

WESTERN RECORDER

An Editor's Valedictory

CO-WORKERS of the retiring Editor have asked him to set down in this prominent place some parting words. Here they are:

We live in a time of vast and disconcerting world ferment, of the reappraisal of all values, holy revealed faith included. Everything is in the crucible. The Axis-powers in World War II are frankly set to establish totalitarian world rule with God left out. Their god is Nietzschean evolutionism. Their open confession of this is a burning Baal challenge to world Christendom, itself now broadly and guiltily attracted by the kitchen odors of the Egyptian fleshpots.

Within Christendom, weakened by its prodigal amours with the world Delilah, forces are arising again that are determined to turn back to God, sick and disillusioned from their experience of running with His enemies, who saboteur His Kingdom from within. Yet forces of sabotage still lurk in strength and determination within every nook and cranny of the beleaguered Fortress of God.

Baptists have an opportunity vast beyond expression in these days that try men's hearts, if we shall give ourselves to understanding and paying the price of full length return to God, refusing to allow even the "best" things we know other than faithfulness to God to substitute for that. If we pay His price, we may expect Him greatly to use His witness through us to a sin-blinded world in this time of its great sifting. **Will Baptists Pay His price?**

Still better words for us to utter are these of Paul: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." And better still are the words of our Lord, "Because I live, ye shall live also."

Service Period:
Feb. 1, 1921-Oct. 1, 1942.

VICTOR I. MASTERS,
Retiring Editor

Western Recorder

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

VOL. 116

LOUISVILLE, KENTUCKY, SEPTEMBER 24, 1942

No. 39

Some Trends in Christian Education

W. C. BOONE, Pastor Crescent Hill Baptist Church, Louisville, Ky.

THERE was a time when practically all education in this country was under Christian auspices, even under denominational control. The earliest colleges in America were founded with distinctly spiritual motives. It has been said that "Harvard and Yale were the children of the Congregational churches, Columbia was fostered by the Episcopalians, Princeton by the Presbyterians, and Brown by the Baptists."

The founders of Harvard, oldest college in the United States, expressed their purpose in these words, which are carved on their ancient gates:

After God had carried us safe to New England, and we had builded our houses, provided the necessities for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we looked for, and looked after, was to advance learning, and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust.

The Harvard charter of 1650 dedicated that institution to "The advancement of all good literature, arts and sciences, and the education of the English and Indian youth in knowledge and godliness." Such was the original ideal of the earliest American institution of higher learning. Many of her presidents were ministers of the Gospel.

A similar motive led to the establishment of Yale in 1700 by the colonists of Connecticut, which was chartered to carry out an essential part of their ideal of a Christian state, of which education and religion should be the basis and the chief fruits. Yale College was founded by ministers selected by the churches of the Colony, "to the end that they might educate ministers in their own way." The instructors were made to meet special tests to preserve their doctrinal purity of religion, and the students' correct religious instruction was carefully looked after. At one time all instructors, and the President, were required to sign statements of orthodox Christian beliefs.

In spite of such beginnings, it is obvious that education in America has now become largely secularized. While the majority of the institutions of higher learning are still under church control, the majority of the students are now enrolled in state or other non-sectarian schools, while primary and secondary education is almost exclusively administered by the State. (Catholic parochial schools are of course excepted.)

This has brought about a shifting of emphasis, if not a change of ideals. We are faced with the possibility that education may become altogether materialistic, instead of being the hand-maiden and helper of religion, as in the early days. There are many of us who still believe, however, that there is a place in the world for education with a distinctly Christian motive, and that means that we must **keep** and **ADEQUATELY SUPPORT** some good denominational colleges.

Southern Baptists have lost a large number of schools in recent years. The writer can remember when we reported a total of more than 120 Southern Baptist schools and colleges. Ten years ago, in 1932, we had 73 schools of all grades, 29 of which were Senior colleges or universities, 24 Junior colleges, and 20 academies. In 1937, five years later, the number of Baptist schools had dropped to 65, and this year, 1942, it has dropped again to a total of 60. This present num-

ber includes 26 Senior colleges, 24 Junior colleges, and 10 academies. One of the latter made no report to the Education Commission.

It is highly significant, however, that our 73 Baptist schools of 1932 reported a total of 20,330 students, but our 60 schools in 1942 reported 25,624, more than twenty-six percent increase. In spite of a smaller number of schools, and in spite of the tremendous competition from the state and highly endowed private colleges, there were over 5,000 more students in Southern Baptist schools this year than there were ten years ago!

The picture in Kentucky is somewhat different. In 1932 there were seven Baptist schools in this State, one Senior college, three Junior colleges and three academies, with a total student enrollment of 1,415. This year we have six schools, but they have a total of only 1,066 students. It may be pointed out, however, that most of this loss in the academies or high schools, which have dropped in number from three to two, and in students from 570 to 204. The four colleges in the State, three Junior and one Senior, increased in attendance slightly during the ten year period. Had it not been for certain other factors, which are well-known, that increase would undoubtedly have been much larger.

The conclusion drawn from all this is that, while the State has taken over education as a major function and is pouring multiplied millions of tax money into the support of schools of higher learning, there is still a definite place and a definite appeal to students in the right kind of Christian college. Since our Baptist colleges have been dying at a rapid rate in the past two or three decades, it seems that the wise solution of the problem is to have a smaller number of colleges, and to concentrate on them by giving them better equipment and more adequate support of every kind.

This is one of the reasons why the Committee of Twelve on Education appointed to report at the coming session of the General Association, has unanimously voted to recommend that after the present school session the Baptists of Kentucky support through the Co-operative Program only **one** school, that to be a four-year college; and further to recommend that a State-wide campaign be launched early in 1943 to raise a large sum for the endowment and building program of this college.

The trend is to fewer and better denominational schools. We have found it impossible adequately to support a number of schools in Kentucky. But the 400,000 Baptists in our State can and will build one great college that will be recognized everywhere as a school equal scholastically to any, and otherwise better than any, because it will be Christian in motive and spirit, and Baptist in control, in loyalty to our honored beliefs, and in the contribution it will make to our churches in the years to come.

EDITORIAL COMMENT

Whether the recommendation of the Committee of Twelve to center all gifts to denominational education on a single institution for a period of years should be adopted in that form, we think will arouse discussion among Baptists in Kentucky. Whether something large and purposeful must be done to undergird Baptist education in this State, however,

will not fail to challenge our Baptist people from big mountains to the Mississippi.

As this Editor is at the point of his announced retirement, he desires to avoid saying anything that might leave any awkward hang-over for his successor. However, it can scarcely do that for us to ask brethren to remember that, during the depression and Baptist recession of gifts following the first years of the Co-operative Program, most of the States found it necessary to adjust downward their percentage to Southwide causes. This they did to undergird education and other in-State causes, the adequacy of which was essential to the permanent healthy support of Southwide causes.

Kentucky did NOT. We held to the letter of the fifty-fifty set-up. Some States for a few years took up to seventy-five percent or more of the funds for in-State needs. If memory serves, Texas and Georgia were two of them. Now we in Kentucky see—do we not?—that there was wisdom in their course. Baptists never thrive best under a system so cast-iron that it cannot adjust itself to meet great particular needs as they arise.

What shall this mean to Kentucky Baptists now? If our Kentucky readers will permit the retiring Editor to speak out of his heart in the paper, as an individual Kentucky Baptist of nearly twenty-two years' standing, he will use the courtesy to express the conviction that over a period of years ahead Kentucky Baptists should implement a great campaign to raise the money needed to undergird our colleges and also our orphanages, meanwhile undertaking to raise for Southwide causes an agreed upon amount yearly.

