

WESTERN RECORDER

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No. 44

A Religion Without Life

OUT OF the Christian church the Modern Unitarian has come. but the power of the crucified and risen Christ whereby the church has lived and thrived through the ages was left behind. Without Christ, it is a religion without life, the spread of which in Christendom increases lifeless churches.

The Unitarian movement is essentially divisive. Were the whole church of Christ lacking the Spirit of Christ, then there might be amicable unity; but then there would be no real Christian church. Unitarian doctrines are the false notes in our sacred symphonies, the jazz that disturbs true Christian melody. Amid the world's noises of strife and confusion the Christian Gospel has been heard through two millenniums, from the star-lit night of the Bethlehem shepherds of this hour, the everlasting choral of the triune God.

Thus has the church marched down the centuries in essential unity of faith, conscious of a kinship that overflows differing creeds. This is our brotherhood, one God and Father in our Lord Jesus Christ by one Spirit. When the last word is said, Christ is our All and in All. Around Him and in Him we are one. This consciousness is a vital fact, not a pious wish.

It is of the essence of Unitarianism that it seeks to disturb and destroy this unity in Christ. It is of its nature to shut away from us the spiritual atmosphere of oneness in Christ by denying the Holy Spirit. By denying the Christ it would cut from under our feet the common ground on which we are able to stand together.

Devoid as it is of spiritual passion, the Unitarian movement as such has been a colossal failure. Beginning in America before many of the larger evangelical bodies that now have from 5,000,000 to 9,000,000 membership, this religion without life has fewer than 100,000 professed adherents. Our danger today is not from organized Unitarianism. It is from the many within our own evangelical bodies who are accepting its doctrines of death, and who are forgetting the meaning of the crucified Christ and of the Holy Spirit who alone is able to regenerate a lifeless soul.—Gerrit Verkuyl, Ph.D., in "Reclaim Those Unitarian Values" (Zondervan).

- Devotional and Religious Thought -

STRONG SON OF GOD, IMMORTAL LOVE

Strong Son of God, Immortal Love,

Whom we, that have not seen Thy face,

By faith, and faith alone, embrace,
Believing where we cannot prove;

Thou seemest human and divine,

The highest, holiest manhood, Thou:

Our wills are ours, we know not how,
Our wills are ours, to make them Thine.

Our little systems have their day;

They have their day and cease to be;

They are but broken lights of Thee,
And Thou, O Lord, are more than they.

We have but faith: we cannot know,

For knowledge is of things we see;

And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more

But more of reverence in us dwell;

That mind and soul, according well,
May make one music as before.

—Alfred Tennyson.

THE LAND WE LIVE IN

The entire population of the United States could be put into Texas, and we would not be as crowded as the people of Great Britain are today. Texas is nearly as large as Germany; California is as large as Turkey and Greece; Nevada is as large as Italy; and Georgia is larger than England and Wales. We have 3,000,000 square miles of territory, 26,000 miles of river way, and 12,000 miles of indented shore. As someone has said, this is "a land through whose gates famine has never entered, a land where peace and plenty reign." How salubrious our climate! Dean Swift said: "Most people live in climates either torrid or horrid." But God's goodness has given to us the most perfect climate on earth. How marvelous our prosperity, how advanced our civilization, how beautiful our home life, how vigorous and honored our church life!—Watchman-Examiner.

TRYING TO EXPLAIN THE WATERMELON

I was eating a piece of watermelon some years ago and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some 5,000 seeds to weigh a pound; and then I applied mathematics to the 40-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere

200,000 times its own weight, and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous strength? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can limit the ability of the Almighty or say just what He would do or how He could do it. Everything that lives, in like manner, mocks by its mystery, beauty and power the proud intellect of presumptuous man.—W. J. Bryan.

MAKING A LIVING OR PREPARING TO DIE?

But God said unto him, Thou fool; this night thy soul shall be required of thee.—Luke 12:20.

A dying millionaire was asked by his pastor what he would like to have sung at his bedside. The reply was, "Sing 'Come ye sinners, poor and needy'." He felt the need of diviner help than his two hundred millions. Is it not well to profit by the experience and testimony of others?

Another departing rich man remarked, "It is not what I have given away that troubles me, but the millions I am leaving."

Why, then, should the heirs struggle to obtain that which seems a weight upon the soul of the one going to meet the Judge of the universe?—Copied.

FACE YOUR TROUBLE

"I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plow corn, I thought that by and by I might break my cultivator against that rock; so I took a crow-bar, intending to poke around it and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied

aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles squarely in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O Lord, remove that rock," when he did not know whether it was a big rock or a little, flat stone!

We shiver and shake and shrink, and sometimes we do not dare to pray about a trouble, because it seems so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble, and call it by its name, one-half of its terror would immediately disappear.

The trouble that lies down with us at night and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know.

—Exchange.

OUR BLESSINGS

In the heart of every hardship is a blessing. In the bosom of every hindrance is a help. If we live humbly and faithfully and do not worry, if we only believe in God when things seem contrary, we shall all find, in ways mysterious, that the Lord has given us twice as much as we had before.—George H. Morrison.

Life should mean to us what it meant to Paul, an opportunity for Christ to walk again the ways of the earth in search of souls.

We need disciplined emotions, healthy, tender, responsive. We are to weep with them that weep and to rejoice with them that rejoice.—Jowett.

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Christian Education—J. ELWOOD WELSH, Orangeburg, S. C.

Dr. Welsh is one of the most prominently known pastors among South Carolina Baptists, into which fine group he came years ago from Virginia. The present article was delivered on invitation as an address before the Long Run Association of Louisville on October 1, and was warmly appreciated. It is referred to further in the editorial pages.—Editorial Note.

E DUCATION that may properly be designated as Christian is one of the clamant needs of the hour. While we usually think of Christian Education in terms of our Christian colleges, and these remarks shall have to do for the most part with the Christian colleges, we must not overlook the fact that the term is more inclusive than that, and should include our Christian homes and Christian churches as well.

Officials of the Children's Bureau of the Department of Labor in Washington, say that the proper place for emphasis in the much-needed rehabilitation of delinquent boys is in the home. This, of course, is in nowise new to any who have labored with the modern youth movement. And to-day the matter of youth is engaging the attention of some of our most capable minds as never before; it comes increasingly to the fore whenever the future of organized religion is discussed.

I

CHRISTIAN Education must start anew in our homes. It is not to be wondered at that many people are saying that Bible schools and churches are not as efficient in the business of Christian Education as they might well be. The Bible School, the church, and the Christian college can only take the material provided by the home. And we live in a period of the most desperate disintegration of a solid, substantial homelife that America has ever witnessed. We need anew to stress the cardinal virtues of home life.

Governmental statistics reveal that an overwhelming percentage of the boys found in correctional institutions to-day are boys of poor home environment. Our churches can help greatly in the solution of this problem of practical Christian Education by building up among their people a higher standard of home life.

Christian Education must be more and more stressed in our Bible schools and churches. Our Sunday-school teachers have a grand opportunity to place the Christian interpretation upon newly begotten knowledge as it makes its introduction to youthful minds. Robert A. Milliken, world renowned physicist, and son of a Congregational minister, made this statement in his Terry Lectures for 1927:

If the present organizations of religion in the churches can adapt themselves to and keep pace with our continually increasing knowledge, they will continue to be one of the most potent factors in our progress. If they cannot do so, they will be swept aside into the backwash of the current of progress and other organizations will be formed to do their work, for religion will be with us as long as man hopes and aspires and reflects upon the meaning of existence and the responsibilities that it entails.

Let me hasten to our Christian colleges, our denominational schools. I am dealing in no glittering generalities, in no abstract phrases, in no technical educational terms, in no

religious or moral soft-pedaling. I want to deal with the concrete; with the intensely practical; and I trust with that which shall prove helpful.

II

JUST what is a Christian college? On many sides that query is propounded. Not only are denominational leaders and far-sighted pastors raising this question, but now laymen are propounding this same question.

Colleges that are desirous of campus dances; of smoking among co-eds; of lax attendance at chapel services, along with some other matters that time prevents mentioning, are being scrutinized as never before by an ever-increasing number of good people in our denomination and others.

Not in my recollection has the college calling itself Christian been so called upon as now to justify its existence. Why these colleges? our people are asking. Just wherein are they vitally different from our tax-supported schools where we may usually educate our youth cheaper? I am wondering if the very asking of these questions does not constitute a striking commentary.

It has become a deeply rooted conviction of mine that our church colleges, our denominationally controlled schools, must be different, and must increasingly make their natural constituency feel that they are different. It has been remarked by the Editor in the columns of the Western Recorder during the past summer that once the church set the standard for the world; now we are in great danger of letting the world set up the standard for the church. Just how far are church colleges anxious to follow in the footsteps of State-supported institutions?

My heart hungers to see and come into contact with those schools whose atmosphere is so pronouncedly Christian that one senses it almost as soon as one steps on the campus [Our type emphasis.—Ed.].

I like the scholarly independence and spirituality of a Haverford or a Williams, which says we will have in our student bodies only 300 and 700 respectively. A few days ago I stood on the campus of Williams College, made famous by that great educator of another generation, Mark Hopkins. There was an atmosphere of friendliness, of scholarship, of spirituality about Williams College campus, even though no students were present.

III

ON A recent trip North and East it was my pleasure to visit a number of preparatory schools and colleges. Mercersburg Academy at Mercersburg, Pennsylvania, greatly appealed to me. Lads who persist in gambling, drinking, or smoking cigarettes there, are kindly told that the institution can operate without their presence. Parents all over the United States who can afford the price are more than anxious to send boys to Mercersburg.

The finest building—the most awe-inspiring, the most dignified, the most inspirational—on that vast, far reaching campus of more than 300 acres is a Chapel of Divine Worship. Nowhere have I seen its equal, save at Duke and Princeton Universities. People at many places point to their finely equipped gymnasiums, their well endowed libraries, their at-

tractive dormitories—but at Mercersburg the administration beams with a just pride as one is shown the chapel.

It is my feeling that every one of our standard colleges should have connected with its administration in a most intimate, constructive, and helpful way some cultured, well trained, experienced, denominationally respected pastor. Not a few of our abler pastors would make college presidents and serve with usefulness and distinction. They are trained to interpret to our Baptist people the function, the service, and the message of the college.

Where a consecrated layman is president, by all means he should have with him, as an assistant a pastor who can aid him in many ways and bring to pass a closer tie-up between the institution and the denomination than now usually exists. I consider this of paramount importance.

Our Christian college of course will insist that all instructors be active Christians. To me it is indefensible, unpardonable, and highly paradoxical to have on the faculty of a denominationally controlled college a man whose life is not actively Christian. Some flippant younger professors who take keen delight in unsettling the faith of a lad of eighteen summers, need a little more practical pedagogy before they shall be entrusted with the responsibilities of a college chair where the realization that human character is in the making takes precedence over mere ability to teach mathematics or how to conjugate irregular French verbs.

A few weeks ago I heard from a hard-worked pastor eloquent testimony to the worth and service of two college professors—both of them teachers of science. He said they were among his prayer meeting attendants. Rooming with me at the Southern Baptist Convention a few years ago, he was bemoaning the loss of a teacher of chemistry, Dr. John R. Sampey, Jr. He said he was a bulwark in his church. Such are the men we wish our lads and lassies to be under. There are Ph.D.'s of noble character who can be obtained for these needed chairs.

IV

A CROSS the years there come to my mind several pictures, that are indelibly stamped upon me. I had a teacher of Mathematics who thought enough of me to come to my room early one morning and strove to help me over some of my personal difficulties. There was a teacher of Greek, whose father once taught here in the Louisville Seminary, who once climbed three flights of a dormitory to inquire as to whether I had to enter a hospital or not.

Then there was my old English professor, now the Dean for many years of the Graduate School of the University of Virginia, who came to my room one bleak, cold Christmas day, and after wishing me a Merry Christmas, invited me to eat dinner at his home. What a kindness, what a benediction to a college boy who did not have money enough to get home to spend the holidays with loved ones. These are the things that help make a college truly Christian. I fear, sometimes, they are passing away too much.

Two years ago there passed away my only daughter, lovely, sixteen, a high school junior, the pride, the delight, the hope, the incarnation of my highest ambitions in many ways. Twenty-two years had passed since I had left the halls of the old University of Richmond with my B. A. degree. But when that sad moment of interment came, there beside me at that open grave was my old college president, my former teachers of several college subjects. And that, too, makes a college Christian.

Our college that is Christian will give instruction that is distinctively Christian. I admire my old friend, Dr. John J. Wicker. Not always agreeing with him, but loving him and respecting him for his boldness, his vigor, his aggressiveness. At Fork Union Military Academy, where at his eventide of life he labors so marvelously, well, classes in the English Bible are not elective. They are among the prescribed courses for the Fork Union Diploma. If John Wicker cannot win the boys of his Lord, at least he means to send

them forth with some knowledge and some historical and literary appreciation of God's Word.

A Christian College will have a department of Biblical Instruction and Biblical Literature whose courses will be directed by a man well prepared and who is so furnished intellectually and spiritually as to command the respect of his college colleagues. **I have little patience or sympathy with that School which has just a few scattered courses in the Bible taught by some part-time professor, or which gives a few courses, taken at option, by members of the faculty whose major interests lie in other fields.**

V

I BRING to you in closing one of the best stories that I know. Down in South Carolina, presiding over our leading Baptist institution, Furman University and Greenville Woman's College, is a fine layman, Dr. B. E. Geer. For years Furman's football team has made an enviable record. Slightly more than two years ago. Dr. Geer removed from a prospective championship football team, no less than five of its star players, including several members of an all-State team. These lads had broken certain rules obtaining at the college, and after several warnings were disregarded they were dismissed. For the most part they were entrusted to the watch-care of people interested in the welfare of Furman University.

A year passed. These boys had been taught quite a few helpful lessons. They had been made to realize some of the serious aspects of life and its responsibilities. Last fall, 1935, four of these boys, all considerably changed and matured, re-entered Furman, helped lead their team to the State football championship, were helpful influences on the team and on the campus, and when it was my privilege to deliver the commencement sermon at this institution last May, these four boys all were graduated.

Dr. Greer—criticized, misunderstood, and often misquoted for his action in 1934 of removing these boys—stood his ground manfully and proved a real benefactor to these lads. And that, too, helps make a college Christian.

THE WORLD AWAITS THE ENTRANCE OF THE COLLEGE GRADUATE TODAY WHO HAS ABOVE ALL ELSE A ROCK-LIKE CHARACTER. TO SUCH A MISSION IS THE CHRISTIAN COLLEGE CALLED TODAY.

Individual Regeneration

E. P. WHALLON in the Presbyterian

I T SOUNDS very alluring to preach about a Social Gospel, but before people can be associated as Christians they must be Christians individually. They must be Christians one by one, or their mass association with one another will not make them Christian. This is self-evident. It is impossible to make a white rose bouquet out of anything but white roses.

The absolute requisite for a Christian society is that the persons composing that society shall be, individually, believers in Jesus Christ as their Lord and Saviour.

Regeneration, or the new birth, is what brings one into Christian life; and the spiritual birth, as the natural birth is a matter of individual, rather than a mass, experience.

Our Lord emphasized the imperativeness of the new birth. "Ye must be born again" was his positive declaration. This must not be overlooked or forgotten. "That which is born of the flesh is flesh," and only "that which is born of the Spirit is spirit." One must have within him the spiritual life, as a result of the new birth, or spiritual birth, in order to have in the "Kingdom of Heaven" or "Kingdom of God." This also is self-evident, especially when pointed out by Jesus Christ.

The great difficulty with too much so-called religious life of today is that it overlooks the essential matter of personal Christian experience, or individual regeneration. It is not

enough to assent to general truths, or to the moral and philosophical principles of a "Social Gospel" which shall seek for pleasant and safe living with one another in our human society. This is good in its way, as far as it goes, but it does not go deep enough, or into the depths of our hearts, nor does it go high enough up, into contact with God. Christ meant what He said, and He said what He meant, when He told us that we "must be born again."

