

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, NOVEMBER 5, 1936

No. 45

Thanksgiving and the Orphans

THE TIME draws nigh of the annual American Thanksgiving Day. We trust that it will be observed as a day of real praise and Thanksgiving to God in our churches that may meet that day for public worship, whether singly or in groups, and that it may be so observed by all other churches on the Sunday following.

America was made possible by men's faith in God. No dispassionate student of the founding of this country can fail to see that this was the case. The largest single force that brought the early colonists to this country was their desire of freedom to worship God without molestation by misguided human authority. These forces predominated among the factors that made possible the American Constitution. Let us go to our churches and thank God for this great heritage and then pledge ourselves to God, life and heart and all, to labor for their perpetuation.

In Kentucky Baptists will devote Thanksgiving Day and the following Sunday to offerings in all Sunday-schools and churches for our two admirable Kentucky Baptist orphanages, one of them being the Louisville Baptist Orphans' Home, and the other the Kentucky Baptist Children's Home at Glendale. Gifts are to be divided equally between the Homes, but it is within the right of the giver to designate his gift to either of them, if he desires. In our Day of Thanksgiving to God for the great liberties we enjoy in the American Republic and for God's blessing upon us spiritually and in material opportunities and attainments, it is eminently fitting that we should contribute freely of what God has given us to help build for Him out of these little orphan children men and women who shall carry on in His name in the America of tomorrow, and who in carrying on for Him will make the highest type of citizens America has ever known, the type which made American liberty possible at the first and saw that it was embodied in the Constitution.

Devotional and Religious Thought

IN BETHANY

A home there was in Bethany
Where Jesus ready shelter found,
Whose kindly hospitality
And social charm did much abound.
Two sisters and a brother were
The members of the household dear,
And Martha did herself bestir
Providing Guest with ample cheer.

But Mary sat at Jesus' feet
Attention to the Word He spoke,
That answered all her quest complete
While joy His presence did invoke.
And Lazarus would likely sit.
With eagerness, like Mary too,
And seize the truth divine to fit
Ambition high for service true.

Then Martha came, with face disturbed
By anxious care and planning much,
And tongue that needed to be curbed
By love and wise discretion's touch.
"Good Master, bid my sister come,
And helpfulness to me extend
In household duties burdensome
That seemingly will never end."

The Saviour spoke with gentle tone:
"O Martha, Martha, such concern
For me as hostess thou hast shown
That much I said thou didst not learn.
But Mary hath the goodly part
Well chosen by remaining here,
To store my words within her heart
Where Gospel faith makes duty clear."

The lesson here that Jesus taught
Seems like the one when Satan came,
And urged that miracle be wrought
To meet the need of human frame,
"Man shall not live by bread alone,"
Was Scripture answer of our Lord,
"But by each word that God makes
known,"
And to this truth we give accord.
J. M. KAILIN,
Citronelle, Ala.

THE BIBLE MADE AMERICA WHAT SHE IS

America rests upon four cornerstones: the English Bible, the English language, the common law, and the tradition of liberty. But liberty, language, and law might have been drawn from the Bible alone. Had we brought nothing with us across the sea besides this supreme Book, we might still have been great. Without this Book, America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more.

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny **Mayflower**. The hope and faith of ancient poets, kings, and lawgivers was in the hearts of those who first sang the Lord's song in this strange land. Our first

dim outlines of a commonwealth in the Western World were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all. For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of our vast pioneering adventure, this great and solemn and beautiful voice has been rolling on and on. Most clearly of all, it has been echoed in our literature.

Toward several other arts the Puritan fathers were indifferent or hostile; but literature in one of its supreme examples had been familiar to them from infancy. Upon this one Book, which is, in fact, many in one, their sense of beauty had been fed. And America has not even yet outlived this early, long-enduring, and almost exclusive dependence both for beauty and for truth upon the Book.—Odell Shepard, Ph.D., Litt.D., Professor of English, Trinity College, Hartford, Conn., in *Christian Advocate*.

HUNDREDS OF YEARS TOO LATE

One night a young man came into a gospel meeting earnestly inquiring, "What must I do to be saved?"

"You are too late," said a friend to the anxious inquirer.

"Oh, do not say that," exclaimed the young man, "for I earnestly desire salvation; I would do anything or go anywhere to obtain it."

"I cannot help it," said the other; "you are too late, for your salvation was completed many hundred years ago in the person of Jesus Christ, and it is a finished work. All you have to do is simply to accept it; for you have done nothing, and can do nothing, to merit salvation. It is a free gift to all who will accept it."—The Prophetic News and Israel's Watchman.

IN THE DIVINE GYMNASIUM

Gymnasium training is sometimes painful at first. And a trained athlete often has to suffer in the winning of the prize in a contest. Chastening, which, as James H. McConkey in his little tract on that subject shows, means literally "child-training," is God's gymnasium for the training of his spiritual athletes, candidates for the Bible crowns. God wants all His children to have this training. Paul in the Epistles often uses the metaphor of the

amphitheater and the race. The Lord wants us to make our gymnasium course thorough, for he says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Many perhaps think that that word "exercised" means "concerned," but the word in the Greek is *gumnazo*, "to take physical exercise." Can we take the breakdown in health, the lost fortune, the little white coffin, the disobedient boy or girl, the false witness borne against us, one and another of God's instruments of child-training, and use them as our spiritual implements of the gymnasium in order to build up the muscles of the soul and spirit? That is God's way to make strong the hanging hands, the feeble knees, and spiritual lameness of every kind.—Sunday School Times.

AN OPEN DOOR

"Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8).

How strengthening it should be to the faith and encouraging to the hearts of missionaries in the thick of the conflict at the front, and those who at home stand behind them in prayer, to observe the many instances of the blessed confirmation of God's pledge to maintain, through whatever may come and right on to the end, an open door for the testimony of the gospel! And this record of the past may well fill us with confidence for the days ahead, be they many or few. Resting upon His sure and certain promise of an open door set before us which no power of man or devil can shut, we can go forward without a fear or doubt, but with perfect peace of mind and heart. God hath spoken; it is enough.

—Robert Hall Glover.

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

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When Did He Change?

ONE OF the commonest statements one may read today, in the type of literature that seeks to change our emphasis from the only Gospel to an economic interpretation of the Kingdom of God among men, is that Jesus wishes to rule in social and material areas of life as He does in the spiritual life of the believer.

To say the least, the idea needs defining and clarifying. Otherwise, it tends to a dreary uniformity in the externals of life that is utterly alien to all we know of our Lord and Creator.

Does the rule of Christ in every area of human life mean that some one's economic dream is the only way Christ would permit life to be lived? What will remain of human liberty, personal initiative and responsibility, collective variations in civil, social, and commercial life due to difference in climate, tradition, and environment, and the larger contributions some families or races could make along some lines, and would inevitably demand the privilege of making in accordance with their genius and need?

Is there any truth at all in the statement that the Lord Jesus wants to rule in every area of human life? Is it not true that He willingly has left vast areas of human life to human will, operating under the principles of moral law and love [Our emphasis.—Ed.]?

I

IF JESUS wishes to rule in every area of human life, when did He change His mind? He did not so wish in His Gospel teachings. When two brothers wanted Him to rule in the area of the division of their inheritance, He did not choose to rule, but protested: "Man, who made me a judge or divider among you?"

When the revolutionary hot-heads wanted to make Him their leader in a revolution against Rome, He refused the idea and fled the temptation. When the questioners would have Him make a pronouncement on the subject of taxes and currency, He looked at a coin and drew a circle around the problems of Caesar and deliberately refused to step into that circle.

When did He change? Why? Where is the evidence of it? When did He come to desire to change His spiritual Kingdom in believer's hearts to a kingdom that is of this world and that would make the Caesars and financiers and politicians the agents of His sovereignty? Has not He been misunderstood and misrepresented?

The Lord Jesus has a glorious and numerous ministry with a varied and glorious task. They have to show for their labors a people numbering millions who have been superficially evangelized and almost nothing done in the way of building their spiritual life thus implanted by the teaching and indoctrination of those millions, while most of the world hardly knows of the name of Jesus.

Shall our ministry turn aside from its commission? Shall a few men who so do and imagine themselves experts in economic theory have the audacity to identify their economic dream with the will of Christ and start a new crusade with another "Deus cult?"

What experience have they in economic life that entitles them to be heard? Could anything be more audacious, more

W. C. TAYLOR, Rio de Janeiro, Brazil

This article by Dr. W. C. Taylor, Field Secretary of the Foreign Mission Board in South America, is a crystal clear brief refutation of the now broadspread idea that our Lord would have Christians dictate in social areas of life as well as witness before the world to the life which is in Christ and build that life in believers. Southern Baptists turned their backs upon the "social gospel" error in the Convention at St. Louis last May. This does not mean, however, that we should now neglect diligently to teach our people where in the error lies. Many are still confused in mind, and in some other large evangelical groups of this country, this error is in the saddle. Secular publications, that nearly always look upon spiritual things from the loaves-and-fishes angle, are industriously propagating this false and essentially anti-Christian teaching. This article invites prayerful study, and may well be filed for future reference.—Editorial Note.

preposterous, more perilous alike to civil and religious liberty and the public welfare than for men to dream an economic scheme and identify the child of their brain with the universal will of God and, under the pretext that Jesus desires to rule in every area of life, try to break down society into chaos, so that they, out of their inexperience and fixed idea, may rebuild the ruins in accordance with their blue prints?

The whole idea is preposterous and perilous. Yet one finds on the mission field men sent out from our homeland (not from our Foreign Board, thank God!), who have become local spokesmen of political intrigue, of a "united front" of communists and radicals, and have no aim on their horizon other than some totalitarian state which shall identify the will of Christ with their dreary uniformity and proletarian tyranny and class hatreds.

II

THESE men have little regard for anything in the New Testament but the Sermon on the Mount. And the crass literalism with which they interpret it is puerile to the point of being an insult to the intelligence of the Lord Jesus and any of His followers who have unshackled judgment left in their brains. The whole idea is erratic and a snare. Nothing could be more false to the New Testament and to all the lessons of history.

God had a theocracy once, and demonstrated its failure in Israel, and in contrast with that theocratic assembly that so miserably failed, Jesus said: "I will build my church and it will not fail." It has not. Why abandon it and go back to the love of the world and ambition to control the world?

Our Baptist World Alliance has often pointed out that Baptist life flourishes in sixty-five nations under monarchies, democracies, socialistic governments, and political and economic schemes of every sort. I see no reason why it could not flourish in a communistic state which allowed religious liberty. It flourishes in tribal life that has highly centralized tendencies. It has been our glorying that our people everywhere are law-abiding under any system.

Shall we become firebrands of a fixed idea, vendors of an economic panacea, soldiers of revolt in mart and hustings, passing over to the old and tottering apostasy which belies the Lord Jesus and PROCLAIMS ITS HOARSE PROPAGANDA THAT A MAN'S LIFE CONSISTETH IN THE ABUNDANCE OF THE THINGS WHICH HE POSSESSETH?

Let us not addle our brain with a lot of radical shibboleths. The clear word and life of Christ contradict and condemn the schemes and the schemers.

III

CHRIST does not want to rule in every area of life. A war poet declared that God is tired of kings. But where's the proof? By the same tokens, we might now conclude He is tired of democracies—and err in the conclusion. I do not believe Jesus would lift His finger to favor or oppose the Canadian versus the American form of government, the Uruguayan versus the Argentine, the Greek as over against the Italian. The same is true in the economic and social spheres.

Church Discipline—E. J. ROBITAILLE, Louisville, Ky.

Undoubtedly the neglect of corrective church discipline is growing. Reports from many quarters would indicate that it is becoming alarming. In this article a Baptist layman, in modest spirit but with all faithfulness, writes upon the disconcerting facts as they have been pressed upon his attention. We would be glad to receive from others letters expressing their views upon this subject.—Editorial Note.

BEFORE reading what follows I wish readers would look up and study the following Scripture passages: 1 Cor. 5:1-6:20; Matt. 18:15-19; Rom. 16:17-18. Other passages bear upon the same theme.

It has been quite a while since many of our churches have consistently adhered to corrective church discipline, and we much need to get back to it. In the History of Kentucky Baptists, writing of the period between 1780 and 1800, Dr. J. H. Spencer has the following:

"During the long seasons of coldness in religion, and the great increase of infidelity among the people, the Baptists had kept up a vigilant discipline in their churches. They kept constantly before the eyes of the world the practical workings of Christianity. Men were made practically better by its discipline, administered in love. The churches were kept in a strict order as if they had been enjoying a constant revival. The contrast between the church and the world was so striking that infidels, themselves, could not fail to see the superior influence of religion."

A Baptist preacher in Louisville not long ago told me that it was not the way of Jesus to apply corrective discipline in the church. At another time he told members of his church that he did not believe in discipline, and that it has done more harm than good. I wonder how many of our preachers hold this view?

I

TODAY there is not much difference between the church and the world. Those of us who know about bad morals among members of the church to which we belong and are not doing anything about it, become guilty also. Even in reproofs, admonitions, and acts of discipline, faithful ministers show their love, and it is Christ's way too. "Needful censures, and the exercise of church-discipline towards offenders, are a grief to tender-spirited ministers," says William Jenks in his Bible Comprehensive Commentary.

May the Lord send forth many faithful and able ministers into His church, and stop the mouths of false teachers. May every Christian learn to distinguish between genuine shepherds, and wolves and foxes in sheep's clothing!

In the New Testament Commentary by Adam Clarke, we read the following: "Discipline must be exercised in the Christian church. Without this it will soon differ but little from the wilderness of this world. But what judgment, prudence, piety, and caution are requisite in the execution of this most important branch of a minister's duty! He may be too easy and tender and permit the gangrene to remain till the flock be infected."

It is a settled principle that one sin begets another. Longfellow in Hiawatha uses this language:

What does Jesus care for the modifications in the rules of tennis, chess, or baseball? He gives principles that one may carry with him to guide conduct in play or work, but no rules, no systems, no schemes for running everything. He who charges Him with wanting to be a judge and divider in these matters has on himself the burden of the proof. When did He change?

William Carey declared his Eustace had dwindled down from an ambassador of Christ to an ambassador of the English Court. A terrible shrinkage of calling and career. Let us in the stewardship of our ministry of reconciliation and witness to the truth beware lest a similar temptation befall us.

"Never stoops the coaring vulture
On his quarry in the desert
On the sick or wounded bison,
But another vulture, watching
From his high aerial lookout,
Sees the downward plunge and follows;
And a third pursues a second,
Coming from invisible ether,
First a speck and then a vulture,
Till the air is dark with pinions."

Dr. B. H. Carroll wrote: "Henry Ward Beecher boasted that in his church there never had been a case of discipline, since it was organized. Not that it was a pure church, for it was very impure; never having discipline in it, they had no standard of doctrine and no standard of life. And the first case that ever came up was Beecher himself, and they will bring us up if we, as pastors of churches, are forever silent on the subject of discipline."

II

THREE failures on the part of many churches menace them. First, is failure to guard the door of entrance. Many gain entrance who show no signs of regeneration. Second, is the failure to indoctrinate the churches—to teach them the really distinctive doctrines of Baptists, as well as all the real fundamentals. Third, and of very great and grave importance, is the failure to exercise wise and wholesome corrective discipline over wayward and world-conforming members. We have churches that retain as members men and women who would be better put from them.

If more attention were given to the much-neglected third command of the commission, to teach, or indoctrinate, or instruct the baptized disciple, corrective discipline would not be so sadly needed, for such faithful instruction would build the members and save most of them from the snares of the world.

The only way "divisions and offenses" can come among God's people is by the introduction of something foreign to the Gospel. He who brings in error is always the cause of discord and the marring of fellowship—not the brother who objects to the error. But the heretic always seeks to lay blame upon him who objects. He cries, "Persecution."

In this boastful twentieth century some claim that it is hazardous to expel even persistently erring members from the church. In fact, in some Baptist churches if any one dares to object to doctrinal or moral lapses in members, he will be expelled. But God does not teach that it is hazardous. He teaches that it is hazardous to retain them in the church—hazardous both to them and the church.

III

IT IS better to listen to God in these matters, as well as in all others, rather than give heed to our own world-conforming mentalities. These may lead us astray and to do irreparable injury to those in error. Let us obey God's Word. Then shall we be safe. When we exclude a member, espec-

lally a prominent one, because he objects to sin in the church, we do a dangerous thing. Chiefly, we give false comfort to the rest of the flock, and make their world-conformity look like a virtue.

Our Sunday-school lesson of September 13, 1936, on "The Council in Jerusalem," was a lesson we need to put into practice. Regarding the Scripture lesson then under consideration Dr. A. T. Robertson said: "Paul and Barnabas were not willing to see the Gentile church brow-beaten and treated as heretics by these self-appointed regulators of Christian orthodoxy from Jerusalem. They stoutly resisted these Judaizers to the point of riot."