As Dr. Boone ably pleads, Kentucky Baptists must arouse themselves afresh on education. As a body, we are confident they are ready to gird themselves to do this in a great way, and also to strengthen our orphanages for the larger service they must render.

Will it enlist and challenge their hearts, after accumulating years of paucity and quiescence as to the needs of institutions into which the hearts and support and prayers of our forefathers and ourselves have been woven, merely to ask them to center on aiding a single treasured institution, while its fellows are left with no sure word of hope for whatever may come, even though it be death itself?

Baptists must and will support their programs. But no program of Baptists must by them be so used as to imperil or destroy vital Baptist institutions. Nor can any program whose course seems to bring this about hope to maintain the confidence of our Baptist people.

Fuller Inducted Seminary President

AFFIXING his name to an eighty-year-old Abstract of Principles drawn up and approved by the Baptist Convention of South Carolina in founding the institution in 1858, Dr. Ellis A. Fuller was inducted, September 15, as sixth president of the Southern Baptist Theological Seminary.

Returning to the school of his training after 20 years in the pastorate, Dr. Fuller will be inaugurated officially October 15, but took over the reins of administration when the 1942 session opened. He succeeds Dr. John R. Sampey, member of the faculty since 1885 and president since 1929. The retiring president holds the title president emeritus and continues as Professor of Interpretation of the Old Testament.

The historic Abstract, really a 20-point statement of fundamental faith, to which the institution charter requires the Seminary faculty to adhere, has been signed by every faculty member in the school's history. All names have been signed to the original copy, penned in longhand in a ledger.

Dr. Fuller's name was the 33rd signature. Dr. S. L. Stealey, until recently pastor of the First Baptist Church of Raleigh, N. C., signed his name just ahead of Dr. Fuller's, becoming associate professor of church history.

Dr. Sampey's signature, written in 1885, is the eighth in the book, signifying his long and faithful service to the institution which trains young men to preach the gospel throughout the world.

As he took office, Dr. Fuller reminded the Seminary faculty and students "we are living in terrific times, and must make capital of these days of preparation to do our part in rebuilding the world on a different basis."

He said that the \$5,000,000 values of the Seminary campus and buildings would be worth nothing except for the faculty and student body and called both groups to maximum teaching and study. He termed as "a genuine joy and high privilege" his connection as a co-worker with the faculty, and recalled he had studied at the feet of some of them.

The Seminary, he said, is "the greatest Baptist asset and the greatest Baptist institution on the face of the earth. I would not have given up my pastorate in Atlanta for any other task than this as 'pastor' of the Seminary."

The Beeches,
Louisville, Ky.

C. E. BRYANT, Jr.,
Seminary Publicist

Tennessee Baptist Appreciation of Dr. Freeman

THROUGH its Administrative Committee the Tennessee Baptist Convention Board recently adopted the following resolutions of appreciation of Dr. John D. Freeman, their retiring Secretary:

"Be it resolved, First, That we do hereby accept, with deep regret, the resignation of Dr. John D. Freeman as Executive Secretary and Treasurer of the Tennessee Baptist Convention.

"Second, That we hereby express our great appreciation for the outstanding work he has done in our State, first as Editor of the Baptist and Reflector, and later as Executive Secretary and Treasurer. We feel that under his wise and capable leadership our mission program has gone forward in a commendable way, and that our finances are in better condition than for many years.

"Third, That we commend Dr. Freeman most heartily to the Western Recorder as their future Editor, and to Kentucky Baptists, having found him sound in the faith and in the interpretation of the Scriptures; sympathetic and deeply interested in the work of all the churches, both city and country; wise in management and progressive in planning for Kingdom work.

"Fourth, That we will follow with much interest his work in our sister State, and that our love, prayers, and good wishes will go with him as he goes to his new field of labor.

"Fifth, That copies of these resolutions be sent to Dr. Freeman, to the Baptist and Reflector, and to the Western Recorder.

"L. S. SEDBERRY, Chairman
"A. F. MAHAN
"C. O. SIMPSON"

Dr. C. W. Pope to Succeed Dr. Freeman in Tennessee

DR. CHARLES WESLEY POPE, pastor of the First Baptist Church of Jefferson City, Tennessee, the home of Carson-Newman College, has accepted the position of Executive Secretary and treasurer of the Tennessee Baptist Convention, succeeding Dr. John D. Freeman who recently resigned to accept the Editorship of the Western Recorder.

Dr. Pope is a native Georgian and an A. B. and A. M. graduate of Mercer University. Carson-Newman college bestowed on him the degree of D. D. He is still in the prime of manhood, fifty-two. He has served as pastor of the First Baptist Church of Jefferson City and Carson-Newman College since 1927, and has been active in the Baptist work of the state during that time.

Nashville, Tenn.

WALTER M. GILMORE

[Dr. Pope is known and highly esteemed personally by many of our Kentucky ministers. We feel that the leadership of the fellowship life, particularly in its co-operative endeavors of Tennessee Baptists, is well bestowed in his competent hands.—Ed.]

Muhlenburg Baptists Salute W. R. Editor

THE BAPTISTS of Muhlenburg County greatly appreciate the Western Recorder and the great Editor Dr. Victor I. Masters. Out of this appreciation they passed a motion at their 1942 meeting instructing us to give written expression to their sentiments.

For practically a generation Dr. Masters has edited the Western Recorder and has been a great influence in directing the thinking of Baptists in Kentucky and in the entire South. Because of the life he has lived and the great way under God he has filled the position as editor we Kentucky and Southern Baptists are much stronger and better prepared for the crisis through which we are passing with the rest of the world, and for the new and difficult day we must face in the future.

Dr. Masters not only has earnestly, faithfully, and ably contended for the faith, he has been a wise and prophetic interpreter; and he has had the faculty of getting the ear and the confidence of the people. For a generation he has led us well. As he lays down his editorship, we shall count on him continuing to wield his gifted pen. Our prayers are that God shall lead him very closely as he makes the adjustments in these days.

As to the future of the Western Recorder, Kentucky Baptists are most happy to have Dr. Freeman to succeed Dr. Masters. Dr. Freeman comes to the Western Recorder rich in preparation. He is a scholar. He has been a most successful pastor, he has for years led Tennessee Baptists in some of their greatest and most fruitful years, and what is most to the point, he is a proven editor of ability as the records of the Baptist and Reflector will show. One other word, he is truly a New Testament Christian and a Baptist.

Dr. Freeman, we welcome you to Kentucky and pledge you our prayers and co-operation.

Greenville, Ky.

CLYDE R. WIDICK

[Pastor Clyde R. Widick, of the First Church, Greenville, Ky., in transmitting the above from the historic Muhlenberg Association, writes: "This is an official message from Muhlenberg Baptists, which they request you to publish." Such fellowship for the Western Recorder ministry touches deeply the retiring Editor as it will undergird and strengthen his able successor. It has in it the portents of God's continued use of this paper in the things belonging to His people.—Ed.]

Appreciation of Kentucky Baptist Women

DEAR DR. MASTERS: The Executive Board of the Woman's Missionary Union of Kentucky, in session in Louisville on Wednesday, September 16, expressed appreciation of you and your faithful service to Kentucky Baptists during more than twenty-one years as Editor of the Western Recorder.

In behalf of the great host of Baptist women throughout Kentucky, the Woman's Missionary Union Executive Board wishes to voice deep gratitude for your courageous and faithful witness to great Biblical truths and for your loyal and zealous support of the whole Baptist program. You have given to Kentucky Baptists a paper of which they are justly proud; a paper which has had a wide-spread and vital ministry.

The Kentucky Woman's Missionary Union will miss having you and Mrs. Masters in the State and will continue to pray that God will reward you abundantly for your magnificent service.