The "old-style" preaching of Moody and Payson and Edwards and Spurgeon and Peter and Paul brought to their knees in heart-surrendering repentance and personal consecration, and not merely to an amiable assent and associated movement in entering religious life. And it kept them off the shallowness of the "reserved roll" and under the power of the divine doctrine of "the perseverance of the saints." A sermon in somewhat of this spirit was heard a few weeks ago sounding through the land on the radio, from a man of God called to his trumpet message as a member of the "Preaching Mission," and many a one, hearing it, prayed that this might be the message of every "preaching mission" messenger.

And well may it be the message of every pastor preaching in his own pulpit throughout our whole land. We have enough preachers to call this whole nation of ours to a new life in Jesus Christ if only they sound out in the ears of all the people the call from God, to every individual, to turn to God and live.

We realize that sin in monstrous proportions and crime are rampant and threatening hostilities, are menacing the land. We know that there is only one remedy, and that is the saving grace of Jesus Christ and the power of the Holy Spirit, subduing individuals to obedience to God and His holy laws.

Individually, human hearts must submit themselves to God. Nothing else will answer. Good laws will not be obeyed, and social movements will dissolve like smoke, unless human souls, willing in the day of God's power, know obedience to Jesus Christ by having been born again.

Individual regeneration is the need of our race. May individuals be led to "seek ye the Lord while He may be found, call ye upon Him while He is near."

"Broad is the Way That Leadeth to Destruction

J. W. PORTER, Lexington, Ky.

A PASTOR of a Baptist (?) church insisted on making a woman of another denomination president of the Woman's Missionary Society. Naturally there followed a protest upon the part of some of the members. Thereupon he proceeded to inform those who objected, that they were, "narrow-minded and not Christians at all, and that all these things had been done away with in up-to-date Baptist churches, and the Universal church was the only church of today, and one denomination is as good as another, and all of them man-made."

Such ecclesiastical rot is not only odiferous but would spell death to every Baptist church. The brother in question is well aware of this fact, and doubtless rejoices that it is true. Just how a pastor with such views can accept Baptist money with a clear conscience, is not easily understood. Obviously his conscience is as heterodox as his practice, and both are intolerable and impossible. We feel quite sure that real Baptists cannot and will not long stand for such irregular and irritating practices.

It will be noted that our "up-to-date" brother uses the terminology of the liberals in the hackneyed phrase "narrow minded." Unconsciously he pays a real compliment to those who oppose him by referring to them as "narrow minded." Certainly they have Scriptural authority for their narrowness. The Master said, "narrow is the way and straight is the gate," etc. My "broad" brother is perhaps too broad to

travel in a narrow way. He should remember that when a stream is broadened it decreases in depth. When a wife becomes so broad in her affections, that she loves other men as much as she does her husband, she ceases to be a desirable wife.

My "broad" brother, as is customary in such cases, takes refuge under the shadow of the "universal church." In spite of the fact that the writer has studied law, theology and journalism, and traveled extensively, he has never been able to ascertain the whereabouts of the elusive "Universal church." Certainly this ecclesiastical myth never preaches the Gospel, never baptizes anyone, never gives to the poor, or does anything else that anyone knows about. It is only a figment of fancy, and a cloak for heresy? This ultra liberal skypilot says:

"One church is as good as another." He might have added—and perhaps a good deal better. In this statement his logic seems about as faulty as his theology. Obviously only the things that equal the same thing equal each other. If the Bible is the standard of authority, and it is with all real Christians, then that which differs from Bible teaching, cannot be equal to that which conforms to Bible teaching. If immersion is essential to baptism, then sprinkling cannot constitute baptism.

Again, "All churches are man-made." If this be true then Christ is without a church, and that too in spite of the fact he declared, "The gates of Hades shall not prevail against it." It might not be amiss if the benign brother would withdraw from the Baptists and "make" his a church of his own. It might be said of him, as once was said of a village folk,

"And still they gazed and still the wonder grew,
How one small head could contain all he knew."

Brother of Prof. J. McKee Adams Dies

THOMAS N. ADAMS, brother of Professor J. McKee Adams, of the Seminary faculty in Louisville, died on Wednesday, October 14, in Raleigh, N. C. Mr. Adams was in the printing business in Raleigh. He died after a brief illness of a few days.

Dr. J. McKee Adams left Louisville hurriedly on Wednesday, October 14, after the receipt of a telegram, to attend the funeral. He did not have further details as to his death.

The third of the series of articles by Dr. Adams on Palestine, appearing recently in the Western Recorder, was not quite completed at the time the sad news was received by him. This will necessitate a postponement of its publication in our columns until a week or two later than it was scheduled.

Under the leadership of Pastor Hugh R. Peterson, of the Sonora Church, the Severn's Valley Sunday School Association has built a new meathouse at the Kentucky Baptist Children's Home, Glendale, Ky. This meathouse has been needed for many years in order to smoke and preserve the meat for the children of that institution.

The many friends of Dr. C. H. Warren, pastor of the First Church of Greenville, Ky., will regret to learn that he is going to leave his native State to enter the pastorate of the First Church at Lebanon, Tenn. Dr. Warren expects to move about the first of November. Lebanon is a large and important Tennessee town, being the home of Cumberland University and Castle Heights Military Academy. Dr. Warren is well known by Baptists throughout Kentucky as a faithful pastor and a devoted friend of the work of the denomination. He has served as a useful member of the State Board. The Western Recorder will miss him both as a friend and as a valued member of our Board of Publication. The interest and good will of his friends in Kentucky will follow him to Tennessee, and those friends will join us in commending him as a brother approved and beloved in the things of Christ and His ministry.

Preaching in New York—T. S. HUBERT, Kissimmee, Fla.

In this story Pastor Hubert tells charmingly of how a country preacher from Georgia supplied a church in New York City and with what excellent results.

HIRAM HIGH was one of the best of men. And he was a good preacher. He knew and loved the Bible in the old-time way and could have written a system of theology which the Apostle Paul might sign. For a third of a century, he was the painstaking and faithful clerk of Rose Creek Association and our undisputed authority on the varied p's and q's of procedure.

Hiram was not infallible, but wanted to be, and, without the least bit of Pharisaism, probably thought himself so. Others of us were not sure that he had attained, but loved and honored him too much to think it in spoken words, after he had spoken "ex cathedra."

His parents were poor but did not seem to mind it. May be, they did not know it. Their acres were few but fertile and yielded enough for a living and they had no ambition for fine things. Their house of immense logs was built by Hiram's grandfather when he and a chosen few came into that tract of round timber and cleared away room for a small settlement. It did not have much in it, but was comfortable and enshrined virtues more to be desired than modern inventions.

The early years of Hiram's life were those of the average "wiregrass" boy, plus a purpose, which he often told me, he cherished from the days of youth "to be somebody and do something for the world." There was a three months' school every year which he walked four miles to attend and a two week singing class—the do, re, mi, system—at which he never failed to appear. When school began, he put himself at the head of every class and defied all comers to dislodge him. No one did. He took to music like a bird and with a sweet voice was the favorite of every singing class.

Near the school house was a church building in which there was Saturday and Sunday preaching once a month. Hiram's parents never missed services, nor did their children, thanks to good family discipline.

One Sunday morning, when Hiram was about fifteen years of age, the preacher's text was the wonderful John 3:16, "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Hiram knew the text as well as any one, but he said that that morning when the preacher announced, he heard for the first time, and to the end of the sermon a voice whispered, "Hiram, Hiram, it means you! God so loved you, that He gave His only begotten Son, that you believing in him, should not perish, but you, even you, have everlasting life." He could not resist the appeal. He was baptized and became a member of the church.

Five years after that, when he was at church again, the same preacher was in the pulpit, but now with the text, "Why stand ye here all the day idle?" Matthew 20:6. Again the voice whispered, "Hiram, Hiram, it means you!" Hiram knew what it specially meant and that afternoon had a talk with the pastor about becoming a preacher. The old man rejoiced and said, "I'll call you my Timothy. Thank God for this seal to my ministry!"

After due time, a council was called and amid the prayers and praises of all that settlement, Hiram was set apart for the work of the ministry. No one ever doubted that it was of God.

A few books of theological interest were given to him and he bought a few, but his delight was the Bible and the Hymn Book. He memorized pages. What he found in the Bible he preached, what he did not find in the Bible he did not preach. Rose Creek Association had in him an earnest and useful pastor. His pastorates lasted twelve and fifteen years and he never left a church without it wanting him to return.

Hiram's home was twenty miles from mine, but, although roads were bad, there were not many weeks without a visit from him. One summer he did not come at all. When we met at next session of Association, I complained of the neglect and asked that he give an account of himself.

With as baffling a smile as I ever saw on a face, he answered, "It has been a busy summer for me;—and" slowly "of course, you heard of my trip to New York."

"New York?" I cried; your trip to New York? No; this is my first of it. I never dreamed that you would get out of Georgia until you went to Heaven. How did it happen? When did you go? What did you do there? How long did you stay? Tell me about it. I am glad you have had the trip."

We found a place where we would not be disturbed, and Hiram told me the following story. The words are his, as well as I can recall them,

"I received a letter from the chairman of the deacons of Monroe Avenue Church saying that their pastor would have a vacation of eight Sundays and instead of getting one man for all eight, they had decided to get eight men to supply each for one Sunday, and that a friend of mine had nominated me for one of the eight, and he wanted to know if I would accept and come two weeks from that date. He said he would enclose amount for all expenses and there was something in his letter that looked like a check, but wasn't, for one hundred dollars.

"I read the letter and carried it to my wife and asked her what she thought about it, and she said, 'Yes; you're going. I'll have you ready.'

"The next day, I went to Douglas, where there is a bank with a cashier named Shelton who always has time to be kind to me, and showed him the letter and asked him about the check. He said it was not exactly a check, but what they called New York exchange. He said that his bank kept money on deposit with the bank that issued it and he knew the signatures and they were all right; and, in less time than it takes me to tell you, he handed me ten ten dollar bills. One hundred dollars for one Sunday! That is as much as Goshen pays me for a year!

"I can't tell you everything and will not try. First thing I knew I was on a train and reached New York, and went to the hotel where the letter said arrangements would be made for my entertainment.

"Don't ask me how I felt and how I got along in that big city. I have been to Savannah a few times and to Macon twice and to Atlanta once, and I knew how to go to bed without blowing out the gas.

"Next morning, Sunday, I was up early and soon dressed, and, I must say, that my wife had worked with my old suit of clothes till it was looking fine and my shirt and collar were as snowy as the shirt and collar and tie you wear when you primp up. I couldn't keep from taking several glances at myself in the looking glass.

"At 9:30, the chairman who had written called. He said he was glad I had arrived and that there would be a good congregation. Then he gave me a program of the service nicely printed. That surprised me some and as I read it, I was more and more surprised. He saw how I was feeling and asked what it meant. I said, 'Several things. First, I don't see any Gathering Hymn here.'

"He didn't know what I meant and I explained that the way at Goshen was for the congregation to come an hour or so before time for preaching to begin, the men and boys staying on one side of the church and the women and girls on the other, and that they all went over the neighborhood news together in a friendly, Christian way, and as it got close to eleven o'clock, I would go into the church and take my stand in the pulpit and start what we call a Gathering Hymn,

(Please turn to Page 21.)

EDITORIAL

The Urgent Need of Christian Education

IN THIS issue will be found an able address on Christian Education delivered by Dr. J. Elwood Welsh, before the Long Run Association of Louisville on October 1, which was warmly appreciated by the fine group of Baptists who heard it.

Our purpose here is to emphasize the importance of Christian Education as developed by Dr. Welsh and to indicate the unhappy situation in secular educational circles in this country which add to the present cruciality of Christian Education. Our purpose is not to criticize, yet we feel constrained to ask the reader to read the quotation made by Dr. Welsh from Professor R. A. Milliken. It seems to imply that intellectual rather than spiritual attainments hold first place among the forces to which we must look for future Christian influence and power in the world.

The address of Dr. Welsh abundantly shows that he does not believe this and we assume that Dr. Milliken does not believe it, and that a fuller orientation of his ideas would make this apparent. It is important to keep in mind that to give intellectual attainments the first place over spiritual devotion and understanding in naming what is essential to Christian power and influence in the world, would be to cut out the heart of Christian faith and of the primary objectives of Christian Education.

I

NOW consider a few stunning facts from the environment that show the cruciality of Christian Education.

In his valuable book, "Reclaiming Those Unitarian Wastes" (Zondervan Publishing House, Grand Rapids, Mich.), Dr. Gerrit Verkuyl, of the Northern Presbyterian Board of Christian Education, who is a Ph.D. of Leipsig, writes upon the debilitating influence of Unitarianism which has been industriously at work in American schools that train religious workers. Dr. Verkuyl shows how in State and other universities not responsible to religious control, religious approach to the students has increasingly fallen into the hands of Unitarians and other rationalists.

He says the liberals have formed and fostered "The Students' Christian Association," an organization as acceptable to Buddhists, Mohammedans, Roman Catholics and Unitarians, as to Evangelicals. This they did at a time when they regarded even the Y. M. C. A. and Y. W. C. A. too evangelical to suit them. He quotes one of their leaders as saying, "We set out to capture the large universities of America, and we have practically finished it, and now we are setting about to capture the Y. M. and Y. W. C. A."

The next move of these enemies of Bible faith was against the Christian college. Dr. H. P. Sloan, scholarly Editor of the New York Christian Advocate, writes of this, "A group of so-called Liberals early in the twentieth century formulated the educational program they would put over in one of our great denominations. They would man the Bible chairs in their colleges with Liberals, liberalize their denominational book stores, alter of the ritual of the church, and change the courses of study approved for ministers and young people."

II

SPONSORS of this betrayal carried through their program with more success than they dared to hope. In many Christian colleges they have brought about a steady decrease of the number of students who believe in God and immortality. Professor Leube, of Bryn-Mawr, says from forty to fifty percent of the graduates no longer believe in a God that answers prayer. Mt. Holyoke College was formed with money solicited from farmers in Western Massachusetts, and was

to be "perpetually Christian." But the present Bible teacher provides Wells' "Outline of History," a thoroughly anti-Christian production, as the first reference book for students in Biblical history.

Dr. Verkuyl shows how this poison penetrated into many theological seminaries. What youth are taught by the professors, the ministers of tomorrow will be preaching in the churches. Some seminaries broke away from denominational oversight, but have continued to train the future ministers of the churches. On their faculties, says he, "the majority either laugh at Trinitarian doctrines or explain away their meaning."

A pastor who held views that caused him to be chosen for the Chair of Homiletics in a liberal seminary bade farewell to his congregation with the words, "I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven. I have not asked you to believe in the realities of a spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul." This man became the teacher of the preachers of tomorrow in a seminary that has not only forsaken the God of revelation, but has dealt dishonestly with the Christian founders and supporters of the institution.

The situation glimpsed is terrible, almost unbelievable. Many of us have seemed determined not to believe it. Some have shut their eyes to it and some seek to discredit the trustworthiness of all who would tell our people about it. Yet it is the people's faith plotted against, and they should be told.

To dodge the issue strongly implies bankruptcy of spiritual purpose and power to face up to the implications of so vast a conspiracy against revealed Christian faith. The dodger seems to fear less his unbelief and impotence shall be discovered. Christians need to know the attitude of any preacher or educator to whom they look for guidance, on the question of adherence to an authoritative revealed faith from an authoritative Book on the one hand, or to a faith manufactured by human ingenuity to conform to unproven suppositions of evolutionism on the other.

III

OUR people need to understand and act upon the thought developed in the address of Pastor Welsh, the high spirit of which radiates even from the spread of the printed page. It is well to be told of Baptist schools that are now distinctly and constructively Christian. We gratefully salute those schools and others we could mention of similar stability and faithfulness. They impart an education whose ultimate concern is knowledge that builds character.

This, and not irresponsible intellectual keenness, is the highest educational objective. **Character is the major end of education and the major need of human society. And Jesus Christ alone is the touchstone of the highest type of personal character—that which puts God and human needs before self.**

It is a dramatic and convincing illustration of the worth of Christian Education on the job, in which Dr. Welsh tells of how President Geer, of Furman University, dealt with five students at a great crisis in their lives. The new liberalism has nothing, educationally or otherwise, remotely able to do what President Geer did in that crisis to save and establish the character of those young men.