To-day, if one even mentions the word "discipline" in some of our churches, the leaders will run from it as though it was a stick of dynamite. Yet Christ put His seal on church discipline. One day in Louisville I met one of our ministers on the street. I asked him if 1 Corinthians 5 taught discipline in the church. He said it did. So then I asked, "Why do so many of the churches practice no discipline, if it is Scriptural?" He answered, "It is Scriptural, but we don't practice it because we have not a Scriptural church."

The church that is too backslidden and worldly-minded to discipline a member when he is known to be in unrepented sin, but "letters him off" as being in "good standing" in its membership, is just as guilty of the sin as he is, and God will so hold it. No truth of God's Word is plainer.

Also, if the deacons take the authority to take him off the church book, this is un-Baptistic. The authority and responsibility belong to the church, and Christ is its Head. I know that some churches are doing this kind of business and they think they thus keep the skirts of the church clean, and are even puffed up on their skill in hiding the ugly fact of sin from sight.

But such a church does not get rid of the sin of the offender. God is never pleased at moral cowardice. Is it any wonder that such a church fails in its "revival efforts," or becomes fruitless in missionary effort?

IV

OF COURSE corrective discipline must be exercised in the spirit of prayer and humility, the spirit of jealousy for purity of the church and the honor of our blessed Lord. If there is no more vital piety in the church than would be indicated by showing arrogance in discipline, that church is itself already unfit to exercise discipline. Its first need would be to get on its knees and confess its worldliness and sin, and pray for forgiveness.

The injunction of Paul to the Galatians was, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6:1).

Our church covenants include the sustaining of the discipline and ordinances of the church as a part of the pledge which every member makes. But many churches do not read the covenant, or give it to new members. Probably church covenants are not more generally ignored and disobeyed in any other way than in discipline.

Death of Deacon Goodridge

KENTUCKY Baptists lost one of their most beloved and honored laymen in the death on October 31, of Mr. Fleet Hinton Goodridge at his home in Louisville. Mr. Goodridge was seventy-three years of age. He had been in poor health for a while, but his sudden death from heart failure was unexpected and brought sorrow and sense of loss to a large circle of friends both in church and business quarters.

Mr. Goodridge was born at Smithfield, in Henry County. After attending local schools, he was educated at Georgetown College. He professed faith and was baptized in the Broadway Baptist Church in Louisville in 1894. Since 1902 he has been a Trustee of Georgetown College, and for a num-

ber of years was Trustee of the Southern Baptist Theological Seminary and of the Kentucky Baptist Hospital. He was President of the Trustees of the Louisville Baptist Orphans' Home.

In business circles he was well-known as a live stock broker. He organized the firm of Goodridge, Mattingly Co., from which he retired several years ago. Later he was Chairman of the Board of the Emmart Packing Company. In his church he was long a deacon and Chairman Emeritus of the Deacons. He was also member of the Y. M. C. A. Executive Board and of the Rotary Club. In Louisville he began his career with the one-time New York Department Store, now the Stewart's Dry Goods Company, and was Cashier of that company before he became identified with the Bourbon Stock Yards.

In his relations with his church and Kentucky Baptist denominational life Brother Goodridge won many friends by his devotion, his kindness of spirit, and his constant effort to build constructively the things that make for truth and fellowship among Baptists. He was a regular attendant upon the Kentucky General Association, and at one time or another served on most of its boards and agencies. He was an occasional visitor at Baptist Headquarters at 205 East Chestnut St., and all who labor there learned to appreciate him and the kindness and sympathy which he radiated to those who serve in the name of the fellowship and faith of Baptists.

Mr. Goodridge is survived by his wife, Mrs. Cordelia Skillman Goodridge; a sister, Mrs. Joe Davis; two nieces and two nephews, Mrs. Richard Bean, Mrs. Alice Eaton, James C. Bourne, and Fleet Davis. Mrs. Goodridge has been in poor health for a number of years. Funeral services were held at the Broadway church on Monday, November 2 at 2:30 P. M., and were conducted by Dr. Hansford D. Johnson, the pastor of the deceased.

Baptist Ministers' Meeting at Paducah

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

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

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

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

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

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

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

Rev. T. U. Fann has moved from Mt. Sterling, Ky., to 413 Columbia Ave., Lexington, Ky. He expects to attend school in that city.

"Beloved, Now Are Ye the Sons of God"

I John 3:2

LIDA BESTOR ROBERTSON, Bessemer, Ala.

THANK God that I am a Baptist-Optimist! Look in Webster's Unabridged Dictionary and see the heavy-weight of the word. And my optimism, for a lifetime, is based on God's own revealed Word unto us by His Son Jesus Christ, learned seventy-five years ago in my parental Christian-home in Mobile, Ala., and in the old Saint Francis St. Church, now the First Baptist Church, where from a tot I was beloved by and associated with God's nobleman, and imbibed the highest ideals, love and compassions and life-long friendships.

But I am frank to say it was not within the walls of worship and pulpit sermons which taught me the verities of the Gospel. It was the maelstroms in need of salvation outside of the church.

The churches and the Bible schools of the churches are like the headquarters of an army, in which the soldiers receive their tactics and their commands to go forth to the battle lines and fight to win. Not with human arms and ammunition, but with and by the Love of God for the lost going to hell,—and ignorant of it!

With how many young preachers I have pleaded: "Remember, you preach two sermons a week from the pulpit—and over 4,000 sermons a week outside of the pulpit, counting twelve hours a day; that Paul tells us 'ye are His epistles, before men.'" And we are, if we are the Lord's sons and daughters, because sinners shun our churches. In the business world, social worship, everywhere, are the only Gospel the outside sinners see and know about.

The first deep and abiding conviction to me was that "sons and daughters of God" must read and study His Word daily, and back it up with belief so true that all the gates of hell cannot batter it into defeat and doubt taught by men in their puny, human opinions. And this saturation of myself with God's Word has made of me a veritable "detective" to spy out "flippant Gospel-ers" in pulpits and erratic professional evangelists.

The record is plentiful! And Jesus' own pledge: "Lo I am with you always even unto the end of the world" and turning back to His Word, will steady all Baptists' feet from stumbling into human opinions and human zeals to run the Lord's Kingdom by "human reasonings" and theories, as per The Federal Council of Churches of America, rather than by Him and His own written Word.

He forewarns us to "count the cost" and advises: "They have hated me and will hate you," and resort to all manner of persecutions, even unto death, thinking they are serving the Lord. **Has this not been verified by the fate of faithful Baptists all down the centuries—existing right now in Russia, Germany, Italy, Spain, and our neighbor Mexico?**

It is a stupendous miracle for a soul to turn from its sins and accept the Lord and His chastisements in order that we may be sons and daughters of God! Let flippant "gospellers" treat it like it was as easy as handing a letter to a postman to mail. From pulpits and over radio, so-called evangelists flippantly urge listeners: "Now kneel right down where you are by the radio and give your heart to Jesus."

If congregations are forsaking church-worship, it is usually because the pulpit is feeding them on a watered-milk-sop they call the Gospel. Such falling away to the world does not come to a church that sacrificially exalts Christ in the lives of its members and exalts the authority and daily reading of the Word of God. It does come to churches led by ministers who fear world opinion more than God, and who at whatever cost run with what they regard the popular opinion, and it comes to churches ignorant of God's Word and its requirements.

If Baptists will be true to God's Book and to its requirement of genuine Holy Ghost conversion and lives daily given to Christ and His service, God will prosper their mes-

sage—which the world so much needs. But if they allow themselves, by the flattery of men who themselves in many cases no longer believe in the deity of our Lord or the transforming power of new life in Him resultant on supernatural conversion, then shame upon them for such folly! Such a course suggests that they too are coming to prefer making a fair show in the flesh before men, to trusting in the Christ whom men crucified for not conforming to the world's popular thought. God save Baptist preachers and people from such self-saving, world-conforming folly.

Universal Bible Sunday

FRANCIS CARR STIFLER, Secretary,
American Bible Society, New York

THE various political parties pointing toward this year's election were agreed on one thing, that the world to which they offer their remedies is a world tottering in confusion toward seemingly inescapable calamity. Among other groups who profess their concern for human welfare in such terrifying days is the American Bible Society which for 120 years has been translating, publishing, and distributing the Scriptures in the United States and elsewhere on five continents.

As an aid in the observance of Universal Bible Sunday to be celebrated widely by the Protestant churches again this year—the date is December 6—the American Bible Society has mailed 115,000 pastors in the United States a brochure on the theme "The Bible in a Time of Confusion." It has been written by Bishop Paul B. Kern of the Methodist Episcopal Church, South. Dr. Kern says:

The Bible is the most astounding book ever written. The languages in which it originally appeared have long since joined the ranks of the dead, but the words of this ancient book have been reincarnated in the living speech of every continent on earth. Constantly being translated into new languages and dialects, the Bible is rapidly becoming the universal possession of the spiritual life of the race. Civilizations crumble, but the Word of God endures. Fashions pass over the face of the earth, but the supreme value of this library of eternal truths remains in the unalterable loyalties of the human spirit.

Dr. Kern then develops eight reasons why he reads the Bible and finds in it those steadying forces that no earthly circumstances can shake. His inner, personal experiences, his findings in the study, his analysis of the needs of men and the almost universal agreement as to the remedies for men's ills, these are among the reasons for his faith in the permanence of the Bible. After some practical suggestions the Bishop concludes in these words:

A world in confusion, overrun with materialism, bewilderment, despair; its peoples limply yielding themselves to the short-sighted plans of cruel dictators or paralyzed with fear that such a fate may soon befall them; homes broken, justice forgotten, security gone, war clouds rising, the voice of hope drowned in a chorus of the hoarse cries of opportunists,—this is our present world, but not the whole of it; for in it is a Book speaking in language of every great nation the unchanging purposes of God and his Christ—"And, lo, I am with you always, even unto the end—heaven and earth shall pass away, but my words shall not pass away—I am the way, the truth, and the life. Come, follow me."

As in many years past Universal Bible Sunday will have the endorsement of State governors and will find thousands of churches of many denominations eager to make the day serve the high purpose of bringing the people of our nation again to a recognition of the unrivalled place that this most enduring literature holds even in the midst of such times of confusion as those through which we are now passing.

The theme for the day suggested by the American Bible Society is "I See Thy Precepts." This theme is chosen in the hope that many who may have forgotten the steadying force of the Bible may be encouraged to return to a study of its enlightening pages.

EDITORIAL

Put Christ in the Sermon

ALAYMAN who had been long from home, on his return made it his business regularly to take with him his little girl to church, that she might learn the way of Christ. After attending various churches he said that he seldom heard the name of Christ as Saviour proclaimed, and his little girl several times asked him, "When is he going to tell about Jesus?"

This incident is reported from Great Britain. But indications increase that it might have happened in America. Sermons now tend to be topical rather than expository. They often serve as a medium for proclaiming the speaker's opinions rather than a divine revelation. Even among preachers who still hold to the final and inspired authority of the Holy Scriptures, some have yielded to the tendency to preach upon historical, ethical or political themes rather than upon the redemptive and sanctifying work of Christ.

In many pulpits preaching has become man-centered rather than God-centered. A year ago, Dr. Eldridge B. Hatcher, in a series of published articles, presented proof that this tendency has become widespread and pled for a return by our churches—both in the pulpit and in teaching in the Bible school—to the Bible's own method of placing the majesty and glory and holiness and condescending love of God at the center, rather than human beings whom God created, who promptly fell into sin, and whom God seeks to save from their fallen state.

I

IT HAS been the glory of the fellowship of God's people from among whom the mass of the readers of this publication come, that they have believed in and preached and had experience of the Gospel of redemption through faith in God's Son and regeneration by the Holy Spirit. The mass of Baptists in the South are at heart still true to this Gospel. But many have suffered a lessening of spiritual understanding and power by a man-centered preaching of the God-centered Gospel.

Asked by a visitor if her pastor believed in the necessity of conversion, a faithful woman replied that she felt sure he did. But when the visitor asked if he ever preached it, she replied, "I do not remember ever having heard him do so. I suppose he takes it for granted that all of the people are converted."

Even among Baptists in the South the idea is in frequent evidence that, while the preaching of conversion may be properly expected at a mission station or among churches that serve poor and simple folks, such preaching scarcely befits the dignity and social impeccability of a church of cultivated and well-to-do people. This assumption is that which has blighted ecclesiastical dignities and powers in every age and is now responsible for the light of many a church becoming darkness.

"These are they which testify of me," said our Lord as He opened up to the Jews their inconsistency in rejecting the promised Messiah. He was the central figure of all prophecy. Even more obviously He fills the New Testament.

His teachings were beyond all human wisdom and His life that of the only sinless man ever in this world. But in the Gospels, in the Apostolic Epistles, the New Testament churches, and the Revelation, it was what He did and suffered on the Cross for the sins of the world, along with His resurrection and ascension, that is always placed at the center.

Paul declared that the Gospel is the preaching of the truth that Jesus Christ died for our sins, according to the Scriptures, and that He was buried and rose again, according to the Scriptures. Beyond all cavil this is the Gospel. Before the Lord ascended He commissioned His disciples, after the Spirit should come upon them, to be "witnesses unto me."

Nor can we forget, even though lack of spiritual passion has caused some no longer to teach it with conviction, the burning admonition of Paul in the first chapter of Galatians, that, "if any man preach any other Gospel unto you than that which ye have received, let him be accursed."

II

FAITHFUL Christians have for long been praying for spiritual revival. May their number continually increase, and may their love and holy quest refuse to be discouraged. Indications abound of the broadspread need of spiritual revival among God's people. Probably there is no more striking evidence than is implicit in religious teaching and pulpit utterances in which ingenuity is used to make the secondary things of revelation and also human thought inventions that are not revelation at all, pass for Gospel preaching.

Secondary values of revelation attain their full meaning only as they are faithfully related, as in the Bible, to the primary truth of the amazing grace and love of the holy and righteous God which led Him to stoop to the needs of sinful men through Jesus Christ our Lord. **A pulpit that has lost its power with conviction and the earnestness of a personality wholly given to it, to proclaim this message, is a pulpit which is disloyal to the Lord who gave the church its life and without whom it is doomed to death.**

Is it possible that we have unconverted preachers in the pulpits? No converted preacher can be expected rightly to hold up Christ before the world. No preacher effectively bears witness to Christian truth to which he is himself a stranger. No preacher preaches effectively beyond his own experience.

Undoubtedly the large majority of our preachers are converted men. But failure even of these with conviction as deep as life to place at the center of their preaching the figure of the crucified Christ and what that means in regard to man's sinful and lost condition strongly implies that they are following Christ so far off that they are willing to soften His message to please the outlook of dominant but worldly-minded elements who hear them.

No such preacher can hide behind the principle uttered by Paul, when he said he became all things to all men. Paul added that he did this **that he might save some.** The one thing he never once left out on the margin was the glorious figure of the redemptive Christ.

III

THANK GOD for many ministers who still magnify their office by faithfully pointing a needy world to Christ. These men, notwithstanding the present deafness of the ears of popular world opinion, warn men of their wickedness and of their sinful and lost condition. Even this warning, by itself alone, leaves them blind and indifferent. Only when the blessed Son of God is held up before them as the propitiation for their sins, does that transpire of which the Lord said, "And I, if I be lifted up, will draw all men unto me."

It is said that Dr. George Matheson once declared, "No man can see his sin by looking at it, he can only see it by looking away from it." **Dr. Matheson meant looking away from sin to the Christ who died that men might die to sin, and be saved unto His likeness. When men see Christ, they see and loathe their sins.**

Oh that there may be born into the heart of every minister renewed determination in his preaching to place Jesus Christ at the center. A church that is only a respectable social club may be emptied by such preaching. But it will soon be filled by those who are hungry for God. The majority of empty churches today appear to be so from the opposite cause. The sheep turn away from the shepherd who has no food for their souls.

Baptist University On the Liberal Pathway

BAD NEWS comes from the historic Brown University, in Providence, R. I. Founded in 1764, it is the oldest American institution of higher learning that set out to be controlled by Baptists. The purpose of those who supported it was that it should always be thus controlled.