Louisville, Ky.

MARY P. WINBORNE, Exec. Secy.

[Both the Editor and his wife are deeply touched by these gracious words of our Baptist women. To the end of the way memory for both of them will keep in its treasure room what these elect ladies of the Kentucky W. M. U. are, and also the modest but unfading devotion through which do such large things of love in holding up the banner of Christ before the world.—Ed.]

The Value of a Symbol

F. M. McCONNELL, Editorial in Baptist Standard

ASYMBOL expresses in a concrete way that which is abstract. A flag is a symbol. The United States flag has 48 stars representing the States of our Union and 13 stripes representing the original states which joined together and adopted the Declaration of Independence.

History, the Bible and all true literature abounds with symbols. To change a symbol is to destroy its meaning and worth. To put 60 stars or 20 stripes on a U. S. flag would render it worthless.

It is precisely the same with a religious symbol. It baptism symbolizes a burial, the one baptized must be buried in the water. Any other act for baptism is not only without meaning, but to explain it would be to change the meaning of the symbol as given in the Word of God.

Changing the form of a symbol is not a light matter. It is changing the manner of God's teaching. His infinite wisdom did not trifle with great and vital truth when He devised the symbol for its setting forth. He revealed it by inspiration in His Word and gave no man the right to change it.

This is the reason Baptists insist that baptism must be a burial and that the Lord's Supper must be with broken bread and the red juice of grapes.

Upshaw Dares Legal Liquor in Georgia

WE HAVE received the following from our old friend, the Hon. and Rev. W. D. Upshaw, now of College Park, Ga.: "My dear Old War Horse: Put on your specks and read this. It is my post mortum to the Georgia papers." The reading desired by our friend is of a pamphlet in which Brother Upshaw has his say on the liquor business, especially to Georgians. We continue to quote from his letter: "I made my race here in Georgia recently for the United States Senate on the whiskey issue entirely without political organization, and practically no funds. I polled the amazing total of 55,845 votes. That is going some for a rantankerous dry man in a wet State. I believe your fearless and trenchant pen will find a vital lesson for slumbering, somnolent, timorous dries everywhere. The Western Recorder, hoary-headed and glorious, is read." We are glad our friend reads the Western Recorder. It is hoary-headed, but has perennial youth. According to standards perhaps a bit less trenchant than those of the beloved Upshaw, it has always fought John Barleycorn, Destroyer-in-Chief of homes, individuals and political integrity. The Rev. William Upshaw (he is now an ordained Baptist minister) has himself wrought as a valorous and chivalrous foe of this supreme corruptor of American morals and of social and political integrity.

Student Secretary Gillespie Enters Owenton Pastorate

REV. A. L. GILLESPIE, Student Secretary for Kentucky Baptists, has accepted the call of the Owenton Baptist Church, Owenton Ky., beginning October 1, and has resigned his work with the Baptist State Board. Brother Gillespie has labored for years with much acceptance among the students on the various college and university campuses, and he is warmly esteemed by those who have been brought into closer touch with him through other services for Kentucky Baptists. We congratulate Owenton Baptists on the coming of this fine young pastor and his wife and child to their service. We prophesy good things for the church and its members, and for the Owen County associational fellowship into which his work brings him. In the Owenton pastorate he will succeed the venerable and beloved Pastor J. E. Baird, whose impaired health has caused him to retire.

Coming Crisis Among Southern Baptists

THERE is a developing crisis among Southern Baptists. It involves their relationship toward other denominations, but particularly with reference to union movements. Great pronouncements have been made, but the agitation goes on.

For several years there has been a broadspread dearth of doctrinal preaching among Southern Baptists in the large cities and on the part of many of our outstanding preachers. A consequent softening of convictions and a blurring of distinctiveness is the result. Many people of other faiths have swelled our ranks and have not been indoctrinated.

All of this is preparing the soil for the decline of Southern Baptists. The one great force for the growth of evangelical Christianity is being weakened. **Were it not for the impetus and net gains of Southern Baptists, what would the statistics of the non-Catholic group be at this hour as to an increase** [our emphasis.—Ed.].

Most major Pedobaptist groups are increasing almost wholly from children of their own constituency and from conviction-less Baptists. The latter is largely from mixed marriages. Vigorous sects are recruiting from cold or backslidden Baptists in large numbers. We are producing tremendously for the whole evangelical group. **Southern Baptists are making the largest inroads into the non-church group of any denomination. In fact we are reaching more than any two major denominations.**

Our great doctrinal preaching of another generation and our continued teaching of great Baptist principles in the Training Union and in both Sunday-school and Training Union study courses is one explanation of our strength. We are now in the momentum of a mighty zeal, issuing from profound convictions.

Other denominations can preserve themselves somewhat by various types of technique, but Baptists live and grow by conquest. There is no such thing as vigorous conquest without great convictions. **A pure democracy is the weakest thing in the world, UNLESS held together and impelled by deeply rooted principles. Without a sense of unique destiny, a people languish and die. I TREMBLE WHEN I THINK OF WHAT MAY HAPPEN WHEN WE HAVE SPENT OUR PRESENT MOMENTUM.**

Our spirit of evangelism is another explanation of our strength. Our very nature demands it. The genius of our principles inspire it. Our most popular leaders are intensely evangelistic. The more closely allied we are with that group which is becoming more and more formal and emphasizing increasingly cultural salvation, the more rapidly will our fires of evangelism fade.

Our strength in rural districts and in small communities where Baptist principles are still cherished is another explanation of our continued growth. The community church in these areas will mean a total loss to evangelical Christianity. **A single wide-awake Baptist church in these communities will produce more results than a community church where all denominations pool their strength. This is a demonstrated fact with infinitesimally rare exceptions.**

This is certainly true in the South. It is interesting to note that there has been a severe loss in Sunday-school attendance in our largest churches during the last decade, while **our rural and small town attendance has saved our faces.** In some cases the loss in big city churches has been due to the growth of many suburban churches. The church membership of many of those big city congregations has increased while their Sunday-schools have lost.

The technique of our Sunday School Board is another for our greater growth. No Sunday School Board has been so alert as ours. It has coupled a conservative theology with a most progressive technique. However we seem to be reaching a saturation point which must be anticipated by this great organization and overcome. Some new strategy must be devised, **but above all a revival of Biblical convictions**

W. R. WHITE
Abilene, Texas

must be induced. An enervating neglect of our distinctive Baptist teachings down our magnificent momentum.

The big drive for organic union is more an evidence of SPIRITUAL BANKRUPTCY among the major evangelical denominations than it is of EVANGELICAL VITALITY. The motive may be fine and many spiritual men may be for it, but it is an unconscious effort to compensate for an increasing dearth of spiritual creativeness and vigor.

It is a resort to colossalism to make up for loss of quality. This always happens in a decadent era. **It is an effort to overawe the world by a gigantic front. All of this is having its effect on Baptists.**

There is a Christian attitude for Baptists. We are to have fellowship with all who name the name of Christ, in sincerity and truth. In my next article I hope to discuss **Spiritual Fellowship vs. Organic Union.**

EDITORIAL COMMENT

Most of our readers already know Dr. W. R. White as the able President of Hardin-Simmons University, Abilene, Tex. It is a great Baptist institution, and its present gifted President succeeds a great leader, the now deceased President J. D. Sandifer.

