

WESTERN RECORDER

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No. 47



W. H. HORTON, D.D., MAYFIELD, KY.

Elected Moderator of the General Association of Baptists in Kentucky
at Paducah, Kentucky, last week.

PASTOR CARROLL HUBBARD IN FOUR GRACIOUS REVIVALS

Dear Doctor Masters: I have recently been engaged in four gracious revival meetings which I wish to report briefly to Western Recorder readers. The Lord has been pleased to manifest Himself in the salvation of souls, the revival of His people, and the strengthening of His churches. During the nine years of my ministry I do not remember ever to have been in better meetings than some of these were.

The first of these revivals was in our own church here in Murray. Rev. G. E. Kennedy, Oklahoma City, Okla., came to us on Sunday, August 23 and remained through Sunday, September 6. These were two full weeks of refreshing from on high. From the very first of the meeting it was evident that the Lord was working in mighty power with the earnest, faithful ministry of the visiting preacher. Brother Kennedy is indeed an untiring worker for our Lord. His heart is deeply burdened for the salvation of lost souls. He preaches a clear-cut gospel message from the pulpit. In addition to that, he is constantly going into the homes of the people that he may show the lost how to be saved, and at the same time lead the saved into a better knowledge of the Lord's will for their lives.

I have never worked with but few men, if any, who showed so much wisdom and ability in meeting the individual problems of lost sinners in personal conversation as did Brother Kennedy. He seemed to be able to analyze and problems of those who were under to a remarkable degree the difficulties conviction for sin, and was able, at different times, to bring the very passage of Scripture and say just the word that would lead them out of their doubts and fears into a simple, saving trust in the Lord. I believe the secret of this unusual gift lay in the visiting preacher's emphasis upon prayer, humility, consecration, fellowship with the Lord and the leadership of the Holy Spirit. We baptized thirteen people the last night of our meeting. One of them was a man near sixty-five years of age. There were fourteen conversions in all.

Immediately following our meeting, I went to be with Pastor L. M. Winstead and the Manitau Church five miles out of Madisonville, on U. S. 41. These were days of glorious fellowship and worship with a faithful pastor and church. A splendid young man and his wife were saved and added to the fellowship of the church on the last night of the meeting. It seemed to me that the church was greatly revived and strengthened.

Our next meeting was with Pastor J. S. Woodall and the Repton Baptist Church, near Marion. This meeting started off slowly. The people seemed to be interested in other things more than the meeting and the salvation of

the lost. Rainy weather hindered during the first two or three days. But near the close of the week, the situation changed completely. The people began to come in larger numbers, the church began to see its obligation, and a number of lost people began to be concerned about their salvation. The writer had to leave on Sunday night for another engagement, with the meeting barely begun. There had been two conversions up to that time. The pastor continued the meeting through a part of the next week.

The last meeting was with the Pleasant Ridge Baptist Church, which is located fifteen miles out of Owensboro on the Owensboro-Beaver Dam Highway. Brother L. M. Winstead is pastor. Pleasant Ridge is within a few miles of Clear Run Church where, the writer's grandfather, J. B. Hubbard, then field representative of the Western Recorder, was attending the Ohio County Association when a paralytic stroke suddenly took him away. It was a joy to work with the faithful people at Pleasant Ridge. They have a great opportunity in the Lord's work if they will only avail themselves of it. Here were fourteen conversions in the meeting. Pastor Winstead baptized thirteen the last night. Some two or three backslidden church members came forward to make public confession of their sins.

Our church in Murray began another special series of revival services on Monday night, November 9. Dr. E. C. Stevens of Louisville preaching for us.

CARROLL HUBBARD,

Memorial Baptist Church,
Murray, Ky.

L. H. TIPTON RESIGNS AS PASTOR OF PROVIDENCE, WOODLAKE

About 200 members and friends of Providence Baptist Church, at Woodlake, gathered Thursday evening, October 22, at the home of Pastor L. H. Tipton, and Mrs. Tipton, for a farewell gathering.

This came as a surprise to Brother Tipton, who had only returned home late that afternoon from a week's stay at Ashland, Ky., at which place he has accepted a call to the pastorate of the Unity Baptist Church, and where he moved his family during the last week in October.

Brother Tipton, and family were showered with love gifts, and refreshments of Fruits and home made candies were served.

Brother Tipton has been a very faithful, and devoted pastor of Providence Church for almost twelve years, and it is with deep regret that we as members of Providence give up our pastor. Surely God is leading and may we truthfully say, "Thy will be done O, Lord.

We realize our loss. May it mean a real gain for the Unity Church at Ash-

land. May God richly bless him as he labors there.

Mrs. Tipton has been an ever faithful leader of the Junior and Intermediate Training Union, a devoted Sunday-school teacher, and had an active place in our W. M. S. throughout these years. May the Lord richly bless her as she goes from our midst.

MRS. DEWEY SATTERWHITE,
Midway, Ky.

NEWS FROM CANNELTON, IND.

We began our work at the First Baptist Church, of Cannelton, Ind., on October 18, succeeding Pastor Arthur Proctor, who was called to and accepted the Oregon Baptist Church, near Farmersburg, Ind. We have found each treasurer of the various organizations with surplus money, the Sunday-school, Young People, etc., all in good condition and the church on the whole seems to be on an upward climb. We have had one addition by letter, our prayer services have increased as well as attendance at the worship hour. Have organized weekly teachers' meeting and choir practice since we have been on the field. Now we are starting a religious census of the term which we feel shall be profitable.

Cannelton is an industrial town of some 3,000 people.

J. E. DOUGLAS,

210 Fourth St.,
Cannelton, Ind.

MEETINGS IN CANTRELL'S CHURCHES

I wish to report a splendid revival held at Corinth Baptist Church in East Lynn Association, beginning September 14, and closing September 27. J. L. Bradshaw did the preaching. His sermons were fine and appreciated by the people. The result of the ministry were fourteen conversions, eleven additions to the church, ten by baptism. The community was greatly revived.

We organized a Training Union with thirty-two members. Brother Bradshaw is a splendid singer and a good preacher, and has a great influence with young and old. We are glad to have had him with us.

Also we had a good meeting at Liberty Church, in Green County, Ky. I was assisted by Irvin Hudgens, of Linwood, Ky. Brother Hudgens preached such splendid sermons, and they were appreciated by all. The result of the meetings were sixteen additions by baptism, and several others were saved.

On October 18 I closed out a meeting at Bethel Church in LaRue County, near Attila, Ky., assisted by J. L. Bradshaw. Here again he did some good preaching, resulting in fifteen conversions and ten additions to the church.

L. B. CANTRELL,
Hodgenville, Ky.

WESTERN RECORDER

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

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Evangelism—W. K. WOOD, Ashland, Ky.

SERMON BY PASTOR WOOD, OF POLLARD CHURCH, ASHLAND,
BEFORE THE GREENUP ASSOCIATION IN SEPTEMBER, 1936.

PAUL said to Timothy, "Do the work of an evangelist and make full proof of thy ministry." When members of the first church at Jerusalem were persecuted, "they went everywhere evangelizing." Evangelism was born in the heart of God, and He sent His blessed Son into the world that the way might be opened to evangelize the lost. Our Lord said, "I, if I be lifted up from the earth, will draw all men unto me."

Immediately upon His arising from the dead, He gave His church the commission to preach His death, burial and glorious resurrection. "Thus it behooved Christ to suffer and arise from the dead the third day that repentance and remission from sin should be preached in His name among all nations." His last words were the promise of the power of the Holy Spirit that would come upon them in order that they might be witnesses unto Him, that men might be saved.

The organization of the churches was primarily to evangelize the lost. "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." At Pentecost the church was endued with spiritual power, filled with the Holy Spirit that it might be effective in evangelizing.

I

A STUDY of the Acts of the Apostles and of the early churches exhibits a record of evangelism. Three thousand converts were added at Pentecost to the church which had been organized by the Lord in the days of His personal ministry. On another occasion 4,000 and again 5,000 were added. Then we read of multitudes, both men and women, being gloriously saved. "In those days . . . the number of the disciples was multiplied."

The sacrificial giving of the early church, and especially of Barnabas, was for the purpose of evangelizing. The fourth chapter of the Acts, verses 36 and 37; "Barnabas, the son of consolation, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet." Barnabas was sent by the Jerusalem Church to Antioch (sacrificial men are always in demand), "and when he had seen the grace of God was glad and exhorted them all that with purpose of heart, they should cleave unto the Lord, for he was a good man and full of the Holy Ghost, and much people was added unto the Lord."

You never saw nor will you see a tight-wad person who can win a soul to Christ. Evangelism and covetousness never go hand in hand. If we are to evangelize it is going to take both grace and "greenback." The Lord Jesus would say to us, Luke 16:9, "Make to yourselves friends of the mammon of righteousness; that when ye fail, they may receive you into everlasting habitations." If you will not be faithful as a steward of the least that he can put into your hands (earthly possessions), God will not trust you with greater riches, the ministry of reconciliation. The saving of the lost and the building up of the churches of Christ depends much upon the sacrificial giving of the saints of God.

II

THE ordaining of the deacons in the first Baptist church at Jerusalem was to give the Apostles a free hand to evangelize. "The Word of God increased and the number of the disciples multiplied in Jerusalem greatly," and the Apostles called upon the disciples to select seven men of honest report, full of the Holy Ghost, men who had judgment and character, to be appointed to take care of the widows and to serve tables, that the Apostles might give themselves continually to prayer and the ministry of the Word. Much of the work intended for deacons is now expected of pastors, whose divine commission is first to pray and to preach the Word.

The death of Stephen, one of the first deacons of the church in Jerusalem, was used of God to soul-winning ends. This man, who was full of faith and of the Holy Spirit, gave his marvelous testimony for Jesus. The giving of that testimony aroused bitter hate and the enemies of Christ stoned him. In his dying moments he brought the Gospel message home to the heart of Saul, which wrought in him conviction and in the end his salvation, so that he became the greatest evangelist God ever gave to the world.

The preaching of Phillip resulted in the people of Samaria "giving heed unto those things which he spake and seeing the miracles which he did, for unclean spirits came out of many taken with palsies and many lame were healed and there was great joy in that city." Phillip was not tied up to the preaching in one place. The angel of the Lord spake unto him to climb up into the chariot with a black Ethiopian and to lead him to Christ and then take him down into the water, bury him with Christ in baptism and send him on his way rejoicing.

The conversion and the call to the ministry of the Apostle Paul was a mighty call to evangelism. Paul was breathing out (that is, snorting and puffing) threatenings against the disciples of the Lord, with a determination and a zeal set on fire of hell to persecute the church of God. But he meets the living Lord, the One to whom Stephen bore witness, and the Lord calls unto him to surrender. He cries, "Lord, what wilt thou have me to do." He is told that "he is a chosen vessel unto the Lord to bear his name among the Gentiles, to open their eyes, to turn them from darkness to light and from the power of satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith."

Paul was not disobedient to the heavenly vision but continually preached how that Christ suffered and died for our sins and rose again for our justification. Festus thought him beside himself, and Agrippa said, "Almost thou persuadest me to be a Christian." With mighty zeal he warned men in tears, preached to the soldiers to whom he was chained, declared he was debtor both to the Greeks and Barbarians and both to the wise and unwise.

When Paul came to the end of his marvelous life, having written thirteen books of the New Testament, indoctrinating

(Continued on Page 23.)

Kentucky General Association Meets at Paducah In Ninety-Ninth Year

ON TUESDAY, Wednesday and Thursday of last week the General Association of Kentucky Baptists was in session at Paducah. On Monday evening and Tuesday forenoon the Ministers' Meeting of Kentucky Baptists was held. Both meetings were in the auditorium of the First Baptist Church, of which Rev. George D. Heaton, Jr., is pastor. The Ministers' Meeting is so closely associated with the General Association that we tell of it briefly here in connection with the report of the General Association.

The officers of this group, V. I. Masters, Moderator, and H. O. Niceley, Secretary, were re-elected. The program opened with an address by M. P. Hunt on "Building the Heart Life of the Preacher and His Flock." The address deeply impressed the assembly of ministers and their friends, and evoked helpful and edifying open discussion among the ministers. This fruitfully occupied the whole time of the Monday evening conference.

Two subjects were discussed in the meeting on Tuesday. The first address was by W. E. Hunter, on "The Sufficiency of Divine Leadership in Establishing New Pastoral Relations." Dr. Hunter developed the subject with marked insight and power. He was followed by his alternate, H. C. Wayman, who spoke informally but to the sustained interest and edification of all. The open discussion which followed on the part of ministers in the meeting was also of a high and helpful order.

The third theme was "The New Testament Basis of a Spiritual Revival." E. C. Stevens was the speaker, and the address of Dr. Stevens ably maintained and added to the spirit of quest for fuller understanding of spiritual truth which surcharged the entire meeting. By an unfortunate misunderstanding, for which the presiding officer regards himself mainly responsible, the address of Connie L. Hargrove, alternate to discuss the theme developed by Dr. Stevens, was not heard. We have asked Brother Hargrove to favor our readers by publishing in these columns the address which should have been heard. We are also hoping to publish the address of each of the speakers in the Ministers' Meeting. The Committee appointed on the program for the next meeting is J. A. Gaines, W. E. Waterhouse, and George Ragland. Their report will be published in an early issue.

I

THE General Association convened at 2:00 P. M. on Tuesday. This report will undertake to develop the more significant accomplishments, but not to set down all of the interesting sidelights. It is written after the reporter returned to our office, in the hope that what may be lost in details may be measurably compensated by the opportunity to write with the whole meeting in view.

It is to be understood that devotional services opened each meeting of the body and that these included appropriate Scripture readings and their informal discussion, prayers and the worship of song. The music was conducted by W. E. Robinson, song leader. During the various sessions the devotional period was under the leadership of R. E. Dillon, J. G. Cothran, R. D. Martin, J. F. Brewer, O. F. Herring, L. B. Snider and R. M. Gabbert.

Organization was affected by the election of W. H. Horton, of Mayfield, as Moderator; and the re-election of H. S. Summers as Secretary; and E. D. Davis, Assistant Secretary. W. E. Hunter and S. F. Dowis were elected Assistant Moderators. A model brief address of welcome was made by Pastor George D. Heaton, and a response of similar aptitude was uttered by C. W. Elsey.

A report of the Committee on Consolidation of Reports was made by T. C. Ecton, Chairman, the effect of which is to

reduce twenty-three reports before the body to nine. The provisions are indicated in Moderator Horton's committee appointments noted on page five and will apply in the next General Association, with the view of seeing whether they should be followed later. This suggests the propriety of discussion by those who are most interested, if they shall feel so disposed.

The report on the Kentucky Baptist Hospital was offered by S. S. Hill, and showed the institution to be in good condition, rendering a high and extensive service in healing and the retirement of \$23,000 of its debt during the past year, much of this being made possible by the larger percent our hospital received this year from the Co-operative Program.

