dr. J. M. Nabrit, the President, in addition to teaching Greek, is busy organizing and directing the work and will visit, as far as possible, conventions throughout the country.

The faculty, consisting of Dr. Nabrit, Dean, J. H. Garnett, Rev. J. C. Miles, and an efficient associate teacher, are hard at work classifying and teaching these fine young men of our colored race who are coming in, day by day, to enroll in this institution for ministerial and all phases of religious work.

These students are earnest seekers after knowledge and any help given them will be a blessing, worthily given. Nashville, Tenn.

F. M. MASTERS VISITS NATIVE TEXAS WITH HIS FAMILY

It was a happy privilege to have the opportunity, with the family, to spend the latter part of August in Texas, my native State. Several years have passed, since the last visit to the Lone Star State. The occasion of the trip was to join in a family reunion near Dallas with brothers and sisters, with their families, together with other relatives and friends.

The opportunity came to visit the old church house located in what was once the thriving little town of Kingston in Hunt County, but now "a deserted village," where at a Saturday's conference, I was licensed to preach, and later ordained to the ministry. At the ordination service Dr. B. H. Carroll preached a mighty sermon on "Magnifying the Ministry" which still lives in memory's hall. It was in this house that Dr. Geo. W. Truett, then in his young manhood, stirred the Hunt County Association with a passionate appeal in behalf of Baylor University, then about to be sold for debt. Dr. Carroll used to say in those strenuous days that "Truett is my answer to prayer to save Baylor." After taking a snapshot of the old buliding, we sped away to visit other scenes in the old community. During the stay in Dallas, a few brief moments were spent in Baptist Headquarters. Dr. F. M. McConnell, who has served in many responsible positions during the years, is gracefully filling the editor's chair of the Baptist Standard. He is succeeding a line of great editors as Cranfill, Gambrell, Routh, and others. Our brother and friend was happy over the continued growth of the paper in its circulation, now having reached over 38,000 subscribers.

Dr. R. T. Campbell, the new General Secretary, was busy at his desk, having recently succeeded Dr. J. Howard Williams, who resigned after years of acceptable service to go to the great First Church, at Tmorilla. It was a pleasant

surprise to meet Dr. C. B. Jackson in the Centennial grounds, who for years was our pastor at Russellville, now pastor of the old First Church, Greenville, Texas County seat, where my boyhood and young manhood were spent. His many friends in Kentucky will be glad to know that he is happy in the new field, and that the work of the Lord is prospering under his leadership.

I spent two days in Denton, visiting my sister. Dr. J. D. Grey, a Kentuckian from Paducah, but attended the Southwestern Seminary, Ft. Worth, is the strong pastor of the First Church. The prayer meeting was well attended and it was a pleasure to lead the service. It was a joy to meet Dr. W. T. Rouse, a co-worker in other days, at the prayer meeting. Dr. Rouse is in charge of the Bible work among Baptist students attending the two State institutions located in Denton, which have an enrollment of over four thousand. Dr. Rouse's new book on the "Holy Spirit" is being well received by the Brotherhood.

Texas is a great State, and the Centennial is drawing millions of people, coming from every part of the nation. The ten days spent in the visit were joyous days.

FRANK M. MASTERS,

Russellville, Ky.

The McKinley Trio, of Shepherdsville, Ky., is assisting Pastor Lloyd W. Benedict at the Third Avenue Church, Louisville at the present time. The meetings at that place started Monday, October 12.

Pastor Alfred A. Stulck has just finished preaching in the thirteenth series of meetings which he has conducted in his own pulpit at the First Church of Highland Park, Louisville, in the last fourteen years. He was assisted with the music by the McKinley Trio, of Shepherdsville, Ky.

Let our churches remember the appeal of The Relief and Annuity Board for one "Fellowship Offering" each year to be taken in connection with the celebration of the Lord's Supper for aged Ministers' Relief. Send the contribution through the regular channels marked "Fellowship Offering for Ministers' Relief." The Relief and Annuity Board, Dallas, Texas.