If Baptists of the Southwest have any particular danger point not shared by their brethren of our "effete" East on the sunrise side of the Mississippi, the writer for one has never felt himself fit to direct attention to it. But we do declare that the great Baptist fellowship of great Texas, touched beyond in most of the expansive Southwest in Baptist spirit, has always been and now remains a consistent and a positive witness to the common faith of Baptists. Nor has there been in evidence from among Baptists in the Southwest of any noticeable trimming of sails in teaching or terminology, with the suggestion of making themselves good company for the voices of the assumptions of scientific naturalism, alias evolutionism, which in the East has so largely taken the educational system into its hands with the apparent purpose of bowing God out of His creation, but doing this with such an eye-filling gesture of impressive learning that "under-privileged" habitues of the Southern "Baptist Belt" will not have a chance in a thousand to steal the applause of the crowd from such supermen.

But these self-sufficient savants of the schools are beginning to have to eat crow today. From their own number men are arising, after the semblance of the Prodigal Son when he was sated with the husks that the swine did eat, and turning back to the Father God. One writer, Hugh Stevenson Tigner, brings out a book from the Macmillan Company, long chief type-megaphone of emptying philosophy writers. Dr. Tigner shows himself to be familiar with all of the rat holes into which they have been running with such glamorous stage effects that many believe-and-be-done church members were beginning to think they too should profess fondness for these same rat-holes as a badge that would identify them as "best minds."

Here is what he tells them in his book, "No Sign Shall Be Given," in the chapter on "Why Our Colleges Can't Educate," which brings into view a mass of confusion and anti-Godism in scholastic quarters that we Bible-belters had not fully grasped. He warns the educators, whose chief point of departure is a naturalism that shuts out God, that the American Constitution was built on the Judeo-Christian faith and that the practical application of the Nietzscheism superman evolution philosophy is now being demonstrated to the world through Hitler. He tells the educational cultists that have misled America so grievously that, if they have not the fortitude of spirit to face the issue and deal with it, it will be done anyhow in America even by the politicians. A nation that is spending to the utmost its most precious possessions of

(Please turn to Page 12.)

EDITORIAL

Retrospect by the Retiring Editor

WE HOLD in our hands the first issue of the Western Recorder under the present editorship. In it appears from Dr. J. W. Porter, the then retiring Editor, a brief valedictory under the heading, "Retrospective." Also the salutatory of the now-retiring Editor. In it we said:

Editors come and go. The great souls who have at various times presided over the Western Recorder served their day and have passed to other tasks or to the heavenly home. This Editor shall also pass and another shall sit in his place. But this is not my valedictory; it is my salutatory, and any ideas I may have of the successor-to-be when I shall pass out are withheld, except that I intend to set him so high a standard that he shall need to be always on his tiptoes when he comes.

So we wrote on a murky, cold day, February 1, 1921. On this sunny and quite warm September day, in 1942, we need not say much. Basically the relationship of the editor of a religious paper for a Baptist constituency is parallel to and much like that of a pastor and his flock. To be sure, his service does not equal the pastor's in its personal intimacies. But on the part of each the work is done in conscious dependence upon God and an abiding concern to be faithful in bearing witness to the things of God. There are also in both cases practical responsibilities and endless details. **But not one of these can be performed properly, except as out of full heart concern and purpose God's people really give themselves and their LIVES to Him.**

In Dr. Porter's retrospect and in the new Editor's anticipatory promises in the issue of February 3, 1921, in almost identical words, it is declared that the Western Recorder ministry centers in its commission at whatever cost to bear a sustained and positive witness to the revealed truth of God in Jesus Christ, and also, when necessary, "contending for the faith once delivered to the saints."

Constantly throughout the 117 years of the service of this old paper it has lived up to this central and now increasingly difficult standard. Conscious of his limitations and imperfections in performance, the chief satisfaction of the present writer with reference to the paper's service while he has been at the tripod is that it has not once sidestepped what seemed to be required in order to faithfulness in this witness.

In some respects, the service is likely to be more difficult in the years ahead. The broad sweep of scientific naturalism in colleges and universities and the pitiful and guilty weakness with which many preachers and religious leaders in America have sought to bring their words—of which they have no shortage—into good-neighbor conformity to these scholarship-glorified negations in respect to God as He has revealed Himself, **surely present as drab and bedraggled a picture of Christendom as this world has ever seen.**

On the other hand, the Spirit of God is now working mightily in many hearts, using to purge them the bitter fruit of the present world-demolition, which directly derives from this anti-God ferment. God's Spirit is turning many back from Christendom's smug folly, and some of them are even crying aloud in open confession of our **overwhelming need to**

obey God, ON HIS OWN TERMS, if civilization is to last.

Within the Baptist fellowship, there are some difficulties which still call for increasing spiritual understanding and faithful explication and remedy. But there are extremely cheering tokens that Baptists in the South, who were last to be enamored in some quarters of the folly of the world in setting up a cellophane-wrapped culture substitute for God, **will be quickest to turn their backs upon this fair-faced folly, that they may give themselves fully to the things of God.**

We have already expressed our joy at the election of Dr. John D. Freeman as Editor and for Rev. Lewis C. Ray as Business Manager of the paper. The identification of either of these brethren with a Baptist paper would be an omen of high promise for its ministry. And the association of two such choice consecrated men in their mid-life to its service has in it rich promise for all of God's people, particularly for the faith and life of Baptists in Kentucky and the South.

We are writing too much. Though we write of what is deeply serious, we are perhaps writing too seriously. May we simply express from the heart our deep and abiding appreciation of that great number of our readers who either through the mails or personally have spoken with approval and fellowship of the witness of the Western Recorder through the years, and for all our other readers as well.

In our own "family" at Baptist Headquarters in Louisville, and particularly those of us who together have labored to make the paper that comes to readers week by week, there has always been high and warm comradeship and friendship. It happens that the retiring Editor, with the exception of Miss Inez Hillenbrand, in the W. M. U. Department, has now been engaged in the service longer than any now in it, though Sunday School Secretary W. A. Gardiner is only two months our "junior."

For years in the Western Recorder, Miss Joyce L. Thompson, in the Business Department, and Mr. George Raleigh Jewell, Editor's Assistant, have adjusted themselves with unflinching kindness to the personal equation as they found it in their now time-worn Editor. We shall ever remember and highly treasure these friends, as we will each one in that fine group of craftsmen who have long made the Western Recorder Print Shop one of the best-manned small printeries to be found anywhere. We have fed manuscripts to the tender mercies of Messrs. Robert and Henry Miller, expert linotypists, so long that the personal memories of each of the trio will never be able to get away from it or forget his long-time fellow addicts in making type-talk.

Our readers confidently and rightly expect a great ministry through the Western Recorder under those who have it in charge for the years ahead. We ask that they continue to pray for the safeguarding of that ministry, as a number of them have cheered us by doing throughout our years. And may God even more greatly undergird and use it for the spread and deepening of knowledge of the faith of Christ in a gainsaying world than in the pregnant years now gone.

Prayer, Gospel Preaching and the Baptist Witness

IN AN ADDRESS to the graduating class of the Rochester Theological Seminary, during the presidency of Dr. Augustus H. Strong, he said: "Praying is the lining up of the human will to meet the divine will. God accomplishes His purpose through the prayers of His people, so that where there is no prayer there is no Gospel ministry." And he added, "Prayer is the duty and business of the minister's life." Christian faith takes hold of unseen realities. It has been defined as faith in an unseen God, who has saved

us through the work of an unseen Christ, sustains us through the activity within us of His unseen Spirit, and cheers us in the hope of an unseen sinless life beyond the grave. Prayer is the soul's reaching out from the midst of and sometimes almost crushed by the pressure of the things which are seen, that it may commune with the God of who made all things both seen and unseen. Our lives are environed by both seen and unseen forces. They are influenced by spiritual forces both true and false. Malign

spirits as well as the Spirit of God make their appeal to men. The Apostle John admonishes: "Try the spirits whether they are of God, because many false prophets are gone out into the world . . . Every spirit that confesseth Jesus Christ is come in the flesh is of God; and every spirit that confesseth NOT that Jesus is not come in the flesh, is NOT of God."