Do Christian parents know? Do they care? Fundamentally they do care. Yet most of them seem not to care. Surrendered wholly in time and thought and purpose to purely worldly affairs, spiritual concerns, even for their children's souls and lives, are given no chance to take root! **If our preachers are without ability to awaken them, the need is crucial for them earnest to seek it of God.**

The Conversion of a Good Man

CORNELIUS was a good man before he became a Christian. We read of him in Acts 10:2 that he was "a devout man, and one that feared God with all of his house, which gave much alms to the people, and prayed to God always." But the good man needed Christ.

He was praying about the ninth hour of the day when the angel of the Lord came to him in a vision to prepare him for what followed, which resulted in the Gospel of regeneration through Christ coming in the power of the Holy Spirit to and upon the Gentiles.

This centurion was worshipping God by the light which he had (John 1:9), "which lighteth every man that cometh into the world," and this worship was genuine worship, and known to God: "Thy prayers and thine alms are come up as a memorial before God." This good man obeyed what light he had. Mankind at large has not done this, but have made themselves images and worshipped them. This was the great Gentile sin.

There are elements in common between the conversion of Cornelius and Lydia, also between Cornelius and what appears to have been the conversion of Nicodemus. Nicodemus sought more light than he had. What he had was of the Mosaic Law, the final objective of which he had failed to understand. That which Cornelius had was the light that lighteth all men. Neither was sufficient in itself.

The parallel between Lydia and Cornelius was more complete. Both worshipped God with sincerity and reverence, though neither seems to have been instructed in the Word of God. Each was ready to open his heart to the fuller life when it came. In each case a heart of obedience to what light he had received was the condition upon which God sent knowledge of the Light of the world. In neither case does there appear to have been large emotional crisis.

The Philippian jailer's conversion was as genuine as that of Cornelius or Lydia, but it was the conversion of a man who had been incrustated in sin, and in executing the often cruel orders of the Roman power for which he was prison-keeper. Men who have been the willing tools of Satan and whose hearts and lives have been blinded and corrupted by outbreking sin, when they are converted, usually go through an emotional struggle which may represent nothing less than a visible conflict between Satan and the Holy Spirit for the man's soul. Such is not usually the case with converts who have followed with reverence what light they had.

We shall search in vain for any Scripture that gives the remotest support to the idea that living up to one's imperfect light will be accepted of God instead of the great Light which He made available for a lost race through His Son. He that knew his father's will and did it not would be beaten with many stripes, and he that knew it not and did it not with few stripes. But God made known His perfect will both to Gentile and Jew through His Suffering Son. To ignore His will, either as individuals or as evangelists for its proclamation to the lost, is to disobey Him and to bring upon ourselves the guilt of disobedience.

Not only was Cornelius and his household converted. They were also baptized with the Holy Spirit. Even while Peter preached Christ to them, the Holy Spirit was poured out upon them, and they were baptized and received into the fellowship of the saints. Peter had showed them how to be saved.

"He that hath not the Spirit of Christ is none of His." The Holy Spirit convicts and regenerates every one who comes to Christ, and He abides in the life of every regenerated soul. But a distinction is to be made between converted persons who continue through life grieving the Spirit and allowing the old fleshly nature to have its innings every day of their lives, and those who live in the spirit of the surrender of conversion day by day. They do this by making daily and moment-by-moment surrender of the flesh

life that it may be crucified, the result of which is that the Lord gives them power to live a new life in Him.

The majority of Christians seem to have stopped at conversion—at justification by faith from sin's penalty. They seem to think that they should go on and get as much out of the flesh life as they can. They do not crucify the old self daily. They are like those Corinthian Christians of whom Paul wrote that they were spiritual infants, full of jealousy and envy and divisions or whatever the fleshly nature wanted. Like the Galatian Christians, who began in the Spirit, but were trying to be perfected by their own fleshly wisdom and righteousness.

If God's people would receive Christ's Spirit in the sense of giving Him right of way in a surrendered life day by day, instead of receiving Him merely in conversion and then trying to carry on, as did the Galatian Christians and many at Corinth, through their own self-sufficient wisdom, we would not be so much at sea that some of us need to examine ourselves to see whether we actually still believe in supernatural conversion at all.

Cart Before the Horse

LARGE and helpful advances have been made among Baptists in organization instrumentalities through which to carry on in the spread of the knowledge of Christ as Saviour and Lord among men. Yet the charge of over-emphasis upon these instrumentalities is sometimes heard. What are we to think of this? Our own thought is that we may easily fall into unbalanced emphasis and some do.

We think that frank scrutiny should be encouraged of all organization proposals for Baptists. For organization is not of the substance of our faith. It is only the instrumentality proposed through which we seek to build faith and to provide an outlet for its impact upon the needs of a sin-marred world.

Negative criticism that does not issue in a larger positive is not helpful. On the other hand, we do not follow the way of faith when we seek to dispose of negative criticism by repression. The faith of Christ does not advance by such methods. Neither do fellowship and mutual confidence. These advance by love and patience and forbearance.

Organization is necessary and is to be fostered. But the cart is put before the horse when we fail to keep spiritual life definitely before organization. Here is where many have blundered. Some have assumed that spiritual life and fellowship will take care of themselves, if we shall only provide appropriate organization vehicles, and then spend our time trying to convince everyone that the Kingdom will come, if he will just bring to bear any spiritual life he may have attained on his own, in making full the channels we have provided for him in organization.

This has its parallel in our dealing with the individual Christian. Oftener than not we seem to assume that the young convert has in and of himself feet to walk, eyes to see, judgment to decide, and spiritual maturity to desire with purpose the things which are present in his conversion only as nascent potentialities. When we do this we simply beg the whole question. We put the cart before the horse.

Dearly beloved, in all faithfulness we must set ourselves with purpose to go forward toward objectives and organization usefulness by laboring to bring our people into an abounding spiritual life. It is the nature of this life to seek and provide such organization outlets as will express the purpose of our hearts to honor the Lord in the spread of the knowledge of Him among men.

That way we may place the horse again before the cart, and who doubts that better progress will follow? Spiritual life is the horse, and our plans are the cart. We need the cart and to keep it in good repair, but we need more horse far more than more cart.

Paragraphic Comment

SOCIAL REFORM Social reform is to be desired and encouraged, but social reform is not the Gospel. The only real social reform which has come historically in society has been a by-product of the Gospel of the grace of God regenerating and transforming the lives of individuals. The popularity of social reform as a substitute for the Gospel of regeneration, is based upon the ignorance of those who preach it of the sinful and fallen condition of mankind, and possibly their own need of deeper spiritual experience. So long as one can dispense his philosophy as to how the outside of the cup may be made clean, without facing the fact of sin in himself and others and the disabilities which inhere in sin, he may flatter himself and deceive others, but he utterly fails to get down to the roots of human need. Those roots are man's inherent self-centeredness and alienation from God. Satan poisoned them in Eden and only the Son of God by His death and resurrection was able to open the way back to God. The way He opened was that of repentance and faith, the rejection of the sin-poisoned self-life that it may be crucified, to the end that the life may henceforth be lived in the power of the life of Christ.

CHRIST IS OUR RIGHTEOUSNESS One may say: "I denounce war. I fight the liquor traffic. I support every social reform. I give my support to the political philosophy that promises the most perfect earthly Utopia. I praise the Jesus of the Bible as the great file-leader in ethics. What more do I need?" Tens of thousands do not think they need anything more. Unhappily, thousands of pulpits to-day, whatever the name of the denomination, are ringing with this Unitarian gospel of self-sufficiency, which is determined to get away from the Gospel of repentance for sin and personal faith in Jesus Christ as the only way of safety. And those who preach this get credit for being better than most people and having more breadth. Those who say they practise this usually imagine themselves the "best minds." Imagine a preacher and church reprobating the sins of other people, while they dodge the plain Scripture teaching as to their own sinful and lost condition apart from Christ? The result cannot but be moral shallowness, conceit of superiority, sensoriousness and bitterness of spirit toward others. The only foundation on which a real church can be built is that of the Gospel of Jesus Christ and Him crucified.

GIFTS TO MEN BY THE LORD In Ephesians 4:8 we read that when the Lord ascended on high he gave gifts to men. In the verses that follow we find that the gifts which he gave to men were God-called men. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." In 1 Corinthians 12 we are told that the Holy Spirit endued men with spiritual enablements for service. Here we learn that those who have this endowment are themselves the gifts which Christ bestows upon the churches. More than a brief paragraph would be required to develop what the next few verses teach as to the work the Spirit equips these to perform. But it was, "For the perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ." And this in turn is explained in what follows—"till we all come in the unity of the faith and of the knowledge of the Son of God, unto spiritual maturity, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine." This cannot mean anything less than that ministers of Christ are to build up the body of Christ from spiritual infancy to maturity through spiritual teaching. Baptists have a passion to win lost souls. May it increase. Many of us have not and do not now realize that the spiritual ministry of winning lost souls is in the purpose of God to be

balanced by equally spiritual ministries to build the lives of saved souls. The Word of God itself contains in abundance the truth wherewith this to be done. We do not have to invent new services or philosophies or organizations, in the idea that they will accomplish this spiritual building. They will not do it. God's truth, assimilated by faith, will do it. And the assimilation of food depends first on finding and providing it.

ATTEND THE GENERAL ASSOCIATION AT PADUCAH

The attendance upon the General Association of Kentucky Baptists each year is noticeably smaller than it is upon other similar State meetings of Baptists, even though their numbers are smaller than in Kentucky in most States in the South. This is unfortunate. There is in such attendance fellowship value, inspirational value, and informational value. This year the trip for those who travel by train will be both comfortable and surprisingly inexpensive. Also our brethren in Paducah are arranging to furnish the hospitality of homes and breakfast without cost to those who make application to Pastor George D. Heaton, Jr., of the First Church, Paducah. There are many churches that can well afford to provide the expense for the trip of the pastor to the General Association and the act would at once bless the church and pastor. We hope many churches will do this, especially where the pastor is by them known to be having a hard time to make meet the tongue and buckle of living expenses. It is unfortunate that so few of our laymen attend the General Association. We wish more of them would go. They are needed and we believe they would find it profitable. We are of the impression that the Baptist Training Union is developing our younger Baptists into an interest in our General Association and in that we rejoice. Let every minister of good will, who has the opportunity, try to stir up some of his laymen friends and convince them that they should take the time to make the trip to the meeting of the General Association at Paducah, two weeks from now.

GOOD ROADS AND NEW OPPORTUNITIES

More than once we have spoken of the significant fact that within the last few years in practically every county in the far-extending Kentucky mountain region good roads have been built, so every county may be easily and quickly reached by bus or automobile. It has been the privilege of the writer during the last few months to make repeated visits into one section or another of this far-spread mountain country. He has been permitted to see a virile people in process of rapid though not spectacular transformation. In religious faith they are largely Baptists, there being more Baptists than all other denominations combined. The officials of our Board of Missions are aware of this transformation. We are confident they desire to put the resources of the Board as far and as rapidly as may be practicable behind whatever service may promise best through increasing fellowship and understanding to help our mountain churches to adjust themselves to the quickened tempo of life which is upon them, and especially to hold their young for Christ and His Kingdom during this time of transformation. We are persuaded that effort on the part of faithful, approved workers in this field at the present time, will likely reap the reward of larger results spiritually for the modest required cost, than would likely accrue from expansion in any other direction open to our Board. In saying this we are not unaware of the fine work the Board is already supporting in the Kentucky Highlands. The opening to easy access of this large region, with its large population, however, is a circumstance the meaning of which should be known to all our Baptist people, for it is a challenge to their missionary passion and their fellow-helpfulness to a fine people, largely of their own faith, at a time of need.

Conservative Christians Repudiate Federal Council of Churches

The New York American of August 17 reported in the following dispatch a meeting of evangelical church leaders held at Asheville, N. C., under the auspices of the American Forward Movement, in which the radicalism and Red sympathies of the Federal Council of Churches were severely criticised and steps taken to make known to church constituencies in America the facts as to the radicalism of that organization. Similar reports appeared in other press dispatches. The dispatch follows below.

ASHEVILLE, N. C., Aug. 16.—Repudiation of the Federal Council of Churches and other organizations that dare to speak for the Christian people of America, if they do not satisfactorily answer charges of un-American activities made against them during the America Forward Conference here, was asked today by the Rev. Dr. Irvin C. Wise.

Dr. Wise, executive of the Greater New York Federation of Churches, and pastor of the Ainslie Street Presbyterian Church of Brooklyn, was the concluding speaker in the five-day conference of clergymen and laymen, which has launched a militant and comprehensive program against Communism and all agencies engaging in radical and subversive activities.

Outstanding clergymen and laymen from all parts of the nation, representing the Catholic, Protestant and Jewish faiths, have been in attendance on the sessions, which closed tonight with the appointment of a continuations committee, which, one of the members said, will chase the Communists around the calendar.

The first move will be to have hundreds of ministers preach Constitution Day sermons from their pulpits on September 13. Members and non-members of the movement will be urged to co-operate.

The Rev. R. E. Nollner, Methodist minister, of Houston, Tex., chairman of the American Forward Movement, was named chairman of the continuations committee, of which Dr. Wise is a member. Other members are:

Dr. Pierre B. Hill, pastor of the First Presbyterian Church of San Antonio; Rabbi Abraham L. Feinberg, of Mt. Nebo Temple, New York City; Dr. Theodore Graebner, Lutheran editor and professor at Concordia Seminary, St. Louis; Col. Orvel Johnson, Director General, R. O. T. C. Association of the United States, Washington; Dr. William R. White, pastor of the First Baptist Church, Oklahoma City.

Regional conventions will be staged by the America Forward Movement, to be held monthly, rotating among the twelve cities in which there are Federal Reserve banks.

Dr. Wise told the convention tonight that many of us have heard things here that have shocked us. He referred specifically to the charges made last night that the Federal Council of Churches, the Y. M. C. A. and Y. W. C. A. had been lending their support to the Emergency Peace campaign, which one speaker charged with being a sinister threat to constitutional government.

The Brooklyn minister said: "In his address last night, Colonel Johnson called on us to find out why the Federal Council and other so-called Christian agencies were doing everything possible to make the peace campaign a success.

"Let us reply to Colonel Johnson and say that some of us, as citizens and ministers of this country, are going to find out this and a number of other things that have been said from this platform about those organizations. They are entitled to defend their position, however, but if we find that these charges are correctly stated, then every minister and constituent member of their respective communions should repudiate organizations that dare to speak for the Christian people throughout America."

Any support of the Emergency Peace Campaign, Dr. Wise declared, tends to aid Communism at this time. He added:

"Between the American spirit and Communism, there can be no compromise. If Russian socialism wins, the Stars and Stripes will go down and the red flag of Socialism and Communism will go up; the home and religion in America will be like that in Russia."

The American League Against War and Fascism was assailed by Dr. Wise for its recent attempts to "prostitute" Independence Day. He said:

"Prior to the last Fourth of July, the ministers of the metropolitan district of New York received what purported to be the unanimous declaration of the people of the United States: In this declaration, they made a venomous attack on the nation's outstanding publisher. They called on the ministers to repudiate this man. In support of this they pledged their integrity, moral code and sacred honor. Endorsing this document were the names of a number of writers with books to sell, some disillusioned newspaper writers and a number of ministers who claim to be the champions of the people's rights. The proclamation was issued by the American League Against War and Fascism.

"There we have a fine example of the inconsistency of all Communists and Communists-aid societies. They want freedom of speech so long as that freedom does not say anything against what they are doing. They want freedom of the press so long as that publisher does not criticise their activities and expose them.

"The greatest need today, Dr. Wise said, was for the religious forces of the nation to band together in a militant campaign of education, coupled with the enactment of laws that are clear on the subject of criminal syndicalism—laws carefully drawn so as to define sedition and freedom of speech."

A Layman Writes On Ministers and a Spiritual Ministry

Prompted by a recent editorial in the Western Recorder in which the question was raised as to whether our churches and ministers now believe in conversion as our fathers preached it and as it is taught in the New Testament, the writer of this article, who is a layman and Sunday-school superintendent in North Carolina, with evident conviction and from his own personal observations has something to say which our readers will wish to read. He has not asked us to withhold his name, but we are doing so lest by some chance one or more of the preachers of whom he speaks might be personally embarrassed. Perhaps embarrassment would do good to them and others. But it is not our proper function through our columns to contribute to the embarrassment of individuals.—
Editorial Note.