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Herbert C. Cralle

FUNERAL HOME

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The Twain One Flesh

H. S. Measel, Waynesburg, Ky.

Text Matthew 19:3-9; **References**, Mark 10:11, 12; Luke 16:18; Romans 7:2, 3; 1 Cor. 5:1-5; Gen. 1:27; and 2:24; Deut. 24:1.

MARRIAGE is a divine institution. The first marriage was performed by God without any hint or suggestion of a separation. The idea of separation and divorce is foreign to the divine institution of marriage. God's declaration is that the two shall be one flesh: one in purpose, one in thought, one in interest, one in love, one in desire, one in hope, one in success, one in misfortune, one in joy, and one in tribulation until death separates.

The courts can dissolve a marriage only so far as it pertains to the laws of the state. There is a divine aspect over which the courts have no jurisdiction. In the mind of the Scripture the first union holds though a man or a woman has been divorced by the courts and married to another. "What therefore God hath joined together, let not man put asunder."

Divorce came in because of sin. When Moses suffered divorce for their hardness of heart, he was not favoring divorce, but taking the first step in leading a people in slavery and concubinage back to God's ideal oneness of husband and wife. Israel had been in slavery in Egypt for 430 years, and the ideal marriage relationship was lost.

Moses could not bring them back to it at one step. From Egyptian bondage to the original idea was too long a step for enslaved Israel to take. Therefore he lifted the standard as high as a people of so low moral and religious ideals could reach. Weymouth translates: "Moses, in consideration of the hardness of your nature permitted you to put away your wives," and adds in a footnote, "however stringently he might have forbidden it the wickedness of human nature was such that the prohibition would have been disregarded."

When Christ came He moved the standard nearer the original ideal. Moses, for the hardness of their hearts, had permitted divorce and remarriage for "every" cause. Jesus limited the causes to fornication and death. For any other cause the offending parties were guilty of adultery. After fifteen hundred years of schooling under the law and the prophets Israel surely should have been ready for a forward and upward move of the standard of marriage and divorce. But after nineteen hundred years under the blazing light of the New Testament Scriptures, many of the churches have not advanced to the standard set by the Lord Jesus, but are living under the old standard set by Moses for a people emerging from Egyptian slavery.

Many questions are asked by those who favor receiving into our churches

those who have been divorced and married again, such as "You can't go behind one's testimony of conversion, can you?" Or, "Are you going to condemn folks to hell by keeping them out of the church when they are testifying to conversion and salvation?"

Such questions are virtually saying that Jesus got Himself and the church into a trap by setting a standard that was impractical for his church to follow, and that the church has to "soft pedal" to keep out of this trap. God has never delegated to his church authority to get Him out of traps, for He never gets into a trap or in any other way makes a mistake. Neither does living out of the church send a saved person to hell because the church is not the Saviour."

On the other hand, it is possible for folks to get themselves into such a predicament that their presence in the church will hinder the cause of Christ and damage them spiritually by the church looking too slightly upon the demands of the Lord which they have so willingly disregarded.

The above position is fully sustained in the fifth chapter of First Corinthians, verses one to five. The "taken away from among you" in verse five, simply means that the church at Corinth should excommunicate such a one so that he thereby might be enabled to see the sin of his flesh and that his spirit might be saved in the Day of the Lord Jesus. Weymouth translates verse two: "And you, instead of mourning and removing from among you the man who has done this deed of shame, are filled with self-complacency!" Moffatt translates the same verse: "And yet you are puffed up! You ought much rather to be mourning the loss of a member! Expel the perpetrator of such a crime!"

It is disparaging to churches when we see one of our States setting a higher standard of citizenship and civic fellowship than the churches are setting in church fellowship. In the State of South Carolina the courts grant no divorces and if a citizen of South Carolina goes to another State and procures a divorce he forfeits his citizenship in South Carolina and is not permitted to vote when he comes back. Marrying means something in South Carolina. It should mean as much in the churches. The divorce courts and the condoning of ministers and churches on the divorce question are mortifying both civic, society and spiritual Christianity.