The Bible Teaches God's People to Pray

Throughout God's revelation, particularly in the New Testament, there are sustained admonitions to pray. Repeatedly God entered into the affairs of His people to help and to bless them in response to their prayers. Our Lord Himself, sinless though He was, however overwhelming the pressure upon Him of the material environment, felt the need and at all costs took time to commune in prayer with His Father. His repeated admonitions to His people were that they should pray to the Father, and that after His ascension they were to pray in His name to the Father. The example and teaching of the Apostle Paul inescapably press upon every believer the need that the Christian life shall constantly be maintained and quickened and its needs satisfied through prayer.

Transformed Christian Living Impossible Without Prayer

The believer at his conversion has implanted in him the Holy Spirit. He is born again, born into a spiritual heredity. It is the nature of that which is implanted in him to fight and to seek to make dead in him his old Adamic heredity of self. But his old self-nature does not want to be made dead. In the wisdom of God the new-heredity life is given the task, through his co-operation WITH Christ, of making real and dominant within him the glorious thing which was given him in regeneration. He has been made dead to the old life by the alone merits of Christ. He is to make active and dominant this life of his new position by "reckoning" himself dead to the Adamic life and alive to God through Christ (Rom. 6:11). He is to "yield" his members and faculties to God (Rom. 6:13), DAILY, HABITUALLY. Can he do this without prayer? Can he do it while he lets his whole life consist of an endless series of re-actions to the world environment of the seen, while claiming and providing nothing in the name of the newly-implanted life? Obviously he cannot. Without commerce with God in the unseen through prayer and through His Written Word, and WITH constant commerce with and pre-occupation in the material environment which is the world spirit of which Satan is the Prince, he will till he dies remain spiritually an infant, though he may be mighty in the flesh. We think it is the supreme tragedy of orthodoxy Christendom and also the measure of its lack of power in the Gospel witness, that it has been and is of such close kin to the Galatians to whom Paul wrote (Gal. 3:3, Weymouth): "Having begun in the spiritual, are you now going to reach perfection by the external?" Having received Christ for justification, are WE going to grow up in Him by our own fleshly energy and understanding? Both God and all religious experience answer, No! And yet Christendom remains as were the Galatians, a prey to substitute "gospels" or at best to only a truncated Gospel of Christ.

No Effective Preaching by a Prayerless Preacher

We do not know of any preacher who by conventional standards is a prayerless man. We do not think that there are many preachers who do not to some extent know the way to God in prayer. But who of us does not know that Christendom at large has been going through a period in which the wisdom of man has bulked far larger among the children of light, than have the unseen things of God? This materialistic fog of uncertainty and of unbelief, this spirit which is not the Spirit of Christ but of anti-Christ, has crippled in many a preacher the sense of the reality and of the urgency of a life of prayer, through which alone he can possibly line up his own life and will at the point at which God has plainly told him he must do it if he is to keep himself within the will of God. With many a preacher there has seemed to be a gradual transposition from full committal to God in the unseen things of faith, into confidence that the things of God

must and can be built up through unflagging energy looking to outward and ponderable accomplishments that may be seen of men, and by adopting the world's say-so on "religious" success by outward clean-ups that leave dead men's bones inside the sepulcher.

The Work of Ministers in the Jerusalem Church

In Acts 6:4 we are told what is the will of God concerning the work of preachers in the church. We are told what the Holy Spirit did (and always will do, if we follow His leadership) through ministers in Christ's church. Wise and Spirit-filled men were given the handling of the affairs of the church, with the definite purpose for the ministers that, "We will give ourselves continually to prayer and to the ministry of the Word." Of this Dr. G. Campbell Morgan comments in his book on the Acts of the Apostles: "The First church organization was designed to set the preacher of the Word free from everything except prayer and the preaching of the Word." Dr. Strong said, in the address to his seminary graduating class, speaking of the work of the ministry and its dependence upon the prayer-life of the preacher: "I would like to say the one thing to you which will be of greatest service throughout your future lives. I speak to you therefore of prayer and ministry . . . Sociology may be for deacons; the minister's business is theology. Only the work of a real preacher makes necessary the work of deacons. But while the deacon serves tables, the preacher must see that there are tables to be served. He must make men Christian and keep them so."

The Ministry a Spiritual Vocation

It is the deep and abiding work of the Christian minister to communicate to men spiritual truth. He dispenses the Bread of Life and not earthly bread. He deals with the revealed truths of God. This he is able to give to others only as he has first received it and allowed it to nourish his own understanding and life. The one great way of his receiving and the condition of his receiving is prayer. The question may be asked in the minds of some: "Have we not the body of truth already in the Scriptures?" Yes, we have it there, but, generally speaking, we have not in the written Word by itself the Truth in such a way as that it will move and quicken us or others. The automobile has in it forces and appliances intended to produce motion. Yet it will stand cold and dead. Among its appliances is a clutch the application of which sets its intended energies to work. Prayer is the clutch that makes revealed truth effective in the ministry. Without prayer the energies of our human souls will not be put in spiritual motion. Yet it is only through the response of those souls to God that we become vessels empowered by Him to mediate the hidden power of His Spirit either to the lost or to our fellow believers. The intellectual mastery of Christian doctrine by prayer and purpose to hold and to teach only this doctrine is desirable; but full heart purpose to dispense only such doctrine is far more so. And the full placing of the life of the witness in the hands of Him who is the fount and substance of all this teaching to learn of Him, is the supreme condition of his being a preacher whose words shall be laden with the transforming power of God.

Great Preachers are Men of Prayer

Great preachers have been and are men of much prayer. The list of Gospel preachers who down the ages have survived by name in the hearts of Christians in every land, is a roster of men who knew the way to God in prayer. It includes such names as Livingstone, Paton, Knox, Spurgeon, Wesley, Moody, Carroll, Brainard and Finney. So far as we are aware it has never as yet been set down on the printed page that Dr. George W. Truett, probably the most broadly recognized minister in America for the penetrating power of the Gospel message as he has heralded it, is reported by brethren who have been in position to know best whereof they speak, in relation to the Gospel message to be first of all a man of deep conscious dependence upon God. More than one minister who have gone to summons him from his

room to go to a preaching appointment has found this great preacher prostrate on his face before God in prayer. One broadly known minister in the South told us that he treasures as a keepsake a rug on which he found Dr. Truett prostrate praying when he went to remind him it was time for him to go to the pulpit.

We Have Not Believed Cunningly Devised Fables

Not only is the supernatural Gospel of God's grace true, but everything about it is true. Not only have ministers of Christ a great system of truth for men; they have for all men the glorious Gospel of God's grace of redemption and of eternal life. Ministers have this Gospel in earthen vessels. But they have with it in God's grace a sure source from whence to draw a power not their own, the very power of God Himself, which is available to fill those earthen vessels on condition of such a prayer approach to Him on their part, **"that the excellency of the power may be of God and not of us."** In his wonderful admonition to young preachers, Dr. Strong said: "Does it seem strange to you that one who represents theological education should so emphasize one of the means of success? Ah, let us not mistake! Prayer is primary, education secondary. With prayer the world can be converted, education or no education. But all of the education in the world will not convert the world without prayer. **You have that education. Will you be men of prayer?"** We pass that on to all professed believers. But we urge it particularly upon every preacher. The power of God is not shortened. But every preacher who has allowed his culture or would philosophy or a lop-sided over-plus of absorption in secondary activities which churches press upon him or whatever, so to preempt his time and powers that he is no longer first of all a man who knows his way to God in prayer, has

turned from the first and supreme condition of spiritual power in his ministry. For that power belongs alone to Him whom it is the minister's supreme task to make known to a lost world, and He imparts it only to those who pay the price which He Himself names, and which will glorify God rather than our perishing fleshly nature.