THE subject on which you invite the readers to express themselves is vital. It deeply concerns every church member, and especially every minister who leads God's people. Perhaps for me frankly to state the case from the standpoint of one who sits in the pew may be of some value.

I have been for forty years a member of a single Baptist church. When I first joined I was almost immediately made the Superintendent of the small Sunday-school. This has meant much to me in developing my interest in the welfare of the church.

It led me to attend Associations and Conventions and to read and observe Christian work and life. Six sons and daughters have gone out from my home into the world to help make it a fitter place in which to live. All of these but

one had a college education. I feel that I know somewhat of the value of Christian Education, for they all attended Baptist schools.

I think our greatest weakness today is that we seem to have lost the passion for the lost that marked the ministry of our preachers when I was a boy. They did not fail to tell what the Bible teaches about Hell and Sin and its consequences. This they did so earnestly and lovingly that it made a deep impression on all who heard it. The soft pedal seems to have been put on of late years. Little do we hear of guilt and sin and punishment for sin.

It may be that we have become so highly educated that we think we know better and will not stand for such doctrine. In a book recently written by a celebrated Psychiatrist who has returned to the faith of his boyhood days, he found that nothing else would satisfy. His remarkable book should have wide reading by educated people who have left God out.

Recently three meetings have been in progress in my community in three different churches. I attended these meetings. In two of them the ministers were college bred men also of the Seminary. They were sound in the faith, so far as I could judge and preached good sermons. But they were not sermons that would stir in the hearts of the unsaved a sense of sin and bring them to conviction of guilt and their need of a Saviour. They were rather good ethical talks helpful and informing but not informed by spiritual passion and the urgency of salvation.

In the third case a man rather up in years and with small educational training drove twenty-six miles each night to a very small church where the people had little or no means wherewith to compensate him. He did this after having worked hard on his farm all day—he was in poor physical condition to preach. But he did preach and in a most impressive way.

He could hardly have expected to receive more than his gas expenses for his work. But he preached as if he had an important mission there, in fact as a witness of the most important thing in all the world. He declared that for men to repent and accept Christ as a personal Saviour was the most essential thing in life. He deeply impressed me and stirred my very soul.

This preacher gave his hearers something that the other two men did not impart. His intense earnestness and desire to see men saved was evident to all, as was his love to God for what He had done for him. I have no idea this minister has ever received more than \$200 a year from his churches, and did not have regular ones at that. I do not present him as a perfect man any more than the other two. But he did have a real passion for the lost, such as characterized most ministers in other days. We still have a few like this man who are culturally well equipped to preach, I am thankful to say. These are they who bring things to pass and who do no need to complain of no congregations to preach to.

Dr. Archibald, of Alberta, Canada, has stated the case so much better than I can that I am going to quote him. He writes:

Seventy-five percent of our efforts today are wasted efforts. We are talking to people who are not there. If the church is to regain her initiative she must move out of her buildings. We are dying because we are looking to buildings, instead of to the people. The Holy Spirit was promised to a people who go out. We have reversed the Great Commission and say to men "Come," when the Christ said to us "Go."

The great revivals have been, almost without an exception, a departure from formal church life and a return to the people . . . Out from our churches every man and woman must go . . . and by his life, by word, and by spirit displayed, interpreted in such a manner the mind and mission of Christ that the masses will find Him through us. When the Holy Spirit finds an obedient people, His power will flow upon us as a mighty tide.

To say that much of our church trouble lies in the fact that we are living in a machine age and people are following the line of least resistance and that our churches have

lost their power because of the short-circuit opens up another subject. But it is a warm trail which the Western Recorder opens when it raises the question whether we still believe in genuine conversion.

If ministers want power, and have it not, it can be had if we tarry long enough where it may be found—if they will pay the price of lives sacrificially dedicated to Christ. In many instances they need more of the love Paul manifested and the love of Christ for lost sheep. As Roger Babson recently said, some of them might well cease preaching, until they know what it is to be surcharged with this same power that comes to them who with full purpose of heart wait on the Lord and, like Jacob of old, will not take a denial.

Southwestern Seminary Hears Dr. Scarborough On South American Trip

WITH Cowden Hall's seating capacity greatly augmented by means of additional chairs on the platform, in the aisles, and in the foyer, a jubilant host of friends from Texas and surrounding States pressed in to greet President and Mrs. L. R. Scarborough upon their return from their South American Missionary Tour, the occasion being the formal opening of the Southwestern Seminary's Thirteenth Session, Tuesday night, October 13, 1936.

The spacious platform was occupied by the guests of honor, surrounded by members of the Seminary board of trustees, faculty members, speakers and other out-of-the-city friends, and the large Seminary Men's Choral Club. Brief addresses of welcome and pledges of renewed and enlarged support to the Seminary were made by Mrs. B. A. Copan, Dr. George Mason, and Dr. J. B. Tidwell. Rev. C. E. Matthews presided and read several telegrams of felicitation and congratulation. Dr. E. C. Routh led the opening prayer, and Dr. F. M. McConnell the closing prayer.

President Scarborough's first words of his message were of gratitude to God, and to the many friends who helped make the trip a possibility. The travels covered a period of 144 days, during which they traversed more than 25,000 miles by train, boat, auto and plane. They spent twenty-eight days en route, and 116 days in South America visiting Brazil two months, Uruguay three days, Argentina twenty-three days, and Chile nineteen days. During the eighty days they were not traveling, Dr. Scarborough preached 108 sermons in thirty centers and sixty-six churches. They conferred with eighty-five of our 125 South American missionaries, and witnessed 1,512 professions of faith at the close of services conducted by brethren Maddy, Taylor and Scarborough.

Dr. Scarborough related much concerning the geography, the history, the education, the commerce, the occupations and the characteristics of the Republics he visited, but outstanding in their interest, were the revelations of the triumphs of the Gospel. More than 60,000 Baptists now await the coming of additional missionaries to teach and lead them.

President Scarborough told of visiting the graves of our soldiers of the Cross who have fallen in battle. He mentioned such heroes as Soren, Reno, Appleby, Ginsburg, Edwards, and others whose missionary achievements were marvelous.

On his return boat trip President Scarborough prepared the first draft of a manuscript for a thirteen-chapter book, entitled, "A Blaze of Evangelism Across the Equator" in which he sets out the work of Southern Baptists on the South American continent.

Seminary Hill, Texas.

FRED A. McCAULEY

Rev. R. B. Neel, formerly pastor at Morgantown, Ky., and of churches in Texas and Ohio, is now residing at 837 South Third Street, Louisville, Ky.

A Sunday With Barren River Baptists

ON THE invitation of Pastor J. H. Ramsey, of Tompkinsville, Ky., the writer spent Sunday, October 25, among Baptists of Barren River Association, and as the guest of Pastor Ramsey, preaching at Flippin morning and night, and meeting with the brethren of the Association at Tompkinsville, in the afternoon in their gathering in the interest of putting on the Co-operative Program and the Every-Member Canvass. There was a fine attendance, and addresses were made by Pastor W. E. Waterhouse, of Horse Cave, and the writer. There are forty-four churches in the Barren River Association, with a membership of nearly 7,000. The coming of good roads have made that region accessible in a degree not formerly known. It is a fine country and a fine people. It is Baptist territory and a large Baptist opportunity. Pastor Ramsey preaches at Fountain Run, Flippin, Tompkinsville, and Salem. He has now been called to Cave City, and the churches he has had say that he must preach to them still, even though he goes to Cave City. Some of them said they would have him even if they had to take him even in the mid-week. Brother Ramsey and his people at Tompkinsville expect to have a revival meeting beginning next week, in which the evangelist will be Rev. O. F. Huckaba, of Nashville, Tenn. They have erected a needed new church brick building at Tompkinsville, and every cent is paid on it. It was a great pleasure to meet that fine body of Baptists, among whom was Moderator J. E. Martin of the Barren River Association, devoted layman. V. I. M.

Three Street Preachers

H. A. IRONSIDE, in the Witness

LET me describe a street meeting held a few years ago that has indelibly impressed itself on my memory. A crowd of well on to three hundred had gathered to hear the singing. They were, many of them, of the very raff of humanity.

The first preacher caught their attention at once by beginning to tell of a man who had been as far from God as any among them. He described his fallen condition, his effort to rise, his repeated falls. They listened breathlessly till he reached the climax, and showed how he found at last the deliverance he sought in the Lord Jesus Christ. Then there was a telling Gospel appeal, closing with a solemn warning word, with plenty of Scripture sandwiched in.

The second speaker followed most aptly by giving an account (Paul-like) of God's dealings with himself, exalting the grace that saves and earnestly beseeching the lost to trust the Saviour he had proven to be so true a friend. When the crowd grew restless, he drew their attention again by a telling illustration and once more pressed home his first point: Jesus the friend of sinners.

Then the third and last preacher took the stand, and like snow before the sun, the crowd melted away in less than five minutes. He began with an attack on the Church of Rome, then shifted to a general arraignment of all Protestantism. As the people moved off, he tried to draw them back by contrasting the meeting with the efforts of the Salvation Army, especially dwelling on the fact that no collection was to be taken. But it was in vain. The crowd grew less every minute. Then he settled down to a theological disquisition of the relative merits of faith and works, that while orthodox, was to say the least, dry and prosy. About a corporal's guard remained, and stared stupidly at the preacher, wondering what it was all about while he rambled on and on.

If this article shall help any young preacher to follow the examples of the first two, and to refrain from the folly of the last one, it will have accomplished its object.

Cheap Rates to General Association

THE Illinois Central Railroad has offered the cheap rate of \$6.77 for the round trip from Louisville to Paducah and return, the tickets to be sold on November 8, 9 and 10, and good for return until November 14. This ticket is good in coaches only.

Paducah is 226 miles west of Louisville. Those who go in their automobiles will face the necessity of paying bridge tolls on the highway that will approximate \$5.00 for the return trip. On the other hand, those who have clergy permits will pay only \$2.26—a cent a mile—each way, while the one-way clergy rate in Pullman will be \$3.39.

The schedules of the Illinois Central trains for this trip are practically perfect, the arrivals and departures, especially of the day trains, arriving at Paducah at the most convenient hours. Not only so, equipment of the trains provides comforts in the day coaches seldom found in railway travel even today, all the coaches being air-conditioned, and wholesome meals being served in the coaches inexpensively.

In order that there may be adequate extra equipment for the large number who will probably use the trains on Monday and Monday night, November 9, it is important that as many as possible purchase their tickets at the city office in the Arcade of the Starks Building, so that Mr. S. M. Spears, City Passenger Agent, will know ahead of time something about how much extra equipment will be needed for the comfort of the party. We live in times when nobody seems to want to decide to do a thing until he is on the run doing it. We beg our readers to be considerate for their own comfort and that of their friends by securing their tickets ahead of the time of the train departure wherever it is practicable.

The address of Dr. J. Christie Poole in Africa has been changed to Baptist Theological Seminary, Abeokuta, Nigeria, West Africa, where he and Mrs. Poole have taken over the work of Rev. and Mrs. I. N. Patterson, now in America on a furlough. Dr. Poole is Acting Principal of the Baptist Boys' High School, which has over 200 boys. Also he is managing seven other schools and supervising churches.

Pastor George Childress has just returned to his work at Ninth and O Church, Louisville, Ky., after spending several weeks with Pastor Frank L. Hacker at the Highland Baptist Church, Florence, Ala. There were thirty additions, all but one of them being by baptism. Harry E. Dickinson, of the Seminary, led the music. Pastor Frank Hacker came from Kentucky, and was formerly pastor at West Baden, Ind.

Pastor McKinley Norman, of the First Church, Waxahachie, Texas, assisted Rev. J. D. Grey and the First Baptist Church, Denton, Texas, in a revival meeting October 4-18. There were 119 received into the church. Tremendous crowds attended the Sunday services in this meeting. On the middle Sunday of the meeting there were sixty-seven additions. Quite a number of young people surrendered their lives to special service. Mr. Otis Perry, Director of Education and Music in the church, led the music. Rev. J. D. Grey is strongly entrenched in the hearts of his people.

Pastor Robert E. Humphreys, of the First Church, Owensboro, Ky., writes: "Let me thank you for the notice you gave to my anniversary in your last issue. It is splendid. However, there is one mistake in the figures. You say, 'On the financial side, the church has raised \$325,000 of which \$20,000 was applied to reduce the debt on the house of worship.' If you will refer again to the bulletin sent you, you will find the statement that the building debt in nine years has been reduced from \$107,550 to \$20,000. In other words, the debt has been reduced \$87,550. If you see fit, I shall be glad to have you make this correction. I have received a number of samples of the Western Recorder and mean to, in the next few weeks, make a special effort to increase its circulation in our membership."

Fellowship Tidings

Pastor J. D. Franks, of Columbus, Miss., is now confined to a hospital.

Dr. J. H. Hughes has resigned the care of the First Church of Chattanooga, Tenn.

A bequest of \$150,000 was left in the will of Mr. R. H. Green, Jackson, Miss., for a hospital for Negroes.

Dr. O. L. Minks, of Tusculum, Ala., has been called to be pastor at the McMinnville Church in Tennessee.

A fire did \$6,000 worth of damage to the kitchen of the Mississippi Woman's College recently. The loss was covered by insurance.

Pastor J. W. Middleton, of Clinton, Miss., and Miss Frances McLeRoy Carden, of Munfordsville, Ky., were married October 8.

The First Church of Tampa, Fla., has called to be their pastor Dr. Adriel J. Moncrief, Jr., succeeding the late Dr. Claude W. Duke.

Pastor G. T. King has resigned at Woodland Heights Church, Chattanooga, Tenn., on October 11. He has been located there for three years.

Evangelist J. R. Black, and Pastor L. B. Cobb, singer, both of Memphis, Tenn., are now with Pastor W. Dawson King in meetings at Gallatin, Tenn.

The Beechland Church, near Louisville, Ky., has called Brother C. F. Hinds, pastor at Tunica, Miss. Brother Hinds formerly lived in Louisville and Kentucky.

Dr. George W. Truett is to conduct an association-wide revival at the Orlando City Auditorium, in Florida, just prior to the Florida Baptist State Convention at Orlando in January.

Mrs. G. W. Jagers, of Central City, Ky., writes of a glorious meeting conducted at New Harmony Church by B. H. Hendrickson, of Arentzville, Ill. Sixteen souls were added to the church, all being by baptism.

Dr. W. Hersey Davis, Professor of New Testament Interpretation at the Southern Seminary, Louisville, Ky., is now with Pastor Louie D. Newton at the Druid Hills Church, Atlanta, Ga., in meetings during October 25-30.

Pastor Thomas C. Meadow, of Orinda, Tenn., and formerly pastor at New Castle, Ky., spoke on October 11 at the First Church of Portland, Tenn., at an ordination service on "The Obligation of the Church to the Deacon."

On account of ill-health Dr. George W. Taft has resigned as President of the Northern Baptist Theological Seminary at Chicago. He has occupied that position for the last twenty years. The Trustees have elected him President Emeritus. Vice President W. L. Fer-

guson, connected with the school for the last nine years, and formerly a foreign missionary, has been elected to succeed Dr. Taft as President.

Pastor John W. T. Givens, of Bowling Green, writes "In the Western Recorder of October 22 you print my 'The Liquor Traffic From A to Z.' Either I failed to write one line, or you failed to print it, viz: 'Plants more Tombstones'."

Pastor and Mrs. E. L. Averitt, of Shawnee Church, Louisville, have been assisting Pastor Leonard W. Doolan at the Lyndon Baptist Church in special meetings, beginning Monday, October 5, and running through Friday night of last week.

Pastor Norman C. Harrington, of the First Church of Brooklyn, Baltimore, Maryland, has been called to the First Church of Easton, Talbot County, Maryland, and will enter upon his new pastorate November 15. He has been at the Brooklyn church for three and one-half years.