What has now happened is in principle similar to that which has happened at the University of Chicago and some other Baptist institutions. Also similar to what has been happening in other schools, founded and supported by other Christian constituencies. We reproduce here the story in the Watchman-Examiner, of October 29:

Dr. Clarence A. Barbour has resigned the presidency of Brown University because of illness and because in June he would have retired under the age limit. During his presidency Dr. Barbour has maintained the high standard set by his honored predecessors. Public announcement has been made of the election of Dr. Henry Merritt Wriston, now president of Lawrence College, Wisconsin, as the successor of Dr. Barbour. Dr. Wriston holds the degrees of A.M. and Ph.D., from Harvard University and has had wide experience in college work both as teacher and as administrator. From all that we can learn of him, he is a man of beautiful character and extraordinary ability. Now having said so much, we shall not be misunderstood when we say further that we are greatly grieved that the responsible boards of Brown felt it necessary to go outside of our denomination to choose a president for our historic Baptist institution. During its 172 years of existence it has had ten presidents and all of them were Baptists. Is it because no Baptist could be found worthy of the place or was it felt best to break with Baptist tradition once and for all that a Methodist educator was chosen for this presidency?

I

THE process of trying to reduce all religious beliefs to an undifferentiated residue has been diligently and broadly propagated in America now for more than a quarter of a century. Among evangelical bodies Baptists have been slowest to be misled by its fair-seeming but erroneous shibboleths. But that Baptists live in no hermetically sealed compartment in relation either to the theological or practical teachings of current liberalism is strikingly thrust before us by Brown University electing a non-Baptist President.

The Brown trustees appear to have been propagandized by the voices of unionism and of the alleged ugliness of believing anything in the spiritual field different from what everyone else believes. The first sub-head of an article published on Brown University in the Watchman-Examiner in 1919, devotes itself to "Freedom From Sectarian Narrowness." If there has been among Baptists any proven case of hurtful sectarian narrowness in a Baptist college or university, we have never heard of it. The sub-head appears to be a sop thrown to the narrow prejudice of worldlings against Christian education.

Such worldly-minded persons are in the churches as well as on the outside. Baptists in the South have also had occasion to be humiliated at educational institutions bearing their name that adopted this shoddy method of trying to disarm worldly prejudice. Our objection to it is that it implies a falsehood—namely, that sectarian narrowness must be carefully guarded against in deciding between Christian schools, and that one should run from this spook as from the black plague. **There is little sectarian narrowness to be found anywhere in this country any more, and not a thimbleful, we are sure, in Christian colleges. Their danger is all in the opposite direction.**

II

IT IS responsibly reported that a few years ago Brown University changed its charter so as to permit a larger number of non-Baptists on the Board of Trustees. Before that time three-fourths of the Trustees had to be Baptists. But the growing catholicity of trustees and other determinative personalities apparently led them to want more non-Baptists.

Why there should be any other than Baptists on Boards of Trustees of Baptist institutions has always been a mystery to us. Baptist educational executives are wont to explain it to select groups behind closed doors and do not, if it can be avoided, bring it openly before our people in Baptist assemblies. The reasons they offer are always of diplomacy and not of principle. It is either the expedient of a search for money from outside sources or else for more outside patronage. Yet an intelligent Baptist parent would rather have his son or daughter in a Methodist or Presbyterian or other Christian college that goes all of the way with its faith than in a Baptist school that for favor would profit by a tawdry bid to worldly-mindedness.

We are told that Brown University was founded and gained its prestige by the support of New England Baptists. That support included their sons and daughters, to be fashioned by the institution, and the sacrificial gifts of many people of small means to build it, largely gifts of New England farmers who gave butter, eggs, poultry and other produce to build their school. But the trustees are the children of a new day. How should those early Americans know how to grow by bartering their brethren's faith and property? Yet the trustees appear to see nothing unethical in turning Brown University over to others than Baptists, and in filling the Presidency, and presumably the teaching personnel, with non-Baptists.

This is not, *per se*, theological Liberalism or Modernism. But it is regularly the fruit of such Liberalism. If we turn away from the inspired authority of the Bible, and from the Deity and Saviourship of our Lord, why hesitate to turn away from all the rest we hold as a Christian denomination? The spiritual values that have separated men who have come to know God through Jesus Christ, get their authority over our lives out of their relation in teaching and experience to the great central truths of Christ and redemption. If that is scrapped by the conceit and self-sufficiency of men, one may reason, why not scrap the rest?

III

YET the trustees of a Baptist education institution would not have the right to wrest it from Baptists, even if Baptists have believed nothing in religion but cunningly devised fables. Imagine one of these self-assured Liberals proposing to the Masonic order that it shall place a Knight of Columbus as the head of one of its institutions. Or imagine him telling the Masons that their determination to manage their own institutions is intolerable, and that they should turn the management of their instrumentalities over to the Knights of Pithias, the Odd Fellows and the Elks.

The absurdity of the proposal is obvious, and the absurdity and folly of the hue and cry against Christian bodies owning and directing their own institutions in their own way—institutions they build and sustain—is equally obvious to all who think straight. The fact that it is not obvious to great sections of public opinion now in America—both the vast jazz crowd at the bottom and a self-selected hegemony of the wise at the other extreme—is proof positive of the vast present American ignorance where religious rights and convictions are concerned, and of a prejudiced attitude that would willingly destroy them and would throw on the scrap heap that freedom of conscience which gave them birth in America and nurtured them into maturity.

Little as we regard Catholicism a true exponent of revealed faith, the present staunchness of the hierarchy against cheap and tawdry bids of worldly-minded and rationalistic evangelicals to win the world by conforming of it, commands one's respect, while he must blush with shame at the hopeless wreck which is left of evangelical faith when it gives up belief in the authority of the Word of God and in a regenerated and sanctified life, in order to please a self-sufficient world-conformity.

Paragraphic Comment

WORK OF THE HOLY SPIRIT The work of the Holy Spirit is to reveal Christ. He bears witness to Christ. He takes the things of Christ and shows them to us. Without Him, we can neither see, hear, know, feel, experience, nor exhibit aught of Christ. The Spirit carries on the work of revealing Christ in the soul of the believer. He "maketh intercession with groanings that cannot be uttered." He labors (Col. 1:18) "to present every man perfect in Christ." Christ's work FOR us is complete. "I have finished the work thou gavest me" (John 17:4). But the Spirit's work IN us in God's purpose continues through life. Christ's work for us as Sin-Bearer and Saviour was completed in what He did on earth. "I have finished the work thou gavest me to do" (John 17:4). But "after that ye believed, ye we sealed with the Holy Spirit" (Eph. 1:13).

QUALIFICATIONS FOR A PASTOR The qualifications of a God-called pastor are set forth by the Apostle Paul in Timothy and elsewhere. Among them are some gifts that may be called practical, but only such as may be included under the term "character." Genuine spirituality, aptness to teach, and knowledge of the way of faith stand out as the major gifts. Contrast with the revealed standard of fitness, the following questions: "Is he a good mixer with everybody? Give his age and that of each member of his family. Does he work on his job as a pastor? Why did he leave the last church he had? What was its size and how much was the salary?" These and similar questions are asked in most letters of inquiry sent out about possible pastors by churches. In substances we have copied from one of these. Not all in the questions is improper. The tragedy of the situation appears in its fulness only when one finds that among the other questions none seems to track after the New Testament requirements. In the briefest possible statement, these may be given as a divine call, and a deep desire on the part of the minister to give himself first of all to prayer and the ministry of the Word. We would admonish churches and every minister that spiritual fruitage comes only from spiritual life and purpose and gifts. Except each of us as trusted workers in the vineyard of the Lord lives in vivid realization of this truth and of his obligation to give himself wholly to it, we shall not have spiritual growth in the churches, whatever else we may have to impress the worldly-minded.

GENERAL ASSOCIATION MEETS NEXT WEEK Elsewhere in this issue will be found the report of the committee which has arranged the tentative program of the General Association at Paducah next week. It will be seen that the program is full, and that many important matters will be presented. Among these every one will be concerned as to what may be determined as to the relationship of the General Association to Georgetown College. We are publishing on another page the report of the special committee to deal with this matter which was first published by us on July 16. Nothing further from any of the responsible quarters has been offered for publication. The future of the senior college which Baptists in Kentucky founded so many years ago, and which has lived by their support, is and should be a matter of deep concern to every Baptist minister and layman in Kentucky. If there was no other vital issue, we feel that interest in this should lead every Baptist who can to attend the Paducah meeting. But other matters of concern to our Baptist life, progress and fellowship will be dealt with. The Ministers' Meeting on Monday night and Tuesday morning, before the opening of the General Association, promises to be of warm interest. The train schedule, which permits messengers from throughout the State to reach Paducah more than an hour before the

opening of the Ministers' Meeting on Monday evening, leads to the expectation of a full attendance. If our Kentucky readers are in doubt about going, we would urge each one of them to decide the question on the positive side. To laymen we would say, if your pastor is hesitating, tell him to go. Especially where the salary is small, the admonition may well be accompanied by expense funds for the trip.

BAPTIST BIBLE CONFERENCE FOR KENTUCKY BEING CONSIDERED Interested ministers in Louisville and beyond have been informally considering the desirability and practicability of a Bible Conference to be held in Louisville this winter and fostered by Baptist ministers and others throughout Kentucky. It has been discussed with interest in the Louisville Baptist Pastors' Conference, but no action has been taken. The Western Recorder believes that such a Bible Conference might be expected to contribute much to our Baptist fellowship and to the building of spiritual life and of knowledge of the Word of God. Important as are our meetings for transacting the business which by the churches is turned over to our State and other bodies, they can never be more important than conferences in which purpose and thought and time are fully given to building up knowledge and fellowship in the holy spiritual verities that must undergird every effort we put forth, if it is to be performed as the Lord would have it performed. It is in the very nature of Bible conferences that they center upon great revealed doctrines and still more upon the spiritual life which these doctrines enshrine. What would likely contribute more to vitalize our Gospel witness and save it from being weakened by the plausible vagaries of encroaching Liberalism? We wish success to those who are canvassing the question of a Baptist Bible Conference in Louisville this winter. Such an annual conference, or perhaps two or three district conferences in different major sections of the State, may well become a rich blessing to our Baptist life in Kentucky.

MODERATORS WILL MEET Secretary R. M. Gabbert, of the Moderators' Conference which has met for some years in connection with the General Association, has an announcement elsewhere of the meeting of this group at Paducah during the General Association. The warm interest which the Western Recorder feels in the District Association and in this moderators' conference is primarily to the end of larger spiritual inspiration through the District Associations. The Association still retains its old-time nearness to the churches. It attains its results with little organization, and by measures beautiful in democracy and simplicity. It still has in it the potentialities which created it—namely, the hunger of the churches for a vehicle to express their yearning for fellowship and spiritual edification through meetings held with representatives of other churches. When State and Southwide bodies took over the initiative as to what should be done in the field of raising funds, without intending it, of course, they by so much deprived the District Associations of a large function they had performed. However, if this should lead the District Association to turn back to magnifying spirituality, the hunger to build which led the churches originally to come together in these bodies for fellowship and mutual edification, we are convinced that the District Association may come into its own in a measure scarcely achieved in the past, and at a time when the primary need of Baptist churches is to find their way back to deeper spiritual life. We express the hope that the Moderators' Conference shall visualize spiritual inspiration and fellowship as opportunities to be magnified in the Associations rather than more organization. These were the quest of the churches in founding them, and they are not now the planned objective of any other regular Baptist organization.

Southern Baptists In Japan

MATTHEW T. ANDREWS, Texas, Touring Foreign Mission Fields

This is the second article with which Dr. Andrews has favored our readers in which he sets down his observations along the tour he is making with President John R. Sampey, Mrs. Sampey, and Mrs. Burras, of our Baptist mission fields in the far East. There is a vital element in Dr. Andrews' comments which will do much for the cause of our mission work in the East and elsewhere. Particularly is there a ring of reality in the words in which he reminds us, at least by implication, that larger regard is due to the opinions of missionaries who give their lives to the work in estimating its real worth than is shown by those long-distance missionary observers, whose theories may be formed merely on the basis of reported objective results.—Editorial Note.

DR. AND MRS. SAMPEY, Mrs. Burras and I, have just finished our brief itinerary in Japan. Our time was altogether too short to make anything like a comprehensive survey of all our mission centers, but what we saw we saw to good advantage.

It is perhaps well known that Northern Baptists hold the lead over us in Japan, having many more churches, missionaries, and institutions here than Southern Baptists. But our missionaries and native pastors have nothing to be ashamed of by comparison in Japan.

Before coming over here I heard some talk in the South about Southern Baptists withdrawing from Japan, on the ground that we get a smaller percent in results for the money we spend here than on any other foreign field. Granting the truth of the statement, to withdraw from Japan on such grounds would be an act of disloyalty that would discredit our denomination before the world and shame in the presence of our Lord.

Hindrances are many, some of them stubbornly unyielding; a favorable background is utterly wanting, and results are painfully slow. But I would rather rely on the uniform testimony of our intrepid missionaries who have wrought here, spent their lives here and some of them died here, than on some one who, however worthy his motive, passes hurriedly through the country and is depressed by meagre results.

Let it be remembered that Baptists have been at work in Japan not yet half as long as they have been in China. I suspect that the same arguments made for withdrawal from Japan, could have been made at the same stage for withdrawal from other foreign fields, or even for withdrawal of Home Missions from some of our cities in America—New Orleans for example.

Dr. Sampey and I spent two days with our mission center at Kokura, some six or seven hundred miles south of Tokyo, in the center of the beautiful Inland Sea Islands. In this section our noble missionaries, C. M. Dozier and John Roe labored and passed to their reward. In this city we have a girls' school with 600 Japanese girls enrolled, as alert and vivacious as any in America. At its head is a young Japanese scholar and a wonderful executive—Dr. Hara. I have not seen a school in America more wisely administered or under better discipline. It carries the pupils through high school and one year of college work, and in another year it will be a standard junior college. The president is a rare spirit, employs only Christian teachers, and in a land dominated by pantheistic religions, makes no apology.

The student body is made up mostly of girls from the best Japanese homes. These girls come to our school, not because they cannot go elsewhere, but because their parents choose it for its merit. It was a joy to meet here Miss Cecile Lancaster from Texas and Miss Jesse from Virginia, who teach in the school.

At the welcome service arranged for us, President Hara, in introducing Dr. Sampey, said, "The founder of our school was Dr. Roe, your spiritual son. You taught him at Louisville. These 600 girls are his spiritual daughters; and I am therefore presenting to you today your 600 granddaughters." At this point in his response Dr. Sampey's eyes grew moist

and his words were most tender. I count my visit to Kokura and to this school one of the unforgettable experiences of my whole life.

A day and a night we spent at Fukuoka, still further down the eastern coast, where our boys' school and our Theological Seminary are located. Here the pastors and missionaries from a distance of 200 miles came to meet us, some twenty-five or thirty of them. Dr. Sampey spoke to the pastors and the Seminary students, and I spoke to the high school and college students in two separate assemblies. Mrs. Sampey and Mrs. Burras held meetings with the women at the church.

I was amazed to find 900 students enrolled in this institution. The President, also a Japanese, has high rating as a scholar and studied in our Seminary at Louisville. The school like the one at Kokura, owns splendid properties, with well constructed and well equipped buildings.

The beautiful chapel building at Kokura, costing near 50,000 yen, was built by the Japanese people, patrons of the school. Both of these institutions could greatly enlarge their student bodies if they had the room, the teachers, and the equipment.

I asked Dr. Sampey after we come away, if in his judgment what we had seen in these few days at Tokyo, where we have two strong mission centers, at Kokura and Fukuoka, in constituency built, in foundations laid, in evangelizing agencies, and in the seeding of the soil of Japan for the future, would not fully justify all that Southern Baptists have spent in Japan in these forty-six years? And the great scholar answered with his heart in his words, "By all means, Yes!"

To me one of the great joys of this journey in the Orient is to see the men and women, American missionaries and native Japanese, who have studied under Dr. Sampey at Louisville, lavish their love and heap their honors upon him. If it were allowable, I could covet his reward in heaven.

Providing the Reading Diet for Baptists

REPORT ON RELIGIOUS LITERATURE AT BLOOD RIVER ASSOCIATION

THERE is probably more reading being done today than ever before, and that is as it should be, provided the reading matter is good and wholesome. But the pitiable thing about it is, much of it is not wholesome. Much of it is demoralizing and some of it is poison. Even some so-called religious literature is not only poison to the mind but is absolutely contradictory to the Word of God. Much of it is undermining the faith of our people by leading them to question the supernatural and deny every miracle in the Bible, including the Virgin Birth of our Lord, His bodily resurrection and His vicarious suffering and atonement for sin.

Your committee would warn our people to beware of all such literature. Beware of Adventism, Spiritualism, Unitarianism, Christian Science and Russellism, sometimes called "Millennial Dawnism," now called "Jehovah's Witnesses," published and propagated by the International Bible Students Association, Watch Tower Bible and Tract Society. J. F. Rutherford, author, is the successor to Pastor Charles T. Russell, who died in 1916. This cult teaches annihilation, no hell, no punishment for sin, second chance, etc. Beware! beware!