The Great Physician's Medicine for Doctrinal Barrenness

Dr. Strong saw that spiritual barrenness would fall upon preachers and churches that turned from prayer to fleshly energy pressure, however praiseworthy their objectives. He said: "I am persuaded that all decline in doctrine or polity or liberality or evangelistic activity or missionary zeal, **is due to neglect of prayer.**" Well, we have broadly forsaken or softened doctrine, subjected polity to the doubtful mercies of a budding authoritarianism, and largely ceased to preach missions or show devotion to missionary work, while our evangelism is broadly losing its soul-searching power for lost men. Meanwhile, the evidence is not disputed that our people have broadly waned from any sustained practice of prayer, public or private. Dr. White in his article in this issue warns that the momentum of faithfulness to God and His Gospel created by the prayers and witness of our fathers, cannot be depended upon to keep us true and empowered witnesses to God before men, if we forsake the consecration out of which it was born. Shall we not hearken to the old theologian and saint of Rochester Seminary, as he spoke to his graduates: "The only remedy for these ills is in new supplication. Ministers and churches must, **above all things else**, be instructors and examples of perseverance and power in prayer." And we know that a greater than President Strong said (Luke 18:1) **"that men ought ALWAYS to pray and not to faint."**

Paragraphic Comment

THE PAPER The paper next week and during October **NEXT WEEK** will be in capable hands of Business Manager Lewis C. Ray. As the first issue is of October 1, and will actually be made and printed before that date, the present Editor will do some pinch-hitting in helping to produce it. After the first week Brother Ray will carry on with some collaboration by Dr. John D. Freeman who will formally assume the Editorship on November 1. For next week we plan an editorial on "A Book I Plan to Write and Why?"

* * *

THE MINISTER'S PRESTIGE AND SPIRITUAL POWER A generation ago and back of that the preacher had far more public prestige than now. Good for the people, but not always good for him. Conceit easily tags with prestige, but it is the death of spiritual power. Preachers in the apostolic age were outcasts from worldly repute. But they had power with God and within two generations they turned the world up-side-down. Do we seek to be honored of men, or the power God gives to a life really given to Him? Still less prestige for God's prophets today might weed out camp-followers and elicit pulpit voices of the spirit and power of an Elijah or a Paul.

* * *

DEFINITION OF A CHRISTIAN WORKER In his splendid devotional book, "My Utmost For His Highest," Oswald Chambers defines a Christian worker: "A Christian worker is one who perpetually looks in the face of God and then goes to talk to the people." Christian work today may put us alongside of many brethren as our fellow-helpers. This may be and often is to our blessing and theirs. But capacity for Christian work as God wants us to undertake it, stems first and always from our relationship to God, communion with whom must overtop and at the same time mould our fellowship with God's people. One of the dangers that confronts modern Christian workers is that of seeking pleasant relationships with one's fellows on a plane which shuts out God from His claimed

primacy in our hearts. What the world needs most from us as Christian workers is not winsomeness in personal relationships, desirable as that may be. It needs from us some real spiritual equivalent of that which made the face of Moses shine when he came down from the Mount where he had been with God: "Moses wist not that the skin of his face shone while he talked with Him." The fruitful Christian worker is never aware of his own shining face, but the secret of his life is that he keeps always in tune with God. Alas, that modern Christendom should have fallen so far from this that many of us almost consider it subtly insincere even to plead for it!

* * *

WILL LIVE IN FLORIDA After about October 20 the address of the retiring Editor and his wife will be DeSoto City, Highlands County, Fla. In a shaded dwelling by the Miami-bound highway, overlooking toward the east one of the scores of lovely lakes in that region, with a small citrus grove adjoining to "exercise" in, and within "walking distance" of the large grove of their son, Mr. W. Wickliffe Masters, they plan to pitch their tent there to abide awhile. It is a region in which one's neighbors are both the native sons of Florida and retired business, professional and army men from all over the land, whom Florida's ingratiating winter sunshine and warmth and flowers and golden fruit have seduced by their winsome appeal. One of our next-door neighbors will be our life-long friend, Col F. N. K. Bailey, educator and prominent Baptist layman. Years ago he went to Florida to retire, but he has been so re-youthed by his new habitat that he is one of the busiest men in the big Peninsula State. "It sounds good!" as Andy, of Amos and Andy fame, says. And where else in America may one find at once such a haven of open spaces and genial folk and climate? Florida climate has been a blessing to untold thousands and is designed to be so to a far larger number of Americans who need and seek a let-up from battling with winter rigors in the interior.

White Baptists and an Educated Negro Ministry

SOUTHERN BAPTISTS should face up to the responsibility that rests upon them in connection with the crisis in Negro ministerial education. For years now there has been much talk about our part in the effort to provide an adequately trained ministry among our colored Baptist brethren, but little has been actually accomplished.

Unless we act in the very near future in the direction of some tangible program of Negro ministerial education, one of the greatest missionary opportunities ever presented our denomination may slip from us forever. By negligence and delay we may help create a situation that will reduce to impotence the leadership of the Negro race heretofore exercised by Negro Baptist preachers. That leadership is spiritual. If it is vitiated and the leadership of the race becomes materialistic the consequences may be grave for the future of the South.

Negroes Are Baptists

THE responsibility of Southern white Baptists in this matter is clear. Almost seventy percent of all Negro church members in the South are Baptists. According to 1936 census reports, in the States of the old Confederacy and Kentucky, Negro church members number 4,224,724. Of these 2,941,824 are Baptists, 1,013,260 belong to the four leading Methodist bodies and only 269,640 are members of all other bodies combined.

From the days of slavery Negroes have shown a preference for the Baptist way. In Reconstruction days when the Negroes began to organize their own churches, the vast majority of these churches became Baptist churches. These facts are not only testimony of the Negro's good judgment in matters of religion, they also witness to the interest of white Baptists during the days of slavery and Reconstruction in the spiritual welfare of the Negroes.

What has become of that kindly interest? What has happened to our missionary and evangelistic zeal as it pertains to the souls of our black folk? Why have we allowed a chasm to form between us and our colored Baptist brothers? Is it that we do not care? Is it that we are blind to this vast missionary field that lies ripe for harvest in our very midst? Or is it that we are afraid to tackle the problem? Whatever the answers to these questions are we may be sure that our responsibility remains and that God will hold us to it.

There is no assurance that Negroes will continue to show a preference for the Baptist way. Catholics are making a strong bid for them, as is well known. There were 221 Negro Catholic churches and 249 priests in Negro work in the Southern states in 1936. The Drexel Order alone spends more than \$250,000 a year at Xavier University, a Catholic institution for Negroes. Catholics have 1,200 teachers in schools for Negroes. Cults of all descriptions are also making heavy inroads among Negroes. Our Negro Baptist preachers are facing the challenge of the Catholics and the cults practically unaided by their white Baptist brethren.

Youth Deserting Negro Churches

THE greatest peril of the present situation lies in the growing inability of Negro Baptist churches to hold their young people. This condition is almost wholly the result of an uneducated ministry. Negro young people have far more advantages than their elders did. Thousands of them graduate from high school. Other thousands become college graduates. About 5,000 Negroes are awarded college degrees every year in the United States. There are now 109 Negro colleges in this country with 45,000 students. There are 2,500 additional Negro students enrolled in other colleges.