Carroll Hubbard read the report of the Committee on Evangelism. Both the report and the discussion emphasized the importance of this great work and challenged Baptists to larger devotion in the prosecution of soul-winning evangelism of the New Testament order.

The committee on Summer Assemblies reported through L. C. Kelly, Chairman. Dr. Kelly showed how the service of Clear Creek Encampment, near Pineville, has increased its reach and its adaptation to the needs of Baptists both locally and throughout the State, as the years have passed. Of particular interest to all who wish to give sympathetic fellowship and aid to ministers in the mountain areas, is the increasing reach of the preachers' school conducted each summer and the enlarging interest in the provisions of the school on the part of our ministers in the highland region.

Tuesday evening opened with an address on the Southern Baptist Seminary at Louisville by Prof. J. McKee Adams, the address being accompanied by an impressive stereopticon exhibit of pictures. These visualized historical places and persons in the development of the institution, the present material structures in which it conducts its work, and the student body and professors. The address was presented under the name "The Spirit of the Seminary," and was a novel and impressive presentation.

Following this came the annual sermon by Clyde L. Breland, of Richmond, Ky., which was from the text Colossians 1:37, "Christ within you the hope of glory." We shared this discourse with our readers last week. In its actually delivery it deeply impressed the assembly with the urgency of Christians coming to know Christ, not merely in conversion and liberation from the penalty from sin, but through daily realization of the indwelling Christ in our lives. It is a great and essential truth which has been much neglected, and the neglect of which has resulted in many Christian lives being permanently dwarfed spiritually.

II

WEDNESDAY was an extremely full day in the General Association. We here follow the order which was laid down in the report of the Program Committee, of which T. D. Brown, of Louisville, was Chairman, though this order was changed at a few points to take care of exigencies that arose.

J. E. Darter read the report on the Kentucky Baptist Children's Home, and this was followed by the report on the Louisville Baptist Orphans Home by W. S. Rule. Readers of the Western Recorder know that each of these institutions is doing an admirable work in taking care of the orphans. Each has as its Superintendent a true and lovable man of God. And each of them was able to report a good year. This issue of the Recorder is giving extended and special attention to these institutions, in connection with the forthcoming observance of Thanksgiving Day and the following Sunday or Sundays in churches and Sunday-schools of Kentucky, with appropriate exercises about the work of the in-

stitutions, and with special collections of money and of food to carry on their work. It is well to keep repeating that the two institutions combined are unable to take care of more than 400 orphans, and that the service, fine as it is, is certainly less than half that which would become a denomination of 350,000 actual members, and a white Baptist population in Kentucky of not less than 800,000 or 900,000.

The report on the Religious Press was by T. J. Barksdale, of Louisville. It was an admirable report, which we hope to publish, and it was followed with an equally admirable address by Dr. Barksdale, who placed the major emphasis on the work of the Western Recorder—which major emphasis belongs in regard to a Baptist paper—on its printed page witness to and reinforcement of the Gospel orally proclaimed in the pulpit.

III

C M. THOMPSON, General Secretary, read the report of the Executive Board of the General Association. It was a cheering report. Among other things it showed a debt-reduction in Kentucky for the year of \$63,617. Of this \$10,748 was the reduction of the State Mission Debt. Dr. Thompson read a detailed report of the Board's trust funds, showing the earnings of these funds. The total of the funds being \$122,747, and earnings for the year \$8,020.

Secretary Thompson also reported a new debt-paying plan, which after discussion was adopted. This plan is to be called the Kentucky Baptist Debt-Paying Plan. In its proceeds Southwide and Kentucky Baptist services are to share equally. It takes over the idea of a minimum of a dollar a month, or twelve dollars a year, from each participant and expresses the hope that many will double or quadruple this amount. Dr. J. A. Gaines, who has had Kentucky responsibility for the Hundred Thousand Club, gave his hearty endorsement before the General Association to the plan as now provided.

A supplementary report of the Board, on the 1937 program, was read by S. F. Dowis, the Board's Chairman. The continuance of the fifty-fifty division of funds between Southwide and Kentucky Baptist services was recommended and adopted. The division of the Kentucky fifty percent will be State Mission 20%; Kentucky education 15%; Kentucky Baptist Children's Home 5%; Louisville Baptist Orphans' Home 1½%; Kentucky Baptist Hospital 8¼%; Church building in Kentucky ¼%.

It was explained that the different percentages in which the Kentucky Baptist Children's Home and the Louisville Baptist Orphans' Home share in the program funds is based upon the fact that the Louisville Home enjoys an income from funds invested for its support which in part provide for its necessities. The enlargement of the percent allocated to the Kentucky Baptist Hospital is with the view of paying off the debt on the Hospital within the next few years. It should be remembered that this debt is no debt in the ordinary sense. It exists only because the capital investment in the Hospital was only partially paid when it was built. The part not paid is now being paid by Baptists.

IV

WEDNESDAY afternoon George Ragland read the report of the Committee on Schools and Colleges. It contains information that will be helpful for our Baptist people to have, and we hope to publish it in a subsequent issue. Following this, came the report of the special committee on Georgetown College, which was read by the chairman, J. W. Black. This committee of three of the General Association became a part of the Committee of Nine, whose composition has been explained and will be understood. The report read by Chairman Black embodied the report of the Committee of Nine.

The report had a second section in which arrangements for the direction of all of our Baptist schools were proposed. After considerable discussion, this second portion of the report was tabled, and the first portion heartily adopted. The first portion is in substance the report of the Committee of

Nine, which we have published twice, but which we will set before our readers again in an early issue in its present exact setting. In the adoption of this, the General Association also provided on its part for the continuance of the Committee of Nine to carry on its work during the present General Association year toward the pacification and settlement of differences between the General Association and Georgetown College.

A number of brethren were heard in the discussion of the relationship between the State Baptist body and the college, and how Baptists might wisely work toward its perfecting. The two chief spokesmen were Chairman Black, who explained and urged the adoption of provisions of the report, and Dr. George Ragland, who held firmly to the view that the whole question should be brought to the issue speedily, and that further delay would likely be interpreted in some quarters as a weakening of the position which Baptists in Kentucky have held with firmness but with patience during all these years.

Dr. Black countered this with a strong plea that we let patience do her work of perfection and to make it evident to any of the Georgetown group who may still suspect that unbrotherly partisanship rather than stalwartness of Baptist conscience is that which they have to confront. It was a strong plea, as also was that of Dr. Ragland. The event showed that the body wants to be patient and deeply desires to put nothing in the way of the restoration of complete understanding and agreement between the denomination and the college which it founded in its prayers, and supported by its sons and gifts, and which it still deeply loves, also of which no straight-thinking person will dispute that it is entitled to have the substance of ownership and control. But the great body of Baptists in Kentucky believe their college should be amendable to their wishes. In this they will not change. Any who may so imagine is foolish.

Since broadly circulated daily papers in Kentucky have sent out erroneous reports on what happened in the discussion, we declare here, as we do in an editorial elsewhere, that the question of alien immersion was not before the body at all. It was not by a word discussed on its merits, and only one or two incidental references were made to it.

V

A REPORT of a special committee on teachings in our schools was read by M. P. Hunt. It was an informing report, and Dr. Hunt has promised it for publication. F. D. Perkins read and made interesting comments upon the report on Promotion and Brotherhood.

The Nominating Committee reported through W. E. Hunter, Chairman. This named members of various boards of Baptist institutions. There were very few changes, mainly those to fill vacancies by expiration of term, or otherwise.

In connection with this we now set down the appointments of Moderator Horton for Committee service, looking to the work of the next General Association. It will be observed that the appointments are made in conformity to the new scheme which was adopted of bringing down a large number of committees that report to a smaller number. The new scheme, and the committee personnel here follows:

1. ORDER OF BUSINESS: H. D. Johnson, Ross E. Dillon, C. M. Thompson.
2. NOMINATIONS: T. C. Ecton, J. G. Cothran, C. L. Neeley, H. C. Wayman, W. K. Wood.
3. MISSIONS (State, Home and Foreign): R. E. Humphreys, W. J. Bolt, George D. Heaton.
4. EVANGELISM (Evangelism, Church Building, Religious Literature, Religious Press): Sam P. Martin, S. E. Tull, J. W. Porter.
5. AUXILIARIES: (Sunday-schools, B. S. U., Woman's Work, Baptist Brotherhood, Summer Assemblies): W. M. Bontick, Jesse M. Rogers, L. C. Kelly.
6. DENOMINATIONAL OR CHRISTIAN EDUCATION (Schools, Colleges, Seminaries, and B. B. I.): S. F. Dowis, C. L. Breland, H. S. Summers.

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Christian Education—GEORGE R. PETTIGREW, Chappells, S. C.

E DUCATORS differ in defining education. Even lexicographers are pretty well agreed that a blanket definition cannot exhaust the term.

The reason for this is apparent. There are too many processes involved; or perhaps it would be more exact to say, a common process is applied to too many provinces of the person and personality to admit of omnibus definition. In the final sense, education relates itself to our entire nature, which, like that of Deity, is triune.

It goes beyond the realm of personality and includes its medium of expression, the physical nature. At the other pole of being, it transcends the intellectual and includes the moral or spiritual element of our being. The educational process that falls short of this, however laudable and thorough in its own sphere, is defective and cannot turn out a finished product, in the final sense.

Physical culture is a valid phase of education, but if we dubbed Jack Dempsey a Ph.D., it could only mean that he had qualified as a Doctor of Physique. Mental development is a vital process of education and yet one might exhaust the catalogue of academic degrees in scholastic attainments and yet be an alien in the spiritual realm. It is no matter of surprise, therefore, that thoughtful educators of today are thinking of education in terms of character culture.

Current trends in education and morals and the vital relation they sustain to each other, have enforced this view with renewed emphasis. Here, then is a favorable augury, paradoxically enough, out of current portents disquieting in themselves. When the signs of the times have been read and properly appraised in academic circles generally and every educational process has been made subservient to the higher ideal and goal of rounded character, our present fears as to our national life will be largely allayed.

So runs our argument, thus far. But we have given scant notice to one vital factor—the ultimate Plus without which education struggles under a capital Minus—spiritual culture. For this is not a component of moral training. Rather, the moral or ethical is a component of spiritual development. Among enlightened people, it is no longer an open question as to the feasibility of divorcing morality from religion. They are "one and inseparable, now and forever."

Individual exceptions can neither prove the rule nor disprove it. Morality is an outward expression of the spirituality which is within—the flowering and fruition of the life principle at the very springs of the higher being. This, at least, is the postulate of the Christian, and its corollary is, that true spirituality has its origin in revealed religion—Christianity. If this be so, then Christian Education is indicated as the ultimate word in a balanced or finished culture.

But what of religious education, of which we hear so much among liberal scholastics today? Just this: In an age of compromise and concession on the part of churchmen and corresponding condescension on the part of intellectual worldlings, it will do as a common denominator that sounds pretentious and means nothing but sound.

This is said with due deference to its proponents and full recognition of its possibilities if given definite direction under appropriate auspices. On its face, however, in a land that is at least nominally Christian, it is neither fish, flesh, nor fowl. It is like the sponge, difficult to classify, yet drawing sustenance from various elements while yielding support to none. (This is said in animadversion of those "liberal" circles where "religious education" is a nondescript term for a masked battery raking revealed Truth, and in full recognition of the loyal institutions that employ it in the propagation of positive Christian ideals).

To the Christian, then, education is incomplete: that fails to deal with and cultivate body, mind, and spirit, and the ultimate in spiritual culture can be offered only in Christian schools. Saul of Tarsus was the brilliant product of the

highest scholastic culture and the best in religious education of his time. An intellectual of the intellectuals and a Pharisee of the rabbinical schools, he absorbed the noblest culture and the loftiest ideals known among men, short of the Christian ethic—and he dedicated his princely powers to the destruction of that which was not only "the hope of Israel," but the hope of our race. In Paul, the Apostle,—the product of Christian experience and training—we see every form of worthy culture brought into complete captivity to the obedience of Christ.

But, some one may say, why cannot the government, that supplies so many of our needs nowadays, take over the task of education also? Why cannot the various state schools, as numerous as the commonwealths they represent, discharge this duty of educating young America?

The question is both natural and pertinent. But, if we have not lost our way in pursuing this discussion, it is already answered. It all depends on what we mean by education, whether we desire lop-sided training for our young people, or that balanced training which takes account of every province, and lays stress upon the noblest faculties, of human personality. This is said, not in disparagement of state education, but in simple recognition of its necessary limitations. One readily admits the great debt we owe to state schools. It is not that we appreciate secular culture less, but spiritual culture more, that we urge the supreme value of Christian Education.

Under our free institutions, it is at least debatable whether definite Christian teaching, though allowed by common consent, could be sustained in our courts, if directly assailed. If challenged by a Jewish or atheist taxpayer, for example, under the principle of separation of church and state, the outcome would be problematical.

Even when permitted by sufferance, such instruction, with no church or denominational control, and accountable to no Christian body, can hardly have the vital spiritual quality inherent in true Christian Education. **The church of Christ is more than an organization—it is an organism, deriving its life from its divine Head. To it in a peculiar sense is committed the work of both Christian propaganda or missions and Christian nurture or Education. It should not renounce or neglect its high calling in Christ Jesus.**

The Centennial of the First Baptist Church of Jackson, Tenn., is to be observed with special exercises January 29-31. The Jackson church and Pastor W. C. Boone are expecting all living former pastors to be present on that occasion. This list includes Messrs. Oscar Haywood, H. W. Virgin, Luther Little, S. E. Tull, F. H. Farrington, and J. J. Hurt.

Some weeks ago the Western Recorder carried the announcement of the engagement and approaching marriage of the Rev. John Wesley Clark, of Sparta, Ga., and Miss Lucille Willis Dupin, daughter of Mr. and Mrs. J. Newton Dupin, of the West Broadway Church, Louisville, which was to have taken place on October 16. However, while Pastor Clark was on his way to Louisville his mother died suddenly and the plans had to be changed. They were married on October 13, in order to get back to Sparta in time for the funeral. The marriage was performed by the bride's pastor, Dr. E. F. Estes, and only the members of the immediate family and a few friends were present. The original plans for a church wedding had to be cancelled. Miss Elizabeth Lyon, of Campbellsville, Ky., was the bride's maid, and Thomas Dupin, the brother of the bride, was best man. Before her marriage the bride was employed at the First National Bank of Louisville, and was superintendent of the Primary Department of the West Broadway Sunday-school. Mr. and Mrs. Clark are residing at the home of Mrs. E. J. Forrester, in Sparta, Ga.

EDITORIAL

Appraisal of the Recent General Association

ELSEWHERE we give space to the report of the meeting of the Kentucky Baptist General Association in its ninety-ninth-anniversary session, at Paducah last week. Here we would glimpse in an appraisal the spirit of the meeting and the outlook it sets before the fellowship of Kentucky Baptists for the ensuing year.