Then practically every news-stand is full of trashy, filthy, indecent, sex and crime-exciting magazines, that many of our people are reading. No wonder people have such a low standard of morals. They are morally sick unto death, and no one thing has contributed more to their condition than

what they have been reading. People naturally become apart of what they read. May our people see the danger of allowing such vile and filthy literature to come into their homes to be read by their children during the formative period of their lives. The effects cannot be anything but evil and hurtful.

When Satan tempted our Lord to turn aside from His mission of redemption to follow the deceptive wisdom of the world, Jesus replied, "It is written," "it is written." His appeal was to the written word of God. We have no record of anything he wrote except the few words He traced in the sand, He became the theme of the inspired New Testament as He had been of the Old. The Apostles not only preached the Gospel orally, they wrote it down and circulated it among all the churches. On the Isle of Patmos He gave John a specific message to write to each of the seven churches, and He said of all that John would write (Rev. 1:3) "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein."

Everything we read has to be culled except the Bible. May we make it the main book of our library and brand as false everything that contradicts it. May we read it for its soul food value as well as to become grounded in its great fundamental doctrines. Then we would urge our people to read good religious books, Training Course books, Sunday-school literature, magazines, etc., such as are usually put out by our Sunday School Board, Nashville, Tenn., and the Baptist Book Store, Louisville, Ky. We would urge our people to read our State Baptist paper, the Western Recorder, Home and Foreign Fields and our own West Kentucky Baptist. We recommend that our churches use only Baptist song books, Coleman's and others that sing a true gospel, instead of off-brands that are not only jazzy but full of error and teach a system of salvation by works. Baptists believe in salvation by grace, and may we sing a gospel that is by grace as well as preach a gospel that is by grace, for the gospel is powerful in song.

Murray, Ky.

R. H. FALWELL,
J. K. BIRDSONG

Baptists and Church Union

ANYONE crossing the ocean from the eastern shores of the United States may have had called to his attention a warm, tranquil and blue stream of water, originating in and named after the Gulf of Mexico. In its refusal to be obliterated or absorbed by the vast ocean, the Gulf Stream symbolizes the people called Baptists in their refusal to exchange the purity of their witness to great revealed doctrines of faith as the price required for the favor and applause both of the world and of their fellow Christians in other folds.

Out of the Roman persecutions, out of the Dark Ages, out of the Reformation, came seemingly insignificant bands of worshippers, who, because of their insistence upon regeneration, believer's baptism, church autonomy, and other New Testament teachings, were persecuted and despised by others. They were by Protestants called narrow, bigoted, intolerant, and fanatical, and by Catholics heretics.

Through the centuries Baptists have multiplied in numbers and prestige among Christian denominations. Never have they made overtures to other religious bodies with a view to consolidation, union, or amalgamation. On many occasions, especially in recent years such pleas have come to them, all to no avail. Always there has been, and pray God there shall be till Jesus returns bodily, a nucleus, a minority, a leavening lump of regenerated, baptized believers following the teachings of the Redeemer and His Apostles, co-operating for the purpose of propagating the Word of God and carrying out the Great Commission, who refuse to compromise with convenient half-truth doctrines and man-made ethical and philosophical systems of other religious groups.

Art thou wilting under the epithet of "bigoted," or "narrow," or what not? Must Baptists seek the favor of other groups by sacrificing vital New Testament principles? If they must, let Catholics, Protestants, humanists, rationalists, and others unite for worldly prestige and thus acknowledge spiritual bankruptcy and dependence on world applause. But let Baptists stand firmly on the solid Rock of Christ, though we stand alone and be derided by the whole world. Roll on, O Baptist tide! In your faithfulness to the full-orbed Gospel, may you always be as the mighty Gulf-stream!

Middletown, Ky.

M. J. SHULTZ

Kentucky Baptist Students Meet at Bowling Green

REPORTED BY MARY JULIA AUGENSTEIN

"BLESS the Lord, O my soul, and all that is within me, bless His holy name."

Surely each student and friend of students who attended the B. S. U. Convention in Bowling Green, October 23-25, can say these words with the psalmist in gratitude for the spiritual blessings we received there. We lift our hearts in thanksgiving to Him for the presence of His Spirit which inspired the messages of each meeting. We praise His name for messengers who spoke so ably out of vast experience on the vital theme, "The Will of God."

With the opening session Friday night, Mr. Raymond Stivers, President, presiding, came a stirring devotional period, "Seeking His Will," led by Mrs. J. O. Williams of Nashville. She directed our thoughts toward Gethsemane where our perfect example, even Jesus Christ, said, "Not my will but Thine be done," and closed her message with a chalk picture of Gethsemane. Throughout the convention Mrs. Williams, with all the challenge and charm of a spiritual personality, as well as the beauty of her chalk pictures, lifted us to a higher conception of doing the will of God. "Making people fall in love with Christ is our task," she said, "and to do that we have to know and follow the will of God."

What group could fail in enthusiasm and spiritual ardor as long as Mr. William Hall Preston was one of that number? Whatever he did, bringing a message in song, speaking out of God's Word, touching the wires bringing news of other campuses, or just being there, he inspired new zeal, new ideas for greater Kingdom programs on the campus, at home, and wherever we are.

Students of Kentucky counted it a real privilege to hear Dr. Lane D. Newton of Atlanta, a loyal friend of the Baptist Student Union, speaking on the subject, "The Call to Divine Obedience." In his address he made this unconditional statement, "No man can live to any lasting effect outside the will of God." On Saturday night Rev. W. A. Criswell of the Theological Seminary brought an earnest, appealing message, "The Universal Message of the Prince of Peace." Other speakers whom we know and love to have in our midst were Mr. Byron DeJarnette, Rev. W. A. Gardner, and Miss Mary Nelle Lyne.

The climax of our meeting came at the eleven o'clock hour Sunday morning when Dr. T. L. Holcomb brought with all the compelling earnestness of his soul, a message on the subject, "Surrendered to the Will of God." At his question, "Will you let God have His will in your life?" seventy-five students made a public dedication of their lives. Truly God answered our prayers for His presence in the quietness of that consecration service.

An outstanding part of our program was the special music at each session contributed by the men's quartette of Bowling Green, of Murray State Teacher's College, and the girls' quartette of Bethel Woman's College. Raymond Coppenger of the Seminary directed the music of each session. The highlight of fun and entertainment was the Witches' Banquet Sat-

urday afternoon at the Helm Hotel. In a dining-room filled with pumpkins and witches, Mr. Preston serving as King of the Festival, and the Festival Serenaders making melodic contributions, there was a "bewitching" fellowship.

"The Baptist students of Kentucky need a Student Secretary to shepherd the work of our campuses"—this was the leading issue of our conference. Believing that "Our God shall supply all our needs according to His riches in glory," the Baptist students gathered together in that large auditorium, united their hearts in pledging daily prayer for God to fulfill the crying need of our campus program for a student leader.

On Saturday morning at the suggestion of a praying nominating committee, we elected Mr. R. H. Falwell, of the Seminary, President of our B. S. U. for the coming year. In accepting his high office he challenged each fellow-member to make B. S. U. what it really is supposed to be, and through the leadership of His Spirit to plan and carry out a greater program for Christ on our campuses. Other officers who were elected were: William Lamkin, Vice-President; Rebecca Val-landingham, Secretary; David Mein, Treasurer.

As a group we students wish to express our appreciation to Mr. L. C. Roberts, who so carefully planned and worked to meet our every need, and to call members of the First Baptist Church of Bowling Green for their warm hospitality and deep interest in making our conference a success for our Saviour.

The General Association Program

THE General Association of Kentucky Baptists will meet in its ninety-ninth year next week, November 10, 11, and 12. The meeting will be in Paducah, and will be held in the First Baptist Church, of which Rev. George D. Heaton, Jr., is pastor. The following program has been arranged by the committee on order of business, of which Dr. T. D. Brown, of the Highland Baptist Church of Louisville, is chairman.

Tuesday Afternoon, November 10

- 2:00 Devotional, W. Earl Robinson, Song Leader, R. E. Dillon, Frankfort.
- 2:15 Report of Committee on Order of Business, Appointment of Committee on Enrollment, Organization.
- 2:40 Address of Welcome.
- 2:45 Response.
- 2:50 Appointment of Committees.
- 3:00 Report of Committee on Consolidation of reports, T. C. Ecton, Chairman.
- 3:30 Report of Committee on Kentucky Baptist Hospital, S. S. Hill, Chairman.
- 3:55 Report of Committee on Evangelism, Carroll Hubbard, Chairman.
- 4:30 Report of Committee on Summer Assemblies, L. C. Kelly, Chairman.
- 4:50 Report of Committee on Church Building, C. J. Walters, Chairman.
- 5:00 Miscellaneous Business and Adjournment.

Tuesday Evening, November 10

- 7:15 Devotional, W. Earl Robinson, Song Leader, J. G. Cothran, Princeton.
- 7:30 "The Spirit of the Seminary."
- 8:05 Annual Sermon, C. L. Breland, Richmond; Alternate, L. C. Kelly, Pineville.

Wednesday Morning, November 11

- 8:45 Devotional, W. Earl Robinson, R. D. Martin, Erlanger, Ky.
- 9:00 Report of Committee on the Kentucky Baptist Children's Home, W. T. Waring, Chairman.
- 9:30 Report of Committee on Louisville Baptist Orphans' Home, W. S. Rule, Chairman.

- 10:00 Report of Committee on Religious Press, T. J. Barksdale, Chairman.
- 10:45 Report of Executive Board: 1937 Program: C. M. Thompson, Executive Secretary.

Wednesday Afternoon, November 11

- 1:45 Devotional, W. Earl Robinson, J. F. Brewer, Ghent.
- 2:00 Report of Committee on Schools and Colleges, George Ragland, Chairman.
- 2:45 Special Committee on Georgetown College, J. W. Black, Chairman.
- 3:30 Report of Special Committee on Teachings in our Schools, M. P. Hunt, Chairman.
- 4:00 Promotion and Brotherhood, F. D. Perkins, Chairman.
- 4:30 Report of Nominating Committee, W. E. Hunter, Chairman.
- 4:50 Meeting of the Baptist Education Society of Ky.
- 5:50 General Association.

Wednesday Evening, November 11

- 7:15 Devotional, W. Earl Robinson, O. F. Herring, Winchester.
- 7:30 Home Missions, E. N. Perry, Chairman.
- 8:15 Foreign Missions, F. F. Gibson, Chairman.

Thursday Morning, November 12

- 8:45 Devotional, W. Earl Robinson, L. B. Snyder, Hustonville.
- 9:00 Sunday School Work, W. K. Wood, Chairman
- 9:30 Baptist Training Union, Geo. D. Heaton, Chairman.
- 10:00 Women's Missionary Union, R. R. Couey, Chairman.
- 10:30 Southwestern Theological Seminary, W. H. Horton, Chairman.
- 11:00 State Missions, G. W. Eilers, Chairman.
- 11:30 Report of State Missions, Secretary W. M. Wood.
- 12:00 Report of Committee on Temperance and Morals, H. C. Wayman, Chairman.

Tuesday Afternoon, November 12

- 1:45 Devotional, W. Earl Robinson, R. M. Gabbart, Lancaster.
- 2:00 Report of Committee on the Baptist Bible Institute, Paul Montgomery, Chairman.
- 2:30 Report of Committee on The Southern Baptist Theological Seminary, C. C. Warren, Chairman.
- 2:45 Ministerial Relief, A. F. Cagle, Chairman.
- 3:15 Report of Committee on Obituaries, T. E. Ennis, Chairman.
- 3:30 Miscellaneous Business and Adjournment.

Meeting of Kentucky Baptist Moderators

THE District Association Moderators of Kentucky Baptists will meet in their third annual session at Paducah next week. The time and place will be announced at the General Association.

The program is as follows:

"How Best Arrange the Program to Reach the Greatest Efficiency"—S. F. Dowis, Louisville, Ky.

"The District Association's Relations to Missions"—J. M. Rogers, Fort Thomas, Ky.

It is hoped that this meeting will be well attended and deeply spiritual.

Lancaster, Ky.

ROY M. GABBERT, Secretary

Pastor E. C. Stevens, Clifton Church, Louisville, preached for Pastor A. W. Walker in a series of meetings at the Shively Church, Louisville, during October 12-24. Two services were held daily. The afternoon services at 2:45 each day were especially inspiring. At that hour an especial effort was made to reach the school children. There have been fourteen baptisms as a result of the meetings and several re-consecrations. The meetings have left the church in a splendid working condition.

Report of Baptist Education of Nine

The following report was adopted by a joint committee of the General Association of Kentucky Baptists, The Kentucky Baptist Education Society (a Georgetown College organization), and the Baptist Education Society of Kentucky (an organization of the General Association), and was published in the Western Recorder of July 16, 1936, at the request of Mr. Ira J. Porter, Secretary of the Committee. It is now reproduced in order that the General Association, meeting at Paducah next week, may have in mind the official status of the case so far as it was developed by the action of the joint committee.—Editorial Note.

YOUR committee of nine reporting to its respective groups has endeavored to face the immediate issue for which it was appointed; namely, the vexing and distressing condition of Georgetown College and its relation to the request of the General Association of Baptists in Kentucky.

In our study we have made some discoveries which should be faced frankly and fully in order that a speedy and satisfactory solution might be reached which would bring about a better understanding and closer relation between Kentucky Baptists and their senior college. We beg leave, therefore, to present facts according to our findings and to submit recommendations.

Facts

I. Kentucky Baptists should be able to support in confidence a senior college for the training of Baptist leaders.

II. Measured by the rule of economy and efficiency, we have much unnecessary and inefficient educational machinery.

III. Trustees of Georgetown are selected in such a manner that there is no place for unity of program and action. The manner of election is also foreign to the policies of Southern Baptists in the management of their schools.

Therefore, believing definite action to be necessary and practical, we recommend as follows:

Recommendations

I. The agreeable dissolution of the Kentucky Baptist Education Society and the surrender of its charter.

II. The General Association of Baptists in Kentucky at each annual session shall elect from nominations by the trustees of Georgetown College one name for each vacancy.

The trustees shall nominate three names for each trustee vacancy. No person shall be eligible for nomination except members in good standing of churches affiliated with the General Association of Baptists in Kentucky.

III. That the trustees of Georgetown College shall make an annual report to the General Association of Baptists in Kentucky.

IV. Your committee fully understands that the recommendations above submitted would be worthless unless our senior college proceeds with such charter amendments as shall make this alignment possible. Therefore, we further recommend that the intent of

these resolutions be carried out as fully and speedily as possible, on the part of both the General Association of Baptists in Kentucky, and the trustees of Georgetown College.

V. In full sympathy with the trustees of Georgetown College in their effort to solve this problem and to assure Kentucky Baptists of their policy, we desire to suggest that in faithfulness they strive speedily to adjust the strained relations now existent.

We fully understand that the power of action rests solely and alone in the hands of the trustees, and respectfully urge that prior to the 1936 meeting of the General Association they make known their decision as to the future of the college, whether they propose to conduct the institution as independent of the wishes and support of the General Association of Baptists in Kentucky, or whether it shall represent the doctrines and polity of Kentucky Baptists as expressed by the General Association of Baptists in Kentucky.

I. J. PORTER, Secretary,
Louisville, Ky.

Supplemental

Your committee believes that the matter which has caused the turmoil of recent months is symptomatic of an educational condition in Kentucky which needs to be faced and settled once for all, to the end that the General Association of Baptists in Kentucky shall be enabled to support with influence, money, and prayers, a system of educational institutions which shall correctly represent Baptist principles and faithfully strive to educate for Baptist leadership. In keeping with this belief we make bold to suggest, as matters for consideration on the part of various groups we represent, the following:

I. The manner of electing trustees by each school seeking the support of Kentucky Baptists as recommended for our senior college.

II. The agreeable dissolution of the Baptist Education Society of Kentucky and the assumption of its functions by the General Association of Baptists in Kentucky according to the following method:

1. The election of trustees as indicated above.
2. The Budget Committee of the General Association shall not only recommend the percentage allocation

for education, but the allocation for each school as well.

3. The friendly assistance heretofore rendered the schools by the Baptist Education Society of Kentucky shall be committed to the Committee on Schools and Colleges,* which shall be named by the nominating committee at each annual session of the General Association. This committee shall be composed of nine members from as many different associations and no member shall be under the employ of any of the affiliated institutions.

III. We further suggest the wisdom of the consolidation and co-ordination of our schools, so that from high school to senior college emphasis shall be placed on the graduation of Kentucky Baptist students from our Baptist senior college.

IV. We believe that when such relationship as suggested above is established that the General Association of Baptists in Kentucky should set itself to the loyal and faithful support of such an educational system and endeavor to provide the necessary funds for its maintenance and advancement.

Louisville, Ky. I. J. PORTER, Sec.