Many of the colleges and universities for Negroes are of a very high grade, like Atlanta University, Fisk, Tuskegee, Hampton and Howard. It is quite understandable that the

EDWARD A. McDOWELL
Louisville, Ky.

young Negroes who graduate from the excellent Negro colleges and high schools today would not be attracted to a church whose pastor was illiterate or had not attended high school. Herein is the gravity of the situation: that the Negro youth of today and succeeding generations will slip away from the Baptist churches. If this be the course events shall take Negro Baptists will shrink to insignificance in numbers and leadership in the next fifty years.

Preachers Are Untrained

AGainst the background of these disturbing facts the present lag in Negro ministerial education is alarming. Charles S. Johnson says in the Negro College Graduate: "The educational preparation of the majority of the Negro ministers is less than that of any other group among the professions. Perhaps the best recent figures dealing with the education of Negro clergymen are those presented in the study of the Negro church by Mays and Nicholson in "The Negro's Church."

In a group of 591 urban ministers distributed in Northern and Southern cities, there were 427, or 72.3 percent who had no degree of any kind, collegiate or seminary. Nine and three-tenths percent had A. B. degrees only, 9.3 percent A. B. and B. D. degrees only, 4.1 percent B. D. degrees only, 3.7 percent B. Th. degrees and 1.3 percent A. B. and B. Th. degrees." Johnson points out that the educational preparation of ministers is less than that of any other group among the professions and that the trend of college graduates among Negroes toward the ministry is slight.

I am indebted to Mrs. Una Roberts Lawrence for calling my attention to the facts given above and also for the following:

In the summary of three surveys of occupational choices of 1,718 Negro high school boys, all within Southern States, only fourteen expressed a desire or intention of becoming a minister. Of 5,512 college graduates surveyed, only 153 were ministers.

Condition in South

LET US look more specifically at the Southern scene. I give herewith an estimate of the situation as provided me by Dr. E. P. Alldredge. He says:

According to an actual survey made by the Negro Baptist leaders in Georgia in 1938—and assuming that like conditions obtain in all the other states of the South and Southwest—the educational status of the Negro Baptist preachers in the territory of the Southern Baptist Convention would be as follows: Number holding college degrees 216 (0.92 percent); number having had theological courses 435 (1.85 percent); number having only high school training 1,439 (6.12 percent); number without any special training 21,400 (91.11 percent).

According to reports in the latest Negro Year Book there were in 1936 a total of 349 men enrolled in theological courses in the senior Negro Baptist colleges of twelve Southern states. To this may be added the approximately 60 men in attendance at the American Baptist Theological Seminary at Nashville to give in round numbers a total of 400 young Negroes in training as Baptist ministers in the South. This is about one for every 7,500 Negro Baptist church members. And it must be remembered that the theological departments in many of the Negro Baptist colleges are very inadequate.

Also it should be remembered that at last reports only one of the students enrolled in the American Baptist Theological Seminary at Nashville had a college degree. There are approximately 1,100 men enrolled in our three Southern white seminaries without regard at all to the hundreds of ministerial students in our Baptist colleges. The 1,100 alone would be about one for every 4,545 Southern white Baptists. It is also to be remembered that about ninety percent of all men who now attend our white seminaries are college graduates.

White Baptists Give Little

WHAT is the Southern Baptist Convention doing in behalf of Negro ministerial education? The answer is: pitifully little. In 1941 Southern Baptists gave through the Co-operative Program and the Hundred Thousand Club only \$13,066.32 to the American Baptist Theological Seminary at Nashville! To the three white seminaries they gave \$312,535.68! For all Home Mission Board work among Negroes in 1941, including the salary and traveling expenses of Dr. Noble Y. Beall, a total of \$15,635.61 was spent. If the sum given to the Nashville Seminary be added to this, the total for all Negro work comes to \$28,701.93.

Southern Baptists spent for missions in Africa in 1941, according to the report of the Foreign Mission Board, \$108,109.93. Incidentally there are about 5,940,000 Negroes in the South (according to Mrs. Lawrence's figures) who belong to no church. This is fifty-four percent of the total Negro population. (This is no argument against missions in Africa, but it does seem that we would have concern for this vast mission field at our door equal to that we have for the African fields!)

According to the schedule recommended by the Executive Committee of our Convention, each of the white seminaries receives four and one-fifth percent of Southwide funds, the Home Mission Board receives twenty-three and one-third percent, the Foreign Mission Board fifty percent, and the Negro seminary at Nashville one percent. Do we believe in the words of Jesus: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me?"

Some other efforts are being put forth to help the situation, all commendable but all inadequate. Baptist Bible Institute, under the able leadership of Dr. Shepard, is sponsoring a Negro seminary in New Orleans. It is attended by scores of Negro preachers in the New Orleans area. But few if any of these are college men, and in the nature of the case the New Orleans work is limited.

Southwestern Seminary has provided work for Negro preachers in night classes. At the Southern Baptist Theological Seminary an extension department was organized to provide work for men who had had a minimum of two years of standard college work. Professors have given of their time to this work sacrificially and without remuneration for two years. Several fine students were enrolled and this may be a step in the right direction, but it is only a scratch on the surface. The Seminary has also co-operated in providing instruction at Simmons University, a Louisville institution which offers junior seminary work.

What Should We Do?

WHAT more, then, should Southern Baptists do? Their first duty is to establish a strong, well-endowed seminary for Negroes that would attract graduates of the best Negro colleges and universities of the South. The obvious foundation of this institution is the American Baptist Theological Seminary at Nashville.

This institution is already established under the joint sponsorship of the Southern Baptist Convention and the National Baptist Convention, Incorporated. It is located on a very beautiful site overlooking the city of Nashville. The Southern Baptist Convention should at once authorize a campaign for one hundred thousand dollars for the construction of another building and increase of endowment for this institution.

The Convention should increase this seminary's allotment of Southwide funds to three or four percent of total Co-operative Program disbursements, instead of the small one percent now allowed. With this increase the institution would be able to employ an adequate, well-trained faculty. We should cease treating this institution as a stepchild or an afterthought. Established as a strong, endowed seminary, it would become the center of a growing system of Negro theological education, would command the respect of Negro educators and leaders, and would attract Negro college graduates, many of whom now go North for their theological education.

The work now being done for Negroes by our white seminaries should be continued until the American Baptist Semi-

nary is made the Seminary it should be. It is possible they should continue to provide training in their localities for Negro preachers who are already in pastorates and who have not had the advantages of theological education.

Throughout the South white Baptist preachers should help their colored minister brothers by lending them books, and wherever possible by organizing and teaching classes in Bible, homiletics and church organization. White ministers should make it their aim to establish friendly contacts with colored Baptist preachers. They should aid them in encouraging worthy Negro boys to enter the ministry and should help find funds for the education of these boys.

Will the South Remain Evangelical?

THESE are some of the things that Southern Baptists should do. If they recognize the challenge of this situation and meet it they may help make the South the spiritual stronghold that will help bring the world out of the present chaos. The South is still the hope of evangelical Christianity. Seventy-three percent of the church population of the South are white and colored Baptists and Methodists. (By contrast 64 percent of all church members in New England are Catholics.)

If the South remains evangelical, it can provide the spiritual leadership of the world. White and Negro Baptists must work together if the South is to remain an evangelical fortress and if it is to provide out of its spiritual resources the spiritual leadership the world so sorely needs. Southern Baptists have an inescapable obligation to the future. Will they accept it?

EDITORIAL COMMENT

IT OUGHT to induce in Baptists in the South serious self-examination to consider that in more than one important field we have during the last twenty-odd years been quiescent, though changing conditions demanded that we should be alert and that we should under God from time to time adjust ourselves in our fellowship ministries, with the purpose of meeting new or enlarged needs as they arise.