Many authors could be quoted on the divorce question, but space forbids quoting from more than one. In an Interpretation of the English Bible, volume two, page 208, B. H. Carroll says:

"The civil divorce mill is grinding day and night. Divorces are granted by the courts for almost every cause. The

sanctity of the family is continually violated and children put to open shame by their parent and the law. The public conscience on marriage and purity in this country is debauched to the ancient heathen level. We must as churches maintain a Christ-standard on the reception of members and on discipline. No matter what the complications or hardships in a given case, the church suffers more in receiving or retaining them than it gains by their membership. Their membership gags the pulpit and commends the example of sin to the young."

In Ephesians 5:22-33 Paul compares the husband and wife to Christ and his church. And in the nineteenth chapter of Revelation the marriage of the Lamb to his betrothed bride, the church is foretold; but first she is to make herself ready and be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

How will preachers who favor and uphold plain violations of Scriptures feel when they stand before the Lord Jesus—the One Bridegroom of his One Bride, the church: or how can the One Spiritual Bride the church, ever be dressed in righteousness, ready and waiting for the Bridegroom's coming "That he might present her to himself a glorious church, not having spot or wrinkle, or any such thing but that she should be holy and without blemish?" May the Lord cleanse his church! May she be ready and waiting for his coming!

CRIME IN MEETINGS AT LEBANON JUNCTION AND OTHER PLACES

I have recently held good meetings at the following places: First Church, Lebanon Junction, Ky., Rev. A. M. Tate, pastor. There were sixty-two additions. Brother Tate is doing a great work, and is building a spiritual church.

First Baptist Church, Carthage, Tenn., Rev. V. P. Stark, pastor. There were forty-two additions. Brother Stark is a great young preacher, and our denomination will hear from him some day.

First Baptist Church, Warsaw, Ky., Rev. Floyd Montgomery. There were thirty additions. Brother Montgomery is the new pastor at Warsaw, and he is building up a great church.

I am now with the South Knoxville Baptist Church, Knoxville, Tennessee. We have had some fifty additions to date. Dr. J. K. Haynes is the able pastor. He has built a great stone plant here during the eleven years of his pastorate. Dr. Haynes is a great pastor and preacher, and has one of the greatest and most spiritual churches in the nation. I was with this good church a year ago.

It is interesting to note how the evangelistic fires are burning in many of our churches now. A better day is just ahead.

T. C. CRUME,
Florence, Ky.

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

Floyd Huckaba, Richland, Nashville, Tenn. Accepted.

M. A. Barshall, Riverview, Houston, Tex. Accepted.

B. R. Winchester, Benton, Ky. Accepted.

M. M. Fulmer, First, Alpine, Tex. Accepted.

B. S. Hawkins, Wirt, Okla. Accepted.

R. W. Elsey, Broken Arrow, Okla. Accepted.

M. A. Cook, Cordell, Okla. Accepted.
Grady Lambert, Calvary, Enid, Okla.
Lloyd W. Collins, Harrisonville, Md. Accepted.

F. K. Horton, Columbia, Miss.

L. L. Scharpenstein, Grace, New Orleans, La. Accepted.

Fred Eastham, First, Wichita Falls, Tex. Accepted.

E. D. Head, First, San Antonio, Tex.

W. Jeffrey Jones, Central, Gainesville, Ga. Accepted.

Walter E. Bryant, Cox's Creek, Ky. Accepted.

John E. Douglas, First, Cannelton, Ind. Accepted.

W. I. McClung, Jr., First, Whittenburg, Texas. Accepted.

Broadus Broome, Second, Kershaw, S. C. Accepted.

L. E. Thomas, Stuart, Fla. Accepted.

A. P. Pilgreen, Parkview, Shreveport, La. Accepted.

Robert Lee Orr, Somerville, Tenn. Accepted.

Jack Merritt, Montrose, Miss. Accepted.

G. C. Williams, Mellville, Fla. Accepted.

Resigned

G. T. King, Woodland Heights, North Chattanooga, Tenn.

Roy Earl Harlan, Lavinia, Tenn.

Fleetwood Ball, First, Lexington, Tenn.

M. A. Marshall, Oglesby, Tex.

B. R. Winchester, Parkview, Jackson, Tenn.

M. M. Fulmer, Calvary, Jackson, Tenn.

E. B. English, Clay, Ky.

Nelson Crull, Hiseville, Ky.