*The General Association now has a Committee on Schools and Colleges.—Ed.

The Baptist Record, of Jackson, Miss., has this pertinent paragraph: "An actor once being asked by a preacher why the theaters which charge admission were full and churches where pews are free are half empty, answered, 'It may be because we actors portray fiction as if it were fact, while you preachers preach truth like it were fiction.'" Preachers should clip this paragraph and put it in their memory books—if they want something good to remember.

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, urgently requests laymen in each church who are responsible for the financial affairs of the local church to seek full information concerning the Board's pension plans. Write to Thomas J. Watts, Executive Secretary, Dallas, Texas.

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Porter Memorial Church

Pastor C. L. Hargrove of Porter Memorial Church in Lexington writes that following the Sunday School Campaign there he had 160 in attendance for the Officers' and Teachers' Meeting and that a class officers' clinic was attended by eighty-six. We wonder if any church in Kentucky has had as many as 160 in its Weekly Officers' and Teachers' Meetings before. Congratulations to Porter Memorial!

Simpson Association

On the 18th of October Mr. Hargis and the writer went to Franklin for an Associational meeting of Sunday-school workers. Pastor Barbe used us at the morning hour and we had a delightful lunch with them. In the afternoon a brief meeting was held. Plans were started for Associational Campaigns next Summer.

Central Association

On the nineteenth we had a meeting at Muldraugh's Hill for Sunday-school workers of Central Association. We expect to have a simultaneous campaign in this Association during 1937. Pastor L. E. Whitlow arranged for the Conference.

Edmonson Association

We went to Brownsville for a meeting with the workers of Edmonson Association. Not many were present but plans were started for Campaigns there next Summer. One pastor from Green River was present and he will work to get some of the churches of that Association to take workers during the campaigns.

Magnolia Church

One evening we spent with the Magnolia Church where Brother Grover W. Splawn is pastor. We found a good interest here. They are looking forward to building additional space for the Sunday-school.

Lynn Association

We were with the workers of Lynn Association on the twenty-first. The meeting was held in the Upton Church where beautiful rooms have been erected to give space for enlargement and better work. We hope to have campaigns in Lynn Association next Summer.

Long Run Training School

The officers of the Long Run Sunday School Association decided to hold a central Training School February 22-26,

1936. The reason for this is to give all the workers an opportunity to study the new Department books under specialists. We shall bring the best workers to be had to Louisville for that week. No other books are to be taught. We are expecting this to be larger and more helpful than any school held for several years. Let us make our plans now to be on hand and to enlist all our workers and many pupils for this.

State Conference For Associational Officers

We are glad to announce that the Conference for Associational Sunday School officers will be held in Louisville, March 4 and 5, 1937. Each Association should be ready for this by having the following officers elected and enlisted to attend his Conference:

- Associational Superintendent.
- Associate Associational Superintendent.
- Associational Secretary.
- Associational Cradle Roll Superintendent.
- Associational Beginner Superintendent.
- Association Primary Superintendent.
- Associational Junior Superintendent.
- Associational Intermediate Superintendent.
- Associational Young People's Superintendent.
- Associational Adult Superintendent.
- Associational Extension Superintendent.
- Associational Vacation Bible School Superintendent.

In addition to these there should be a superintendent for each group of churches—not more than six churches to a group.

SUNDAY SCHOOL ATTENDANCE

October 25, 1936

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

Louisville, Walnut Street	1,291
Newport, First	1,213
Owensboro, First	824
Lexington, Calvary	682
Louisville, Ninth and O	675
Frankfort, First	673
Lexington, Porter Memorial	601
Louisville, West Broadway	588
Mayfield, First	573
Louisville, 23rd & Broadway	558
Paducah, Immanuel	530
Murray, First	520
Somerseset, First	504
Owensboro, Third	503
Covington, Latonia	482
Hopkinsville, First	480
Danville, Lexington Avenue	479

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Ashland, First	369
Fulton, First	367
Bellevue	341
Louisville, Third Avenue	337
Louisville, Baptist Temple	318
Bruner's Chapel (near Rose Hill)....	315
Cumberland	288
Elizabethtown	283
Pineville, First	273
Hopkinsville, Second	270
Gilead (near Glendale)	258
South Jefferson (near Louisville)....	250
Brodhead	245
Versailles	226
Dawson Springs, First	211

TEMPERANCE RADIO PROGRAM FROM TEXAS

Pastor Samuel N. Morris, of Stanford, Texas, opens this week the third winter broadcast of the "Voice of Temperance." This is a daily temperance program over the big Mexican radio station XERA that is located just across the Rio Grande from Del Rio, Texas. The past two winters he has been on XEPN but is changing this winter to XERA. The XERA Station operates on 840 kilocycles, just two channels from WHAS, with 250,000 watts of power and is heard all over the North American Continent. He will speak every night at 7:45 P. M. Central Standard time, a fifteen minute broadcast.

"The Voice of Temperance" is not a religious broadcast. The Mexican government will not permit religious broadcasts on its stations. He deals with the tragedies of repeal and the evil of liquor in all its phases.

The decline of life has begun—prepare to meet it. How? By participating in one of the old age plans of The Relief and Annuity Board. Request information from Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

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THE FIRESIDE

BREAD

Into the oven goes the bread.
See how it rises! See it spread
White as a lily, light as down,
Soon it will turn a golden brown.

Out in the field the yellow grain
Waves in the sunshine and the rain;
Soon all the little bearded heads,
Low will be lying in their beds.

Then in the binder they will go,
Gently to rustle to and fro;
Till all in bundles have been made,
Now we can see them on parade!

Then in the thresher goes the grain,
Into the bags it falls like rain;
Off to the mill it soon will go,
Made into flour white as snow.

"Give us this day our daily bread,"
This is a prayer that all have said,
For Nations are waiting to be fed!
"Give us," we pray, "our daily bread."

—Maude F. Mumma in The
Southern Churchman.

THE BLUE MONDAY

The sun had just begun to peep over the eastern horizon when Sandra heard her mother calling. "Sandra, get up! Get up, dear, or you will be late to school."

Sandra pretended not to hear but chunked the covers around her shoulders and shut her eyes for another nap.

Her peace was shortlived, however, for soon she felt a gentle hand on her arm. "Sleepy head," laughed Mrs. Simmons. "Sleepy head, wake up, and start dressing. You've lots to do before that eight-thirty bell rings."

"Oh, all right, all right," said Sandra crossly. "I don't see why we have to go to school anyway."

"You'd be a funny little girl if you couldn't learn—and a very sad one too. That reminds me, you must get that other problem in arithmetic before breakfast. It isn't hard. You were just tired Friday night when you couldn't get the right answer."

Sandra did not answer, but watched her mother leave the room.

She dressed slowly, daudling over every item of her clothing. Resentfully she watched the clock as the minutes swiftly flew and seemed to take keen delight in the fact that she was making no progress.

No effort was made to complete the arithmetic problem. After a while Mrs. Simmons came into the room and bundled her into her clothes, and also gently scolded her for being so slow.

"Eat hurriedly now Sandra. Daddy will take you if you will hurry."

The words fell on deaf ears. Sandra munched her bran, sipped her milk,

and had scarcely touched her egg and toast when Mr. Simmons honked the car horn in the drive.

"You're late, and Daddy will have to leave you, dear. I'm sorry," said her mother, as she started toward the back door to tell him to go on.

Sandra really hated that because she did not like to walk. It was cold that morning, and her books were heavy, but she shrugged her naughty little shoulders as if to say, "Oh, what's the difference anyway?"

After breakfast there were the same admonitions to brush her teeth, comb her hair, and put an extra sweater on under her coat.

Sandra went into the bath, turned on the waer as if she were washing her face and just barely touched the wash cloth to her eyes and mouth. Then she wet her tooth brush under the water faucet and shook it and put it again on the hook. After she got back to her room she slipped on her coat before her mother noticed the sweater still hanging in the closet and slammed out of the door.

Mrs. Simmons watched her through the window with puckered brow. "Poor darling. She got up on the wrong side of the bed again," she said to herself, then turned to go about her work.

The first period in school was usually devoted to reading, but after the children were seated, Miss Nan, the beloved teacher, told them that she had a surprise. "I know you will like it," she stated. "I have been reading to you about taking care of your bodies, and we are going to have a famous doctor visit the school this morning. Our class has the honor of being the best of all the classes in this school for keeping up on all the points of hygiene. I will be very proud of you when he examines you, for I know that not a single one of MY pupils came to school this morning without brushed teeth, combed hair, and good warm clean clothing."

Sandra began to try to smooth the tangles out of her hair without a comb. Her teeth felt dirty and uncomfortable. She could almost see the film on them when the clean, distinguished doctor entered the room and began to talk.

After his talk each child walked slowly past him, and he gave each one a hurried examination. When Sandra's time drew near, she was almost in tears, for she was not really a careless little girl. She had just gotten up on the wrong side of the bed, and had delighted in not minding her mother.

The doctor held her closely and questioned her about her teeth and her hair. He seemed to doubt that her mother thought of those things, and this fact made Sandra more uncomfortable than

ever. For if there was ever a mother who loved her little girl, and wanted her to do everything right, it was Mrs. Simmons.

Some way Sandra lived through the humiliation of being the only girl in the class who had to be reprimanded for her carelessness in cleanliness.

After the doctor had left, school classes began again at the place they had been interrupted. Arithmetic was next. Sandra thought of the unworked problem. And when she had admitted that she did not have it, the dullest girl in the class worked it on the board without any trouble at all. Two of the boys snickered, for Sandra usually led her class, and it was funny to them that she should be taught by one who usually could not catch on to anything.

On the way home Sandra's neck and shoulders nearly froze. She ran, but the wind seemed to cut through with a greater degree of discomfort. When she got into the front yard she was sneezing. "Another cold," she thought miserably. "I wish I had worn that sweater."

Mrs. Simmons did not remark that she thought it queer that Sandra should brush her teeth the very first thing when she came home, or that she should spend fifteen minutes combing and brushing her hair. She didn't even mention the sweater that she had found hanging on the closet door, because Sandra was already sneezing and Daddy believed in castor oil for a cold. But she knew that it would be a long time, for some reason, before Sandra disobeyed her so openly again.

—Gloria Young, in Baptist Standard.

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

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News and Truths About Our Home Mission Work

Chinese Children Crowd Into Tiny Mission Room

"Let me give you a peep into one of the two rooms of our Chinese Sunday School," writes Miss Ollie Lewellyn, missionary in San Antonio. "In this small room there are three departments, beginners, cradle roll and nursery.

"Last Sunday a mother came with five children, two in arms and three walking. She heard the message of salvation for the first time the Sunday before from Miss Sophia Kwong, our very capable helper.

"Another mother came with ten children, including twins two years old and a little baby. There were twenty-six children in the room and only two Christian mothers.

"We are handicapped on account of lack of space. We have one large room about seventy by thirty feet in which six classes meet. Then we have this smaller room where the small children meet which has been donated to us until the owner rents it."

\$90,000 Paid On Debt

The Home Mission Board applied \$70,098.39 on the principal of its debt October 1, making a total of over \$90,000 paid on indebtedness this year.

In addition to the payment of this large sum on its debt, which was made possible through increased regular receipts, the Board has, from designated offerings and income from the Bottoms Trust Fund, opened several new fields and appointed a number of new missionaries this year.

All new missionaries appointed, however, Dr. J. B. Lawrence, Executive Secretary, points out, have been added by means of designated funds. No new work in the mission program of the Board is being opened, except as such expansion is required by designated offerings.

Total offerings of the year, amounting to \$307,187.38, show an increase of ten percent over the same period in 1935.

Eleven Children of Home Missionaries Enrolled In College

Through gifts of the women to the Annie W. Armstrong offering and the efforts of Mrs. Una Roberts Lawrence, mission study editor of the Home Mission Board, eleven children of home missionaries are enrolled in college.

According to Mrs. Lawrence, the colleges have co-operated by making liberal discounts, and most of the other expenses will be met by designated gifts.

The total cost to the Home Mission Board through this student fund is \$2,128. Mrs. Lawrence states that this amount will keep the eleven students in school for the entire year. The amount on hand already for this purpose is \$1,300.

Those in charge think that the balance of \$828 still needed will be

given by interested individuals and organizations.

Sanatorium Rooms Repaired

Rev. J. C. Vandiver, El Paso

Our work at the Sanatorium has been unusually interesting the past month. One thing of interest has been the coming for rest and treatment of a Chinese preacher from Fort Worth, a student in Southwestern Seminary whose health broke down about two months ago.

I have never met a finer Christian. The Broadway Baptist Church in Fort Worth is paying his expenses.

Another thing of interest has been the making of some much needed repairs. All of the rooms on the south and north have been painted. It looks like a new place.

Also, the Baptist women have seen some existing needs and are doing some fine work. They have hung curtains in many of the rooms, and one group is now ready to place curtains in the sunparlor. Every church without exception is doing something for the Sanatorium.

I conduct preaching services, in addition to Sunday School, at the Sanatorium each Sunday.

Mission Literature Available

The Home Mission Board is anxious to help in every possible way in the never-ceasing problem of keeping our people informed on missions.

Sermons on missions provide inspiration for missionary activity, but this is only one means of passing on information about the mission program. There should be a constant stream of literature from the fields to the members in every church in the South.

One member in each church, wisely chosen, could assist greatly as a contact man between the mission work and those members who will read mission literature when it is placed in their hands.

This member could keep on hand a good supply of leaflets, tracts and larger publications available without charge. This material should be distributed strategically; if simply thrown down on the platform, it would probably go unused, but if handed out wisely it would accomplish much good.

By securing subscriptions to The Western Recorder and to Home and Foreign Fields, this member in each church could also render invaluable service to the cause of missions.

The Home Mission Board will gladly send free literature on any of its work to any person in any church who will accept the responsibility of distributing it wisely.

Preaches In Eight Towns

J. A. Lopez, missionary of the Home Mission Board, is engaged in mission

work among the Mexicans in Pearsall, Texas, and seven other towns in the vicinity.

Carrizo Springs, where he goes once each month, is the farthest away, being sixty miles from Pearsall. Other missions are in Hindes, Devine, Cotulla, Dilley, Divot and Lytle. These towns are in five different countries.

In Cotulla lots have been given for a building, and a building fund of about \$500 has been raised. The missionary has building programs under way also at Carrizo Springs and Hindes.

Since the first of May Brother Lopez has reported forty-two conversions, fifteen baptisms, forty-one Bibles and nineteen New Testaments distributed, and 9,000 pages of tracts distributed.

Conducts Street Services

Rev. A. Pucciarelli, missionary to the Italians in Birmingham, has been conducting street services which he expects to continue as long as the weather permits.

Attendance on these services, he says, has been good. "We believe some good has been accomplished," he writes, "because people who heard the gospel in the street meetings perhaps would not have heard it in any other manner."

The missionary adds that at least two other mission stations could be opened if funds were available to pay operating expenses and transportation. "Our greatest handicap," he says, "is that we are limited in our means of supporting the work."

Increased attendance at Sunday school and preaching services in recent weeks has encouraged the missionary.

Mother Objects But Son Professes

Rev. Matias C. Garcia, missionary to the Mexicans in San Antonio, had a conversion recently with a young man whose mother has opposed his acceptance of Christ as Saviour.

"I work to support my mother," he said, "and I would not want to do anything to cause here to be disappointed with me, but I know that I must comply with my duty. This, I know, will cause her sadness, but it will be a cause of gladness for me.

"I have tried to obey my mother in everything, but you have said in one of your sermons that it is necessary to obey God before you obey any man.

"I have had this on my heart for many days, thinking it over, but I just cannot go any longer without acting and I have decided to profess Christ and present myself for baptism."

This same problem, faced so heroically by this young man, must be con-

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BOILS SUPERFICIAL
 CUTS AND BURNS
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Apply Gray's Ointment
 Used since 1820 to give relief to millions
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fronted by many who hear the gospel preached by the missionaries of the Home Mission Board.

Mission For Cubans and Spanish Opened In Tampa

Dr. J. F. Plainfield, missionary to the Italians in Tampa, has opened a new mission on his field known as the Brown Baptist Mission.

Services in Spanish for Cubans and other Spanish-speaking people will be conducted each Friday evening by Rev. J. B. Silva, Home Board missionary to the Cubans in Tampa, and Dr. Plainfield will have charge of Sunday School each Sunday afternoon and preaching service on Sunday evenings.

This new mission increased to three the number of missions where Dr. Plainfield has services regularly, in addition to the church of which he is pastor, North Boulevard Baptist Church. The other two missions are Armenia Avenue Italian Mission and the C. C. Burns Mission.