The Kentucky Baptist Ministers' Meeting assembles annually just before the General Association and in connection with it. Though this meeting is a conference on spiritual and practical questions of primary concern to ministers, and is without official relationships or responsibilities, it is in spirit closely related to the General Association.

It is a clearing house for values which are of as deep concern to the General Association as are its own immediate responsibilities. The Ministers' Meeting discussions foster and bear witness to spiritual values which must undergird the work of the General Association. Strong spiritual undergirding is increasingly felt by our ministers to be of primary importance to the full success of the co-operative life and endeavors about which the General Association is called upon to make legislature decisions for all our people.

I

THE high spiritual level to which the addresses and discussions of the Ministers' Meeting led those who were present, continued in the General Association itself. The sermon by Dr. Clyde L. Breland, which we published last week, was highly appreciated as an exposition and enforcement of the Gospel, especially in challenging our people to higher and fuller Christian living.

We have never seen a State Baptist meeting in Kentucky or elsewhere in which fellowship and comradeship seemed more fully to have sway among all who were present. Most of us who have long attended Baptist conventions are aware that things do arise from time to time that tend to chill fellowship and mutual good will. There seemed to be a happy lack of any such element in the gathering at Paducah.

Not even the troublesome matter of dealing with the Georgetown College status seemed to break this spirit. There is, in fact, remarkable unanimity in the General Association on the basal principles to be conserved in connection with our senior college.

We think it was the judgment of the great mass of the messengers that the wisest as well as the most fraternal thing for the General Association to do about Georgetown was that which was done. The Committee of Nine, which has worked faithfully on the matter for a year, and the report of which was adopted by the General Association as its own expressions, was asked to carry on its good work in the year ahead.

This was done, with the understanding and under the plea that the Kentucky Baptist Education Society (at Georgetown) is desirous to co-operate in bringing the institution in its management into line with the desires of Baptists in Kentucky as represented by the General Association, which has with practical unanimity now for three successive years uttered its conviction that the trustees must bring the conduct of the institution into line with the convictions of the great mass of Kentucky Baptists.

II

THE total amount raised during the year through the Co-operative Program was \$365,000. On this amount the work of our Kentucky churches at home and abroad was prosecuted. The Kentucky service of State Missions and allied services were prosecuted with vigor and success and yet \$63,617 to be applied to debt-reduction in our mission and other work in Kentucky was made available. Of this reduction, \$9,700 was upon the debt of our State Mission Board itself and about \$23,000 on the Hospital.

The Western Recorder shared gratifyingly in this upturn in the support of our Baptist work and service. Though the aftermath of the depression forced the paper to finish last year with a small operating loss (less than fifty dollars), this loss was turned into an operating gain for the present year of approximately \$2,900.

Three promising plans for the immediate future were validated, each with marked unanimity. One was the adoption of a Kentucky Baptist debt-paying plan. The second was the sanctioning and support of a Baptist Bible Conference to be held in Louisville, with the entire State fostering it, perhaps during January next. The third was the making of arrangements for the observance of the Centennial Year of the General Association at the meeting next year, which will be held in the Walnut Street Church in Louisville. Details of the special Centennial exercises will be worked out later. It is not improbable that they may include a historical sermon (which may also be the annual sermon of the General Association), and not fewer than two special addresses of an historical nature.

The fostering of the proposed Baptist Bible Conference in Louisville this winter was first suggested by the Louisville Baptist Pastors' Conference. The readiness of the General Association to open the way for a Baptist conference for Bible study, prayer, and inspirational addresses, beyond doubt registers a growing conviction that our ranking need now is not so much a more powerful engine as it is more steam in the boiler. Fascination with the new-model car and its new gadgets is wholesomely giving place to thoughts on the cruciality of gas in the tank—which, spiritually speaking, of all things, is NOT to be "taken for granted."

The heartiness of the vote of the General Association in approval of the proposed Bible Conference shows that we are becoming aware where our larger need really lies.

III

IN OUR report will be found more of the discussion of Georgetown College. Here, in the name of the 350,000 white Baptists and also 100,000 Negro Baptists in Kentucky, we register dissatisfaction and protest at the way the Georgetown discussion at the General Association was handled in the Courier-Journal and the Louisville Times. A Times headline said, "Sherwood's Baptism Once More Debated." The truth is that Dr. Sherwood's baptism was not debated at all, though it was incidentally mentioned by one or two speakers. The story under the heading says that "Dr. Sherwood reiterated he would not be baptized under any circumstances," presumably in the alleged debate. The truth is that Dr. Sherwood uttered no word of any kind before the Paducah General Association and no private word of his was reported to it by others.

The Times story says that "the annual conference (sic) of Kentucky Baptists debated . . . shall Dr. Henry Noble Sherwood, president of Georgetown, be re-baptized?" The truth is that this was not debated either at the Paducah meeting or in preceding meetings of Baptists in their effort to compose the troublesome situation at Georgetown. To the contrary, it was distinctly set forth in the discussion at Henderson two years ago that Dr. Sherwood should follow his own conscience on that and all other matters.

The Courier-Journal headline of November 12 is: "Baptist Breach Over Sherwood Widens at Conference." It is not surprising that a secular paper should not know the language of Zion as it applies to evangelical bodies, including Baptists. This lack is general in the secular press, and it grates upon the sensibilities of other denominations as well as Baptists. Methodists have a Conference, Presbyterian a Synod, and in Kentucky Baptists a General Association, and eighty-five

District Associations. But such religious designations unhappily disintegrate into confusion as they emerge from many an otherwise alert penpoint for the secular press, though these bright writers excel in football, police court and race course terminology.

There seems to be no excuse for this headline speaking of a "Baptist Breach" widening, when the fact is that what was done at Paducah, as an intelligent and unprejudiced reporter must have seen, was a serious and promising effort to heal what differences of viewpoint may have existed among some Baptists concerning Georgetown College.

We do not know the motive that led the two Louisville papers into this disparaging setting of a great and significant body of Christians before public opinion. But a rabid prejudice against Baptists as a Christian body, or a covert desire to disparage any religious body in public esteem,

whenever an opportunity offers in which it may be segregated from the understanding sympathy of other religious bodies and of the general public, would have handled this matter as these papers have now done.

The two papers have a large percentage of their circulation and gain through the support of Baptists. It is hard to believe they would wilfully, contrary to the essential facts, even against intelligent self-interest, offend this constituency.

Within our fellowship there are Baptists who hold different views in regard to what is known as "alien immersion" (not "emersion" as the Courier-Journal has it.). However, regardless of this difference, all Baptists and all thoughtful and fair-minded Christians of other bodies will resent unwarranted intrusion and misrepresentation of Baptists in Kentucky in their effort to compose and heal a trying internal problem of their faith.

Praise and Thanksgiving

THE coming within a week of our National Thanksgiving Day in America suggests that God's people need to give themselves to Thanksgiving and Praise both at this season and at all other seasons. The affirmation of the majesty and holiness of God, and the expression of gratitude to Him become Christians at all times, but it challenges serious thought to have to confess that most public worship and private devotion seem to fall below this high spiritual level.

Praise and thanksgiving in their nature belong to worship and prayer. When our prayers consist chiefly of requests we direct to God in relation to our own personal needs and interests and fail to rise to the higher level of worship in praise and thanksgiving unto God, and in intercessions for His people and the lost, it is obvious that they do not rise to that level which God expects from and has made possible for believers. We have been living through a period in which Christians at large have not been a praying people. We have prayed, but we have prayed little, and most prayers dwell within the small area of person interests without rising to the purifying heights of God's highlands.

When human beings demand praise they are likely to be vain. But when God does so it is that there may be builded up in our consciousness understanding and experience of His majesty and holiness and grace, without which we fail to enter into the richness of the spiritual life which He has opened up to us.

For a human being to affirm he is sinless or divine, is preposterous; but our Lord's claim of perfection and deity carries conviction.

It is easy for us to let prayer become little more than brooding over difficulties and troubles. On the other hand, praise and thanksgiving fill the mind with thoughts of God and open the heart to the working of the Holy Spirit. When the heart is thus open, God is enabled to teach it and give it the comfort of His peace, and confidence which is proof over outward circumstances.

Such was the confidence exhibited by Paul and Silas when they were thrown into prison by the Philippian jailer. Scourged and maltreated, with their feet fastened in the stocks, we could not blame them if they had yielded themselves to thoughts of depression, of having been hardly used. In our weakness perhaps many of us would have begun to question God himself for permitting us to suffer while doing His work. But there was no hint of grumbling. They prayed and sang praises unto God. There was no thought of self or apparently of physical pain. **As these men, with this faith and joy, sang praises, the prison doors were shaken open and all were made free, and the jailor and his household saved.**

Prosperity is returning in America. It befits us humbly to praise and thank God for it at this Thanksgiving Day. Yet professing Christians who live so near the margin of spiritual infancy that they see little to thank God for aside from worldly prosperity and ease, scarcely at all know what thanksgiving and praise are in a way that can please God.

If they would read their Bibles they could scarcely fail to see that thanks for material good only touches the edge of that fulness of bounty which God has for His people and into which it is His purpose that they shall enter. Let us praise God for better material conditions, but may our hearts also utter praise to God for His bounteous grace and mercy through the "unspeakable gift" (2 Cor. 9:15) of Jesus Christ our Lord—providing for us both in this present world and in the world to come.

Thanksgiving should have a large place in our prayer life—a much larger place than it usually has. Praise may be an anticipation of blessing, but thanksgiving is praise which we give God for blessings already received. Giving thanks for the blessings we have strengthens and teaches us to realize the care of God for His children and His wonderful blessings upon us even in the smallest details.

It is a happy circumstance for the 350,000 Baptists in Kentucky that Thanksgiving Day has been named as a day in which, along with the expression of gratitude to God for blessings we have received at His hands, both material and spiritual, we may also out of grateful hearts make a worthy contribution to sustain the orphan children who are cared for in the two Baptist orphanages in Kentucky. Both of these institutions together are unable to take care of more than half the needy orphan children of Baptist parentage in Kentucky, and enlargement is called for, if we are to render the service needed and which we are well able to render.

But certainly we must not let these Orphan Homes suffer lack in the provision we make to take care of the approximately 400 little ones they now have under their care. Shall we not, by our generosity in the response to this call, give expression to our conviction that these must be taken care of, but that we are also ready and desirous that scores of others in similar need, but now bereft of care, shall also be provided for?

The offering is to be on Thanksgiving Day, where churches meet for Thanksgiving services. In those churches that meet weekly, but not on Thanksgiving Day, it is to be made on the following Sunday, November 29. In churches that meet for only once monthly, the pastor and superintendent of the Sunday-school are urged to see that it is made either on November 22, or on the first Sunday in which the church meets in December. **Every church in Kentucky should have a part in this offering.**

Dinner table, Thanksgiving Day, Baptist family seated. Food plentiful, probably turkey and trimmings, perhaps with visitors. Do we thank God in our hearts for plentiful provision for our bodies? For returning prosperity in the land? Do we thank Him for His bountiful spiritual provision for us in Christ? If not, our thanks for material good will be empty words. **Do we regard the poor and gladly help the widows and orphans? If not, we neglect what God requires of us. Remember the Orphans!**

Paragraphic Comment

CHRIST AND THE INDIVIDUAL

Christ discovered humanity and He alone has supplied its deepest needs. But His greatest discovery to the world was the value of the individual human soul. Mainly through its value, He has in every generation wrought to build up social betterment in the mass. In dealing with men he oftener than not particularized and individualized. What can be more impressive than His dealing with the Samaritan woman at Jacob's well? Possibly her personal repute was worse than that of any other woman in her village. Yet our Lord saw in her potentialities of beauty of soul and purity of character. It was to this woman of many husbands that He taught the truth of spiritual fulness under the figure of the water which she had come to the well to draw, saying, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." To Nicodemus, the learned ecclesiastic, he taught the necessity of new birth, before one could even enter into His discipleship. But to this poor woman He taught spiritual truth in advance of the new birth, that is, truth which must be builded in the life upon that foundation. His heart of compassion went out to the individual, and with not respect of persons. Whom worldly minds would see the least in, He often seemed to see the most in.

EXAMPLE AND SALVATION

A distinguished personality in America has recently admonished us that we should follow in the footsteps of God. It does not behoove us to be quick to call attention to the errors of laymen and statesmen in dealing with religious truth. For one thing we need to remember that back of those errors usually lie false teachings from those who were their spiritual guides, and who have the greatest responsibility to know the truth as God has revealed it. There is need that men shall know that no claiming of God as an example, or even of His blessed Son, begins to take care of the deeper needs of fallen humanity. The cross of Christ has always been an offense to human nature. It is perhaps even more so now than it has ever been. It means that man in himself is a sinner, and that spiritually speaking he is a failure. It means that he can live up to the high destiny which God yearns for mankind to realize only through the denial of the self-life, potentially only through its crucifixion. And this can be only through his appropriation of the Christ who died for our sins. Nothing but a human conceit in which one utterly fails to understand what his nature is can make us content to put reliance upon some notion—an un-Biblical notion—that we will become acceptable as we follow the example of Christ, even of the Almighty Father. The Christian life is not an effort to follow the example of Christ, to work for Him according to our own human ideas. It is a life that lets the Spirit of Christ in to possess it, a life in which we commit ourselves to His guidance and use by His power and will.

WHY ARE MANY NOT SPIRITUAL CHRISTIANS

Many of us are carnal rather than spiritual Christians. See 1 Corinthians 3:1, 8. Why are we carnal Christians rather than spiritual? One reason is spiritual ignorance. We possess the fulness of the Godhead in Christ, and in the Holy Spirit we have One who was sent to make this fulness our personal possession. But we are ignorant of the abundant teachings of the Word of God which develop this truth. Another reason is unbelief. We have apprehended the truth intellectually and doctrinally, but have not given it access to become heart experience. Or we may know it, but fear to act upon our knowledge and to appropriate spiritual fulness by faith, lest some of our fellows look upon us as "queer," or guilty of hyper-emotionalism. "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the

temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Paul wrote this Scripture to the Corinthian Christians. Many of them were spiritual infants, and yet they were potentially full grown in the spiritual life, and He is appealing to them to enter into a way of living that would actually result in spiritual maturity. "Filthiness of the flesh and spirit," he tells them to get rid of, "perfecting holiness in the fear of God." Infants as they were, he said, "Ye are the temple of God." This temple was to be made clean. That he tells them, and he strongly implies that many among them were not at that time clean, even though they were converted Christians. If we are to be spiritual Christians, we must open ourselves to the abounding teachings that show us how.