Kentucky friends regret to learn of the sudden and unexpected death of Pastor J. C. Greenoe, of Trenton, Mo., who died while addressing the General Association of Missouri Baptists last week. Brother Greenoe was formerly for some years pastor of the J. M. Weaver Memorial Church in Louisville.

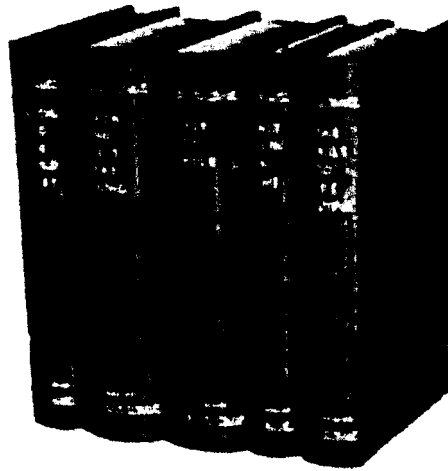
Dr. C. N. Crossway, of Sylacauga, Ala., has been preaching in meetings at the First Church of Oxford, Ala., where Dr. W. K. E. James is pastor. Singer Carlyle Brooks, of Atlanta, Ga., led the music. There were between forty and fifty professions and additions to the church, and a good revival for the community.

Though we are late finding out about it, the Western Recorder is glad to learn that back in July the First Baptist Church of Barbourville had a day of celebration in connection with the settlement of \$18,000 worth of bonds on their church property. Pastor H. C. Chiles, Judge J. J. Tye, Mr. H. H. Owens, and others spoke on the occasion.

The Auburn Baptist Church, in Logan County, Ky., has called Rev. W. C. Skinner, of Blood River Association. He is a son of Dr. J. E. Skinner, Jackson, Tenn., formerly of Murray, Ky., and a brother of Dr. R. T. Skinner, of Bowling Green, Ky. In his new work Brother W. C. Skinner is succeeding Pastor Foster E. Howard, who went to West Virginia.

Lloyd Dawson, one of the splendid young men, of Louisville, was elected to the important office of church servant by the Beechmont Baptist Church, Louisville, and was ordained to the diaconate at the service held Sunday night, October 11, 1936. The Rev. Thomas A. Johnson, Librarian of the Southern Baptist Theological Seminary, read the Scriptures and offered the or-

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—I. E. Gates.

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dination prayer. It was under the ministry of Brother Johnson that Mr. Dawson was converted and baptized. The Rev. S. F. Dowis, pastor of the Carlisle Avenue Church, spoke on "The Relation of the Deacon to the Church and Its Organizations." Secretary Byron C. S. DeJarnette spoke of "The Relation of the Church to the Deacon," and the Rev. C. W. Chadwick, member of the Fourth Avenue Church, spoke on "The Relation of the Deacon to the Pastor." The pastor of the Beechmont Church, Dr. C. B. Althoff, presided over the ordination service.

To provide AGE SECURITY for pastors, churches are asked to match the pastors' payments, which are 3% of monthly salaries. Let our churches put this cost in their budgets for 1937. The Relief and Annuity Board, Dallas, Texas.

Bible School Department

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

Fort Thomas

Mrs. Gardiner and I had a most pleasant visit with the Fort Thomas Church for three evenings, holding conferences on Sunday-school work in view of the beautiful addition to the building being erected. It was a delight to be with Pastor J. M. Rogers and his people. This pastor and his people do not seem to know how to criticize each other. A wonderful inability! It is such a joy to be with a church where work is being done and where they are too busy to criticize each other. May the Lord give this same spirit to all churches.

Breakfast At Paducah

There is to be a breakfast on November 11 in the First Baptist Church basement in Paducah for those attending the meetings of the General Association who are interested in Sunday-school and Training Union work. Dr. E. P. Alldredge is to be the guest speaker. Others will bring brief messages. The price for the breakfast is to be forty cents. The hour will be 7:00 o'clock. Here is the menu:

- Grapefruit
- Country ham and eggs
- Hot biscuits
- Preserves or jelly
- Coffee.

We invite all our friends to be with us and enjoy the breakfast, the discussions and the fellowship. Tickets may be secured after arrival in Paducah.

The New Elementary Books

Three new elementary books are ready and on sale at the Baptist Book Store, 323 Guthrie Street, Louisville. The paper bindings are forty cents per copy. They are "Guiding The Little Child in Sunday School," by Miss Shields; "Guiding The Primary Child in Sunday School," by Miss Pettey; and "Guiding The Junior Boy and Girl in Sunday School," by Mrs. Looney.

You will find each of the books most helpful in working with children and boys and girls. These books were taught at Lexington in an associational school recently and both teachers and pupils were delighted with them.

Taking The Gospel Into The Homes

Mrs. Alonzo F. Cagle, Cradle Roll Superintendent at Third Church, Owensboro, writes, "I am enlarging territory and adding to my visitors' list all the time. The interest is good and we are intensifying our soul-winning and

enlistment efforts this fall. We are working toward the establishment of some family altars in the homes where the parents are already Christian. One incident has encouraged us to keep on having prayer every time we go into a home. There is a home on my roll with four babies of Cradle Roll age. The father made a profession recently. The mother was already a Christian. On one visit the mother said they sat down to eat after we had been there and the three-year-old little girl said, 'Everybody be still; I am going to talk to God,' and such a sweet little prayer that baby offered! The mother also said the only prayers that child ever heard were the ones we workers prayed in their home, adding, 'we haven't eaten a meal since until we first be still and let Wanda talk to God.'

How we wish that every Cradle Roll Superintendent and visitor would realize the opportunities the Cradle Roll work offers for taking Christ into the home!

New Sunday Schools Started

Picture a lonely little country school house. No glass in the window panes, no seats, no stove, no school for two years. Then a Christian worker moves into the community. She finds no Sunday-school, no church, but now there is a Sunday-school and prayer meeting each week. The little school house is lonely no longer. She and the other workers have replaced the window glasses, have gotten seats for the pupils, and she writes they are working to get a stove by winter so their Sunday-school can continue through the cold weather. They have had a ten-day revival, and hope to organize a church soon. All of this had been brought about since Mrs. H. C. Hutchinson moved to Round Top last March.

Again picture a shabby, dirty, three-room building on a Louisville street. Within its short one-and-a-half square live nearly 125 children, many of whom were giving the Police Matron such trouble as to mark this stretch undesirable. A pastor and church see the need. Some consecrated women work through slime filth to a clean, shining three rooms. Pews are moved in, and on October 18 the Third Avenue Church of Louisville started a mission Sunday-school, at 2213 Lyons Avenue, with Brother Ferguson, of the Seminary, in charge. Brother Lloyd W. Benedict, the pastor, says the children came in such numbers and so far ahead of time that they plan to open thirty minutes sooner than first scheduled, with six adults to help spread the Gospel. Won't you pray for Round Top Sunday School and for the one at 2213 Lyons Avenue?

A Psalm For Juniors to Sing

Psalm 95:1-7
(Tune: Stand Up For Jesus)
Come sing unto Jehovah,
Make joyful noises now;
To the Rock of our Salvation
Give thanks and psalms of praise.

The Lord is ever great and good—
A King above all gods;
Come let us worship, bow down,
For He is our great God.

Mrs. W. A. Gardiner.

SUNDAY SCHOOL ATTENDANCE

October 18, 1936

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

Louisville, Walnut Street	1,293
Newport, First	1,059
Owensboro, First	929
Lexington, Calvary	699
Louisville, Ninth and O	664
Frankfort, First	647
Lexington, Porter Memorial	644
Paducah, Immanuel	604
Mayfield, First	588
Louisville, West Broadway	577
Louisville, 23rd & Broadway	572
Danville, Lexington Avenue	541
Owensboro, Third	532
Somerset, First	508
Louisville, Baptist Tabernacle	508
Lexington, Ashland Avenue	507
Covington, Latonia	506
Hopkinsville, First	489
Louisville, Franklin Street	471
Murray, First	469
Louisville, Clifton	458
Louisville, Eighteenth Street	453
Princeton, First	446
Harrodsburg	438
Akron, Ohio, Calvary	415
Ashland, First	396
Covington, Madison Avenue	378
Fulton, First	370
Louisville, Third Avenue	359
Bellevue	327
Louisville, Baptist Temple	321
Louisville, West Side	297
London	297
Gilead (near Glendale)	295
Pineville, First	271
Brodhead	271
Russellville	267
Cumberland	253
Farmdale (near Louisville)	249
South Jefferson (near Valley Sta.)	236
Shepherdsville	214
Versailles	207

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)

THE FIRESIDE

Music in the Home

COME on, everybody, let's have a sing," mother's voice breaks in on the drowsy stillness of late Sunday afternoon. "Bessie, you play and we'll all join in."

Bessie drops her book, over which she has been on the verge of falling asleep. "All right, come along, Dot. It'll waks us up."

Soon the piano is jingling with lively airs, and Dot's soprano and Bessie's alto are joined by Jack's somewhat uncertain tenor. Mother is drawn to the piano. Her soprano is slightly off-key at times and her voice may crack, but no one minds. Even dad from his easy chair adds his sometimes quavering voice to the chorus when an old familiar hymn is chosen. On those occasions, the others by common consent go on to the second and the third verses, for they love to have father take part.

You know that I have been picturing a typical Sunday afternoon a generation ago.

The family sang until Dot would protest that her voice was gone and she could sing only one more. Mother would look at the clock and surprise the family with the announcement that two hours had passed and it was tea-time. The song-fest would end, but the gaiety and harmony of it would linger over the rest of the day's activities.

In many homes this happy tradition of the family "sing" is still maintained. But in the majority of homes it is no longer part of the Sunday program. For the "sing" requires that the members of the family be together. And that is seldom the case.

Father is washing his car in the garage. Mother is at a tea for the benefit of the Infant Welfare. Clare and Jane are at a sorority committee meeting, and sixteen-year-old Joe is impatiently waiting for Peter, with whom he is "going out." In a few hours Joe and his parents will be back for tea; but the girls have "dates" for the progressive supper, and Joe will be off in a hurry to the high-school League meeting at the church. Mother and father will listen to the Sunday evening concert on the radio.

Now, no one supposes that the clock will be set back and that we shall return to the pleasant old custom of having all the members of the family together every evening and every Sunday afternoon. But no one doubts that we ought to have more of these experiences together. A family "sing" as often as possible will help.

Music Cements Family Ties

There are certain values which can-

not be overstressed in the enjoyment of music in the home. It has long been recognized, for example, that music may be used to bind people together emotionally until they are a unit. In the family circle it can create an atmosphere of warmth and tenderness in which the natural bonds of family affection can be cemented. Memories of family "sings" will always bring a warm glow of satisfaction.

Some rare families are musically gifted to the degree that they can form an orchestra. With eldest daughter playing the piano, son the violin, and two little girls a clarinet and xylophone, father the cello and mother the second violin, there is never any bickering or boredom in the family circle. Every member learns that living together is just like playing in the orchestra—a bad note or a refusal to "watch the time" will spoil the harmony of the whole selection.

Few are the families that cannot sing together, and that may not boast at least one accompanist. (Blessed be the mother who insists on the continuance of piano practice, regardless of protests from son or daughter. She will be thanked by her off-spring in later years.)

And the response to music is well-nigh universal. Fortunately the endowment of most people includes the ability to respond emotionally to music, to appreciate rhythm and to enjoy singing, just as it includes a sensitiveness to colors and odors. Given a reasonable opportunity to develop his natural tastes, the child will respond to music in the family life as the emerging butterfly reacts to the warmth of the sunshine.

The use of a hymn, sung by the whole family, instead of the spoken grace before one meal each day, will be a helpful experiment. This avoids the monotonous repetition of phrases, allows all to take part, with a resulting increase in attention and value, and eventually give familiarity with a wide range of beautiful hymns, new and old.

Not the least of the values of music created by the family is the setting up of a certain atmosphere of cheer and good fellowship which is the result of spontaneous song. Many of us remember with gratitude a mother who used to sing at her work. A snatch from an old hymn brings up crowding memories of her patience and tenderness, and we are strengthened in our resolution to make life good. A song will often revive one's own spirits and ward off

melancholy, as well as change an atmosphere of gloom to one of gaiety for those about.

It should be emphasized that this method of expression need not be limited to the homemaker and mother of the family. Nothing is a clearer indication of a cheery, adjusted personality, in child or adult, than his habit of breaking into happy singing.

The Child's Birthright of Musical Training

Finally, no parents are giving their children a proper birthright unless they help them to develop an appreciation and love for good music. No one knows what the future holds for our children in the way of economic or social security. Old standard may be broken down and old intellectual supports removed. Stern tests of character and conviction may be imposed and severe hardships may have to be undergone for conscience's sake. Will our children be able to stand the strain? The noble music of the world may prove to be the refuge of their spirits if we instill in them a love for it.

I have not evaluated radio music before. Here it may be useful. If a wise hand controls the dials, magnificent symphony concerts and inspiring operas may be heard. Why should not the family listen as a unit, commenting on the beauty and discussing the meaning of the works that are heard—with perhaps a "party" at the end of the broadcast?

Modern families have an opportunity to become acquainted with the best of secular as well as sacred music. Let them seize it, to strengthen not only the individual love of music, but also the family bond of fellowship. The present joys of participation and the future joys of memory will not be exceeded in far more elaborate and expensive types of entertainment.

Suppose we try it this very evening! Select a hymn that everyone knows and propose singing it for grace before the evening meal—one like "Fairest Lord Jesus," which has thrilled Christians over long years and in many lands. It begins:

Fairest Lord Jesus! Ruler of all nature!
O Thou of God and man the Son!
Thee will I cherish, Thee will I honor,
Thee, my soul's glory, joy, and crown.

And then may your meal be a blessed communion!

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A Visit With Blood River Baptists

WITH General Secretary C. M. Thompson and Sunday School Field Secretary C. P. Hargis, I had the pleasure of a day's visit with the Blood River Association in Calloway and Marshall Counties, on Thursday, October 27. The Blood River is one of the last associations to meet each year of the eighty-five in Kentucky, Graves County nearby being the last, which will be in session about when these lines may come to the reader's eyes.

Blood River Association carries no remote connotation in its name of any sanguinary tendency of the fine Baptist people who comprise it or the people who live in its territory. It lies along the western side of the Tennessee River. Into the southern part of Calloway County enters from Tennessee a little river which feeds the Tennessee. The faintly reddish tinge of its water gave it its name, which became the name of the virile body of Baptists in Blood River Association.

There are thirty-seven churches in which the combined membership is about 6,500. It was the sixty-seventh annual session of the body. The meeting was at New Bethel Church, some five miles out from Benton. Benton is the county seat of Marshall County, and there Dr. Thompson and I fell into the hospitable hands of the gifted young pastor, Rev. R. B. Winchester, who has recently accepted Benton pastorate. He is a native of the association, but was educated at Union University in Tennessee, and served churches in Jackson, Tenn., for several years. Benton Baptists are happy in his coming and, we are sure, with the best of reason.

Our visit at the Association was on its second day. There had been an overflowing crowd on the first day, and, notwithstanding overcast skies and some rain, as many were present as the church could comfortably seat on the second.

Rev. R. F. Gregory had been re-elected Moderator, and Rev. L. V. Henson, Clerk. Brother Henson has served well in this office for sixteen years. The Introductory Sermon was by Rev. A. M. Johnson, who preached on Consecration. Among the visitors on the first day were Dr. J. E. Skinner, from Jackson, Tenn., and Superintendent C. K. Hoagland, of the Kentucky Baptist Children's Home, both of whom were heard gladly. Our readers remember Dr. Skinner's years of service recently as pastor at the First Church of Murray, which he resigned only on account of declining health. It was a wonderfully fruitful pastorate. Dr. Skinner is one of the most spiritually informed and edifying preachers of the Gospel the writer knows, and a most lovable man.

The Association gave almost the entire morning of the second day to the

new visitors—Dr. Thompson, Brother Hargis, and this writer—that we might bear a message to them of our stewardship. I spoke first of the mission of the printed page, following the report on Literature by Brother R. H. Falwell. Brother Falwell uttered a wonderful testimony to the value of the paper. The immediate result was the coming of a number of additional members of the body to join the Western Recorder family. How glad the paper is to have a place each week on the reading table of these homes!