"Three persons offered themselves for mission work in a revival at the St. Paul Baptist Church, Tuscaloosa, Alabama," writes Rev. R. J. Moore, one of our Negro missionaries. Seven made profession and were baptized by the missionary on his different fields the past few weeks. He conducted two helpful Bible institutes during the month.

DEACONS ORDAINED AT VINEY FORK, SPEEDWELL, KY.

The Viney Fork Baptist Church, Speedwell, Madison County, Ky., met October 6, 1936, for the purpose of ordaining as deacons B. C. Rose, Shelby Powell, Jim Johnson, and Claud Todd.

Rev. R. H. Turner, G. F. Quisenberry, M. E. Northcutt, and W. J. McLenore of the Williams Memorial Baptist Church, Ravenna; Rev. W. J. Norton, C. E. Turner, Webb Hood, and Walter McPherson of the First Baptist Church, Irvine; Rev. H. M. Herron, South Irvine; Rev. E. R. Sams, James Miller of the Calvary Baptist, West Irvine, composed the Ordaining Council.

The service was opened with song and prayer led by Rev. W. J. Norton. The meeting was called to order by the temporary chairman, Rev. H. M. Herron. Rev. Sams was elected Moderator and G. F. Quisenberry, Clerk. Mr. Sams led the questioning.

After a close and rigid examination by the council a motion by Mr. Morton and second by R. E. Turner were made that the church proceed with the ordination of these men as deacons. A motion by Will Golden and second by Will Holcomb were made that the church accept the council's recommendation.

Mr. Norton was then selected to deliver the charge to the deacons and Mr. R. H. Turner to deliver the charge to the church, which they did in a splendid way. The ordination program was

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.

led by the pastor, H. M. Herron. After the laying on of the hands, the benediction was pronounced by W. R. Sams, pastor of Calvary Church, West Irvine.

G. F. QUISENBERRY, Clerk.

REPAIRS MADE AT MAYSVILLE

The work at Maysville is making progress. We have just completed a thorough renovation of our church building. And the fine thing is we have practically paid for the work as we have gone along. The church has been redecorated, rewired and relighted with indirect lighting, pews re-worked, new Sunday-school rooms and a new social room and banquet hall added. The auditorium with its organ, chandelier, art-glass windows, and finishings in ash, cherry, and cedar woods, is a thing of beauty perhaps unsurpassed in the State. The church has a seating capacity of about 1,000, and is now the largest and the most beautiful and com-

modius church building in this section of the State. This church has a wonderful opportunity in this town with about 12,000 people in and around the town to draw from, and is awaking to the opportunity and responsibility that is upon it. The spirit and condition of the church is said to be the best in a number of years.

I appreciate very much the fine work the Recorder is doing and I hope its circulation and usefulness may be greatly enlarged in the future.

J. L. STONE, Pastor.
Maysville, Ky.

Rufus Cornelsen recently supplied for Pastor E. T. Moseley at the Walnut Street Church of Evansville, Ind.

Pastor J. N. Binford, of Springfield, Ky., is to preach in meetings at his former church, Cedar Creek, where H. A. Selves is pastor, during November 9-22.

Focus On Royal Ambassadors, November 8-14

"Building Boys is Better than Mending Men"

History of Order of Royal Ambassadors

As Woman's Missionary Union grew, the Y. W. A. and Sunbeam Bands developing well, it was apparent that the boys were "the missing link." There were here and there, talks about "Boys Part in Mission Bands." When Miss Fannie E. S. Heck, president, attended a young people's missionary conference at Kenilworth Inn, Asheville one summer, she was especially interested in a quartet of young men from Vanderbilt University who sang a new song, "The King's Business." Miss Elizabeth Briggs, now Mrs T. C. Pittmann, was with Miss Heck and both spoke of the appropriateness of this song for a boys' missionary organization,—if the W. M. U. ever started such. As they talked about it the idea of Royal Ambassadors came to them. In 1907 a committee was appointed to study the problem of boys and missions and see if any recommendations about an organization would be wise. Miss Heck was appointed chairman. As Miss Briggs lived in Raleigh the two talked over plans together. They read books on boy psychology and work with boys; they studied literature about organizations and clubs for boys, denominational, interdenominational, no denomination at all. The Royal Ambassador plans grew and took shape until they were ready for presentation to the special committee.

At the 1908 meeting of Woman's Missionary Union in Hot Springs, Ark., Miss Heck asked Mrs. E. J. Willingham of Georgia to preside while she presented the report of the committee on mission work among boys. The committee recommended organizing missionary societies for boys; it recommended the general name "Order of Royal Ambassadors." It recommended that the organization of chapters be promoted by State leaders. The constitution and pin were presented with the report. There was much discussion and the report was adopted.

One of the North Carolina workers was so delighted with this forward movement that she cut short her stay at Hot Springs and hurried to Goldsboro to organize the first Royal Ambassador Chapter, the Carey Newton Chapter of Goldsboro First Church. Kentucky had some organizations at once after her convention delegates returned, and other States followed along so that by the next year there were over 100 chapters.

The work has grown steadily until there are now 4,499 chapters in our Southland. There are also chapters among boys of eighteen Nationalities.

In the north they have almost made a slogan of the sentence, "Building boys is better than mending men." We hope we shall continue to act on this idea in our Southern Baptist life as we gain impetus from R. A. Focus Week.

—November "World Comrades."

What Shall the W. M. S. Do For The Boys?

1. Organize an R. A. Chapter. Order the free literature from the State W. M. U. Office, 205 E. Chestnut St., Louisville, Ky.

2. Have a Father-Son banquet, wiener roast or picnic for the R. A's during Focus Week.

3. Give the Chapter a subscription to "World Comrades."

4. See that the R. A. Counselor has the Counselor's Guide (25 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

5. Provide the best Mission Study class they have ever had. Interesting, worthwhile books are "Basil Lee Lockett" price 50 cents,—a book every boy will enjoy. It is the story of this Doctor who gave his life for Africa; "God's World Plan," price 30 cents,—the new and only Bible study book for Intermediates. Some Junior books are: "Topsy Turvy Twins" price 25 cents, "Stories of an African Girl and Boy," "If I live in Africa," price 40 cents and "Guitars and Water Jars" 25 cents,—a South American book.

R. A's About the King's Business

Boys, did you know that Jesus Christ, our Saviour, was once a boy just like you? I imagine that he liked to have fun with his playmates just as you do. It is fine to have clean and wholesome fun, but we should not forget that we are Christians. Even in boyhood, Christ never forgot that he must tell others about His Heavenly Father. One time when the boy Jesus was found in the temple, talking with the priests and having been rebuked for it by his parents, he said, "Know ye not that I must be about my Father's business?" Christ was an Ambassador from his Father.

An Ambassador goes to represent his King in another Kingdom. Ambassador Christ came to represent the Kingdom of God in the Kingdom of the world.

Christ has chosen us as His Royal Ambassadors here on earth. He is our King of Kings and Lord of Lords. Our business, as His representatives, is to tell other boys about the King who is able to save from sin. How about it, boys? If Christ should come today, would He find you working for Him?

Cecil Lea.

Beagle Chapter of Royal Ambassadors of the State of Kentucky

R. A. focus week gives us a view of our State Chapter. The officers are: Joe Cyrus, Assistant Counselor; Eugene Herndon, Ambassador-in-Chief; Shearle Hicks and Bobby Finney, First Assistants; Eugene White and Charles Hatcher, Second Assistant; J. D. Foster and Thomas Cutshaw, Recorders; Bill Hogg and Thomas Ford, Custodians; Dolphus Duvall and Carl Schilling, Scribes; C. H. Bozarth and Howard Boozer, Stewards.

Ranks made during our last meeting: Ambassador—Eugene Herndon, Dolphus Duvall and Joe Cyrus. Squires—Tommy Ford and Roy Spurlock. Pages—Howard Boozer, Jim Hoge and Hugh Whittaker.

Now cast your eye to the date of our next meeting, June 17-25 at Clear Creek Springs during the Kentucky Baptist Boys' Camp.

L. O. Griffith, Counselor.

Some Things R. A's Might Do In the King's Business

(1) Tithe and pledge the tithe to the Co-operative Program and the church.

(2) Join the Hundred Thousand Club.

(3) Study Missions more thoroughly through the Mission Study books.

(4) Advance in the ranking system.

(5) Get the Counselor's degree. See the Guide for Counselors of R. A. Chapters.

(6) Correspond with some boy in Japan, China or in some other country.

(7) Do Knightly Deeds. See the Manual and Personal Service leaflet for suggestions.

(8) Organize another R. A. Chapter and report it to the State W. M. U. Office.

(9) Pray for boys everywhere to love and follow the King and to be about His business.

(10) Win the unsaved boys to Christ.

Royal Ambassadors

Royal Ambassadors we claim,
Order ancient as Kingly name.
Young men of old, a captive band
A power proved in foreign land.
Looking to God, trusting His might
As heroes brave defend the right.
Manhood is stamped on youthful brow,
Brave boys, they keep their solemn vow,
And never cringe through slavish fear,
Sustained by faith, each other cheer.
Serene when in the furnace thrown,
As God's own Son is with them one.
Does not the Lord His presence show
Oft as we're called with Him to go,
Reveal His heart of wondrous love,
Send peace and comfort from above?

—Mission Messenger.

The Co-operative Program for September, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Hopkinsville, Second	24.25	6.71	Catlettsburg		127.91
Bethel	3.00		Little River	2.94		Fairview	6.24	
Bethlehem	10.00		Locust Grove	21.95		Fullerton	4.45	11.10
BAPTIST—			Olivet	14.10	3.00	Grayson	4.16	
Friendship	39.75		Palestine	4.27		Greenup	2.68	
Mt. Freedom	3.60		Pembroke	27.59	11.50	Hitchens		1.70
Mt. Pleasant	14.38		Salem	10.58		Kirk Memorial		4.57
Salvisa	8.56	18.75	South Union	25.00		Leach	5.40	
BARREN RIVER—			Walnut Street	4.55	5.95	Pollard	20.00	
Indian Creek		10.50	CRITTENDEN—			Raceland		4.46
Temple Hill		4.00	Crittenden		10.00	Russell		22.00
BELL COUNTY—			DeMoxville	3.00	4.55	Unity	59.36	
East Jellico		4.40	Gardnersville	17.05	9.00	GREENVILLE—		
Middlesboro, First	17.00	39.00	Knoxville	14.00		Campton		11.15
Millers Chapel		4.63	Lawrenceville	4.20		HENRY COUNTY—		
Pineville, First	26.87	2.00	Short Creek	5.00		Campbellburg	5.40	1.00
Riverside	5.35		Turners Ridge	4.00		Eminence	15.00	17.00
West Pineville	2.00		Unity	4.15		Lockport		2.00
BETHEL—			Williamstown	15.35		New Castle	27.87	5.57
Adairville	105.05		DAVISS-McLEAN—			Pleasureville	23.41	3.00
Dripping Springs	17.26	7.28	Basin	2.42		Port Royal	7.75	8.96
Elkton	81.39		Bethabara	15.17	14.00	Smithfield	4.00	3.00
Forest Grove		4.25	Buena Vista	28.93		IRVINE—		
Guthrie	14.00		Buck Creek	25.45		Oak Grove		5.00
Mt. Gilead	2.00		Calhoun		5.00	JACKSON COUNTY—		
New Union	10.00		Curdsville		3.00	LAUREL RIVER—		
Post Oak	4.42	2.21	Eaton Memorial	13.28	2.00	Bond	2.00	
Russellville	93.80	20.00	Friendship	5.46		Colony	7.50	
Spring Valley	2.00		Green Briar	7.85		East Pittsburg		10.00
Trenton	8.05	7.00	Hopewell		17.00	Green Mount		5.00
BLACKFORD—			Karns Grove	1.00	8.00	London	107.00	2.00
Hawesville	5.00	4.50	Livermore	20.00		Long Branch	8.00	
Lewisport		9.75	Macedonia	15.71		New Bethel	3.00	
Mt. Pisgah	3.00		Maceo	2.40		Sinking Creek	1.55	
BLOOD RIVER—			Mt. Liberty	10.90		LIBERTY—		
Benton	4.29	2.50	Newman	.80	12.00	Cave City	4.10	14.25
Gilbertsville	4.13		Owensboro, Third	393.87	109.13	Canmer	9.40	2.60
Hardin	48.50		Panther Creek	12.03		Glasgow	131.10	138.54
Murray	193.38	13.75	Pleasant Grove	9.12		Hiseville	7.00	14.05
New Bethel	9.75		Pleasant Ridge	12.50		Horse Cave	25.05	
New Harmony	16.51		Seven Hills	18.56		Little Bethel	7.23	
Sinking Spring	18.00		Sorkho	4.00		Rowletts	2.50	9.00
West Fork	10.67		Utica	1.81	62.59	Siloam		2.00
BOONES CREEK—			Walnut Street		10.00	Walnut Hill	2.50	
Allensville	13.39		Whitesville	90.11	40.23	LINCOLN COUNTY—		
Beattyville	4.00	9.00	EAST LYNN—			Hustonville	1.55	14.72
Boones Creek	2.35		Bethel	15.00		McKinney	4.00	3.25
Calvary	14.50		Pleasant Hill	2.00		New Salem	4.00	
Irvine, First	12.50		EAST UNION—			Stanford	3.35	12.70
Kiddville	3.00		Gatlin	2.65		LITTLE BETHEL—		
Providence	15.00		Pruden	1.00	1.00	Concord	6.14	
South Irvine	6.50		EDMONSON—			Diamond	3.60	
Union	72.04	4.50	ELKHORN—			Earlington	19.37	2.25
Winchester, Central	225.00		Ashland Avenue	18.75	6.25	Hanson	18.56	
Williams Memorial		2.50	Calvary	390.01	124.80	New Hope	1.00	
BOONEVILLE—			Cane Run	12.05	6.10	New Salem	8.51	
Manchester	15.00		David's Fork	7.35	6.00	Nortonville	16.70	
BRACKEN—			Felix Memorial	45.19	1.00	Olive Branch	7.31	
Augusta	7.47		Georgetown	79.82	110.55	Pleasant Grove	6.25	
Aberdeen		1.00	Hillsboro	12.00		Slaughters	5.30	
Carlisle	31.61	22.00	Immanuel	432.70	48.25	Victory	1.20	2.05
Ewing	2.50	3.70	Midway	8.03		LITTLE RIVER—		
Flemingsburg	1.25	6.00	Mt. Freedom	12.55	8.00	Blue Springs	3.35	
May's Lick	25.00	10.65	Mt. Pleasant	5.00	15.75	Buffalo	24.50	
Maysville	102.95	21.00	Mt. Vernon	20.80	21.74	Cadiz	108.25	1.95
Millersburg	8.90	16.25	Nicholasville	40.00	46.00	Cerulean	5.65	
Morehead	7.00	12.15	Paris	108.83	12.15	Donaldson	2.80	
Mt. Olivet	4.39		Porter Memorial	22.49		Hurricane	2.00	
Mt. Sterling	48.14	51.50	South Elkhorn	6.05	2.00	Lamasco		2.00
Two Lick	22.00	18.00	Versailles	4.00		Locust Grove	14.00	
BRECKENRIDGE—			ENTERPRISE—			Mt. Pleasant	26.50	
Cloverport		4.00	Elkhorn City	1.05	3.85	Oak Grove	11.10	
CALDWELL—			Inez	1.10		Wallonia	8.25	
Donaldson	4.50		Pikeville, First	75.80	11.16	LOGAN COUNTY—		
Eddy Creek	12.07	.42	FRANKLIN—			Liberty	14.46	
Eddyville	16.00	4.00	Bethel	8.00		Pleasant Hill	1.25	
Fairview	.25		Frankfort, First	286.95	37.00	LONG RUN—		
Fredonia	83.10		Lebanon	4.55	5.56	Baptist Tabernacle	28.00	15.55
Harmony	7.00		Mt. Carmel	13.02	1.00	Baptist Temple	40.89	16.00
Hebron	2.00		Mt. Vernon		20.00	Bardstown Road	3.00	8.05
Kuttawa	5.50		North Fork	79.95	10.00	Beechland	109.11	47.83
Macedonia	3.19		Pleasant Ridge		5.00	Beechmont	1.25	29.67
Mt. Pisgah	2.29		Providence	2.50	3.15	Bethel	10.00	
Princeton, First	117.57	6.00	Swallowfield	4.48	1.00	Broadway	375.42	
White Sulphur	17.25		Thorn Hill	60.93		Burchel	10.29	9.00
CAMPBELL COUNTY—			FREEDOM—			Calvary	185.26	
Bellevue		50.00	FRIENDSHIP—			Cedar Creek	33.33	5.00
Dayton, First	47.41		Corinth		2.50	Clifton	206.23	
Flagg Spring	2.00		Ephesus		2.00	Crestwood	191.90	40.00
Ft. Thomas	64.26	11.00	Winchester, First	5.23	8.50	Deer Park	288.48	27.00
Grant's Lick	1.28	2.20	GASPER RIVER—			East	25.06	129.06
Licking Valley	2.00		Salem		10.00	Eastern Parkway	34.08	16.00
Ludlow		2.03	GOOSE CREEK—			Eighteenth Street	89.49	7.00
Mentor	45.13	37.60	GOSHEN—			Elk Creek	4.40	12.80
Newport, First	227.41	18.00	Caneyville	4.20	7.05	Fairdale	2.00	1.00
Oak Island		3.50	Clarkson		1.00	Fisherville	.50	17.76
Persimmon Grove		2.46	Leitchfield	106.02	11.00	Fourth Avenue	373.06	111.50
Wilmington		4.25	Shrewsbury	3.90		Franklin Street	13.85	
CENTRAL—			Pilgrim	2.40		Hazelwood	29.01	2.00
Bethlehem		3.65	GRAVES COUNTY—			Highland	340.09	270.78
Bradfordsville	21.66	8.41	Liberty		16.00	Highland Park, First	31.26	4.00
Lebanon	19.52	27.00	Maryfield	61.25	11.00	Highland Park, Second	36.45	4.00
CHRISTIAN COUNTY—			Melber	48.48	2.00	Immanuel	209.50	28.05
Casky	3.44	2.00	GREENUP—			Jeffersontown	46.10	8.49
Crofton	12.86		Ashland, First	375.25	135.58	Kings	17.85	
Gracey	9.00		Barretts Creek		8.00	Lyndon	9.21	3.50
Hopkinsville, First	195.57	96.32	Cannonsburg	19.64		Manly Memorial	2.00	1.50