THANKSGIVING AND OUR ORPHANAGES

We are giving space to much material about the Kentucky Baptist Children's Home and the Louisville Baptist Orphans' Home, the two institutions in Kentucky through which Baptists make their contribution to the support of needy orphan children. We beg readers to read what the two Homes say in their page-advertisements, and what we are saying on the page opposite this. We beg each Baptist church in Kentucky not to let this occasion pass without making a substantial offering of money to these Homes. Clothing and food will be appreciated. But there must also be money to buy many things that are needful. Thanksgiving Day is designated for gifts to the two Homes, and the money is to be divided equally, unless otherwise directed. Both homes are in equal need. Both are equally worthy. There are a number of churches that do not give to anything else much. It seems to us that there is no reason that even the littlest untaught church can possibly satisfy its conscience if it does not give freely to this blessed beneficence. The truth is, most of the children cared for in these homes come from among the small churches. Here is our hope and our plea that, on the Sunday before or following Thanksgiving Day, or the first Sunday in which each small church meets, it shall be careful through contributions to this cause to have fellowship with those larger churches that meet every Sunday and that have given and will now give.

SIN AND CHRIST

Gladstone said, "The greatest malady of our day is feebleness in the consciousness of sin." This feebleness is even worse to-day than when the British statesman spoke. We are too tender in our dealing with sin. In hosts of pulpits it is seldom mentioned, and in others it is only mentioned in a way to whitewash it or to apologize for it. No wonder such churches are devoid of spiritual power. How shall this backslidden age be brought to renewed consciousness of sin and responsibility to God for the way it lives? Primarily by holding up Christ before our own eyes and before the eyes of a sinful world. Aside from Christ, men have no clear demonstration of the sinfulness of sin. Their own sinful nature is blind to sin and blind to God. True, there is that in nature which has always led mankind in to feel its way in darkness after God. But it was in Christ, the great shining Light of the World, that God caused to be focused the meaning of sin and the reality of it, and the marvel of His grace in love that stooped to the sacrifice of His own eternal Son that blind eyes might be opened and stony hearts touched and broken, and that there might be a Light to which the most fallen might look and find his way out of the darkness of his way. To bring back the sense of sin, hold up the Christ. Hold Him up before the backslidden church. He alone cures backsliding. He alone is able to shake out of his false position the unconverted church member. Until those who profess to be His followers can at least in some measure look upon sin as God sees it, there is little hope that they will ever be used of God to bring outside pagans to a knowledge of their sins.

Tomorrow's Citizen in the Making

O. M. HUEY, Superintendent,
Louisville Baptist Orphan's Home, Louisville, Ky.

THE orphan child, when he grows up, is either a liability or an asset, according to what extent he is given a chance in this life. The normal child, with the usual environment, ought to make a good citizen. Some one has said "A child saved is a citizen made." But the question is, "What kind of a citizen?" That often depends upon who trains him. What kind of an example he sees, and the atmosphere in which he is brought up. The ideals of the parent or foster-parent are apt to become the ideals of the child.

Ought the churches or the community take care of a child? I feel it is a burning shame that a Baptist is unwilling to take care of the children of our denomination, or any other child within our community. There is a brother's obligation to do so, growing out of their relationship that the love of the Lord ought to constrain us, and the Golden Rule ought to compel us, to do so.

Now I know that every one cannot take a child into his or her home, but he or she could co-operate with their brethren in caring for them. Where there are no children in a home a boy or a girl could be given a chance. The home is richer and life is sweeter where one or more children grow up around us. Some young married couples are slow to sense this. They are interested in having a good time themselves, hesitating about assuming responsibilities. Like one of old, they ask "Am I my brother's keeper?" or "Am I the keeper of my brother's child?"

Well, why not? Somebody must! If you do not, who will? You are a responsible being. Are you responsible for what you are? No! Others had to take care of you when you were young, and bring you to successful maturity. You are what you are because somebody cared for your soul. And now, in turn, don't you desire to be a helper of somebody else? A promoter of tomorrow's citizenship? Or are you going to side-step all responsibility yourself?

I read in the Bible that "If any man have not the Spirit of Christ he is none of His." Jesus, when he was here on earth, became a blessing unto children. He carried them in his arms, and comforted them.

The Louisville Baptist Orphan's Home, situated at 1022 South First Street, Louisville, is dedicated to the service of caring for children until a suitable home may be found for them. It is a co-operative work, endeavoring to link the orphan child with foster-parents who will nurture them and provide as parents should. Our aim is to enlist every Baptist in Kentucky, asking them to join hands in this Christ-like work, in accordance with their ability. If we can succeed in this every need of the children will be supplied.

What are the needs? First, we want your prayers, and second, some portion of your means—it may be of any kind. Clothing our children need in great abundance. Shoes are greatly in demand, and underwear, and stockings. We need teachers to teach them and matrons to care for them. Something to eat is always a welcome item in our larder, or pantry, or ice box. Whenever money is given, of course, we can buy and pay for these necessities as they are needed. When we do not have it we must do without until someone accommodates us.

We are now at the November call again. We are depending upon you at this Thanksgiving Season to remember us. Will you not do your best for us? Our needs are largely in your hands.

God has been good to us. We have Godly and consecrated workers to care for the children. Miss Grace Bartlett, our Assistant Superintendent, is a noble, consecrated woman. She loves the children, and she is surrounded by a corps of devoted helpers.

In the name of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God," I am appealing to our friends to hearken to

our appeal. Do not let it be said by any child, "No one careth for my soul." If this matter is made personal to you, you would not want one of your children to be neglected this Thanksgiving.

Besides money and clothing, we need bed sheets, three-quarter sheets, pillow-cases, shoes, stockings, and anything that a comfortable home needs.

Men will invest a hundred or a thousand dollars in a colt, because they see in the colt, with careful training and proper care, a future for the colt. They see in the colt the possibility of its becoming an asset. I often wonder why men and women will not see a great opportunity in investing in a boy or a girl, and enjoy watching the growing and developing child, as it makes its hurdle from youth to adulthood.

Recently two fine young mothers called to see us, and they told us of their fine families. One of them had three little boys and the other had two little girls. All of their children in these two homes are being brought up in the fear and admonition of the Lord. One of our former boys graduated from Georgetown College with great honor, and is now preparing himself for a great professional career of usefulness. Another of our former boys is now a great pastor in one of the metropolitan centers in a Southern State, and is called by many, "The Spurgeon of the South." When horses and wealth are all gone the memory of these children will live on and on, and though you and I may die, they and their work—which you have helped—will live on and on to bless the world.

I do not believe that we have ever done better work than now. Our children are well and happy, and just as soon as they are conscious of sin they are pointed to the Lamb of God, who taketh away the sin of the world. We will have several to graduate from high school this year. Three of our children are in Georgetown now, and they are making for themselves a very fine record. We are proud of our children, and they are yours as much as they are ours. We want you to feel that you have a share in the responsibility for raising them. Show the child that you love him, and he will rise up and call you blessed.

Young Lady Thanks God for Home at Glendale

KINDNESS to children is always the order of the day, even as it is to animals. Appreciation in response on their part may or may not be expressed at the time. The child may be timid when it is small. It has not learned to give expression to the emotions which it holds in repression, fearing to turn one way or the other, lest it might over-step itself. It may be awkward. Words may come to it slowly and seem clumsy when they do come. It may stammer and stutter, and halt and lisp. But in the after-years that child's mind often goes back in appreciative memory of the favors received.

Something of this appreciation was expressed recently by Mrs. Cruse, of Lexington, Ky., in a letter to Superintendent C. K. Hoagland, of the Kentucky Baptist Children's Home at Glendale, Ky. Mrs. Cruse, before marriage, was little Janie Green, and entered the institution under the administration of Dr. W. M. Stallings. Her letter to Mr. Hoagland follows:

"I'm just another one of your many girls. I'm rather a long way from you all, but yet I can call it home, because it was my home seven years. It is so dear to me. I look back on the years that I spent there and I lift my eyes to heaven and thank God that I was in the Kentucky Baptist Children's Home. If I had not been put in the Home, I perhaps wouldn't be the girl I am today. What I am I owe to the institution and to dear Dr. Stallings and the trustees of the Home.

"I was awfully sick last September. The doctors and my loved ones gave me up to die. I was ready to go, but God

wasn't ready. And the reason I was ready, Brother Hoagland, was that I had learned the Word of God while in the Home. I have so much to praise the Home for.

"I do pray for the Institution, and my prayer is that God will let the good Baptists see that it is their duty to provide for the children.

"Give my love to each of them. I love them, and may God bless you and Mrs. Hoagland.

"My sister was here to visit me. We were talking about the Home, and she said: 'Janie, I would have given anything if I had gone to the home with you.' I think so too. I believe she would have been led to Christ if she had. So pray for her."

Meathouse to be Dedicated at Glendale

THE Kentucky Baptist Children's Home will dedicate their new Meathouse at Glendale, Ky., on Tuesday, December 1, at 2:00 o'clock in the afternoon. Pastor Hugh R. Peterson, of Sonora, Ky., who started the movement to erect the meathouse, will be Master of Ceremonies at that time.

Pastor Arthur Stovall, of the Severn's Valley Church at Elizabethtown, will deliver the dedicatory address, and Pastor C. L. Niceley, of Vine Grove and Stithton, will offer the dedicatory prayer. The presentation of the house to the Home on behalf of the Severn's Valley Baptist District Association will be made by Dr. Robert H. Tandy, Hodgenville, following which Superintendent C. K. Hoagland will make a speech of acceptance.

There will be no collection. The Meathouse has already been paid for by the Bible-schools of Severn's Valley Association. However, at the proper time, an opportunity will be given for any who wish to give a ham, shoulder, or side of bacon to fill the house on its opening day. Should there be some who may be prevented from attending in person they may send their meat in advance, together with a letter addressed to the Home, and their letters will be read at the Dedication.

Pastor J. E. Darter, of the Gilead Baptist Church, near the Home, will pronounce the benediction.

Hoosier Baptist Doings

G. H. O'DONNELL, Ph.D., Aurora, Ind.

THE Indiana Baptist Convention met recently at Bluffton. In many ways the convention revealed advance by Indiana Baptists. Again this year our Baptist people north of the Ohio have given more to missions. The amount of increase was not large, but it is indicative of a continued up-tide in missionary giving.

All hearts were saddened by the resignation of our Executive Secretary, Dr. T. J. Parsons, of Indianapolis. Dr. Parsons has wrought very well indeed. He has brought about the most general feeling of confidence and of tolerance among our people. The vast majority of our Baptist folks are genuinely sorry to lose Dr. Parsons. He has carried great burdens, being also Editor of our paper. The Baptist Observer. We are now faced with the necessity of finding a suitable successor, and this will be no easy task.

In evangelism Indiana did not live up to its great advance of more recent years. Dr. A. A. Cohn, pastor of our great church at Seymour, is chairman of the Department of Evangelism. Dr. Cohn worked heroically, but the pastors and laymen evidently did not back him up as he deserved. Dr. Cohn was re-elected chairman of the Department of Evangelism.

Many hearts were saddened by the political maneuvers which were so much in evidence at our Bluffton Convention. In this respect the convention was an outstanding example

of what should never characterize a Christian organization. This was a step backward.

There are few changes in pastorates to record. Francis McCarty has begun what promises to be successful pastorate with the church at Milan. C. C. Brown is now pastor of the First Church, South Bend. E. L. Hill is settled with the South Baptist Church of Fort Wayne.

Harry Beckman, evangelist and chalk talk artist, of Owensboro, recently held a fine meeting at Moore's Hill. His work with the boys and girls is exceptional. He is a pastor's helper in every way, and he always leaves the work strengthened.

The Tennessee Baptist State Convention met at Clarksville, Tenn., November 10-12.

The First Church of Greenville, Miss., has called Frederick E. Smith, who has been for nine years at Augusta, Ga.

George W. Quick, formerly pastor at the First Church of Greenville, S. C., for twenty-two years, died recently at Chevy Chase, Md.

Pastor W. C. Boone has just concluded a series of meetings at the First Church of Jackson, Tenn. E. L. Carnell conducted the music.

Rev. and Mrs. R. Paul Caudill, of Carrollton, Ky., are the proud parents of a son Robert Paul Caudill, Jr., at the Kentucky Baptist Hospital, on November 8, 1936.

Evangelist A. D. Muse and Singer Sam Raborn have just closed tent meetings at the First Church of Stuttgart, Ark., in which there were fifty-two professions of faith, forty-three of them being grown people. They started on November 15 a meeting at Kingston, Tenn., with Pastor George S. Jarmon.

Superintendent C. K. Hoagland, of the Kentucky Baptist Children's Home, Glendale, Ky., and Superintendent O. M. Huey of the Louisville Baptist Orphans' Home, are making preparations for the annual offering which is to be taken Thanksgiving in the Baptist churches of Kentucky for the children of these two Homes. Read the articles by and about them in this week's Western Recorder. Also read the advertisements.

Dr. Roland Q. Leavell, for the last nine years pastor of the First Church of Gainesville, Ga., will become Superintendent of Evangelism of the Home Mission Board on January 1. In that position he will succeed Dr. Ellis A. Fuller who was Superintendent of Evangelism before he became pastor of the First Church at Atlanta years ago. In the nine years Dr. Leavell has been at Gainesville there have been 1,000 additions, 400 of them being by baptism.

George R. Pettigrew, of South Carolina, is often unique in what he says, and the way he says it. He is President of the S. B. T. S. Alumni Association of South Carolina, which held its banquet at Spartanburg on Tuesday, November 17. Of this banquet he writes in the Southern Seminary News for November: "Our feast of reason and other comestibles will be sandwiched in between the sessions of the Convention, but we will have all of the time there is between 5:30 and 7:00 o'clock. With some 260 members, and most of them going, a fine meeting is in prospect. We have Taylors and Barbers to help us look our best, and Princes and Kyzers to give distinction to the gathering. There should be abundant game, as we have Byrds of many feathers—Martins, Finches, Howles—with a Fowler to snare them and a Baker to cook them. Seafood should be available, as we have Haddock listed. There will be Lamb also, with Cranberry sauce and Dill pickles, to say nothing of Hasty pudding for those on a diet. Our colors will be subdued,—Black, White, Brown and Gray; and, what with Scays, Rivers, Lakes, Brookes and Pools adjacent, every Baptist should find himself in congenial surroundings. Dr. Yates will be the chief speaker, though Dr. Sampey himself (who knows?) may be heard."

KENTUCKY GENERAL ASSOCIATION MEETS AT PADUCAH IN 99th YEAR

(Continued from Page 5.)

7. CIVIC RIGHTEOUSNESS AND PUBLIC MORALS: W. E. Hunter, F. D. Perkins, and George E. Hays.

At this time the General Association adjourned that the Baptist Education Society of Kentucky might meet in the same room. Hansford D. Johnson is President, and W. E. Mitchell the Secretary. Trustees were appointed for the various institutions. Oneida Baptist Institute, which has not been a member for years, was again counted as one of the number and trustees appointed.