A. C. McGee, Memorial, St. George, S. C.

P. J. McLean, First, Aiken, S. C.

E. B. Black, Heflin, La.

C. E. Warren, Point Breeze, St. Louis, Mo.

E. H. Cannady, Winterville, N. C.

J. P. Durham, Junction City, Ark.

Fred Eastman, First, Eastland, Tex.

Dale Crowley, Tabernacle Jonesboro, Ark.

B. T. Kimbrough, Lee's Lane, Louisville, Ky.

John E. Douglas, Mystic, Ky. and Alton, Ind.

Walter E. Bryant, Cedar Grove, and Bardstown Junction, Ky.

W. I. McClung, Jr., First, Panhandle, Tex.

Edward R. Long, First, Clinton, S. C.
Broadus Broome, Wateere, Camden, S. C.

J. J. Strickland, First, Luling, Tex.

L. S. Thomas, Franklin Street, Jacksonville, Fla.

A. P. Pilgreen, Carrollton, Tex.

Ordained

Raymond Sims, Oglesby, Tex.

Died

S. P. Poag, Memphis, Tenn.

F. C. Richards, Tipton, Mo.

J. W. Drinkard, Laredo, Mo.

UPPER CUMBERLAND HAS SUNDAY SCHOOL MEETING

The Upper Cumberland Baptist Sunday School Association met with the Loyall Baptist Church, Loyall, on October 11 with ten churches represented. The program was in charge of various superintendents of the association and proved to be one of the best we have had since the organization began in June. Since the organization three new Sunday-schools have been added, namely, Chevrolet, Calvary at Loyall, and Calvary at Dayhoit. Mr. Jesse D. Brown, of Wallins, has been re-elected to serve as Superintendent for the ensuing year. Through the winter months it is hoped that every Sunday-school in the Association will have a study course and begin very definite work towards maintaining standard Sunday-schools throughout the county.

MATTIE M. BURKETT, Sec'y.

Harlan, Ky.

NASHVILLE PASTOR IN RUSSELLVILLE MEETINGS

Dr. W. F. Powell, pastor of the First Baptist Church, Nashville, Tenn., came to us for a seven day meeting beginning Sunday, September 27. Previous to that we held a week of prayer.

Dr. Powell, well known and beloved here because of previous like service, found a church and community ready to co-operate with him. This was evident because of large congregations from the very beginning. The two choirs, the women, the men, the Bible School officers and teachers, the young people and the ushers are the several groups which co-operated so splendidly.

Dr. Powell's messages were very effective in Bible truth, spiritual fervor and forceful application. He proved to be the right man for this service.

As to results: First of all our church members felt a real revival in their midst. That was what we prayed for most of all. There is in the Russellville Church a very fine spirit which gladdens the hearts of people and pastor. It was good to see the large number of young people and men at each service including Saturday night when Dr. Powell brought his last message.

Our hearts are also full of praise to God for fifteen who came into the church by letter and for the fourteen

who were received on profession of faith in Christ Jesus.

We thank God for the coming of Dr. Powell, for the blessings of God which have come to us and for the will to work and pray found in the hearts of our people.

J. PENDLETON SCRUGGS.

Russellville, Ky.

HORNER AT OAKLAND

Oakland Baptist Church has just closed a series of evangelistic services, with Paul Horner, pastor of the Simpsonville Baptist Church, doing the preaching. Under the leadership of so consecrated a preacher, the church could not otherwise have had less than a far-reaching spiritual revival. Scores came forward reconsecrating their lives to the Lord; twenty-one came forward to join either the Oakland Church or some other. Last Sunday, September 27, in a beautiful baptismal service in Harren River, eleven followed the Master through the baptismal waters.

The people of the Oakland Baptist Church pray God's blessings upon Brother Horner, and upon his church at Simpsonville.

W. A. CRISWELL,

1349 College Ave., Bowling Green, Ky.

CROFTS MOVES TO CATLETTSBURG

Our church here is in a meeting that has been in progress since October 4. We have no time set to close it, but feel sure it will run through the eighteenth. There have been professions and additions each night service except one. There have not been many any one time, but several have come at one time on different occasions. The Lord is richly blessing.