I think I never heard a more effective address from Dr. Thompson than that which he delivered on the work of missions. Realizing that back of our deeds must be adequate motives, he spoke more to the hearts of the assembly of the worthwhileness, and the "why" of the worthwhileness of the sacrificial support of missionary work than of the facts, figures and methods which emerge in the performance of this work of love for the Lord and lost humanity. The impression made was of the kind which will abide. In a very brief speech Brother Hargis gave a good account of the meaning of Sunday-school work.

In the afternoon, following a report on the prayer meeting by Brother A. C. Lassiter, Dr. Sam P. Martin, the beloved pastor of the First Church of Murray, by request made an edifying and spiritually informed address, which was greatly appreciated. Dr. Martin has come speedily to a deep place in the affections of his people at Murray.

The education report was by Rev. L. V. Henson, who spoke helpfully on the subject. Also there was a good report and address on public morals by Rev. A. E. Cross.

The Baptist Training Union report by Dr. H. M. McElrath, of Murray, a well-known physician, was discussed by him and several others and developed warm interest on the part of all, and the setting up of plans to help the churches throughout the association in the year ahead that may desire aid in organizing Unions for their young people. Brief addresses were made on this by Pastors R. B. Winchester, L. V. Henson and Sam P. Martin. Brother J. B. Swann, a beloved layman of Sinking Springs Church, also spoke effectively.

The last period was given to singing "Sweet Bye-and-Bye," and other old hymns of Zion while the brethren mingled with each other, shaking hands, in the good old-time good fellowship way. And they honored their visitors by publicly voicing their thanks for coming for the day of fellowship with them—which the reader may be well assured we warmly appreciated.

The writer has attended many associations as he could this season. He is grateful to bear witness to the fine and constructive spirit exhibited in them

without exception. This spirit had its main source in the evidence evinced of a desire first of all to find our way first back to God. This is really our primary need, and I bear grateful witness that wherever the speakers have convincingly borne witness to this quest, there has been a response which bears witness of how true our people are at heart to the things of God. Brethren who have attended other Kentucky associations in the season now closing have given similar reports of the spirit of our people. Along this line we may expect the growth that we need, growth that shall abide, growth whose objective exhibitions will be based upon the Scriptural foundations of spiritual reality.

V. I. M.

OKLAHOMA CHURCH CLOSSES FIRST ANNIVERSARY OF HER PASTOR

The first year of the pastorate of Dr. W. B. Harvey as pastor of the Trinity Church, Oklahoma City, was celebrated by the church on Sunday, September 27.

The budget was subscribed for the first time in the history of the church, according to H. C. Miller, Chairman Board of Deacons, and overpaid by several thousand dollars. The church auditorium has been redecorated and the entire floor carpeted. New song books have been placed in the auditorium and in some departments of the Sunday School. A new and very fine pipe organ has been installed and half paid for. A rock foundation and concrete basement has been built on a lot at Falls Creek costing about \$1,000 and paid for in full. The plan is to build one of the best cabins on the Assembly grounds on that foundation by next year. The house and lot have been purchased adjacent to the church property on the East and a substantial payment has been made on same. All interest obligations on first mortgage loan have been met promptly, reducing the principle \$1,000.

The quota to the Co-operative Program has been paid in full monthly and contributions to all benevolent and missionary causes exceed that of any previous year in the church's history. Total receipts for all purposes last year were \$28,351.91, exceeding the budget by \$10,000. Only one time was there a special collection taken and with that one exception, money was hardly men-

The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves consideration enough to convince churches of the value and importance of the AGE SECURITY PLAN. The Relief and Annuity Board, Dallas, Texas.

tioned from the pulpit during the year. Large and increasing crowds are attending services. The Sunday-school has increased in attendance averaging the past two Sundays 684. Our Young People's work has taken on new life and is averaging around 165 in attendance.

The church has had no protracted meeting, but has had a perennial revival. There have been additions to the church every Sunday during the year that Pastor Harvey has been in the pulpit but one. A total of 282 members have been received in regular Sunday services.

Mr. Miller gives God the glory for it all, and thanks Him for sending Dr. Harvey to them and for blessing his leadership and labors. Without seeing him or hearing him preach, when the call was extended, the church is convinced now that the Holy Spirit was leading. Mr. Miller says: "He is fundamental, evangelistic, a believer in Baptist program, a sound Gospel preacher and a constructive builder. Every sermon he preaches makes a distinct religious deposit with the worshipper. We thank God for him, pray for him, and are backing him up, as he leads us on in a greater program for the souls of men."

T. C. CRUME AT WARSAW, KY.

The Warsaw Baptist Church, of Warsaw, Ky., has just experienced a blessed revival under the preaching of the Rev. T. C. Crume. The meeting was marked by a great spirit of prayer. The Holy Spirit was present in a remarkable way, convicting the lost of their condition and drawing them to Christ for their salvation. Rev. Floyd Montgomery and wife, our new pastor, had charge of the music and contributed largely to the success of the meeting. The visible results were thirty additions, twenty-eight by baptism and two by letter.

FLOYD DONNELLY, Chairman,
Board of Deacons.

Warsaw, Ky.

Miss Leona Lavender, of the Baptist Sunday School Board, will conduct a Library Campaign at the Fourth Avenue Baptist Church, Louisville, Ky., November 23-December 4. She is going to work with the Fourth Avenue Church in establishing a Library, and then the second week she will teach leaders from all of the churches in Long Run Association who attend, hoping to interest them in establishing libraries in their churches. There are to be lectures each night by representatives from the Sunday School Board, among them being Dr. Jerome O. Williams, Homer L. Grice and John L. Hill. On Sunday afternoon, November 29, there will be a mass meeting at the church in preparation for the week's work. Mr. Harold E. Ingraham will speak. This will be the first Library Campaign the Sunday

School Board has ever conducted. It will be under the joint sponsorship of the Sunday School, Training Union and W. M. U. organizations of the Long Run Association.

Miss Ruth Whitehurst, of Chattanooga, Tenn., and Mr. Hugh Kirk Wood, of Chattanooga, Tenn., were married Sunday, October 25, in Murfreesboro, Tenn., at the groom's aunt, Miss Leila Osborn, in the presence of the two immediate families. They will make their home at 620 Pine Street, Chattanooga, Tenn. The groom has charge of the Radio Department of the Sharpe Electric and Battery Company in Chattanooga. He is a son of Dr. W. M. Wood, Secretary of the Department of State Missions in Kentucky, and Mrs. Wood, of Louisville. Dr. Wood performed the ceremony.

Pastor A. C. Baker, of Baptist Tabernacle, Macon, Ga., has just closed a series of meetings in his own church in which there were 116 additions. The Tabernacle now has in it more than

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3,000 members. Last July it observed its twenty-ninth anniversary. More than 1,200 additions were added to the church during Brother Baker's first pastorate, and more than 1,100 during his second, making 2,900 he has received into their membership. He has baptized more than 2,000 of these himself. Pastor Baker is now in Louisville preaching every night at the Eastern Parkway Church, where Brother W. Stuart Rule is pastor.

EVERY MEMBER CANVASS LITERATURE

Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

CO-OPERATIVE PROGRAM TRACTS:

- "Promoting Our Program"
- "Why I Like the Baptist Co-operative Program"
- "Laborers Together With God"
- "How Baptists Worship and Work Together"
- "Every Southern Baptist Should Know"
- "Twenty-four Reasons for Supporting the Co-operative Program"

SOUTH-WIDE INSTITUTIONS AND AGENCIES:

FOREIGN MISSIONS:

- "Catechism on the Work of the Foreign Board"

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky"

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "God's Message to Southern Baptists on Stewardship"
- "What is the Belmont Plan?"
- "God's Financial Plan"
- "Tithes and Offerings"

PLAN OF OPERATION:

- "How to Make a Success of the Every-Member Canvass"
- Every-Member Canvass Pledge Cards.

WHAT KENTUCKY BAPTISTS OWE:

- "Our Debts"

This literature can be secured from the Baptist State Board Headquarters. Let your order definitely state the number desired of each separate tract and also the number of Pledge Cards wanted.

Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

Woman's Missionary Union

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

HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

State Mission Offering

We have received to date October 22 \$49.00. There are many societies who have not yet sent theirs in. Dr. Thompson is exceedingly anxious for us to have it all in before books close the last of this month. Won't you send yours at once if you have not already done so, to Mrs. B. G. Rees?

Intercessory League

By Mrs. J. M. Roddy, Midway, Ky.

Many W. M. S. chairmen have written me for information as to their duties in the organization of an Intercessory League for Shut-ins. I would suggest that you locate those in your church who are really unable to attend the meetings, explain to them that they can still help the cause by their daily prayers for the Lord's blessings upon our work everywhere and upon the Missionaries as they labor at home and abroad.

Every Shut-in is not a praying woman, so I would remind you that we are not working for numbers, but to enlist only those who will faithfully intercede at a Throne of Grace.

The Chairman can often suggest some special need, and can always remind them of our special Seasons of Prayer.

By writing to our State W. M. U. Headquarters, you can secure a tract on "How to organize and maintain an Intercessory League." Also cards for each member to sign. These cards are sent to the State Chairman and a quarterly report to the Associational Chairman.

For further information write to your State Chairman.

A Story of God's Great Grace

By Miss Annie Allen

The story of this year's work in Bible schools and revival meetings is truly a story of God's grace. In answer to our most earnest petitions, His grace has been manifested in giving us many "open doors" for Bible schools and the revival meetings, the needed co-workers for each Bible school and pastors and evangelists who preached and taught the Word with power. In a marvelous way we have this year witnessed God's great grace in the conviction for sin, and bringing to salvation more precious souls than during any other year of our Bible schools. How we praise and thank God for this, and for all that the year has brought to us.

It was God's enabling grace that made it possible for us to continue our work in the Bible schools and revival meetings even during the hottest weather. Through it all, we have been sustained in health and in strength in such a marvelous way that we realize that it was God's power that protected our physical body from danger and disease. Truly, also, we realized His promise, "As thy days, so shall thy strength be."

It is, with deep gratitude, also, that we speak of the loving provision He made for us through friends, missionary organizations and churches in an abundance of material supplies which have so greatly helped us in our work. Because of the Bibles, the Testaments and other splendid Vacation Bible School supplies so generously sent us, we have this year been enabled to take care of these schools in a far better way. We are so thankful to God, and to everyone who has been thus used of God to supply these needs. Truly through this work on your part, and in your prayers for us, you have been our co-workers. We do pray that God's richest blessings may be upon all who have so loyally helped us.

It is not only a story of God's grace, but is a story of the value and the power of prayer, for truly, it is through the prayer of faith that God's great grace comes to us all. We have learned anew the power of prayer. In answer to believing prayer all the blessings of this year, as well as in the past, have come. When we have witnessed the conviction and the salvation of souls, it has been through the teaching or preaching of His Word, and through earnest, believing prayer, upon the part of some of God's people.

We have learned anew the value of united prayer. More than once during this year when we have been working in some particularly difficult situation, or facing some unusually trying problem, suddenly a change came,—clouds cleared away and the "blocked way" opened. Shortly afterward we have received one or more letters from some dear friend or a loved one, saying, "We were praying for you during that week." Yes, "Prayer changes things" and God intends for us to claim and use the promises of Matt. 21:22; Matt. 18:19, 20 and the other great promises as well.

I close this message with one illustration of the power of united, believing prayer.

In one of our Bible schools, this year, we faced one of the most trying and difficult situations. We were nearing the close of the first week of the school and the pastor, all the teachers and myself were greatly discouraged. In spite of all our hard work, we felt we had accomplished nothing. There was disorder, rebellion and confusion in our worship period and classes and saddest of all, there was no conviction in the hearts of

boys and girls over their lost condition. God led me to call some of the women of that church together for prayer. In that service burdened hearts, broken even to tears, were lifted to God,—and He heard. We left the church, knowing He had been in our midst,—Matt. 18:19-20. The very next morning a decided change was felt in our whole Bible school. The Lord was at work. On the second day we met again to pray and in our Bible school classes boys and girls were under deep conviction. A number asked for prayer. Before the second week closed, quite a number confessed Christ as their personal Saviour. God had wrought in answer to believing, united prayer.

Dear Christian friends who read this, do you realize how much your prayers mean to all of us who labor on the mission fields, whether State, Home or Foreign? In answer to your prayers and ours, God does open doors, supply needs, and saves many precious souls. So I beg you, do not forget to pray for me, and for all your missionaries. Pray, and a great blessing will come to your own souls, as you pray for us, your missionaries.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

What A Dollar Can Do on the Home Mission Fields

Buy thirteen meals for men at Rescue Mission who will receive not only physical food, but the "bread of life."

Carry on work of our seventy-one Missionaries in Cuba for fifteen minutes.

Do the work of five Missionaries in the mountains for two hours and fifteen minutes.

Provide religious instruction in El Paso for twenty-one pupils one entire day.

Pay the salary of one Indian pastor five days.

Give the Gospel to two foreigners, make two visits, distribute six tracts etc., in Christopher, Ill.

Buy four Bibles for deaf boys and girls who do not have them.

Provide transportation for Missionary Ruiz to Sterling City, Tex., where he might preach to a great crowd of Mexicans.

What A Dollar Can Do On The Foreign Mission Fields

Africa:

One dollar will feed a boy or girl in the interior for three weeks.

Pay school fees for two months.

Buy sleeping cloth used for covering at night.

Buy sleeping mats for four boys or girls.

Pay for suit of clothes or school uniform.

Buy two hymn books in Yoruba.

Buy two Bibles in Yoruba.

Keep girl in girls' school for about one week.

Brazil:

Pay tuition in primary school for about one and a half months.

Buy four Bibles.

Publish five hundred tracts.

Pay salary of native worker for two days.

Board seminary student nine days.

China:

Support a native worker about four days.

Support a Bible woman about eight days.

Print six hundred tracts.

Provide for girl in school for eight days.

Provide rent for chapel for two weeks.

Take care of patient in hospital one week.

—From October "World Comrades"

West Union Baptists Make Fine Advance

"It was a good meeting."

"A fine meeting."

"One of the best meetings our Association has had in many years."

These quotations are expressions from different individuals heard by the writer since the close of the Annual Meeting of West Union Association, which met at Bandana, Ballard County, October 14-15. At the request of the Editor I will mention a few of the interesting things connected with this gathering.

Brother Roy O. Beaman, pastor of West End Church, Paducah, was chosen Moderator. Everyone seemed to be delighted with the wisdom and skill and spiritual insight Brother Beaman showed in guiding the deliberations of this Baptist body. Brother John Kloss was elected as Assistant Moderator. The other three officers were re-elected as follows: I. W. Rogers, Clerk; M. C. Anderson, Treasurer; V. W. Wallis, Auditor.

The two annual sermons were of a very high order. Our souls were filled and thrilled and there were frequent "Amen!" as the great truths of God's Word were marshalled and presented to us with force and spiritual power. Brother Beaman preached on Paul's Platform" and Brother George Heaton spoke on "The Mission of the Church."

The reports of the churches, as they were read to the Association and later put on a blackboard where everyone could see, caused our hearts to rejoice. The number of baptisms reported was 522. The contributions to mission objects showed an increase of about fifty percent over the 1935 reports. There was also a substantial increase in the gifts to local expenses.

Three new churches were received into the fellowship of the Association. They were Hightower, near Barlow; Bellview, near Paducah; and Trinity, in Paducah.

Our Association now has thirty-eight churches with a combined membership of 8,413. When the Association met at Bandana in 1926 it was composed of thirty-one churches, with a combined membership of 6,280.

We were delighted to have a large number of visitors from Tennessee, Illinois and Kentucky. We mention especially Brethren V. I. Masters of the

Western Recorder, W. M. Wood of the State Board of Missions and C. K. Hoagland of the Kentucky Baptist Children's Home at Glendale. These brethren gave a good account of themselves and the causes they represented. Brother Hoagland had three little girls from the Home with him. Our hearts were deeply touched as they sang so sweetly such songs as, "The Dearest of Mothers," "My Faith Looks Up To Thee," and "I'm Depending on Him."