Hazard Institute, having during the year, by the action of its Trustees but without consultation or confirmation by the Baptist Education Society of Kentucky, decided to become a Junior college, was discussed by the Education Society. The opinion prevailed that, as Hazard has been supported as a school of academic grade, rather than a Junior College, the Education Society would have to examine into and take under advisement the change made by the Trustees before the school could longer be supported on the recommendation of the society. This leaves Hazard out of the budget during the present year.

Wednesday night was given to Home and Foreign Missions. The report on Home Missions was read by E. N. Perry, and that on Foreign Missions by F. F. Gibson. Following the report of Dr. Perry, Publicity Secretary Joe Burton, of the Home Mission Board, was introduced, and spoke informally of the work to which he has recently gone with the Home Board, and of specific missionary trophies through the Board's missionaries which are being won by them. The address made a fine impression.

Next was an address by Missionary Louis W. Martin, of the Home Board, who works largely in the East Kentucky mountains, and who spoke impressively of the work he does. He declared that eighty-one percent of the people in eastern Kentucky make no profession of religion, and spoke in high terms of the work done at Clear Creek. He told of 165,000 population in a section of East Kentucky who are served by only six resident preachers. The appeal was strong and timely.

Following the report by Dr. Gibson, who is the Kentucky member of the Foreign Board, a helpful brief address was made by him, and another by Missionary J. T. Williams, of China. The late hour limited the discussion—but the great service abounds.

VI

AFTER the devotional services Thursday morning, which were conducted by R. M. Gabbard, the report on Sunday-school work was read by W. K. Wood. The report revealed advances in this service throughout the State, under the leadership of Secretary W. A. Gardiner. The report of the Training Union was also read by George D. Heaton, and the two were discussed together by Secretary E. P. Alldridge, of the Sunday School Board of Nashville. Dr. Alldridge drew a picture of what the Board is doing to help the denomination in every line of Christian service. For the first time in its history, he said, the Board is more or less embarrassed financially, on account of the increasing requests for particular services in every part of the South. The Training Union organization is the largest of its kind in any religious body.

The speaker visualized lack of active service on the part of men of the churches as one of our largest church weaknesses. "The weak point of Southern Baptists is that they believe the Bible but do not teach it. We have three Baptists on the outside where we have one in the Sunday-school." The report on the Southwestern Seminary was read by Clyde R. Widick, and showed that there are 275 ministerial students in this great institution. An address made by Prof. J. M. Price, of the Southwestern Seminary, who is native of West Kentucky, and who is rendering able service in the Seminary. His address was warmly appreciated.

The State Mission report was read by C. L. Niceley, and was briefly discussed by Secretary W. M. Wood. Dr. Wood presented facts which displayed something of the present needs and wonderful opportunities of service in this field.

H. C. Wayman offered a report on Temperance and Morals, presenting facts in regard to the devastating work of strong drink, gambling, and other immoral practices which challenge the prayerful attention of Baptists. We hope to share this report with our readers later.

Our reporter was not present at the closing service in the afternoon. Reports were read by three committees as follows. Baptist Bible Institute, by R. M. Gabbard. Southern Theological Seminary, C. C. Warren. Ministerial Relief, A. F. Cagle. Obituaries, W. M. Smith.

On account of the departure of the eastbound train about noon for the great body of Kentucky territory, the attendance was small at these closing hours. But the spirit and interest remained of the best at the closing hours of this ninety-ninth year of the Baptist General Association of Kentucky.

General Association Paragraphs

Too much cannot be said for the hospitality with which the General Association visitors were entertained while in Paducah. A large number of homes were open to the entertainment of the visitors. The large membership in the Baptist churches in the city environs kind and their pedo-Baptist friends joined in courtesies to the visiting Baptists. Pastor George D. Heaton and his people of the First Church were alert to provide every facility for the comfort and satisfaction of the visiting Baptists. It was a gathering which will abide in pleasant memories of Paducah and its fine people on the part of all.

The Illinois Central Railroad, whose courtesies to Baptists in the past have been numerous, added to its record for kindness in taking care of the considerable number who used its trains for the trip to the Baptist General Association. In addition to the unusually attractive and comfortable regular equipment, on its westward noon train from Louisville, Nov. 9, it carried an extra coach for the sole use of the Baptist visitors to Paducah. About thirty used this coach going on Monday, and a still larger number on the return trip Thursday, when it was attached to the rear of the eastbound train. On our arrival at Paducah, the officials had the car detached from the train and drawn by an engine on their tracks up near the heart of the city, a distance of nearly three miles from the passenger station. It was courtesy of the kind that wins and holds the friendship of patrons. Not to be outdone, Pastor George D. Heaton, and those cooperating with him, had busses at the car at its uptown terminal that speedily took members of the party to their several destinations.

A Baptist party of four at a restaurant table one day during the General Association had a birthday cake in the center of the table. This attracted attention and inquiry. It turned out to be Brother Anthony F. Carraro, of the Twenty-Third and Broadway Church, of Louisville, entertaining two of his former pastors and his present pastor at a birthday dinner for the present pastor. That is to say, Pastor E. N. Wilkinson, of the Twenty-Third and Broadway Church, was given a birthday dinner by his good friend and church member, with Brethren M. P. Hunt and C. D. Stevens as invited guests. It was a beautiful thing for Brother Carraro to do, and the interest of other friends who passed the table was intrigued by their being asked to share the delights of the cake.

The weather was fine for the General Association meeting. The sun shone brightly, and the cool temperature was zestful and exhilarating. The glory of Autumn had not taken down its decorations for the visiting Baptists from

forests and fields along the travel-way by highway or train. Thus nature made her delightful contribution to memories that will hark back to the 1936 meeting of Kentucky Baptists.

Perhaps visitors from other States were less numerous than usual. An exception was the group of Tennessee Baptists, especially from West Tennessee. This group would have been larger, but for the awkward habit, for which no good reason has been given, of many of our State bodies holding their annual meetings on the same week. Tennessee met last week. Among the Tennessee visitors was the beloved J. E. Skinner, erstwhile pastor at Murray, but now living at Jackson, Tenn. We remember the following present from various Southwide Baptist instrumentalities of service: Dr. J. M. Price, from Southwestern Seminary; Publicity Secretary Joe Burton, of the Home Mission Board; Dr. E. P. Aldridge, of the Sunday School Board; and Prof. Joe Watts, of the Baptist Bible Institute. There would have been more of these visitors, no doubt, but for the fact that eight or nine of our largest State bodies were meeting at the same time that we met at Paducah. The Baptist Standard and the Western Recorder had editorials a year or two ago calling attention to this awkward situation, and the desirability of Baptist officials practicing co-operation for the mutual welfare, as well as asking their people to practise it in the support of our work. But official circles do not always pay attention to newspaper suggestions, even if they have grace not to regard them as unkind and unwarranted.

In the body of the report the percentage of allocation which is to apply for Kentucky Baptist funds through the co-operative program is given. We give in this paragraph the percentage in which the General Association authorized the Kentucky half of funds accruing from the new Kentucky Baptist debt-paying plan to be applied. The percentage is as follows: Kentucky Baptist Hospital 50%; Georgetown College 19½% (Georgetown funds are being held pending the settlement of certain questions affecting the relationship of the General Association to the College); Bethel Woman's College 11¾%; State Mission Board 9¼%; Cumberland College 4%; Kentucky Baptist Children's Home 3¾%; Campbellsville College 1¾%.

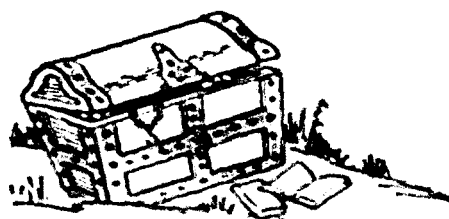
This paragraph gives facts not at hand when the body of our report was written, but which belong in it. We present them by quotation of a paragraph from the report of General Secretary Thompson to the General Association, as follows: "The year has been one of real financial progress. The receipts that passed through the hands of the Treasurer total \$330,176. Of this amount \$96,643 was available for State Missions. Additional funds sent direct

to the agencies and institutions are not included in the \$330,176 mentioned. The State Mission debt was reduced \$5,938 last year. With unspeakable joy we are able to announce this year a further debt-reduction of \$10,748. To reduce the State Mission debt \$16,687 in two years is a noteworthy achievement. Last year Kentucky Baptist agencies and institutions owed \$668,270. This amount is now reduced \$63,617." This is indeed a cheering achievement. The amount to be added to this from designated funds sent direct to agencies is not at hand as we write. But it will materially increase the total gifts of Kentucky Baptists to denominational causes for the year.

Most appropriately Moderator W. H. Horton interrupted the program at 11 o'clock on Wednesday November 11, and in impressive words spoke of the Armistice which ended the World War, which was made effective on that date eighteen years ago. Following his words, the body stood for some moments in silent prayer, after which Dr. Finley F. Gibson led the group, praying impressively for peace under the conditions that God approves. It was fitting, dramatic and impressive.

Moderator W. H. Horton has for eight or more years been pastor at Mayfield. He succeeded in the Moderatorship Dr. E. C. Stevens, who with skill and ability rendered the service during the two years preceding. Dr. Horton came to Mayfield from Arkansas, which we believe is his native State. He has won his way into the hearts and good will of our people, not only in West Kentucky but throughout the Bluegrass Kingdom all of the way to the Big Sandy. He proved to be alert, able and unfailingly competent in presiding over the body. We suspect our friend must have a modicum of Irish in his blood. There is in him an aptitude to humor that does not wane, but which, canny Irish-wise, never runs away with him. Wonderful folk, these Irish, unless some priest has too much hold of them, and certainly no priest ever came within a million miles of subduing to conformity Moderator W. H. Horton. We are glad to place his good face before our readers on the front cover this week.

Those whom the writer has heard, express themselves in terms of gratification at the spirit and accomplishment of the Paducah meeting. Never have we had fuller fellowship and unity. We have expressed our own views of the meeting in the editorial pages. We do not remember a time, during the sixteen years of the writer's service with the Western Recorder, in which our people came away from the General Association in a more hopeful spirit or with better prospects of a year of growth and service, both in spiritual development and practical fellowship achievements. May the Lord grant that it may be even so.



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President E. L. Atwood, of Tennessee College, Murfreesboro, Tenn., is improving in health, but is not yet able to resume his duties at the college.

Prof. W. F. Hall, Dean of Harrison-Chilhowee Baptist Academy in Tennessee, has resigned his work in order to become pastor of the Grace Church in Springfield, Tenn.

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

Bible School Department

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

"Grace of Giving" Popular

We find that the response to the request that our churches have classes on the book, "The Grace of Giving," was quite good. Many churches had such classes. Some pastors used the Prayer Meetings for the study and one pastor preached a series of sermons based on the nine chapters in the book. We feel that it will be easier to get the people in these churches to support the work from now on.

The Forgotten People

There are 750,000 forgotten people in Kentucky who are either Baptists or who are of Baptist belief. Who has forgotten them? The Sunday School officers and teachers and the Christian pupils. This large multitude of people are not in Sunday-school! They live close to our church houses. The Lord said, "GO." What shall we say during the coming weeks and months and on out to the end of our opportunities? Let it be one of happy response to our Lord and not excuses and alibis. Let us remember all we find in a census and go after them in the spirit of love and earnestness.

Standard Requirement for 1937

Many requests are coming in for information as to the Training requirement for next year, 1937. Here it is: "Fifty percent of all officers and teachers, including the pastor or superintendent, shall have the award for the study of "Building A Standard Sunday School," and there shall be a Training class completing one book in the new Training Course for Sunday-school workers during each year. An explanation as to the Training Class each year: when you are ready to make application you may qualify on this provided the book has been taught during the twelve months preceding the date of making application.

This requirement is not hard. It is apparently no increase over that of the present year but please keep in mind it is required that each year one of the new books be taught.

Department Books

The following Department books in the new Training Course for Sunday-school workers are now ready:

The Adult Department of the Sunday-school.

The Young People's Department of Sunday School.

Guiding the Junior Boys and Girls in the Sunday School.

Guiding the Primary Child in the Sunday School.

Guiding the Little Child in the Sunday School.

The following are in process of printing and will be announced at some early date:

Teaching Adults in the Sunday School.
The Extension Department of the Sunday School.

A little later other books are expected including the Intermediate Department book.

Dr. Burroughs writes: "It seems possible that the delay in this departmental development has worked for good, in that vast numbers of our people have thus been induced to study first the general fundamental books, which comprise the Diploma course." Certainly it has given the workers in the various departments an opportunity to study the books for which the Diploma is awarded. These Diploma books are as follows:

1. Outlines of Bible History, or The Book We Teach.
2. Building A Standard Sunday School.
3. Personal Factors in Character Building, or Some Learning Processes.
4. When Do Teachers Teach, or Looking at Learning.

Every officer and teacher should study the four books required for the new Diploma and also the department book. For General officers I would suggest that the department in your Sunday-school which is weakest receive your attention. Study the book on that Department. The Superintendent should read all the Department books in order to be informed as to the work of every Department.

Can I Take the Books At Home?

Yes. Anyone who wishes to do so may study one of the books in the Training course at home. The plan is that you answer all the questions in the book and, after writing your name, address and church on your paper, mail paper to the Sunday School Department, 205 East Chestnut Street, Louisville, Ky.

Baptist Temple, Louisville

On the first Sunday of this month Baptist Temple took a religious census of its community. Pastor Fitzgerald and Superintendent W. H. Pace are leading in a great way in reaching people for Bible study in that part of the city.

Fourth Avenue, Louisville

On the second Sunday in November, the Fourth Avenue Baptist Church, Louisville, assisted by four other churches in that community, took a religious census. Pastor Haworth is doing a fine work. His new Superintendent, G. R. Parrott, has started off with promise of doing good work. Brother C. L. Newton, who resigned in order to teach a class of young adult men,

is happy in the response of the men to his work.

SUNDAY SCHOOL ATTENDANCE

November 8, 1936

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

Louisville, Walnut St.	1,305
Newport, First	1,081
Owensboro, First	871
Lexington, Calvary	742
Louisville, Ninth and O	733
Frankfort, First	656
Paducah, Immanuel	625
Lexington, Porter Memorial	609
Louisville, 23rd & Bdwy.	602
Owensboro, Third	583
Mayfield, First	563
Hopkinsville, First	500
Danville, Lexington Avenue	499
Louisville, Franklin St.	490
Louisville, 18th Street	488
Louisville, Baptist Tabernacle	477
Louisville, Clifton	449
Covington, Latonia	447
Akron, Ohio, Calvary	440
Somerset, First	434
Harrodsburg	418
Princeton, First	415
Louisville, Third Avenue	360
Covington, Madison Avenue	352
Fulton, First	347
Bellevue	340
Louisville, Baptist Temple	327
Louisville, West Side	310
Pineville, First	248
London	245
Shepherdsville	234
Louisville, Grace	227
Versailles	218
Farmdale (near Louisville)	217
Dawson Springs	215

DOWIS AT TABERNACLE

We recently closed a ten days' special meeting at the Baptist Tabernacle in which Rev. S. F. Dowis, pastor of the Carlisle Avenue Church of Louisville, Ky., did the preaching, we had splendid congregations from the beginning and our people were greatly blessed by the powerful Gospel messages of Brother Dowis.