Evangelist Wm. H. Crofts, D.D., of Sciotoville, Ohio, is doing the preaching. Our people are pleased with his plain, Scriptural messages, and with his deep concern for the salvation of our lost.


Brother Crofts was at one time missionary to China, supported by Grace Baptist Church, Los Angeles, California.

He has a lecture on China that is very interesting and instructive. He joined our church last night and expects to move his family here soon.

W. C. PIERCE.

Catlettsburg, Ky.

The 1936 edition of Southern Baptist Foreign Missionaries, compiled by Mary M. Hunter, and published by the Foreign Mission Board, Southern Baptist Convention, Richmond, Va., has just been received. This is a ready handbook, containing the picture and thumbnail sketch of each of our missionaries now serving in foreign fields. The printed material is about twice as much for each one as it has been in former editions, for which we are glad. It sells for seventy-five cents a copy, and may be obtained from the Baptist Book Store.



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

Beginning tomorrow and closing Sunday the State B. S. U. Convention will be in session with the First Church, Bowling Green. This meeting is of interest to all Kentucky Baptists and especially to Baptist College students. May we all join in prayer for that meeting.

Special Emphasis Next Sunday

Let us remember that next Sunday, October 25 is the day set aside for a special offering, through the Sunday School, to State Missions. In the afternoon simultaneous rallies are to be held in the associations of the state. It is the opportunity and responsibility of Training Union members to give full support to these church and denominational programs.

Western Convention Next Week

Place—Central City Baptist Church.
Time—October 30 and 31.

The Western Regional Convention will begin at 9:00 A. M., Friday October 30, and will close at noon Saturday, at the Central City Church, of which Rev. O. P. Bush is pastor. Please write to Miss Marjorie Capps, 316 North Fourth Street for free banquet and home reservations. Send payment of pledges and other contributions for this convention to the acting President, Mr. E. C. Coleman, Madisonville.

In the planning of the program all ages are kept in mind. Whether the church has a Training Union or even a B. Y. P. U. or B. A. U. or not all members are urged to come to this convention. It is hoped that every church in the Region shall be represented by just as large a delegation as possible. Will you do your best to come and make it possible for others to come? Groups should come by train, bus (regular or special—maybe a school bus) or car. Let us all be there on time and try to stay until it is over. On the program will be young people, pastors, other church leaders, state workers, and perhaps Southwide workers. Pray for all the Convention.

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

**Central Convention To Be At
Lawrenceburg**

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

Please write to Mr. J. W. Nevins, Lawrenceburg for banquet and free home reservations at once. Bed and breakfast are free.

Make payment of pledges and other contributions to Mrs. Leon Bruce, 2711 Taylor Blvd., Louisville.

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

Rev. George W. Cummins, 2328 Crittenden Drive, Louisville, is acting President of the Convention and Dr. Ernest N. Perry, Lawrenceburg, is pastor of the entertaining church.

**Glasgow to Entertain Southern
Convention**

The Southern Regional Convention will be held with the Glasgow Church, Friday and Saturday, November 13 and 14.

Please write to Mr Burnett T. Davidson, Glasgow for free home reservations.

Payment of pledges and other contributions should be made to Mr. L. C. Roberts, Acting President, First Baptist Church, Bowling Green.

In Southern Region are Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan, Lynn, Simpson, and Warren Associations.

To All Regions Yet To Meet

Please read this page in this and former issues of the Western Recorder for full information concerning your Regional Conventions. Also give careful attention to the letter sent to all Unions concerning your convention.

It is important that we have invitations at this convention for the 1937 session. Come prepared to invite it if your church desires to entertain it.

Western Regional Convention

The Western Regional Convention will be held at the Central City Church, Central City, Ky., beginning Friday morning, October 30, at 9:00 o'clock and closing Saturday, October 31 at noon. Rev. O. P. Bush is pastor of Host Church, and J. L. Foster is Training Union Director.