By standing vote the Association unanimously endorsed the fight that is being waged in Paducah and McCracken County against all forms of gambling. The outstanding leaders in this fight are Mr. E. J. Paxton, editor of the Paducah Sun-Democrat and Dr. A. M. Parrish, pastor of Immanuel Baptist Church.

We feel that the courage and noble impulse and spiritual power generated by the meeting of the Association will bear much fruit during the coming year in the lives of those who were present.

I. W. ROGERS,

2704 Tennessee St., Paducah, Ky.

ORDINATION OF J. D. HERNDON IN RUSSELLVILLE

Brother J. D. Herndon, member of the Russellville Church, was ordained to the Gospel Ministry Wednesday evening, October 15, at the prayer meeting hour. Brother Herndon yielded to the call to the ministry about three years ago. He has completed the work in Campbellsville College, attended Carson-Newman College last session and is now a student in Western Kentucky Teachers' College, Bowling Green. Our young brother was recently called to be pastor of the Spring Valley Church, in Bethel Association, also pastor of the Whipoorwill Church, in Simpson Association. The call of these two churches for the services of Brother Herndon made it necessary that he be ordained to full work of the ministry at this time.

The pastors and ministers of Bethel Association were called by the church to constitute the presbytery. The following brethren responded, and were present: J. Pendleton Scruggs, Clyde R. Widick, W. E. Florer, S. P. Browning,

E. C. Sisk, Clyde R. Barrow, E. E. Spickard, and Frank M. Masters. Deacons R. T. Ramsey, Trenton Church; Owen Sanders, Spring Valley Church; and John Prince, Whipperwill Church, met with the Presbytery and witnessed the examination and ordination.

Pastor J. P. Scruggs was elected Moderator of the Presbytery, and the writer was made secretary. Mr. Scruggs was selected to lead in the examination of the candidate. The examination was held in the afternoon, and the ordination service was held at the evening prayer meeting hour. The examination was so satisfactory that the presbytery voted unanimously in the presence of Brother Herndon, recommending to the church his qualification for the ministry and that the church be requested to proceed with the ordination.

The charge to Brother Herndon was made by Pastor W. E. Florer, Ekton; the charge to the church was delivered by Pastor Widick, Trenton; and the Bible was presented by the writer. Pastor Browning, Whitaker's Grove Church, led in the ordaining prayer, and the benediction was pronounced by Brother Herndon. It was an impressive service. The presbytery and church assured the young preacher of their prayers and confidence with a glad hand of fellowship. The widowed mother was overcome with joy on her son becoming a minister of Jesus Christ.

F. M. MASTERS,

Russellville, Ky.

GOOD REVIVAL AT HIGH STREET CHURCH SOMERSET

Rev. John T. Neal, of Paris, Ky., and Gospel Singer Warren Filkin, of Louisville, came to us on September 28 for a series of revival meetings, closing October 11. They were a gracious team. Each one filled his place to the satisfaction of the church and the large congregations that attended. The visible results were eight additions to the church, six by baptism, one by relation and one by restoration.

Brother Filkin, with his loud-speaker and object lessons illustrating the Scriptures, was indeed helpful and attractive. They both rendered to us the highest type of Gospel service, from both a doctrinal and evangelistic point of view.

Blessings upon their labors wherever their lot is cast.

F. C. DUKE, Pastor,

Somerset, Ky.

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Ten Blessings of a Denominational Pension Plan.

B. Frank Hasty, Field Secretary, Relief and Annuity Board

1. Blessed is that church which has a pension plan, for such a church will be relieved of much embarrassment when its minister retires on account of advanced age. Over sixty nations, including ours, have already set up pension plans to care for their aged laymen. Practically every major denomination on earth has also set up a Board to care for its aged ministers. The world is rapidly developing a conscience on this matter. More and more it is being regarded as shameful for institutions, and other employers, to turn their backs on faithful but worn out laborers at the critical hour of retirement.

2. Blessed is that church which has a pension plan, for such a church will have a clear conscience before God. The church can then say! "Pastor, not only have we been faithful to pay your salary during your active years, but we have also joined with you in making preparation for those years when you shall no longer be able to stand the strain of daily work."

3. Blessed is that minister who has a pension plan, for it will be a God-send to him in his most trying hour. There are many critical situations in the life of every minister. Not only must he bear his own burdens, but he must weep with others who weep. But probably the saddest hour of his life is that time when his Deacons report: "Pastor, we love you. You have been faithful in all things. Our people feel, however, that you have now reached that age when the many duties of our church are too weighty for you." How blessed for such a pastor to be able to look to the Annuity Board and say, "Yea though I walk through the valley of the shadow of advanced age, I will fear no evil."

4. Blessed are the church and the minister that have a pension plan, for such a plan will enable each to carry out the Scriptural teachings on the subject. Proverbs 6:6 reads: "Go to the ant, thou sluggard; consider her ways and be wise: which having no chief, overseer or ruler, provideth her bread in the summer. . . ." The minister who fails to heed that Biblical warning will surely come to grief if he lives to a ripe old age. Then again in Psalm 71:9, we read: "Cast me not off in the time of old age, forsake me not when my strength faileth." That is a prayer, of course; but we all know very well that when we work and vote as we pray, we shall be more Christlike. Well may we shudder when we think of those thousands of faithful Soldiers of the Cross who have been cast off in the time of old age (penniless retirement), and forsaken when their strength failed (helpless disability).

5. Blessed are the church and the minister that have a pension plan, for

such a plan will enable each to put into practice (and not merely talk about) Christian Brotherhood. In Matthew 6:11, we read: "Give us this day our daily bread." Judged by our actions, however, we often interpret this to mean: "Give me this day my daily bread; but as for that poor fellow, give him this day his daily starvation." Furthermore, in the parable of the Good Samaritan, the priest and Levite say in effect: "We are very sorry that you are wounded and helpless. If we owed you any medicine or groceries, we would certainly give them to you. If we owed you any salary, we certainly would pay promptly. But since we owe you nothing, our feeling is that you should take care of yourself and we will take care of ourselves." Too long Baptist churches have been saying in effect to this old and discarded ministers: "We are very sorry that you are old and helpless. If we owed you any medicine or groceries, we would certainly give them to you. If we owed you any salary, we certainly would pay it promptly. But since we owe you nothing, our feeling is that you should take care of yourselves and we will take care of ourselves." To the minister then we should say: "Go to the ant and give common sense attention to the needs of the future." And to the church we should say: "Go to the Good Samaritan and leave not your old helpless preachers to beg or starve on the highway that leads to the Jericho of poverty, but see to it that they are taken to the Inn of Christian Brotherhood."

6. Blessed is that minister who has a pension plan, for it may enable him to increase his years of employment. A number of our churches today are giving monthly checks to two ministers—one to the active pastor who receives a salary, and another to the former but now retired pastor, who receives a stipulated allowance until death. Other churches, it seems, are dodging the issue by refusing to call a minister until after he is fifty-five or sixty years old. Some years ago, while still in the pastorate, the writer heard a member of a pulpit committee say something like the following: "The minister we are now considering has a wonderful record. I believe he would suit our church in every way. But I understand that he is nearly sixty years old. His next pastorate will probably be his last. If we should call him here, we may, within ten years, have a worn out minister on our hands, and will not know what to do with him. We had better get a younger man." If Southern Baptists do not face this problem and solve it, there is going to be an increasing amount of real trouble for both church and pastor. A pension plan would solve such cases, for no church would then be afraid of a man

past fifty-five or sixty, or any other age during his years of usefulness.

7. Blessed is that church which has a pension plan, for such a plan will furnish business-like protection to the church. Even if the church does pay a living salary to its minister (a custom such too rare among Southern Baptists), there is no guarantee that the minister will prepare for old age. If the church is to be charged with moral responsibility in this matter, then the church has the business right to see that the minister has the best and safest plan obtainable.

8. Blessed is that minister who has a pension plan, for such a plan will furnish business-like protection to him also. Thousands of our ministers receive very small salaries. Unless there is a systematic program adopted, nothing at all will be done in the way of preparing for future needs. And even if he does save, there is little hope that he will survive the depressions, inflations, deflations, and other economic disturbances that come from time to time. Unless he places himself under the protection of some able institution, like the Annuity Board, he will find it difficult, if not impossible, to pass over the valley of senility without disastrous mishaps.

9. Blessed are those churches which adopt a pension plan, for they will help the denomination solve one of its most pressing problems. There are something like 8,000 retired ministers in the Southern Baptist Convention today. The great majority of them have little or nothing with which to buy the necessities of life. Many others are headed for a similar plight. The Spirit of Christ within their hearts prevents them from crying out and hurling accusations against their denomination. But each morning they pray: "Give us this day our daily bread." Surely we are willing to let God use us as instruments or tools with which we may help His answer that prayer.

10. Blessed is that denomination which puts its pension plan in every church, for in so doing it will please God. We often hear it said that the Lord will provide. The writer believes that the Lord provided the Annuity Board for such a time as this. We cannot hope to please God if we continue

TWO BOOKS FREE For Ministers

Why God Used D. L. Moody
by R. A. Torrey

The Shorter Life of D. L. Moody
by Paul D. Moody and A. P. Fitt

These two books will be given to the first 1,000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1937, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write A. F. GAYLORD, Director,
D. L. Moody Centenary Celebrations
The Moody Bible Institute of Chicago
153 Institute Place CHICAGO, ILL.

to pass by on the other side when our ministers become helpless through many years of toil. The good name of Southern Baptists is at stake. Please God, we are going to wake up and do our duty, and then, with our heart of hearts, we may be able to catch our Father's words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The writer commends with all his heart the Age Security Plan of The Relief and Annuity Board costing the minister three percent of his monthly salary and the church a like amount. Write for further information to Dr. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

RICHMOND PASTOR IN MEETINGS AT BELLEVUE

We have just closed a very gracious series of revival meetings. Dr. Clyde L. Breland of Richmond, Ky., was with us two weeks. Mr. Allen Shafer, of Bellevue, led the singing. This is the second series of meetings in which Dr. Breland has assisted our church. He greatly endeared himself to our people by his faithful presentation of the Gospel.

There were thirty-nine additions to the church, thirty-five of which were for baptism. The membership was greatly revived.

Dr. Breland is a very fine co-worker, untiring in "teaching publicly and from house to house." His pulpit ministry is convincing in its appeal both to the saved and to the lost. His tactful approach to the unconverted on our visits in their homes leads them to a full surrender to the Saviour and Lord. It is a great joy to have such a congenial helper.

The Lord continues to bless our labors in this pastorate of seventeen years with this most excellent people. Our prospects are bright and the joy of success lures us on.

HENRY D. ALLEN,
Covington, Ky.

PREACHING IN NEW YORK

(Continued from Page 6.)

such as 'Brethren, we have met to worship,' or 'Am I a soldier of the Cross?' and, as soon as I started, the folks would begin to come in and would all be in by the last stanza?

"He said he had never heard of anything like it; but I said, 'That is the way we do at Goshen.' He said it wouldn't do in New York; besides they had a choir; and I had to yield to him.

"Then I told him that I saw the hymns had already been selected and that the way at Goshen was for the preacher to select the hymns. We didn't come to any agreement on that. He reached for his hat and said he would want to look over my manuscript.

"'Manuscript?' I asked, 'Why, bro-

ther, I have none and never had such a thing.'

"He apologized and said he meant my notes, and I told him I didn't have any notes and never had. And I capped the climax by telling him I hadn't yet decided what I was going to preach. He looked scared, and I felt sorry for him and said, 'Don't be uneasy, brother; I have been preaching at Goshen without manuscript and notes ten year.' He bowed and left.

"He met me at the door of the church and introduced me to a few brethren and conducted me into the pulpit.

"There was a big pipe organ like they have in Savannah. I never did like them. They are too slow. I like to start the hymn with a tuning fork and beat the time with my hands.

"The singing began and it was beautiful, but in all that congregation of over a thousand people only four were taking part. I was hurt terrible, and got up and said, 'This will not do! Four in all this houseful praising God! We can't put it off on the Almighty that way. Get hymn books, everybody, and stand up and praise the Lord. That's the way we do at Goshen.'

"What did they do?" I asked.

"Just what I told them," he said. "It was an old song and everybody knew it, and they seemed to like the way we do at Goshen.

"My sermon? You know my heart's desire and prayer to be like the meek and lowly Jesus, but I have to tell the truth. It was the grandest sermon I ever preached. I didn't know I could preach so. It seemed that I was on wings, like the angel you read about in the book of Revelation flying abroad with the everlasting Gospel. The congregation was spellbound.

"When the sermon was done, the didn't think the chairman had said 'Friends, I am sure that you remember that this is the Sunday for our monthly offering to the cause of missions and I am sure that you will respond with your usual loyalty to the Master.'

"About thirty men came forward and he gave each one a plate and before I could exhort on the subject, for I didn't think the chairman had said enough, the organ started a piece and the collectors were out among the people.

"As they came back, the organ stopped, and I said, 'The deacons will take these plates into an adjoining room and count what has been given and report to the congregation.'

"The chairman objected. He said, 'That will take considerable time. We will turn the amount over to the treasurer of the church and he will report next Sunday.'

"But I said, 'Congregations love to know what they have done and we will wait for the report to be made. That's the way we do at Goshen.' And I gave out 'From Greenland's Icy Mountains,' and we sang it, and we sang 'There's a

Call From Macedonia,' and we sang 'Watchman, Tell us of the Night,' and we sang old Greenland another time, and we kept on singing more than an hour, when the collectors came back and one of them handed the chairman a slip of paper.

"Everybody got quiet to hear, and he read, 'The cash amounts to \$27,000 and there is \$14,500 in checks and script.'

'\$27,000 in cash and \$14,500 in checks and script!'


"It was like a clap of thunder. I was stunned with amazement, for that is not the way we give to missions or anything else at Goshen! If you will excuse the expression, I almost jumped out of my skin. The only reason I didn't was that I woke up, for it was a dream and I hadn't been to New York at all."

The smile that had claimed my lips was spreading, when I heard a sob and saw tears, big tears, tracing his cheeks. I gave him time, and presently he said, "It made my heart ache, as it never had ached before, when I saw in a dream that a church's response to what the Master said do was a terrible wonder to me. I have tried to be faithful, but memory has been throwing a new light on the past. I have come to the conclusion that Goshen has been paying me too much. One hundred dollars a year is too much to pay a pastor who can be contented with a congregation of well-to-do farmers giving less than one hundred dollars a month for the spread of the Gospel. I have told them so. Old Goshen's way as to that has been wrong, and I more than any one else, have been to blame. We are going to change,—but we are going to stick to our Gathering Hymn and I am going to keep on selecting the others."

William Beuther Thirlwell, of Louisville, has been called to be pastor of the Baptist Church at Paoli, Ind.

"Old Age Security is now recognized as one of the foremost obligations of society. The National Government has exempted the churches from taxation for this purpose and excluded its employees from the benefits involved. We have declared that the Gospel of Christ is a redemption from God and a way of life. The Spirit of Christ is revealed in the way we live as individuals and with our fellowbeings. How can we continue to preach our Gospel with effectiveness unless we apply its precepts in our relationships? A political government challenges the church in this field of human relationship."—The Relief and Annuity Board, Dallas, Texas.

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

**State and Southwide Calendar
November**

Theme: Faith Is the Victory in Our Worldwide Service.

Scripture: We have heard for ourselves, and know that this is indeed the Saviour of the world (John 4:42b).

Go ye into all the world, and preach the gospel to the whole creation (Mark 16:15).

What To Do: Inform every member concerning the objects in the church budget and the Co-operative Program of Southern Baptists. Begin to win the world to Christ by winning those next door.

Come To Central City Tomorrow

This is the last call from this page to all the members of all the churches in Western Region to attend the Convention at the Central City Church, of which Rev. O. P. Bush is pastor, from 9:00 o'clock in the morning to noon Saturday. E. C. Coleman, of Madisonville, is acting President.

Please do your best, even at this last minute, to see that every church in your association, whether it has a union or not, is well represented. Pray for a great Spiritual meeting. Come on time and stay until the convention closes. Bed, breakfast, banquet, and registration are all free.

Bring contribution for this convention and pledge for 1937 convention from your union. Bring invitation from your church if it desires to entertain convention next year.

Remember that 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.