There were forty-three additions to the church, thirty-two by baptism.

A. K. WRIGHT,

Louisville, Ky.

Phone Highland 0164

Herbert C. Cralle

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LOUISVILLE, KY.

LET ALL SUNDAY SCHOOLS IN KENTUCKY MAKE *A Worthy Offering* *to Our Orphanages*

The Kentucky Baptist Children's Home, Glendale, Ky., C. K. Hoagland, Supt., is caring for more than 200 children, and more than 100 needy children were refused admittance this year.

Celebrate Thanksgiving Day with an offering for the care of fatherless and homeless children.



A Happy Group in the Kentucky Baptist Children's Home

Their Afflictions and Needs are Great

They are bereft of their provider
They are in need of food
Their bodies require clothing
They should have a home
They are in need of care
They desire a chance to make good

Let parents who are grateful that they have children make a Thanksgiving Offering.

Let grateful children who have parents to supply their needs make a Thanksgiving Offering.

Let all who are grateful for home and the comforts of life make a Thanksgiving Offering.

Let all who claim to have religion make a Thanksgiving Offering. for, "Pure religion and undefiled before God and Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

All cash offerings should be sent to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Kentucky.

These offerings may be sent (1) Undesignated—in which case The Kentucky Children's Home at Glendale and the Louisville Baptist Orphan's Home will share equally; or (2) Designated to one or the other of these Homes. Those sending in the offering should state clearly to Dr. Thompson how their Sunday-school wishes him to handle their offering.

DEATH OF PASTOR FRANK FARMER

Brother Frank Farmer was born in Ohio County, Ky., in the year 1873. He was reared in poverty, under the most unfavorable circumstances. The environment of the young Frank Farmer was decidedly against him. He had few educational advantages, and the story of his triumph over all of his handicaps is the most thrilling the writer has ever heard. All who knew him agree that he accomplished more in proportion to his advantages than many who have been showered with manifold opportunities.

God must have called him to the ministry from his birth, for when a little boy at school he memorized some lines from McGuffey's First Reader and gathered the children around him at the noon hour and preached to them. The verse he used as his text was "Little children, remember that God is in the sky. He looks upon all we do and say with an ever watchful eye."

At about sixteen years of age he began preaching, and has continued until disease cut him down. His public ministry lasted over a period of nearly forty years. During that time he served thirty-three churches in three counties. His record shows over 2,000 won to Christ during his ministry.

Most of his pastorates were in the country. He was pastor of two churches in Owensboro and assistant pastor for a while both at the First and the Third Churches.

Many of the prominent members in the city churches were led to Christ by him out in the country church. He was never without work, and when he died he was pastor of three good churches. He never had a vacation but labored in season and out of season for his Master. He traveled over the mud roads, first horseback then in his buggy, and later in his Ford car, and received little remuneration for his work. He developed diabetes and spent a year in bed. Hundreds of people visited him and went away blessed by the consolation that this good man could give.

Brother Farmer was a prince among preachers. He was in demand at Bible Institutes and his sermons on the church were helpful and inspiring. Theologians could sit at his feet and learn. He was tender hearted and kind, and self-sacrificing, never considering his own ease. Like many other preachers he died poor in this world's goods but rich in heavenly treasures, and left a glorious life and example to help encourage others.

His funeral was conducted at the Third Baptist Church, Brother R. E. Humphreys preaching to the great throng of people who came from three or four counties to do honor to this great preacher.

His body was laid to rest in Elmwood Cemetery, Owensboro, Ky., to await the glorious resurrection. He leaves a

wife and two daughters, Ruth and Naomi, and two children by his first wife.

Brother Farmer was valiant for the truth, and these lines of John Bunyan apply to him in his dying hours: "After this it was noised abroad that Mr. Valiant-for-truth was taken with a summons, by the same post as the other, and had this for a token that the summons was true: 'That his pitcher was broken at the fountain.' When he understood it he called for his friends and told them of it. Then said he, 'I am going to my fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble. I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my Rewarder.'"

When the day that he must go hence was come, many accompanied him to the river-side into which as he went he said, "Death, where is thy sting?" And as he went down deeper he said, "Grave where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side."

W. S. COAKLEY,

Owensboro, Ky.

SAXTON IN SEVERAL MEETINGS

Last winter while conducting service for Arthur Fox, in the southern part of the State, I had a touch of Bronchitis. I think it was Bronchial Pneumonia now, and on arriving home was advised not to sing for a while, for fear of Laryngitis. Well, those days are over, and have stepped into harness again for the Lord.

Have just finished a meeting with Archie Odom, First Baptist Church in Mayslick, Ky., George Moore, Pastor of the First Baptist Church in Fort Pierce, preaching. Considering the Alexander Campbell neighborhood, and the history surrounding the demise of this fine gentleman years ago, and the old Campbellite doctrine prevailing in that neighborhood, considering this, we found a very fertile field for Baptist principles. Most of these dear people

Sunday School Literature

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Samples on Application

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NOTICE—The "Bible Expositor and Illuminator," an Advanced Quarterly of 192 pages, in monthly parts but still a Quarterly, price 30 cents a quarter, \$1.00 a year, payment with order.

Sample lesson on application

are adults. I never have seen such a scarcity of young people. The conversions were all adults—twelve in number, and if you are familiar with that neighborhood, the hardshellism, and other "isms" I think the Lord blessed this dear church

Dr. C. P. Herring, First Church in Fairmount, North Carolina, gave me a cordial invitation to assist him in the Revival which began this past week, but feeling the urge to stay where I did, I had to humbly refuse. The First Baptist Church and the only Baptist church in that County at Mt. Olivet has

One can easily get stirred up over this matter of OLD AGE SECURITY when he begins to examine facts and figures—and yet few sermons are harder for some of the ministers to preach. If he were only a layman for that sermon! Or if it were his people, the laity, who were facing a homeless old age, and all the ministers had home of their own, and he were preaching to them! Then how easy it would be to put fervor and heart-power into the appeal. But to seem to plead for self, for bread and clothes and shelter—no wonder many a man and his family are suffering rather than to let their wants be known.

For information concerning OLD AGE SECURITY write Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

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.)

been without a pastor for several months, since the absence of Floyd Montgomery, who was pastor, and who is now pastor at Warsaw, Kentucky.

I preached for them Sunday, October 25, three services that day, and tried to show them that they need a full-time church. There is undoubtedly a fertile field there, and my prayers are that they may see this need. I am leaving for Ft. Pierce, Fla., for a two weeks' service, assisting Dr. Bolton of West Palm Beach, preaching, and George Moore, Pastor.

V. P. SAXTON,

Lexington, Ky.

C. C. WARREN AT OWENSBORO

One of the most wonderful series of revival meetings this church ever experienced was held October 19-31. Dr. C. C. Warren, pastor of the Lexington Avenue Baptist Church, Danville, Ky., did the preaching. From the beginning, the attendance was splendid and great interest was manifested throughout the city. Dr. Warren's clear, practical, forceful presentation of the simple Gospel messages was remarkably effective in reviving the membership and adding a large number to the church. The warmth of his spirit and the power of his messages will long be felt among us.

WALTER HARVEY.

CLARENCE WALKER HAS BEEN IN LEXINGTON TWENTY YEARS

It was twenty years ago, the first Sunday in November, that I was called from the Mt. Freedom Church, at Wilmore, Ky., to the pastorate of the Ashland Avenue Church. I accepted the call and moved immediately upon the field. I found a body of Baptists, who a short time previous had been organized into a church at the suggestion of Pastor J. W. Porter, then pastor of the First Church here in Lexington. He believed that the time was ripe for a Baptist church in the growing east end of the city. The First Church had purchased a lot and building that had been used as a county school—this was made the meeting place for the new church.

The Lord has graciously blessed us so that now the few have grown until the membership is nearly 1,500. On that day, twenty years ago, there were thirty-three in Sunday-school. On November 1, 1936, there were 610 counted.

Much, much work has been done, numbers have been added and multiplied. Names have been enrolled on the church book. Something like fifty different meetings in the church, in tents, in store houses, besides our annual Bible conference, Daily Vacation Bible School and our radio services over WLAP each week have been held. I hope that, after it all has been tried in

the refining fires, our Lord will be glorified.

He has been most precious. Had He not fulfilled His blessed promise to be with us, not only would all have been in vain, but the way would have been most dreary and dismal. It is He that hath made us "more than conquerors."

CLARENCE WALKER,

808 Aurora Ave., Lexington, Ky.

Pastor T. E. Ennis, of LaGrange, Ky., has returned after spending about three weeks seeing the East. He visited such places as Cleveland, Buffalo, Niagara Falls, five days in New York City, Philadelphia, Baltimore, and Washington, D. C.

Items of the General Association not included in their place in the report. Place of meeting next year, Walnut Street Church, Louisville. Preacher of annual sermon, H. C. Wayman, of Newport. It will be Centennial Anniversary of the General Association, and a great

occasion. District Association moderators held a helpful meeting following the Ministers' Meeting, and heard an address by Pastor S. F. Downs, which pled for more spiritual emphasis in the meeting. Miss Christina Stokmann, Baptist Book Store manager, and her helpers, had a wonderful book exhibit, and it was appreciated.

Prof. Frank A. Clarke, of Magoffin Institute, Salyersville, Ky., spent Sunday in Louisville, on his return from the General Association at Paducah, speaking before two groups at the Walnut Street Church and before the young people at the Broadway Church on the good work of the school for mountaineer youth.

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EVERY MEMBER CANVASS LITERATURE

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

CO-OPERATIVE PROGRAM TRACTS:

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

SOUTH-WIDE INSTITUTIONS AND AGENCIES:

FOREIGN MISSIONS:

- "Catechism on the Work of the Foreign Board"

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

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

STEWARDSHIP AND TITHING:

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

PLAN OF OPERATION:

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

WHAT KENTUCKY BAPTISTS OWE:

- "Our Debts"

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

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

Woman's Missionary Union

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

HEADQUARTERS
205 E. Chestnut, Louisville, Ky.

Miss Leachman in Louisville

Miss Emma Leachman will be in Louisville during the Week of Prayer for Foreign Missions, December 1, 2, 3, and 4, and will speak at the following places:

Tuesday, Dec. 1. Baptist Tabernacle Church (26th and Market Sts., Louisville at 1:30 P. M.

Wednesday, Dec. 2. Deer Park Church, 10:30 A. M.

Thursday, Dec. 3. Crescent Hill Church, 11:00 A. M.

Friday, Dec. 4. Walnut Street Church, 2:00 P. M.

All the women near these churches are urged to attend.

Mrs. R. R. May, Supt.,
Long Run Association.

A Message From Africa

We have just gotten back home after a month's absence. Mr. Jester was called to our Kijima Station to be on the faculty of the summer school for teachers. He was also asked to deliver a series of ten lectures, one each morning at 8:00 A. M. His afternoons were taken up with teaching. The two weeks were devoted to review for examinations at the close of a home study course for all our teachers. Mr. Jester says that it was the best school they have ever had. He was also asked to make the commencement address at the graduation of the Bible School. He was especially interested in the class since six of the seven graduates were men that he had prepared for their work there. Two of the graduates, the pick of the class, have been given to him for his work here. They are to teach in the Aggrey Preparatory School and to help in the station school and other work of the station.

While at Kijima I was called upon to do medical work. The nurse in charge there, a Kentuckian, was nearing Africa from her furlough. I went to the dispensary every day and took care of all who needed me. While there I had one maternity case. I also had a badly burnt patient as we passed through there on our return home. The poor man fell asleep in front of an open fire and tumbled into it. While at Lohumbo, where we went to attend our annual conferences, I also had more patients, one a man with a broken rib and other injuries. Mr. Jester said that taking the way from home did not do much

good. I did have a change though, and was glad I could help out.

Our conferences this year were the best ever. We had thirty at our Missionary Conference. Such a blessed time, too. All said it was the best ever. The Church Conference was also richly blessed even though not as largely attended as other years. Many thought it too far to walk, I suppose. Lohumbo is at the extreme southern end of our work here in Tanganyika.

We do enjoy our "Good Housekeeping" magazine so much, which the Kentucky W. M. U. sends us each year. Mr. Jester revels in the advertisements and illustrations. He knows all the artists by their pictures used for illustrating the stories. David too, enjoys the pictures especially the pages for children. Even our very reserved English guests enjoy the magazine, and some of our old copies given for our guest house in Mwanza have been a source of real pleasure to people passing through who wanted some light reading to while away the time between train and boat or vice versa. We do appreciate it so much. Also the Western Recorder which is sent us by one of the circles of Walnut Street Church, Louisville.

These are busy days for both of us, as there is so much to be done after having been away. The house had to be closed while we were gone and such a mess when we came back. Just got it all cleaned when a grass fire swept through here and it all had to be done over again. I was at the dispensary when the fire, carried by a high wind, tore across country on either side of our home. What a mess it left. Mr. Jester tried to close the house, but that did not help any. We had taken the necessary precautions against such a happening so that no damage was done to any buildings. Mr. Jester feels badly because so much good roofing grass has been destroyed. Hundreds of bundles could have been cut on the compound alone.

On the twenty-seventh we are supposed to leave again, this time to visit our Nasa Station to be with one of the Missionaries there while her colleague is in Kenya for dental work. Two ladies have been alone on the Station since Mr. and Mrs. Nelson went on furlough. Mr. Jester is to be there for certain work as well as our being with Miss Severson to keep her company. Some building repairs are to be made and he is to advise about and see to them I believe. It is hard to go away with so much to be done here, especially when Mr. Jester is trying to get a class room building up for his Boys' School.

I know my people will feel it being left without medical help again, even if for only two weeks. They are simply coming in crowds these days,—one would think I had never been here before.

May the Lord bless richly in all your activities throughout the State, and this year bring great glory to the Master.

Mrs. Wm. L. (Daisy Hicks) Jester,
Mwanza,
Tanganyika Territory,
East Africa.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

Message From A Young Chinese Woman

One of the most interesting personalities at the 1935 Ridgecrest Y. W. A. Camp was Miss Inez Lung of China. Everyone fell in love with her. She has a letter in the November "Window" which you will want to read in full, but now I want to give a part of it to you, because it gives you a glimpse of what the Lottie Moon offering will mean to China. It will mean just as much to other parts of the world. We must not fail these friends around the world. Observe the Lottie Moon Week of Prayer and give as generously as possible. Miss Lung says:

"Before me lies a list of the objects for 1936 Lottie Moon Christmas offering; and as my eyes travel up and down it my heart rejoices that four of the items included are for the work in China, besides the missionaries who will be kept in China by it.