The Convention is being held in a centrally located part of the Region. An unusually interesting program is being planned for the convention, and heart-stirring messages will be brought at all sessions.

Entertainment in the homes Friday night and breakfast Saturday morning is being furnished free to all out-of-town delegates, so be sure to notify Miss Marjorie Capps, 316 North Fourth Street, Central City, Ky., in advance so assignments will be made for you. There will be a banquet on Friday afternoon at 5:30, for registered delegates, at which time a splendid program will be presented by the Central City Training Union.

This is to be the first convention in

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the newly organized region, and my hope is that there will be a large delegation from all the churches in each association in the Region. Make your plans now to attend and pray for a great meeting for the cause of Christ and His church.

E. C. Coleman, Acting President,
Western Region.

More New Study Course Books

Witnessing For Christ—by Ethel Hudson Williams. Price: Cloth 60 cents; paper, 40 cents. Award: Seal for Course VIII, "Soul Winning" for Intermediates.

Winning Others To Christ—by Roland Q. Leavell. Price: Cloth, 60 cents; paper, 40 cents. Award: Seal for Course V, "Soul Winning" for Seniors.

Building A Christian Home—by Martha Boone Leavell. Price: Cloth, 60 cents; paper, 40 cents. Award: Seal for Course III, "Christian Home-Making"—for Adults.

**First Association-Wide Library School
In South**

The first association-wide library school in the South will be held at the Fourth Avenue Church, Louisville from November 23-December 4. Dr. D. Swan Haworth is the pastor of the church.

The school is to be directed by Miss Leona Lavender, Secretary of Library Promotion in the department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

Co-operating in this new and important school are the sixty-five churches of Long Run Association, State Sunday School Department, State Training Union Department, State W. M. U. Department, State Baptist Book Store, and Department of Sunday School Administration, Sunday School Board, Nashville, Tennessee.

Plans are being made by Miss Lavender and a library committee composed of Pastor S. F. Dows, P. Lloyd Dawson, Jr., C. F. Barry, Mrs. R. R. May, Dr. C. B. Althoff, Rev. Byron C. S. DeJarnette, Rev. W. A. Gardiner, Miss Mary Nelle Lyne, and Miss Christina Stokman.

More information about this unusual campaign will be given soon.

Awards for September

Association	Methods	Other Bks
Baptist	.....	2
Bell County	..... 12	21
Blood River	..... 1	42
Caldwell	..... 6	.....
Daviess-McLean	..... 10	48
Elkhorn	.....	21
Friendship	.....	24

Gasper River	13	1
Greenup	.....	19
Henry County	.....	73
Lincoln County	.....	11
Little Bethel	.....	57
Long Run	.....	4
Nelson	.....	6
North Bend	.....	1
Ohio Valley	.....	1
Owen County	.....	16
Shelby County	.....	1
Simpson County	.....	8
South District	.....	1
Sulphur Fork	.....	18
Tate's Creek	.....	13
White's Run	.....	9
.....	78	412
Indiana	.....	10
.....	88	412-500

RECORD OF ATTENDANCE

October 11, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Calvary	161	.....	.....
Lexington, Porter Mem.	143	.....	176
Latonia	125	.....	140
Shelbyville, New Salem	115	.....	118
Louisville, Beechmont	109	.....	141
Danville, Lexington Av.	109	6	175
Louisville, Franklin St.	105	66	136
Hopkinsville, First	102	5	119
Owensboro, Third	101	8	140
Akron, Ohio, Calvary	98	28	114
Harrodsburg	98	23	132
Louisville, Temple	95	9	106
Lebanon Junction	95	.....	.....
Louisville, Crescent Hill	92	31	122
Jellico, Tenn., First	85	6	102
Louisville 23rd & Bdwy.	82	14	104
Gatliff	82	11	101
Owensboro, First	81	34	104
Louisville, Ninth and O.	79	13	102
Taylorville	76	1	107
Erlanger, Elsmere	74	2	112

BIBLE SCHOOL DEPT

(Continued from Page 14.)

It was estimated that their possibilities were around 2,500. Later they expect to have study courses.