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Meadow Home	15.66	19.05	Walnut Street	21.16	16.28	Harlan	200.00	40.00
Middletown	16.76		Woodland	7.78		High Splint	16.00	6.00
Ninth and O	83.80	53.00	Zion (H)	2.60		Loyall	12.00	4.25
Ormsby Avenue	56.14	6.00	Ohio Valley W. M. U.		200.00	Lynch	4.00	
Parkland	279.79	4.00	OLD BETHEL			Verda	35.00	
Pleasant Grove (B. C.)	5.20	7.55	ONEIDA			Wallins	2.00	1.00
Pleasant Grove (J. C.)	17.04		Owneida		4.00	WARREN COUNTY		
Plum Creek	5.24	3.40	OWEN COUNTY			Bwling Green, First	435.74	47.00
Poplar Level Mission		5.00	Dallasburg	30.72	8.00	Bowling Green, Second		1.00
Portland Avenue	5.00		New Liberty	7.50	12.00	Friendship	12.50	1.00
St. Matthews	12.36	1.00	Old Cedar	3.36	7.79	Greenwood	4.50	7.48
Shawnee	15.00	1.00	Owenton	61.41	4.95	Oak Forest	1.70	10.10
Shively	23.24	2.09	Pleasant Ridge	24.70		Oakland	2.50	22.00
South Jefferson	34.02	3.25	Squiresville	7.70		Plano	6.25	4.50
South Side	2.75	1.25	PULASKI			Rocky Spring	2.0	
Taylorville	25.00		Association	275.50	56.31	Smiths Grove	31.95	18.50
Twenty-third & Broadway	150.00	59.71	ROCKCASTLE			WAYNE COUNTY		
Van Buren	3.00	7.15	Brodhead	17.52	9.65	Rectors Flat	2.15	
Virginia Avenue	109.87	18.00	Conway		2.00	Steubenville	5.00	
Walnut Street	1,171.69	33.50	Mt. Vernon	2.35		WEST KENTUCKY		
West Broadway	122.69	12.10	RUSSELL COUNTY			Clinton	8.40	14.80
West Side	15.14	4.00	Jamestown	5.00		Fulton, First	105.53	10.00
LYNN			Poplar Grove	10.93	7.47	Hickman	5.00	6.85
Buffalo	28.35	.25	Russell Springs	18.49	16.50	Liberty	12.75	10.91
Magnolia	8.00		Welfare	2.40	.80	Poplar Grove		20.00
Mt. Moriah	13.86		RUSSELL CREEK			West Hickman	1.70	
Munfordville	2.00		Campbellsville	572.49	57.29	WEST UNION		
LYNN CAMP			Columbia	12.10	26.00	Antioch	6.42	
Horse Creek		1.95	Greensburg	19.26	3.50	Barlow	3.40	5.27
McCREARY COUNTY			Macedonia	4.00	1.00	Bellview	5.00	
MOUNTAIN			New Salem	8.23		Blandville		3.60
MT. ZION			Pierces Chapel		11.75	East	115.10	1.00
Association		66.25	Pleasant Ridge	9.14		Immanuel	41.25	30.00
Corbin, First	78.48	3.00	Pleasant Valley	10.25		Lone Oak	74.47	55.00
Fundamental	3.50	1.92	Plum Point		10.80	Olivet		15.13
Rockhold	5.84	1.64	SALEM			Paducah, First	217.69	199.27
Williamsburg, First	112.50	1.00	Ekron	2.90		Twelfth Street	27.00	10.00
Wofford	1.00	1.00	Muldrough	7.00		Trinity	10.00	
Woodbine	3.00		New Highland		15.00	Wickliffe	9.00	1.00
MUHLENBERG			New Salem		5.00	WHITES RUN		
Beech Creek	2.55	6.81	Phillips Memorial	5.80	14.00	Carrollton	57.50	8.00
Bellevue		.75	West Point	5.50		Cove Hill	5.30	
Bethlehem		1.00	SEVERNS VALLEY			English	13.85	4.50
Browder		.26	Cecilia	8.20	12.00	Ghent	4.00	19.37
Central City	19.00	16.17	Gilead	132.65	33.00	Mt. Herman		7.00
Cherry Hill	1.00	4.50	Hodgenville	51.65	5.42	Sanders	16.70	
Dunmor	3.00		Middle Creek		1.88	Warsaw	10.00	11.50
East Union	2.00		Rineyville	1.55	1.75	Whites Run	1.00	1.00
Friendship		11.15	Severns Valley	241.11	34.19	Worthville	16.30	1.00
Greenville	32.47		Sonora	19.66	3.00	MISCELLANEOUS		
Mt. Carmel	7.22		Vine Grove	2.50	3.55	Mrs. Mable Henry Halcomb		15.00
New Prospect	1.00		SHELBY COUNTY			W. M. U.		15.00
NELSON			Bagdad	6.74	14.88	Distribution of Receipts—September		
Bardstown	134.84	1.00	Buffalo Lick	58.70	8.47	Foreign Missions—		
Belmont		1.00	Christiansburg	9.00	9.80	Budget		
Bloomfield	45.41		Clayville		10.00	Designated		
Cedar Grove	2.14		Finchville	13.35		Total		
Chaplin		1.00	Mt. Moriah	15.50	6.00	4,340.81		
Cox's Creek	28.97		Salem	10.55	9.00	Home Missions—		
Lebanon Junction	37.79	4.00	Shelbyville	191.49	7.15	Budget		
Little Union	2.90	4.05	Simpsonville	6.00	8.00	Designated		
Mill Creek	3.00	5.00	Waddy	2.05	15.48	Total		
Mt. Washington	14.14		SIMPSON			1,680.72		
New Salem	31.00	3.00	Cedar Grove	1.00		60.17		
Riverview	7.84	2.51	Franklin	29.45		1,740.89		
Shepherdsville	1.25	10.88	Middleton	4.50	3.00	Southwide Education—		
NORTH BEND			Shady Grove	4.55	2.45	Budget		
Beaver Lick	10.00	12.00	Sulphur Spring	5.05	7.89	Designated		
Bellview	7.75	5.90	Whippoorwill	10.00	12.00	Total		
Big Bone	43.75		SOUTH CONCORD			1,236.54		
Bullittsburg	30.00		SOUTH DISTRICT			Ministerial Relief—		
Burlington	46.89	9.11	Association		6.00	Budget		
Covington, First	40.00	15.00	Bruners Chapel	15.00	6.00	Designated		
Crescent Springs	52.75		Burgin	61.76	2.96	Total		
Eismere	95.36		Danville, First	21.21	7.00	514.58		
Erlanger	55.08	5.80	Harrodsburg	111.51	52.13	New Orleans Hospital—		
Florence	9.16	16.01	Lexington Avenue	127.00		Budget		
Ft. Mitchell	21.90	2.00	Mt. Hebron	1.00	32.15	Designated		
Immanuel	87.50		Shawnee Run	19.28	7.75	Total		
Independence	2.00		SOUTH KENTUCKY			180.08		
Latonia	159.01	12.00	Liberty		10.00	S. B. C. Bonds—		
Madison Avenue	254.50	15.00	Middleburg		9.08	Budget		
New Bethel	3.80	1.00	SOUTH UNION			Designated		
Oak Ridge	13.01		SULPHUR FORK			Total		
Petersburg	21.41	2.00	Ballardsville	2.50	13.25	300.13		
Sand Run	40.00		Bedford	3.90	1.10	State Missions—		
South Side	118.01		Corn Creek	5.00	3.00	Budget		
Union	11.50		Sulphur	9.00	15.47	Designated		
Visalia	3.00		Westport	4.93		Total		
Walton	39.30	11.30	TATES CREEK			3,001.30		
NORTH CONCORD			Berea	18.15	24.94	2,723.17		
Barbourville	12.50		Gilead	1.75		5,724.47		
OHIO COUNTY			Liberty	5.34	4.37	Education in Kentucky—		
Hartford	6.15	4.00	Richmond, First	41.48	2.00	Budget		
McGrady Creek	4.62		TEN MILE			Designated		
Mt. Zion	1.76		Clarks Creek	8.77	4.41	Total		
New Panther Creek	1.03	1.00	Concord	2.84	2.00	750.33		
Pleasant Grove	9.68		Elliston	22.40	2.96	91.54		
Providence		2.00	Mt. Zion	2.00	1.00	841.87		
Rockport	1.35		Paint Lick	1.00	1.80	Louisville Bapt. Or. Home—		
OHIO RIVER			Poplar Grove	1.00	1.00	Budget		
Caldwell Springs		2.00	Stewartsville		1.00	Designated		
Hampton	2.00		THREE FORKS			Total		
OHIO VALLEY			Defiance	10.00	4.00	225.10		
Bellfield	6.95		Duane	1.00		74.84		
Bethany	70.00		Fleming	1.20		299.94		
Bethel	17.35	10.28	Hazard, First	32.64	4.00	Ky. Baptist Hospital—		
Calvary	27.35		Hazard, Second	8.00		Budget		
Cash Creek	2.00	12.65	Lothair	4.04		Designated		
Corydon	12.71	1.00	Neon	3.00	2.70	Total		
Hebardsville		3.35	Whitesburg	16.98	5.00	1,238.04		
Henderson, First	60.40	12.00	UNION			10.00		
Immanuel	85.60		Beaver	6.72		1,248.04		
Morganfield	28.16		Butter		19.00	Church Building—		
Pilgrim	6.75		Cynthiana	75.75	46.56	Budget		
Providence		3.04	Indian Creek	2.50	2.25	Designated		
Sebree	4.40	1.00	Union	35.00	10.79	Total		
Shady Grove		2.40	Willow	4.05	10.25	37.51		
Spottsville	5.97		UPPER CUMBERLAND			37.51		
Sturgis	2.25		Benito	2.00		Western Recorder—		
Sullivan	25.00		Black Mountain	8.00	5.00	Budget		
			Everts	1.50		Designated		
						Total		
						625.00		
						625.00		
						Education Special—		
						Budget		
						Designated		
						Total		
						314.23		
						314.23		

100,000 Club	1,627.42
Miscellaneous	2,023.32
TOTAL RECEIPTS	23,305.81
Distribution of Education in Kentucky	
Georgetown College	852.06
(Held in reserve)	
Bethel Woman's College	362.13
Campbellsville College	362.13
Cumberland College	362.13
Hazard College	78.10
Magoffin Institute	49.70
Oncida Institute	63.90
W. M. U. Training School	100.00
Expense	20.83
Total	2,250.98

Fellowship Tidings

The church at Forest, Miss., has called as their pastor A. B. Wood, of Maxton, N. C.

The church at Orleans, Ind., has called Brother J. H. Avery, of Coosa, Ga., to be their pastor.

The St. Matthews Baptist Church, in Long Run Association, has called as their pastor Rev. J. Frank Barton, Canton, Ga., a student in the Seminary.

Rev. J. Leo Green, of the Seminary, and Miss Ruth Huff, were married at Forest, Miss., on October 18. They are making their home at 202 Rice Hall.

After being at the Ranlo Baptist Church, Gastonia, N. C., W. L. Walters has resigned to become pastor at the Trinity Baptist Church in Covington, Virginia.

Pastor R. L. Skinner, of Bowling Green, Ky., has been back to his former pastorate at Central Park Church, Birmingham, Ala., assisting E. Floyd Olive in meetings.

Pastor Paul B. Cooper, formerly of Mississippi and Kentucky, is to have with him R. A. Kimbrough in meetings during March 7-21 at the Jackson Heights Church, Tampa, Fla.

The Waddy Baptist Church has called as their pastor J. Leo Green, a student of the Southern Seminary and pastor of the Fork-of-Elkhorn Church at Duckers, Ky.

Mrs. Adams, wife of Prof. J. McKee Adams of the Seminary, was called to South Carolina last week on account of the illness of her mother, who is suffering from injuries sustained in an automobile accident.

The pulpit of the Walnut Street Church, Louisville, Ky., was supplied two weeks ago by Y. C. Ching, pastor of the Northgate Baptist Church in Shanghai, China, and now a student for this year at the Southern Seminary.

Mr. J. W. Jones, a brother of Rev. R. S. Jones, Field Representative of the Foreign Mission Board, and a brother-in-law of Pastor E. C. Stevens, Louisville, and Rev. C. D. Stevens, Hazard, Kentucky, died recently at Washington,

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

D. C. His business headquarters were in Washington, D. C., but he made his residence at Lexington. His wife, Mrs. Jones, is a teacher in Transylvania University, at Lexington, and they have one daughter who is a post-graduate student in the University of Chicago.

Dr. Robert G. Lee, pastor of the Bellevue Church, of Memphis, Tenn., has been assisting Pastor A. M. Vollmer in meetings at the First Church of Dyersburg, Tenn., beginning October 18. The music was led by L. B. Cobb, of Memphis, Tenn.

Pastor O. L. Overlin and his flock at Buffalo, Ky., have just closed a fruitful series of revival services in which the evangelist was Pastor H. H. Drake, of West Terre Haute, Ind. Eighteen were received for baptism, and the church was strengthened and revived.

Among those on the program of the Southern Regional Training Union Convention which meets at the Glasgow Church Friday and Saturday, November 13-14 are: Dr. R. T. Skinner, Rev. W. W. Shrader, Rev. W. A. Criswell, Rev. W. C. Skinner, and Rev. Ben F. Mitchell.

Pastor Edwin E. Deusner, pastor of churches near Henderson, Ky., and a student in the Louisville Seminary, will preach in meeting at Hartford, during November 9-20 at Hartford, Ky., where his brother, C. Ford Deusner, is pastor. Mrs. Edwin Deusner will have charge of the music.

Mrs. R. M. (Fannie) Carroll, mother of Mrs. Dathel Lee Carroll Potter, of Oklahoma City, Okla., died recently and was brought to her old home at Bardwell, Ky., for burial. Her daughter is the wife of Secretary Andrew Potter, of the Baptist State Mission Board of Oklahoma Baptists.

We appreciate much the kind words we receive from many of our subscribers, in expression of their warm appreciation of the Western Recorder. This has just come from the saintly Mrs. G. B. Banta, of Heidleburg, Miss., along with the renewal of her subscription, who says that she is eighty-one years of age, and has read the Western Recorder for fifty years. In part she writes: "I have greatly enjoyed it and

it has meant much to me. Through the Western Recorder I have kept up a happy fellowship with Godly men and women everywhere. To write to each of them who has helped me along life's highway should require too many letters. And among them many have gone on to the heavenly home. May the great service continue under the splendid leadership of Dr. Masters. He is a great editor."

Pastor James A. McCaleb, of Middletown, Ky., is at the present time preaching in meetings at the Long Run Baptist Church, near Louisville, where Brother M. J. Schultz is pastor. The meetings were expected to be held for one week, but the church desired that they be continued during this week.

An addition is being built to the building which houses the Men's Bible Class at the Beechmont Baptist Sunday-school, Louisville, where Dr. C. B. Althoff is pastor. The new addition will enable the building to accommodate a hundred men. R. G. Stith, a layman connected with the U. S. Mails, is the teacher of the class.