"First, I see 'For W. M. U. Work in China—\$3,000.' Then, instead of the figure \$3,000, I see millions of girls and women in China who have gone out into Eternity, lost because they never heard of that Light, that Saviour by whose name alone we must be saved (Acts 4:12). If I could take you with me into the little village in South China where my father was born and let you see the house where my great grandmother, and all the rest lived and died in darkness, without a knowledge of the Lord Jesus, your heart would ache with mine upon realizing that millions of others have shared and will share the same fate unless you and I do our part in sending the Light.

"The second object named in the list attracts my attention is 'Pool In Bible Training School, Canton, China,—\$2,000.' How often have I passed that school and thanked the Father that there in our midst was a school, supported by our Southern Baptists, where our Chinese women are learning to be Bible women and wives of preachers, receiving the training that will lead to the establishment of Christian homes in dark China.

"The third item for China reads: 'Kindergarten Work in South China—\$1,000;' and with that phrase looming before my eyes, I seem to hear in my heart a group of two hundred and fifty

little voices singing 'Jesus Loves Me' in Chinese.

"I notice a fourth project in South China listed: 'Endowment of Mo Kwong School for Blind Girls—\$2,000.' Imagine yourselves walking with me through the building, watching these blind girls knitting sweaters and caps, reading and writing, playing the organ and singing hymns. Go out into the yard and see them shampooing their hair and washing their clothes and with me think with gratitude of the dear little missionary with white hair who has given the best years of her life to this work. Two years ago I could have said, 'Come and see dear Mrs. Janie L. Graves, who is the inspiration of this school and of our compound.' But today that gracious little figure is no longer present in the school; for while she was working with these little blind girls, Mrs. Graves lost her sight; she worked on until after passing her eightieth birthday, she reluctantly obeyed the doctors and returned to the States for medical care. The question now is, 'Who is going to take her place and see to it that the blind girls in China may continue to have a home where, though physically blind, they can learn of the Great Physician who can so change hearts that they will be enabled to see the Light of Light, the Light of the world?'"

"Y. W. A's, our little visit together must end but over the waves I would love to clasp your hands and hear your voices say, 'We will not fail.' Although our hands cannot actually clasp, somehow, I have a feeling in my heart that when the time comes for you to speak and act, you will be heard saying, 'We will not fail;' and the Master will be pleased because you will have kept your promise in helping Y. W. A. to reach the goal for the 1936 Lottie Moon Christmas Offering.

"As I go my way and you go yours, 'May the Lord watch between me and thee while we are absent one from the other.' May He use each of you mightily in the advancement of His Kingdom here on earth.

"You won't forget to pray for me, will you?"

Inez Lung,
China Address: Pooi To Academy,
Canton, China.

—November "Window of Y. W. A."

THIRD AVENUE CLOSES REVIVAL

The Third Avenue Baptist Church, Louisville, during October 11-25, had its first evangelistic meeting since the writer became their pastor in November, 1934, having the McKinley Trio, of Shepherdsville, Ky., to lead the singing, which they did beautifully and effectively and the pastor was requested to preach.

He preached eighteen sermons from the Book of Romans, after distributing copies of the book to all who had promised to read them or get them into

the hands of people who would read them.

The week night attendance was the largest I have ever witnessed in a Louisville revival.

The Junior choir of forty voices, trained by Miss Mary Alice Thompson, and led during the meeting by Brother McKinley, was a real feature. The visible results included about thirty-nine additions to the membership and all the expenses of the meeting paid without any special offering or appeal.

The church celebrates the second anniversary of their present pastor on November 15. Approximately 300 have been added to the membership. The church property has been reconditioned, re-decorated and relighted throughout and a steady increase in the worship attendance, Sunday-school attendance and Women's Missionary work has been evidenced during these two years.

L. W. BENEDICT.

Louisville, Ky.

THE IMPERISHABLE WORD

On December 30, 1903, fire destroyed the Iroquois Theatre in Chicago with a loss of 374 lives. The day before the fire the various articles for use in the religious service of the Central Church for the following Sunday were taken to the theatre building and stored on one side of the stage in an alcove. The church property consisted of two pulpits, Lord's Supper service consisting of a large silver pitcher, eight silver cups, and the linens and the Bible. Only the Bible escaped destruction. Its covers were burned off and its edges charred, but every word of the text remained.—Fred S. Shepard in *The Evangelical Christian*.

Book Reviews

Searching the Scriptures, H. E. Dana, Bible Institute Memorial Press, New Orleans, 253 pages.

We appreciate a complimentary copy from the author, who is well-known among our readers as Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary at Fort Worth, Texas. The book is more easy to use because of a valuable index. In thirteen chapters Professor Dana develops the science of Scripture interpretation. The first nine of these gives a history of interpretation from the Jews of old to modern critical interpretation, this requiring four chapters. The remaining chapters develop the author's positive teaching with more fullness. We notice that Dr. Dana says that both Liberal and conservative critics are viewing the question of miracles in a new light. Doubtless we need new light all of the while, but one is a bit disappointed to see radical critics, who have been throwing the

whole question of miracles out the door as an impossibility, bracketed with assumption of kinship with conservative Bible believers. However, theological professors who are soundly conservatives when sounded at the bottom, have been known to look at things that way, lest they give too much comfort to Christians who feel outraged at the high-handed methods that have been used by destructive critics. We think both Editors and Professors who serve Christian constituencies need never to forget that it is the faith of God's people with which we are dealing and not merely something to be discussed before select circles.

The Church of Today—and Tomorrow, by Austen K. deBlois, published by The Judson Press, 292 pages, price \$1.25.

The author is well known as past President of the Eastern Baptist Theological Seminary at Philadelphia. The motive that lies back of the book has been to discover what is the matter with present-day Christendom, and to suggest how it can get away from its indicated disabilities. The thesis is developed to take care of problems growing out of the fact that, "it has been realized by many devoted ministers and laymen, that solidarity, a closer and more sympathetic co-operation of organizations within the church itself, has become a pressing necessity." It appears that Dr. deBlois deals more with improvement through better articulation of religious instrumentalities than through spiritual revival. Many will not agree, but it may be fair to the author to say that he seeks to supply a need in the field of more understanding articulation, and for that reason is not responsible for developing the necessity of revival that may be in that field.

For Times Out of Joint, by Charles Lyon Seasholes, published by The Judson Press, 174 pages, price \$1.00.

The author is pastor of the First Baptist Church at Dayton, Ohio. The book is a collection of sermons, and the bookshelf reminds us that it is preaching of the nineteen-thirties, and therefore obviously different from the nineteen-twenties. This will attract certain types of readers, and leave cool certain others, who have the feeling that a real spiritual message from the Bible does not need to be sold in dated packages to be a guarantee of freshness. It depends on the nature of the contents as to how fresh the message is likely to be, rather than the day of vintage. We have faith to believe that most preachers are finding that out now, and that few sales of books will be based, like some coffee sales, on how fresh the thing is from the press. Dr. Seasholes has brought together seventeen discourses on subjects that vary from *The Problem of "Good,"* *America First,* and *Free From Freedom,* to *A Message For Hardtimes,* *The Call of God,* and *The Triumph of God.*

Caring for Orphans for 69 Years

BAPTISTS in Kentucky have for sixty-nine years enjoyed the high service of the Louisville Baptist Orphans' Home. Initiated by Dr. George C. Lorimer and some faithful women in Walnut Street Church, Louisville, it soon received the support of Baptists throughout Kentucky both in funds and orphaned children.

That service has continued since the setting up by the denomination of the Kentucky Baptist Children's Home at Glendale as a needed provision, which has rendered an additional service. The two homes are properly enshrined in the affections of all our people, but the 400 little ones which they together are able to care for at a given time is inadequate for our 350,000 white Baptist membership in Kentucky.

While the Louisville Baptist Orphans' Home has a partial support from invested funds, the percentage of receipts through the Co-operative Program allocated to it last year brought only about \$5,000. The combination is inadequate to supply our needs.

Therefore, we are in great need of a liberal contribution of money as well as food and clothing. We are praying that the Lord may put it into the hearts of all our Baptist membership and of the Sunday-school scholars throughout Kentucky, each to make a liberal contribution in connection with the Thanksgiving Day observance.

While churches that meet weekly are expected to make this offering on November 26, once-a-month churches are urged to make it at their first meeting, which may be November 22, December 6, December 13, or December 20.



Three Sets of Orphan Twins

Serving All of Kentucky

We ask our brethren in all of the churches and all other friends who participate to remember that for every one child cared for from Louisville and Jefferson County in the Louisville Baptist Orphans' Home, more than eight are cared for from the other 119 counties in the State.

Children Have High Scholarship

One of the strongest features in recent years is the high Intelligence Quotient of the children. This is kept up by Miss Grace Bartlett, Assistant-Superintendent, and Mrs. Blanche W. Dockery, Secretary, looking after each pupil's daily studies. Every child is spurred on to make the best grades in his class. Failing in the supervised study, that pupil is taken apart, and given special lessons.

All Cash offerings should be sent to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

These offerings may be sent (1) Undesignated—in which Homes will share equally. (2) Designated to one or the other of these Homes. Those sending in the offerings should understand and state clearly to Dr. Thompson how their Sunday-school wishes him to handle their offering.

LOUISVILLE BAPTIST ORPHANS' HOME

(Established 1869)

O. M. HUEY, Superintendent

1022 SOUTH FIRST ST., LOUISVILLE, KY.

[TACK THIS ADVERTISEMENT ON THE BULLETIN BOARD OF YOUR CHURCH.]

MEETING OF THE KENTUCKY ALUMNI ASSOCIATION OF THE SEMINARY

The Annual Meeting of the Kentucky Alumni Association of the Southern Baptist Theological Seminary, was held at the Irwin Cobb Hotel, in Paducah, for a dinner on November 11 in connection with the meeting of the General Association. There was a splendid response on the part of the Alumni and friends of the Seminary. The meeting was presided over by A. D. Odom, of Mayslick, President of the Association. Dr. J. McKee Adams of the Seminary spoke on the endowment of the chair in Old Testament, in honor of Dr. Sampey, in which he stated, that the Alumni Association was anxious to reach fifty thousand dollars by the end of the coming year, or one-half of the ultimate goal. He also called attention to the extension course offered by the Seminary.

Dr. G. T. Long of Ashland, spoke on how he put on the Seminary Program for the Dr. Sampey Endowment Fund, in his church.

The following officers were elected for the ensuing year: President Dr. Sam S. Hill, of Louisville; Vice President Dr. G. T. Long, of Ashland; Secretary-Treasurer A. K. Wright, of Louisville.

ENLOW AND SCHULTZ RETIRE FROM WORK IN THREE FORKS ASSOCIATION

Pastor I. E. Enlow has resigned his work at the Baptist Church at Whitesburg, Ky., in order to become pastor at Burgin, Ky., and Pastor O. M. Schultz has reigned at Jenkins, Ky., expecting to remove to his former home at Princeton, Ky., and there to do whatever the Lord may find for a man of his years to do. The pastorates these men are resigning are both in Three Forks Association, which organization has passed resolutions, signed by Chairman C. E. Dowis and Secretary G. R. Henson, Fleming, Ky., expressing appreciation of the high and lofty service these two men have performed while in their midst.

Since leaving the Southern Seminary more than fifteen years ago Brother Inlow has divided his time between the church at Owenton, and the last twelve years at Whitesburg, where he has built up a fine work.

Concerning him Pastor Henson writes: "I have no knowledge of his work at Owenton, but his work here at Whitesburg has been of the highest type. The church has been built up in numbers and in strength. He has also been unusually diligent in evangelizing work through this needy mountain section. His wonderful ability for making personal friendships has enabled him to break down whatever prejudice the native mountaineer may hold for any

Helpless Orphans Depending On You

A Special Offering for the Kentucky Baptist Children's Home and the Louisville Baptist Orphan's Home will be taken Sunday, November 22, 1936.

Give your income for one day for their support. The funds raised will be divided equally between the Orphanages.

Send all money to C. M. THOMPSON, Treasurer
205 East Chestnut Street, Louisville, Kentucky

outsider so that it has been possible for him to do much good up these creeks."

Continuing about Dr. Schultz, Mr. Henson says: "Although he is no longer a young man, he is certainly one of the best preachers in the State, and is remarkably vigorous for a man of his years. He has only recently helped Brother Simpson at Lynch through a three weeks' meeting, and does not seem to be any worse for wear. He has been a great blessing to all of us, as well as to the churches he has served. His ideas concerning the mission work have put that work on a better foundation, and bringing in a better day. He has contended especially that mission money should be spent for work in mission points, and not to support churches that were able to support themselves. Brother Schultz has also been a great help to all of us by his bold stand for Baptist truth."

Fellowship Tidings

Pastor E. D. Head has preferred to remain with the First Church of Houston, Texas, declining the call extended him by the First Church of San Antonio.

Dr. A. J. Barton, of Wilmington, N. C., has been helping Pastor S. N. Lamb in meetings for a week at Whitesville, N. C., in which there were twenty-five additions.

Dr. M. D. Jeffries formerly pastor at East Church, Louisville, but now for some years chaplain at the Baptist Memorial Hospital, at Memphis, Tenn., is undergoing a linger illness.

Mrs. George W. Coleman, wife of a former President of the Northern Baptist Convention, died at her home in Boston on October 22. Her husband is President Emeritus of Babson Institute.

While Superintendent C. K. Hoagland was attending the General Association of Kentucky Baptists at Paducah he received a long-distance telephone call from the Kentucky Baptist Children's Home telling of the illness of one of the

little boys, Elmer D. Randolph. Mr. Hoagland ordered him rushed to the Kentucky Baptist Hospital in accordance with the physician's wishes. Elmer died shortly after his arrival there. Elmer was one of a family of five children in the Kentucky Baptist Children's Home whose mother is working in Harlan, Ky. He was a bright little chap, and will be greatly missed by his playmates.

The Executive Committee of the Baptist State Board of Missions will hold its annual meeting Tuesday, December 1, at the Walnut Street Baptist Church, Louisville, Ky. Requests to be considered by the Board should be in the hands of General Secretary C. M. Thompson at the earliest possible moment. His address is 205 East Chestnut Street, Louisville, Ky.



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**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

Peace, Plenty, Thanksgiving, and Need

Above the rumblings of war we still hear the echo of that cry of peace and shout of victory heard eighteen years ago. Through the wastes of depression we see many evidences of plenty.

Although we should be in a constant attitude of thanksgiving it is good at this special season to express to our Heavenly Father our gratitude for His love which is proven to us constantly in so many blessings. Let us thank Him for peace and pray that the Prince of Peace shall overrule the god of war. Let us thank Him for material blessings and pray that these may be surpassed by Spiritual prosperity in our land.