Association Organized

On Friday the Elkhorn Association was fully organized for Sunday School work and the fifteenth of November was set as the time for the next monthly meeting. Mr. W. R. Gabbert was elected Superintendent and Mr. E. Powell Lee as Associate Superintendent.

SUNDAY SCHOOL ATTENDANCE

October 11, 1936

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

Louisville, Walnut Street	1,280
Newport, First	1,228
Owensboro, First	872
Louisville, Ninth and O	685

Lexington, Porter Memorial	651
Louisville, Carlisle Avenue	647
Lexington, Calvary	628
Louisville, West Broadway	625
Paducah, Immanuel	614
Frankfort, First	602
Mayfield, First	598
Hopkinsville, First	509
Murray, First	506
Owensboro, Third	506
Lexington, Ashland Avenue	502
Danville, Lexington Avenue	495
Louisville, Eighteenth St.	485
Louisville, Franklin Street	474
Somerset, First	463
Harrodsburg	429
Louisville, Clifton	426
Akron, Ohio, Calvary	412
Covington, Latonia	402
Covington, Madison Avenue	376
Jellico, Tenn, First	346
Elizabethtown, Severns Valley	341
Louisville, Baptist Temple	337
Bellevue	334
Louisville, Third Avenue	325
Fulton, First	314
Brodhead	299
Pineville, First	261
Paducah, East	242
South Jefferson (near Valley Sta.)	242
Gilead	235
Crab Orchard	219
Versailles	217
Cumberland	216
Erlanger, Elsmere	213
Paducah, Twelfth Street	209
Springfield	208
Louisville, Grace	205
Sand Springs (near Lawrenceburg)	202
Shepherdsville	200
Lebanon Junction	200

ASHLAND NEWS PARAGRAPHS

Dr. Garis T. Long is getting a good start as pastor of the First Baptist Church of Ashland. He has been stirring the baptismal waters.

G. L. Youman, the new pastor at Central Baptist Church of Ashland has moved on the field and the work is looking very promising.

Unity Baptist Church has called L. H. Tipton from Providence Church, Woodlake, near Stamping Ground, Ky. He will move on the field in the near future.

The work at Second Baptist Church of Ashland is also taking on new life under the leadership of their new pastor, W. T. Pelphry.

The Fairview Baptist Church of Ashland has recently organized two B. Y. P. U's under the leadership of their new pastor, V. N. Maggard.

Evangelist W. H. Crofts from Portsmouth, Ohio, is in a revival at the Missionary Baptist Church of Catlettsburg where W. C. Pierce is pastor. Quite a number have been received for baptism.

The Northeastern Regional B. T. U. Meeting was held at First Church of Ashland last week with a good attend-



ance and an exceptionally interesting program. Prospects look much better for the Young People's Work in this section.

The Annual Meeting of the North-eastern Regional W. M. U. is to be held at the First Church of Ashland this week. A very attractive program has been arranged.

H. A. Hilliker has resigned as pastor at Van Lear and West Van Lear Churches.

The writer has just completed two weeks of Sunday School Training Work and Religious Census at Stone and McVeigh Churches.

G. G. Lanier is conducting a revival in North Carolina.

The work at Pollard Baptist Church of Ashland is still going strong under the efficient leadership of Pastor W. K. Wood, who has been on the job over fourteen years.

E. L. EDENS,

Ashland, Ky.

More than fifty foreign missionaries have begun to receive their pension checks from The Relief and Annuity Board, and all active foreign missionaries are participating in the Foreign Mission Board's pension plan administered by The Relief and Annuity Board.

Sixty percent of all Orphanage workers in the South are enrolled in a similar plan to that of the Foreign Mission Board.

Every church ought to do as well as this for its pastor, and all churches can do it through the Age Security Plan of The Relief and Annuity Board by paying an amount equal to 3 percent of the pastors' salaries, the pastors to pay a like amount. Address inquiries to Thomas J. Watts, Relief and Annuity Board, 2002 Tower Petroleum Building Dallas, Texas.