Pastor W. B. Harvey of Trinity Baptist Church, Oklahoma City, Okla., has just closed a twelve-day meeting with the First Baptist Church, Pauls Valley, Oklahoma, of which Dr. Ernest Quick is pastor. There were forty-one received for baptism, four by letter and one by statement. Four made profession of faith, who did not unite with the church. Boyd East, of Oklahoma City, led the singing.

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

Central Convention Tomorrow and Saturday

The Central Regional Convention will be held at the Lawrenceburg Church, November 6, 7; beginning at 9:00 A. M., Friday and closing at noon Saturday. Bed and breakfast are free. A small charge will be necessary for the banquet, which will be at 5:30 P. M. Friday. Dr. E. N. Perry is pastor of the entertaining church.

Included in Central Region are Baptist, Breckenridge, East Lynn, Goshen, Henry County, Long Run, Nelson, Salem, Severn's Valley, Shelby County, and Sulphur Fork Associations. Rev. George W. Cummins, 537 Warnock Ave., Louisville, is acting President. Make payment of pledges and other contributions to Mrs. Leon Bruce, Treasurer, 2711 Taylor Blvd., Louisville.

The program is planned for all ages and all the Baptists of Central Region are urged to be present for the entire Convention if possible. However, any one session will be worth the trip to Lawrenceburg, at least. Among those on the program will be Pastors C. K. Djang, Rev. Byron C. S. DeJarnette, H. L. Bruce, Miss Ruby Ransdell, and Miss Emma Middleton.

If your church desires to entertain the 1937 Convention please come to Lawrenceburg with invitation.

What? A breakfast for forty cents on November 11 at 7:00 in the basement of the First Baptist Church, Paducah, with a program under the auspices of the Sunday School and Training Union Departments. Dr. E. P. Alldredge, of the Sunday School Board will be the main speaker. Let me urge any who can to go to Paducah, buy your ticket, and attend this breakfast.

General Association

Where? Paducah, First.
When? November 10-12.

Southern Convention To Meet At Glasgow

The Southern Regional Convention will meet with the Glasgow Church, Friday and Saturday, November 13, 14. Dr. J. A. Gaines is pastor of the entertaining church. Please write to Mr. Burnett T. Davidson, Glasgow for banquet and home reservations.

Southern Region contains Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan, Lynn, Simpson, and Warren Associations. Payment of pledges and other contributions should be made to Mr. L. C.

Roberts, acting President, First Baptist Church, Bowling Green.

Among those on the program will be Pastors W. W. Shrader, W. A. Criswell, R. T. Skinner, W. C. Skinner, Ben F. Mitchell, and Rev. Byron C. S. DeJarnette.

Please give attention to the letter received by the Directors, Presidents, and Leaders. If your church desires to entertain the 1937 Convention please come to Glasgow with invitation.

Northeastern Region Holds Successful Convention At Ashland, First

First Church, Ashland, of which Dr. Garis T. Long is pastor, entertained in a splendid way the Northeastern Regional Convention Friday and Saturday, October 9-10. R. H. Jenney is Director of the Training Union of the First Church. On behalf of the Region, thanks are here expressed to Pastor, Director, entire church, and homes for the cordial and efficient entertainment.

Appreciation is also extended to Acting President, Rev. R. R. Couey, Carlisle, who presided and to all those on the program for making such splendid contributions to the success of the meeting. Pastor Buell H. Kazee, Morehead, conducted the song services and furnished special music. There were other special numbers given by Ashland people. The theme song was "I'll Go Where You Want Me To Go." Mr. Jenney extended the welcome and presided at the banquet. Mrs. Garis T. Long, Ashland; Mrs. Arthur Allison, Carlisle; and Pastor Couey, Carlisle, gave talks and led conferences. The devotionals and consecration service were led by Dr. J. Marvin Adams, Cynthia. The Scripture basis was Luke 9:23.

The keynote message on "True Discipleship" was delivered by Pastor A. D. Odum, Mayslick. The Five Year Program was discussed by Secretary DeJarnette. The missionary message on "O'er Mountain, Or Plain, Or Sea," was brought by Rev. Sadamoto Kawano, of Japan and the Seminary. Pastor E. L. Howerton, Pikeville spoke on "The Cost of True Discipleship" and Pastor G. L. Youman, of Central Church, Ashland, brought the concluding message on "The Fruitfulness of True Discipleship."

Mr. Ray Music, of Ashland was awarded the right, in the Senior Better Speakers' Contest to represent the Region in the State Contest at Paducah, First, April 15-18, 1937.

The number registered was far more than from this same territory last year. The total registration this year was 188. Outside of Greenup Association, in which the convention was held, Bracken Association had the largest number present.

Officers elected were as follows: President, Rev. R. R. Couey, Carlisle; Vice President, R. H. Jenney, 2916 Moore Street, Ashland; Secretary-Treasurer, Mrs. Arthur Allison, Carlisle

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(Send payment of pledges and other contributions to her); Chorister, Rev. B. H. Kazee, Morehead; Junior-Intermediate Leader, Mrs. M. M. Anderson, Pikeville; Senior-Adult Leader, Arthur Insko, Augusta.

The 1937 Convention will be held with the Carlisle Church.

Long Run Director Ordained Deacon

It was my privilege Sunday night, October 11 to have a part in the ordination of P. Lloyd Dawson, Jr., Long Run Associational Director, as a Deacon of the Beechmont Church, Louisville. Mr. Dawson is a faithful consecrated, and competent worker. He has served well in his church and association. He will be a loyal, helpful servant of the Lord and of Beechmont Church in this new capacity.


London Church Entertains Southeastern Convention

The London Church, of which Dr. R. P. Mahon is pastor, entertained in a beautiful manner the Southeastern Regional Convention of which A. Joe Asher, Harlan, is President. The date was October 16, 17. Although it rained (and we were thankful for the refreshing showers) during the entire Convention the attendance was good and representative.

We deeply appreciated the fine way in which the pastor and people welcomed the visitors and hospitably entertained them in the London homes. Mr. J. B. Reams, General Chairman, and his committees, especially his Intermediate boys and girls, are to be commended for their faithful efficient service. To those who had any part on the program we are grateful for their valuable contributions to the lives of those present.

Pastor and Mrs. G. R. Henson, Fleming, had charge of the song services and some special music. Central Church, Corbin choir and three girls from London Church furnished special music. Pastor H. C. Chiles, Barbourville had charge of the devotionals and consecration service. There was a splendid response to the call for dedication to Christian service.

The address of welcome given by J. B.



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Reams was responded to by A. O. Fields, Whitesburg, Vice President. The keynote message was delivered by Pastor W. F. Kendall, Jellico, Tennessee; the missionary message by Pastor W. J. Bolt, Harlan; and the closing address on the "Fruitfulness of True Discipleship," by Pastor I. E. Enlow, Whitesburg. Talks were made and conferences were led by Miss Ethel Hoskins, Pineville; Miss Virginia Collins, Fleming; J. A. Boles, Jellico, Tennessee; and Prof. C. E. Bunnell, Corbin. The Five Year Promotional Program was discussed by Secretary DeJarnette.

After adjournment Friday afternoon the Levi Jackson State Park was visited.

Out of fourteen associations there were nine represented. The Mt. Zion Association had the largest number present outside of Laurel River, where the Convention met. The total number registered was 163.

The following officers were elected for the coming year: President, A. Joe Asher, Harlan; Vice President, A. O. Fields, Whitesburg; Secretary Treasurer, Miss Helen Hensley, Harlan; Chorister, Rev. G. R. Henson, Fleming; Pianist, Mrs. G. R. Henson, Fleming; Reporter, Gus Rawlings, London; Junior Intermediate Leader, Miss Ethel Hoskins, Pineville; and Senior Adult Leader, J. A. Boles, Jellico.

RECORD OF ATTENDANCE

October 25, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Danville, Lexington Av.	123	7	175
Louisville, Grace	123	2	130
Lexington, Porter Mem.	121	52	180
Lexington, Calvary	120	9	163
Cumberland	118		132
Covington, Latonia	113	20	180
Harrodsburg	109	20	109
Gatliff	109	6	114
Jellico, Tenn., First	102	19	102
Louisville, Franklin St.	99	35	172
Salem (near Shelbyville)	94		125
Owensboro, Third	93	6	144
Newport, First	91	18	170
Akron, Ohio, Calvary	86	17	115
Taylorville	84	12	107
Louisville, Beechmont	81		141
Louisville, Temple	79	6	109
Louisville, 23rd & Bdwy.	76	7	109
Shively	74	3	110
Owensboro, First	73	40	113
Princeton, First	59	8	132

OHIO STATE CONVENTION MEETS IN CINCINNATI

The annual convention of Ohio Baptists met in Cincinnati, October 22-25, with the Ninth Street Baptist Building and Church as headquarters. The personnel of executives represented the denomination from all parts of the State. Some 400 were in attendance. The program committee had secured speakers, experts in their lines, from

New York, Washington, D. C., Indiana, Chicago, and missionaries from other countries.

Many lines of Baptist and general interest were presented and discussed; and resolutions of recommendation to the churches were presented and concurred in. The Old Age pension plan was discussed by Dr. G. C. Cress, New York City, under the title, "The New Hand of Fellowship." Dr. Cress told us that the Board of Directors last January changed their original plan of financing and disbursing, from that of fifteen years ago, when under Dr. Moorehouse the plan was adopted by Northern Baptists, to the Presbyterian plan which in every way seemed more feasible—ministers and churches participating pay seven-and-a-half percent of the salary paid the minister—minister paying two-and-a-half and the church five percent of the salary.

Rev. O. H. McDonald, of Rochester, N. Y., presented and led discussion on a move that is new to me—the elimination of the Sunday-school from the church program; and substituting the old-time family group plan in its stead. The speaker complained of the "quality" of the work and in loyalty; and that the plan he has been executing the past five years, while giving Bible and religious instructions and evangelistic appeals, eliminates the dualistic from the sub-consciousness and activities of both the old and young.

I was especially interested, as I believe everyone is, in some of the resolutions adopted—against the liquor traffic; the Roman Catholics in their efforts to divert public funds to the support of "sectarian and parochial schools;" and the committee refused to have a word eliminated which might tend to "emasculate" what we mean. I was disappointed in the refusal to adopt a fundamentalist idea in a resolution pertaining to our attitude toward candidates for ordination. The thought of educational training and morals was emphasized, as the person who is ordained becomes a minister in the denomination, as well as of the church that ordains him. And while the two requirements of education and morals were emphasized, the committee refused to have a word pertaining to the fundamental tenets of our Christian religion incorporated.



President A. A. Shaw, Granville, requested that his name be withheld for re-election, and Rev. I. N. DePuy, Dayton, was elected president. There was no dissent in this part of the proceedings.

Dean H. Thurman, Washington, D. C., negro, gave perhaps the outstanding address of the convention; I heard two delegates express that opinion. His subject was, "Class Color the World Around." In a quiet, collective manner, unlike most of his race; he was calculating, had poise, of spiritual dignity; his voice was really musical; his words were carefully chosen. He pled, after showing conditions he found in other countries—a condition of antipathy and discrimination in the color line regardless of social culture, piety, or economic standards—against color as presented by the one-time slaves, on the part of the whites especially. He pled not for social equality, or mass segregation, but for an "ethical standard among Christians, that knows no limit." He maintained that Jesus and the early Christians did not know any limit; and that it was largely introduced in the social order when Africans were brought to America and Christians made them slaves.

Financial support in all lines of activity showed increased interest. The State Board "balanced the budget" without curtailing activities. Miss Helen Hunt, daughter of former President Hunt of Granville, brought stirring messages of the conditions and opportunities from Rangoon, Burma and India. I understand that our own dear Miss Wooten, of Bellevue, now in the Training School in Louisville, plans to go with Miss Hunt when she returns.

While this report is made up of gleanings, I do not feel readers will get an accurate impression if I did not say that Ohio Baptists have uncompromising convictions on evangelism, and the great fundamentals of our Christian re-

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ligion. Rev. Chas. F. Manning, Columbus, sounded a note and held it through from beginning to end on the subject, "The Inevitable Cross." His way of success is the only way offered us for success; success through uncompromising convictions, activities against the apparent impossible, sacrifice that looks like defeat. This way, and not by bazaars, not by unwieldy regimentation, costly choirs, etc., is the way to finance the church, evangelize, instruct and maintain the interest of the church members and preach the Gospel to the unsaved.

B. H. PAYNE,
Mt. Washington, Ky.

ALLEN ASSOCIATION RALLY

Representatives from nine of the churches in the Allen County Association met at the First Baptist Church at Scottsville in a mission rally on Sunday, October 25, at 2:00 o'clock P. M. The devotional was conducted by Rev. H. L. Green, pastor of the Scottsville Church, who very forcefully and effectively read the 139th Psalm, after which prayer was offered by Rev. J. S. Meador, the oldest Baptist minister in this county and one of the faithful.

Rev. A. Earl Meador, Moderator of the association, brought an inspiring message on "The Co-operative Program," and a forceful and thought-provoking message was delivered by Rev. L. A. Stewart on "Stewardship and Tithing." These messages were fraught with enthusiasm and will, I believe, prove to be a source of inspiration and encouragement to those who were present, and will stimulate an interest in the Co-operative Program. They were both laid along scriptural lines and were full of information as well as inspiration.

The meeting was sponsored and presided over by Rev. K. B. Garrison, who did his job well. Mr. Price Weaver directed the singing.

HERBERT MOORE,
Scottsville, Ky.

THE AVERITTS AT LYNDON

Lyndon Baptist Church, one of our excellent suburban churches of Louisville, has just enjoyed a very gracious season of refreshing from above. Rev. and Mrs. E. L. Averitt concluded an eleven days engagement as evangelists in special meetings in which some twenty-eight have already been received and not a few others are ready to make the good profession. Most of those coming thus far have been for baptism.

By their faithful and efficient services in sermon and song, and effective work with the young people, they greatly endeared themselves to the crowds that attended. Already they were among the pastor's finest friends—since he performed their wedding ceremony some twenty-five years ago. A feature of

their work was the emphasis laid constantly on the edifying of the church, always magnifying the work of the people and pastor. One evidence of the wisdom of such evangelism is that fact that, since this real revival, the crowded prayer-meetings have had to have ushers for the seating of the people.

In this suburban section, with its wide radius of largely Baptist population steadily increasing, Lyndon Church occupies a finely strategic situation for a wonderfully fruitful field in the years just ahead of us. The visit and labor of the Averitts will lead us far toward the realization of that magnificent vision. LEONARD W. DOOLAN,
Louisville, Ky., Route 7.

RANDOM REMARKS FROM A "CRIPPLED" PREACHER

Due to a broken pelvis resulting from a fall, I am "serving time" in bed flat on my back. I have counted the flowers in the wall paper, and observed carefully every crack and defect in the ceiling. I have served a month of my time already, and the doctor says I have two weeks more confinement.

My dear church members have contributed lavishly to my every need. They have supplied my room with the most beautiful flowers, and on the occasion of my birthday, filled my room most bountifully with every good thing to eat; so I can say with the Apostle Paul, "I have all things and abound."

I wish also to thank my friends over the State for their kind letters and post cards. It is almost worth a little suffering and confinement just to know how many people love you and are interested in you. However I do not care to repeat the experiment—thank you! I think I can promise my readers never to go to Heaven by way of an extension ladder, never but "by the way of all the earth."

Jesus has been so real and precious to me. One morning He spoke to me as really as if I had heard His voice audibly. The words 2:14, 15.

Since my incarceration, two of God's most noble men have "fallen on sleep." The first to answer the call was Brother C. W. Wells. Brother Wells was an alumnus of Georgetown College, he practiced law in Owensboro many years and was our attorney for the Baptist Ministers' Aid Society. He was a noble Christian brother, clean in his life and faithful in the service of the Lord.

His son, William, has stepped into his father's practice and has the promise of a great future. At the last meeting of the Board, William was elected to succeed his father as society's attorney.

The other brother was Rev. Frank Farmer. The writer has known Brother Farmer for nearly a quarter of a century, and knows how to evaluate such a wonderful man. His opportunities for an education were meager but he made



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the best use of what he had of any man I ever knew. He served in the ministry nearly forty years, and was pastor of thirty-three churches in this and adjoining counties. His record shows over 2,000 people won to Christ by him, including six Baptist preachers. His funeral was held in the Third Baptist Church, preached by Robert E. Humphreys, assisted by Brethren A. F. Cagle and Harvey. A large crowd gathered to do honor to this noble man.

He was a great preacher and was always in demand. He was confined to his bed and room for a year, but the three churches he was serving refused to accept his resignation, so he died in the harness and went to a rich reward. May God's grace richly abound in the hearts of the noble wife and children.

W. S. COAKLEY,

Owensboro, Ky.