It is my prayer that Training Union members may prove that they are thankful, by means of definite Christian service and gifts through their church. One opportunity is given for this on Thanksgiving Day or the following Sunday when love gifts above the regular tithes and offerings will be accepted in the churches through the Sunday-schools and otherwise for the meeting of these needs of the orphan children in the Kentucky Baptist Children's Home at Glendale and the Louisville Baptist Orphans' Home.

Long Run Associational Library School

The following program and facts concerning Church Library Service are taken from the attractive folder furnished by the Sunday School Board especially for this-Campaign:

November 23-28—Establishment and organization of a library in the Fourth Avenue Baptist Church, directed by Miss Leona Lavender.

November 29—On Sunday afternoon at 2:30-3:00 a general mass meeting of all churches will be held at the Fourth Avenue Baptist Church. The speaker for that occasion will be Mr. Harold E. Ingraham, Secretary of the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

November 30-December 4—At the Fourth Avenue Baptist Church, each evening from Monday through Friday, the program will be as follows, S. F. Dowis, presiding:

7:15 Library Class, taught by Miss Leona Lavender.

8:15 Monday—D. Swan Haworth
 Tuesday—Byron C. S. DeJarnette.
 Wednesday—G. S. Dobbins.
 Thursday—Miss Mary Nelle Lyne
 Friday—Open discussion.

8:40 Address: Monday—"Why I Believe in Church Libraries," J. O. Williams, Nashville.

Tuesday—"The Young Christian's Diet and Adorning," Clay I. Hudson, Nashville.

Wednesday—"The Worker's Need," Homer L. Grice, Nashville.

Thursday—"The Booketeria," Miss Thelma Brown, Nashville, and Miss Christina Stokmann, Louisville.

Friday—"The Inspirational Power of Books," John L. Hill, Nashville.

State Associational Conference To Be At Danville Feb. 19-20, 1937

The Second State Associational Training Union Officers' Conference will be held with the Lexington Avenue Church, Danville, Friday and Saturday, February 19-20, 1937.

A letter from the Pastor, Dr. C. C. Warren, says that the Training Union voted unanimously to invite the Conference. The cordial invitation is gladly accepted.

Last February at Fourth Avenue Church, Louisville there were more than 300 who traveled more than 10,000 miles from thirty-three Associations, thirteen of which were not organized. It was a great meeting and most encouraging have been the results.

Next February at Danville we want to see every one of the seventy-eight Associations represented by all who ought to be there. Let me express my hope that between now and then every Association will complete the organization of the Associational Training Union by electing the best possible and then see that these officers attend the Conference.

Church Library Service of Sunday School Board

The Church Library service of the Sunday School Board was definitely begun by the Department of Sunday School Administration in 1931. It includes the following:

1. Personal attention is given to all library correspondence.
2. Free leaflets on the church library are provided as follows:
 How to Start a Church Library.
 How to Get Books for the Church Library.
 The Church Librarian and the Library Committee.
 Equipping the Church Library.
 The Power of a Book
3. Book selection service is given through a booklist of 1,000 titles recommended for a well-balanced library of 1,000 volumes.
4. Supplementary booklists are furnished.

5. Special lists are prepared upon request.

6. A library manual, "The Church Library," by Lavender, is available. It is used as the text in the library course which is included in the Board's regular training courses.

7. A card file of church libraries and librarians is kept. Librarians are urged to send a monthly report of their work to the Department of Sunday School Administration. Tabulations of these reports are published in "The Librarian's Exchange," a section of the Monthly Bulletin of the Department of Sunday School Administration. Promotional plans and suggestions are offered to librarians from time to time.

8. The Sunday School Builder carries a Library Page each month.

9. Field service is furnished in library work just as it is in all other phases of the work of the Board.

Daviess-McLean-Group 6 (Owensboro) Simultaneous Training Schools and Enlargement Campaigns

During the week of November 1-6 simultaneous training schools and enlargement campaigns were conducted in six churches of Group Six (Owensboro) of Daviess McLean Associational Training Union. The other Church had been in meetings for several weeks and therefore thought it best to hold their training school and enlargement campaign later.

Between 500 and 600 were in attendance upon the classes. Some good enlargement work was done. The summary report of the week's work is not at hand, therefore an accurate and complete account cannot be given now.

The work was directed by local workers except in two churches. Mr. W. A. Harrell, of the Southwide Training Union Department, Nashville, Tennessee had charge of the campaign in First Church; and Mrs. J. Winston Pearce, of Corydon, and former State Secretary of North Carolina directed the school in Seven Hills Church.

Mrs. Pearce and Mr. Harrell spoke at the Rally held on Sunday afternoon, November 1.

It was my privilege to speak on Sunday morning at Eaton Memorial, Sunday night at Third, Monday night at Walnut Street, Tuesday night at Third and First, and Wednesday night at Hall Street and Seven Hills.

RECORD OF ATTENDANCE

November 8, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Bowling Green, First	188	51	244
Lexington, Calvary	142	30	169
Lexington, Porter Mem.	138	69	188
Louisville, Grace	132	15	135
Owensboro, First	127	39	150
Gatliff	121	27	121
Danville, Lexington Av.	119	16	175
Owensboro, Third	119	8	140

Princeton, First	113	18	141
Louisville, Franklin St....	108	42	160
Newport, First	107	23	175
Louisville, Crescent Hill....	103	5	134
Akron, Ohio, Calvary.....	100	20	122
Harrodsburg	91	31	142
Louisville, Ninth and O..	90	17	109
Dawson Springs	88	10	103
Taylorville	86	2	108
Louisville, Temple	86	2	117

EVANGELISM

(Continued from Page 3.)

the churches so as to give them stability to reach a lost world, hesaid, "I am free fro mthe blood of all men. And I have not failed to declare the whole counsel of God and I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, not for me only but for all those who love his appearing."

The conversion of Cornelius was to prove to Peter and the first church that evangelism was to be world-wide. Peter is praying on the house-top. Cornelius at a distance is seeking the way of life. God sends a vision to Peter and angel to Cornelius. The angel said to Cornelius, "Send for Peter and he shall tell thee words whereby thou and thy house shall be saved."

When Peter told the brethren at Jerusalem of his experience in prayer, the coming of the men for him and his going and seeing the power of the spirit of God fall upon the household of Cornelius as it did on them at the beginning and how that God gave the like gift as he did unto them who believed on the Lord Jesus, and "when they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

The turning to the Gentiles by Barnabas and Saul, is another chapter in evangelism. In Acts 13th chapter we have the Holy Spirit calling upon the church of Antioch to ordain Barnabas and Paul. They went to their own brethren in the flesh, the Jews. But they judging themselves unworthy of eternal life, the evangelists turned to the Gentiles, and when the Gentiles heard the Gospel they were glad and glorified the word of the Lord: And as many as were ordained to eternal life believed.

Paul's vision and the Macedonian call was to evangelize. In Acts 16th chapter and the 9th verse it states a man of Macedonia cried, "Come over into Macedonia and help us." Would to God that the churches of this District Association might hear that cry and lend a helping hand in the great destitution by giving hungry hearts the Gospel. "Do the work of an evangelist" is the demand and command of God to His chosen workers with God's chosen mes-

sage into that appointed field where unto God has called them.

IV

What methods would you use in evangelizing? God is not tied down to any one certain method. To the farmer he would say it is like sowing the seed, some falling by the wayside, some upon s'ony places, some among thorns, but some into good ground. We are to go forth weeping, bearing precious seed, and we shall without doubt come again with rejoicing bringing our sheaves with us.

To the fishermen he would say, "The kingdom of heaven is like unto a net cast into the sea." "Follow me and I will make you fishers of men; launch out into the deep and let down your net." This fishing with a net is not a one man's job but it is with the co-operation of men that successful fishing is done with a net.

Jesus would have us to see that evangelism is like unto a shepherd that had one hundred sheep and one of them is gone astray. He leaves the ninety and nine and seeks out after that lost one until he had found it; then he calls in his neighbors and friends and they rejoice with him who has found his sheep. When the reports come in of lost ones that have been saved this year, how you and I ought to clap our hands for joy. "For I say unto you that there is more rejoicing in heaven over one sinner that repents than ninety-nine just persons that need no repentance."

Evangelism is the return of the prodigal. Down in the filth feeding hogs, he comes to himself, rising, going back to the father, receiving the words of forgiveness, the token of unending love, the robe of righteousness and feasting on the heavenly manna which the father gives for he shall never hunger, shall never die, but shall live forever.

Some will be won after much prayer. The Lord Jesus has been on the mount of transfiguration, he comes down with Peter and John to see the disciples who remain at the foot of the mountain. A father in his helpless condition has brought his son possessed with a demon, pleading with the disciples to give his boy relief. The disciples said, "Lord, why could we not do it?" He says, "This kind goes out only by fasting and by prayer."

God give us the spirit of fasting and prayer instead of feasting and revelling, compassion and weeping instead of coldness and indifference for the souls of men.

V

The Syro-Phoenician woman would not be denied when she came to Jesus for her child. Read in Matthew 15:22 how the heart-broken woman cried to the Lord, saying, "Have mercy upon me, O Lord, thou Son of David." Perhaps she broke down there; when she went on she said, "My daughter is grievously vexed with the devil. His



disciples would send the poor woman away. Even the master seemed not responsive. He told her that He was not sent except to the lost sheep of the House of Israel.

Yet she worshipped Him. To His words, it is not mete to take the children's bread and cast it to the dogs, her mother's love turned the apparent rebuff into an argument for his age. "Truth, Lord, yet the dogs eat of the crumbs which fall from the master's table." She gladly went to the most humble place and lowest depths for the sake of her daughter. But out of the depths came her victory. She said, "O woman, great is thy faith." And her daughter was made whole at that very hour. The spirit of evangelism is that of loving sympathy and compassion for the lost. Paul cried, "My heart's desire and prayer to God for Israel is that they might be saved." If we shall go forth weeping, bearing precious seed, we shall come again rejoicing, bringing our sheaves with us. Only as one has compassionate sympathy fer lost men is he in position to bring them to God.

Evangelistic work is to be done in the name and spirit of Christ. He alone can say, "Go thy way, thy faith hath saved thee." He alone has power to save even the raving maniac, and cause him to sit in his right mind at his feet. He alone loved us and gave himself for us that He might redeem us from all iniquity.

Our first responsibility is to present Him to the thirsty world as the water of life, to the hungry soul as the breath of life, to those who sit in darkness as the Light of the World, to those who labor and are heavily laden as the great burden bearer and provider of soul-rest. O my beloved brethren, let us go forth evangelizing.

"Throw out the lifeline across the dark wave
There is a brother, whom someone should save.
Somebody's brother, O who will then, dare
To throw out the lifeline, his peril to share?"

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DR. CHARLES G. TRUMBULL ON PROPHECY

A Series in The Sunday School Times

Unbelievers See Signs

Some Christians are blind to the signs of the times. Some unbelievers see them plainly. Says Walter Lippman, brilliant Jewish essayist and news commentator: "The signs are multiplying that the stage is set for an event of world-wide importance and of unpredictable consequences."

The Prophecy Test

Prophecy has always been a searching test of God's people. The Bible's prophecies of the second coming of Christ are testing them today. Have we realized that the Bible's prophecy of the first coming of Christ tested them nineteen centuries ago? What kind of people met the test?

The Peace Garden

An International Peace Garden is being planted on the boundary land between two great nations, to help maintain international peace. It is but one of many man-made plans for permanent peace which leave God out. Prophecy says plainly that only the Prince of Peace can bring peace.

Does the Hope Purify?

Unless our own lives are purified by the blessed hope of the Lord's return, we do not "love his appearing" as God wants us to do. But it is a purifying hope, and actual incidents will be given to show how men's habits have been changed, and their lives cleansed, by looking for the Return.

Seeking Death in Vain

Suicides are now multiplying in a shocking way. Old people and young die by their own hands. They are fulfilling prophecy, for the prophetic time has not yet come when "in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

"Men Against Death"

"Life stuff is believed to be potentially immortal," we are told by the publishers of a popular book on the exciting victories won by scientists over disease. This deadly deception will win more and more people as it fulfills prophecy and leads on to the worship of the miracle-working Beast.



A Personal Statement

For more than twenty years my life and Bible study have been enriched by the truth of the Lord's return to establish his Kingdom on earth. In 1914 I had the privilege of being with that great Bible teacher, Dr. C. I. Scofield, in the first prophetic conference I had ever attended, at the Moody Bible Institute.

In the years since then, as I have continued to study the prophetic Scriptures and the meaning of current events, I have had opportunities of fellowship with God's people in many such conferences, and I have been impressed by the steadily deepening and enlarging interest of Christian people in the prophetic Scriptures.

In my studies and reading I have collected considerable material in this field which I have drawn on freely in conference addresses, but which I have never published. There have been requests that these addresses be thus made available, and the Times will now publish an extended series during the coming six months. Such items as those touched upon in this page of announcements will be taken up, and much more.

CHARLES G. TRUMBULL

Are There Really Signs?

Are there really signs showing that the Lord's return is near? Have we any right to believe that we can interpret such signs safely and accurately? Many Christian people in earlier times have been mistaken in thinking that the end of the age had come—why are not we mistaken? These are fair questions, and Bible prophecy answers them for us, as the coming articles will show.

"Should Make an Image"

Are we nearing the time when men will be told "that they should make an image to the Beast"? (Rev. 13.) *The Morning Post* of London says that Rome is building a gigantic bronze statue of Fascism and Mussolini, "outdoing in size every colossus of myth and history."

Germany's Blasphemy

Germany is following hard after Russia in official, governmental anti-Christianity and atheism. Three statements by powerful German leaders: "Christ cannot possibly have been a Jew." "Hitler is a new, a greater, and a more powerful Jesus Christ." "Adolf Hitler is the real Holy Ghost."

The 3 Prophetic Psalms

Which is the Shepherd Psalm? Can you name the Three Prophetic Psalms? But there are many prophetic Psalms, you say. It is true; yet there are three, coming close together, outstanding in their detailed, amazing prophecies of Christ's death, his resurrection, and his return.

"Simple Foolishness"

A popular Boston preacher, writing in the *Atlantic Monthly*, "showed" that belief in Bible infallibility, in the atonement, in bodily resurrection, and in Christ's bodily return is "simple foolishness." Can you show how he was proving the infallibility of the Bible and fulfilling prophecy?

Satan's Young People

"Through thousands of years of subtle scheming the Antichrist's campaign has been laid with many nets and false lights flashing for youth to follow, until at last they shall have arrived at the place where they shall worship the image of the Beast." Dan Gilbert's articles will describe these.

Signs in the Heavens

"There shall be signs in the sun, and in the moon, and in the stars," said the Lord in predicting the end of the age and his return. Startling facts will be given, including mention of the scientific expedition about to search for a meteorite, believed to be the largest the world has ever known.

A Twenty-Four Weeks Subscription for \$1.00 Will Bring the Entire Series
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