Some of those on the program are Mr. and Mrs. W. Earl Robinson, Owensboro; Pastors H. S. Summers, Madisonville; L. E. Martin, Hopkinsville and Rev. Byren C. S. DeJarnette, Louisville.

Central Convention Is Next Week

When? From 9:00 o'clock Friday, November 6 to noon, Saturday the 7th. Place? Lawrenceburg.

Write Mr. J. W. Nevins, Lawrenceburg for reservations for homes and banquet. Send contributions for convention to Mrs. Leon Bruce, Secretary-Treasurer, 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.

Come in large numbers. Bring pledge for next year. Bring invitation if your church desires to entertain 1937 Convention. Pray for the whole convention.

Southern Convention Is Last

The last of the Regional Conventions to be held is the Southern which is to meet with the Glasgow Church from 9:00 o'clock Friday, November 13 to noon Saturday, November 14.

Write Mr. Burnett T. Davidson, Glasgow for home reservations. Send contributions for convention to Mr. L. C. Roberts, Bowling Green. Come, bring pledge for next year, and invitation if your church desires 1937 Convention.

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

Pray for this to be a Spiritual Convention.

North Bend Associational Union Organized

North Kentucky Association was organized about twenty years ago and included all city churches in Kenton and Campbell Counties. This organization held a meeting once a month, meeting at a different church each month. We would have a program with a special speaker for the evening. Once a year when the new officers were elected we held a banquet to introduce the new officers to North Kentucky. We had usually a large crowd at these meetings. When this organization was first started it consisted of Junior, Intermediates and Senior Unions. About ten years ago the Juniors and Intermediates organized their own organization and the Seniors and Adults then had their own meetings. The Junior and Intermediate Association held their meeting on the first Sunday in each month while the Senior and Adult Association met on the Tuesday after the second Sunday in each month. A few years ago the Campbell County unions organized the Campbell County Associational Training Union, being combined with the Campbell County Association. Since that time the North Kentucky Association has been gradually going down.

At the August meeting of the North Kentucky Association it was voted to organize into the North Bend Associational Training Union in connection with the North Bend Association. On September 1 we called a meeting to elect officers for this organization. The following were elected: Director—J. Paul Rich, Madison Avenue, Covington; Associate Director—Bert Barnes, Immanuel, Covington; Secretary-Treasurer—Miss Mildred Yelton, Latonia; Pianist—Miss Myrtle Payne, Immanuel, Covington; Chorister—Harlan Barnes, Immanuel, Covington; Group Directors:

Northern—S. M. McMillan, Latonia; Southwestern—Thomas Cook, Walton; Southeastern—Virgil Vice, Burlington; Adult Leader—Mr. Keeney, Erlanger; Senior Leader—Bernard Sams, Latonia; Intermediate Leader—Miss Alma Wynn, Immanuel, Covington; Junior Leader—Mrs. Chester Meyers, First, Covington.

The Associational Training Union met on September 17, 1936 with the North Bend Association and had their program for the evening session which was held at Madison Avenue Church, Covington. At this meeting we were very glad to have our State Secretary, Mr. Byron C. S. DeJarnette with us to organize into an Associational Training Union.

We had fourteen out of the thirty churches represented at this meeting. There is much enthusiasm in trying to organize this Association. Mr. DeJarnette has done much to bring about the re-organization of the North Kentucky Training Union to the North Bend Associational Training Union. We feel we have one of the best Directors in any of the Associations in the State. We have had one program and executive meeting and in November plan to have an officers and directors meeting with our group meetings in December.

Mildred Yelton, Secretary,
 North Bend Associational Baptist Training Union,
 537 E. Southern Ave.,
 Latonia, Ky.

Clear Creek Poster Contest

For the ten days, August 2-12, 1937, of Clear Creek Assembly, free entertainment will be given to the Baptist member of any Intermediate or Senior B. Y. P. U. in the State who has made the best poster advertising the Assembly. Winners of first place at previous State Conventions are not eligible. Your poster must at least show name (Clear Creek Baptist Assembly), date (August 2-12, 1937), and place (Pineville, Ky.) of Assembly. It will be judged on message, artistic arrangement, originality, and attractiveness. The poster must be displayed in some church previous to the Convention, and then delivered to the State Convention at First Church, Paducah, April 15-18, 1937.

Now is the time for artists and would be artists to begin working on this poster.

RECORD OF ATTENDANCE

October 18, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Mem.	148	1	175
Lexington, Calvary	132	20	166
Latonia	130	21	158
Louisville, Grace	121	5	130
Owensboro, Third	114	10	141
Danville, Lexington Av.	110	29	175
Louisville, Franklin St.	109	41	158
Harrodsburg	102	18	133
Princeton, First	100	13	131

Louisville, Beechmont	100	142
Akron, Ohio, Calvary	94	110
Louisville, 23 & Bdwy.	92	107
Newport, First	91	169
Hopkinsville, First	89	120
Owensboro, First	87	111
Louisville, Temple	80	108
Gatliff	80	102
Taylorsville	73	107
Shively	71	110

WHITE'S RUN ASSOCIATION

The White's Run Association of Missionary Baptist convened in its thirty-sixth annual session with the Warsaw Baptist Church of Warsaw, Ky., October 7 and 8. The Assistant Moderator, Brother P. T. Walters of Carrollton, Ky., called the association to order and presided throughout the two-day session in the place of the regular Moderator, Brother A. C. Devore, of Sanders, Ky. It was regretted that Brother Devore could not be present. Brother Walters filled his place most efficiently.

The devotionals were all fine and challenged the association to draw closer to the Master. Brother Love, of English, especially brought a very inspiring devotional on the subject, "Grace," the afternoon of the second day. He is one of our very promising young preachers attending Georgetown College.

Brother P. T. Walters, of Carrollton, Ky., was elected Moderator for the coming year, and Brother P. H. Williams, of Carrollton, Ky., was re-elected Clerk. Brother Williams has made a splendid Clerk for the Association. All twelve churches were represented and Brother Suter read a very challenging report on digest of church letters.

Visitors were recognized as follows and invited to sit with us as duly recognized messengers from other Baptist bodies: Brother W. A. M. Wood, of North Bend Association, representing the State Board; W. A. Frost, of Western Recorder; O. M. Huey of Louisville Baptist Orphans' Home; and Nelson Crull of Louisville. W. M. Smith, former pastor of Warsaw Church was present and recognized. New pastors introduced were R. P. Caudill, Oscar Davis, J. W. Dowdy, and Floyd Montgomery.

The speaking was all good this year, perhaps the best we have had for many years. Five messages especially stand out: L. E. Aldridge brought the introductory sermon; James Brewer the missionary sermon, the messages of W. A. M. Wood, O. M. Huey and W. A. Frost. All were spiritually uplifting and challenging.

The mission reports were well-given and our hearts were especially stirred as Brother Caudill brought to our attention the needs of taking the Gospel to all the world. All other reports were inspirational and challenging.

All seemed to think that we had the most spiritual, enthusiastic, and harmonious session this year ever. There were great crowds both days. Warsaw is an ideal place to meet. Brother Montgomery and his fine people have a splendid way of caring for the association. They know how to make one feel welcome and to want to come back again.

The Association adjourned to meet with the White's Run Baptist Church October 8 and 9, 1937, first Wednesday and Thursday in October, 1937. "God Be With You Till We Meet Again."

J. BRUCE BENSON,

Louisville, Ky.

ANNIVERSARY IN OWENSBORO CHURCH

The First Baptist Church, Owensboro, Ky., has declared October Loyalty Month in the church. The month is made significant because it is the month of the pastor's ninth anniversary which is the longest pastorate in the history of the church. Dr. W. C. Boone, a former pastor, was with the church eight and one-half years.

The membership has been given an opportunity to agree to three definite things during Loyalty Month. First, To remember the church and pastor in prayer. Second, To be loyal to whatever church organizations they belong to. Third, To attend both morning and evening services for the four Sundays in October. Hundreds of these agreements have been signed. The large audiences present so far during the month give evidence of the determination on the part of the membership to carry out their agreement.

Nine years ago Sunday, October 18, our pastor, Rev. Robert E. Humphreys, came to take up his work with this church. During these years, many blessings have been showered upon both pastor and people. This year not only marks the longest pastorate of any during the history of the church but other points of interest claim our attention. The fact that our gifts to the budget have been above the amount required per Sunday for the year is worthy of notice. This is the first time a record like this has been made during the present pastorate or any other pastorate so far as we know. Of course, the record of "no deficit" for the past nine years is still holding true.

During the past year, our church membership numbered 2,038, which marks the highest number to date. An effort has been made in recent months to contact non-resident members, urging them to place their membership in churches near them. The results from this effort have been good and we have granted a number of letters which brings the membership total to 1,992.

The budget for 1937 was adopted October 14, by the church. The budget



total is \$26,500 to be divided, \$9,275 for missions and benevolences and \$17,225 to be allotted for current expenses. Subscription to the budget will be on December 6.

During the last nine years, the church building debt has been reduced from \$107,550 to \$20,000.

At the close of the morning worship last Sunday, the pastor's anniversary, a silver tea service was presented him and his family by the congregation.

With plans for a larger program and more definite missionary endeavor, the church is looking forward with enthusiasm for greater achievements under the direction of their beloved pastor. Plans for a revival in April are already being made. One of the South's greatest evangelists, Dr. Ellis A. Fuller, Atlanta, Ga., has promised to be with us then.

MAXWELL CHAMBERS,

Assistant Pastor,

Owensboro, Ky.

WILKINSON IN MEETINGS AT WOODBURN

Woodburn Baptist Church has just closed a two weeks' revival meeting. Brother Elwyn N. Wilkinson, pastor of the Twenty-third and Broadway Church, Louisville, did the preaching. God graciously blessed and strengthened the church. The visitor won a place in the hearts of the people. There were nine additions to the church, all of whom will be a blessing, and many, many more were brought closer to the Lord. The people of Woodburn pray every possible success may attend the work of Brother Wilkinson in Louisville.

W. A. CRISWELL,

Woodburn, Ky.

Dr. Edwin H. Pruden, formerly pastor of the First Church of Petersburg, Va., and who recently spent a year in Shanghai, China, with Mrs. Pruden, has just concluded a series of meetings with Pastor J. G. Barbe at the First Church of Franklin, Ky. Dr. and Mrs. Pruden spent Sunday, October 18, in Louisville, and expect to go to Salem, Va.

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FOX EVANGELISTS IN PINE BLUFF

The First Baptist Church, Pine Bluff, Ark., has just experienced a season of special refreshing from the hand of the Lord. Dr. Arthur Fox, Baptist evangelist of Morristown, Tenn., preached for us two weeks in a revival meeting to the delight of all who heard him.

Dr. Fox is a Baptist, sane, sensible and compassionate—his messages are honored of the Lord because he preaches the Word. Dr. Fox leaves no problems for the pastor to solve. In fact, we never had better help in a meeting. Rev. Paul Fox, the son of the evangelist, had charge of the music. He is a fine young man, a student in our Seminary in Louisville. His sweet consecrated spirit made a host of friends for him.

The visible results of the meeting were 153 additions to the First Church, most of them for baptism, and a large number of backsliders returned to the Lord.

PERRY F. WEBB,
Pine Bluff, Ark.

MEETINGS AT CONCORD CHURCH

Sunday night, October 11, closed a glorious revival in the Concord Baptist Church in the Ohio County Association. The pastor did the preaching, assisted by Rev. Imon Lee Baugh of Dundee, Ky.

Brother Baugh is a native of the Concord community, having been saved, called and ordained in this church. He is one young preacher whom all in the community admire and commend for his noble Christian life. At present he is pastor of Karn's Grove, Sorgho and Newman Churches, in Daviess County.

The day services began on Monday of the first week and continued through three weeks. The people were very faithful in attending in spite of bad weather and harvesting of crops.

The Holy Spirit led thirteen to accept salvation and five to reconsecrate their lives to the Lord. Eleven united with the church by baptism and two by letter. Every one is happy and thankful to God for His great blessings in strengthening the church both spiritually and numerically.

J. A. PRYOR, Pastor Concord Ch.,
Beaver Dam, Ky.

GRABER AND DeHART HELP IN GUTHRIE MEETINGS

Just want to give you a brief report on the fine meeting we have enjoyed from September 28 through October 9.

Rev. G. G. Graber of Watertown, Tenn., and a former pastor did the preaching and Brother D. P. DeHart, Silver Grove, Ky., led the singing. These two brethren made a fine pair to work with. They both love the Lord and lost souls. I am told by members of the church here that Brother Graber did some of his best preaching, I had never

heard him before. When he began preaching to lost people his messages were to the point and exalted the higher life as found in Christ. Brother DeHart was, it seemed, at his best. He certainly knows how to get folks to sing.

Our people were apparently ready for the meeting. We had baptized one the Sunday night before the meeting began and approved one for baptism who was baptized at the close of the meeting.

The visible results were twenty-three for baptism and some six or seven by letter. Our church is indeed headed for better days it seems. There is a renewed effort on the part of the membership to make the moments count for the Lord.

By the Grace of the Lord I am finishing my two years and eight months with the Guthrie saints, November 1. They are a noble people to work with and the Lord has blessed us marvelously. We have had a gross gain of better than one hundred members in that time. We boast not of these figures but rather take heart that the Lord is still able to work when His people give Him place in their hearts and program.

C. R. BARROW,
Guthrie, Ky.

Pastor John E. Huss, of Newport, Ky., was guest speaker over W L W, The Nation's Station, Cincinnati, Ohio, on the morning devotional period 7:15 to 7:30 A. M., from October 26 to October 31, inclusive.

The furnace at the Louisville Baptist Orphans' Home has been undergoing some needed repairs recently. The management of the institution is getting things in readiness to keep the children warm this winter. A new stoker has been installed, and it is hoped that the furnace will keep their two buildings warm.

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

MRS. J. M. DAWSON

Whereas the Death Angel has visited Dawson Baptist Church and claimed Sister Leona Hite Dawson, wife of John Dawson.

Resolved: That God in His infinite wisdom has seen best to visit our earthly garden and pluck one of our most precious flowers, but we must have faith and be submissive to his will and say, "Not our will Oh Lord, but thine be done."

Resolved: That the young people lost one of their most faithful leaders. The missionary society one of its most de-

voted workers. The church a faithful member.

Be it further resolved:

That, the family a Christian wife and mother. Realizing our loss is heaven's gain may the Lord's blessings rest on the entire family.

MRS. GUY WILLIAMS,
MRS. S. P. BELL
P. C. MARTIN

Philpot, Ky.

MRS. JENNIE CASE

Whereas, God in His infinite wisdom has called from our midst, our dear friend, Mrs. Jennie Case, to enter into that haven of eternal rest, on September 10, 1936.

Be it resolved that the Aberdeen Baptist Church and Missionary Society, have lost one of their most faithful and loyal members.

We express our sincere appreciation of her faithful attendance to our church and society, which was broken only by ill health.

We shall miss her in our meetings and although she is gone, we rejoice that she awaits us in the beautiful city beyond the skies.

MRS. J. D. BENNETT,
MRS. A. B. WATSON,
MRS. R. W. FITCH, Com.,

Aberdeen, Ohio.

ZOLA IMOGENE ROBINSON

Our community was greatly grieved on September 1, 1936 when God in His love and mercy saw fit to call unto Himself, one of our most beloved little ones, Zola Imogene Robinson, the ten-year-old daughter of Mr. and Mrs. M. L. Robinson, of Hampton, Ky.

We extend to her family our sincerest sympathy, and, realizing how insufficient is our help, we bid them to lean on Jesus, our never-failing friend, who made atonement that Zola and all such little ones may rest safe in the arms of Jesus.

Into our hearts' own garden of love
God placed a bud sweet and fair
But now with others in His palace
above,

We will find her blooming there.
For as the Master walked one day
Among His full blooming flowers
He needed a flower young and gay
So He gathered this sweet bud of ours,
And gently laid her on Jesus' arm
Where tenderest care will be given
He guards and keeps her from harm
She's happy in the palace of heaven.
Little darling, without you we're sad
and lone

But Jesus is our Friend and stay
Some day we'll see you by His throne
Blooming so sweet in God's bouquet.

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