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KENTUCKY BAPTIST MINISTERS' MEETING

The Kentucky Baptist Ministers' Meeting, which meets annually in connection with the General Association of Kentucky Baptists and immediately preceding it, will convene in the First Baptist Church at Paducah, Ky., at 7:00 P. M., on Monday, November 9. At the General Association last year, on recommendation of a joint committee of that body and the Ministers' Meeting, the General Association changed its meeting time from the forenoon on Tuesday until after lunch. Therefore the Ministers' Meeting this year will have a fuller opportunity to develop a helpful discussion of pastoral and spiritual questions than it has had for a number of years.

The Committee on Program for the meeting is S. F. Dowis, R. T. Skinner, and W. K. Wood. They have prepared the following program, which will be carried out as published, with possible changes that may seem advisable to the committee to recommend in view of the larger opportunity for discussion. The program is:

Building The Heart Life of the Preacher and His Flock, M. P. Hunt; Alternate, Ralph A. Herring.

The Sufficiency of Divine Leadership in Establishing New Pastoral Relations, W. E. Hunter; Alternate, H. C. Wayman.

The New Testament Basis of a Spiritual Revival, E. C. Stevens; Alternate, Connie L. Hargrove.

Though the meeting is well down in West Kentucky, those who use the Illinois Central train out of Louisville at noon on November 9 are scheduled to arrive in Paducah at 5:45 P. M., in good time for the Monday night session of the Ministers' Meeting. An unusually profitable meeting of the body is hoped for and expected at Paducah.

V. I. MASTERS, Moderator,
H. O. NICELEY, Secretary.

MISSOURI PASTOR IN TENNESSEE

It was our great pleasure to assist in a revival at Calvary Church, Jackson, Tenn., M. M. Fulmer, pastor, beginning September 27 and closing October 11. There were twenty-two additions to the church. Calvary Church is only two blocks from the campus of Union University, and with a membership of nearly 1,100 is one of the leading churches in Tennessee. We found the church in great sorrow over the resignation of their pastor, who goes soon to Alpine, Texas. Brother Fulmer has wrought well in Jackson and will certainly be missed by Tennessee Baptists.

C. H. FRANKS,

Hayti, Mo.

The first unit of the Highland Baptist Church, Dallas, Texas, is about to be constructed. Ten years ago the Oak Lawn Baptist Church and the McKinney

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

Avenue Baptist Church united with the understanding that a new church would be built in Oak Lawn. This building is to fulfill that agreement. The pastor is R. L. Holmes.

A statue of Dr. Robert Cooke Buckner has been placed on the campus of the Buckner Orphans' Home in Dallas, Texas, by former boys and girls who affectionately knew him, and it was unveiled by his daughter, Mrs. L. T. Westerfield, with other ceremonies, on Sunday afternoon, October 11.

We regret to have information that Rev. W. S. Coakley, pastor of the Walnut Street Church in Owensboro, on September 30, fell from the top of a building where he was seeking to dislodge the branch of a tree, a distance of about thirty feet, to the ground. Our brother suffered a broken pelvis bone, and has been laid up since the fall. He is reported to be improving nicely, and his physician hopes he may be able to walk on crutches with a few weeks.

We appreciate a letter from Mr. J. W. Carver, of Green Grove, Ky., in which he has some generous words of appreciation of a message delivered by the

Western Recorder Editor before the Freedom Association in its recent meeting at Burkesville. He also speaks in the highest terms of the Western Recorder and its emphasis upon great central spiritual truths and the fine work being done by ministers now serving in Freedom Association. This good layman adds: "All these things enable me to say that we can now see a greater day ahead for Baptists and their usefulness in the territory of Freedom Association."

Rev. M. M. Fulmer has resigned the Calvary Baptist Church at Jackson, Tennessee to accept the call of the First Baptist Church at Alpine, Texas, where his work will begin November 1. In the twenty-six months that Brother Fulmer served Calvary Church there were added to the fellowship 414, of whom 144 were received by baptism. The church shows a net increase in membership of 180. There was raised for all purposes \$27,950.07, distributed as follows: To interest and principal on building debt \$10,769.42; to current expenses \$12,187.17; to Missions and Benevolences \$4,993.48. In accepting the Alpine Church Brother Fulmer, is returning to his native state.