One of the large fields of missionary fellowship service which we have thus largely allowed to sink out of the denominational mind has been that of the education of the ministry of our Negro Baptist brethren. Not that we have failed to carry on some activities in this field. But they have been in proportion to the growing needs pitifully small and restricted.

We asked Dr. McDowell, who is Professor of the Greek New Testament in the Southern Baptist Theological Seminary, to write on the needs now in this field. He has done it with great clarity and acceptance. We do not need nor will we try to add considerations other than those which he has set forth. But we would bear our own witness to a deep conviction that Baptists must awaken to the opportunity and need to do far more than they have been doing to help our Negro Baptist brethren to an adequate educational set-up for the training of their ministry. Others have warned us before now of forces that are at work to undermine and weaken the effectiveness of the Gospel message of Baptists among our Negro brethren, even though the vast majority of them are Baptists and even though there is the spirit of real fellowship and concern across the racial border as between them and us.

Baptists cannot—we must not—ignore the tragic disparity which exists between the increasing facilities for the secular education of the colored people and those who minister to them in the Gospel of Christ. To do so would be to confess a growing lack of vision and a waning passion to exalt Christ in human lives.

We believe the Baptist conscience in the South is ready to respond to this challenge, for we believe it is a challenge which is basally of our Lord Himself. We do not need to weaken our work for Negroes in Africa or for other races elsewhere. But we shall stultify the reality of our heart devotion in these services—shall we not?—if we complacently keep our eyes closed to this vast bulking need and opportunity for Christly service for that particular race which

God has placed nearest to us in the South and which we best understand.

Moreover, we are genuinely drawn to this race, and they are drawn to us. The words of Dr. Broadus years ago before the Southern Baptist Convention still hold: Under all of the conditions Negroes have deported themselves in relation to whites in the South better than could have been expected, and the whites have demeaned themselves toward the Negroes, when all conditions have been considered, better than could have been expected.

What we would say to both whites and blacks is, we should be slow to yield ourselves to those who seek to develop racial antagonisms at any point. To the high credit of the Negro Baptist ministry as a whole, it has definitely not done this, even though we have so often been slow in expression of our fellowship concern. The obvious need for them and for us alike is that we shall yield ourselves to the Lord Jesus Christ and across racial lines do what Christians ought to do to aid each other in the things of the faith.

We believe that Dr. McDowell is entirely correct in saying that the first and perhaps the main thing that should be done by white Baptists is to undergird the American Baptist Theological Seminary at Nashville, and make it really a great school for preachers, one that will merit and command the same kind of support on the part of Negro leadership and churches as is already being given in an increasing way by them to a secular education, which, if it is on a parity with so much now offered to the whites in America in colleges and universities, is away from God and His Christ. That is, it results in training the powers of human personality to be used in fostering a life outlook that leaves God out. Obviously we ought to train in the best way possible the powers of approved Negro ministers, **that they may at their best proclaim in the Negro Baptist churches that dot the entire South—both urban and rural—THE LIFE THAT PUTS GOD AT THE CENTER AS ITS DEEPEST CONCERN AND DUTY.**

COMING CRISIS AMONG SOUTHERN BAPTISTS

(Continued from Page 6.)

men and substance to master the cruel madness of a superman anti-God State, unless we are too stupid to deserve liberty will not continue blindly to follow in the "ideology" that has brought upon mankind Hitler and his Anti-God superman cult to world rule by enslaving the world.

We ask the pardon of Dr. White and others for using his timely and penetrating article to go thus far afield from his vital plea to Baptists. We wish to mention only a single major declaration of his article. It is that democracy cannot live without deeply rooted principles, and that the faith of Baptists, the greatest spiritual democracy, cannot abide in strength and purity after the preaching of revealed Scripture doctrine gives place to superficiality and spiritual trivialities.

Dr. White says, speaking of Baptists in the South, "I tremble when I think of what may happen when we have spent our present momentum." That momentum had its birth and growth in Baptist conviction and Baptist faith in the Word of God. Dr. White does not say anything about the activities of Baptists, which in a time of waning momentum are more stressed than they were when we had more inner motive and less outward official urging. But there is a nexus between the two things. Church history exhibits many instances of it. When the Christian message begins to lose its inner grip upon the hearts of professed believers, there is a definite tendency to buttress it through authority, institutionalism and outward pressures.

We rejoice that Dr. White wrote this article and that he purposes to write further. May God raise up in him and others like him among Baptist, men who shall in pulpit and on platform and in our Baptist papers call upon Baptists in the name of God to come back to Him, and show them that reliance upon anything less will surely result in confusion and weakness. It is our Baptist shame that we have been so much asleep now for a quarter of a century when the

world has been on fire, that our press has almost seemed not to see how great is the need that we keep our people informed and alert concerning the things that belong to God. Meantime the subtlety of Satan himself has been active on many a human front to unhorse holy faith and to blot out God from the knowledge of America. What will any program be worth if it is maintained in a vacuum rather than in hearts that overflow in that holy faith in God for which men have suffered and many have died?

An Article in the Western Recorder Brings Results

A BRIEF ARTICLE from me appeared in the Western Recorder some two weeks ago concerning the Mountain preachers School and I already have a gracious letter from one of the most prominent denominational leaders in the South offering his services as teacher in our winter session, if we pay his traveling expenses and board him while here. And that is a gracious offer.

Then, I have a fine letter from a preacher in another state saying that his health had failed and he is now unable to preach, except an occasional sermon, and that having seen my articles in the Western Recorder he had decided to give a large part of his library to these preachers.

These letters indicate the value of the Western Recorder as an agency of communication for the work of our Lord, and show that God is moving in the hearts of men at a distance and turning their hearts to this wonderful work.

When I retired from the active pastorate I set aside a large number of good books from my library and the family of a beloved pastor of this State who has gone to his reward is sending us a large number of his valuable books.

This all means that we are building a library for these men and some one will be moved to give the funds for the erection on our beautiful campus at Clear Creek of a Library and Reading Room. These men of the mountains deserve the best, and when we put on a three-months' session, instead of one as at present, they will have more time and material for reading and research.

The Lord is on the giving hand; He moves upon men and women to offer to Him what they are and have.

Pineville, Ky.

R. P. MAHON, Supt.

To Baptist Pastors on Leaves of Absence

BRETHREN: I note that a large number of our Pastors who are going into the Army are getting leaves of absence from the churches.

Since I had this experience in the last war, I am writing to offer a suggestion both to the Pastors and Churches. I was pastor at the First Baptist Church, Idabel, Oklahoma, and they gave me a leave of absence, and of course every time they tried to secure a pastor, no man wanted to take the church because it was temporary. After several months, and having had several men before them, they wrote me with a great deal of delicacy, and asked me for my resignation, informing me of their problem. I sent them my resignation. However, several months had passed and they went a whole year without a pastor, and by that time I was back, and they called me, but I think it was bad for the church and it was bad for me.

I did not know they had called me until I had come back from France. I staid with them two months, and then came to Ada. I believe when a pastor is accepted for a Chaplaincy, or in any branch of the service, it would be best for him, and best for the church, if he would resign. I am sure the Lord will open up a field of service for every one of these men when they return.

Ada, Okla.

C. C. MORRIS

DEATH OF MRS. W. W. HORNER

Mrs. W. W. (Verna Vannatta) Horner, of Clayvillage, Shelby County, Ky., departed this life on September 2, at Selma, Alabama, where she was under treatment at the home of a daughter, Mrs. R. W. Buchanan. Although in declining health since Christmas, Mrs. Horner had been in bed only two months before being taken to Alabama. Just ten days elapsed from the time when she arrived in Selma until she died.

Her husband, Rev. W. W. Horner, was at her bedside before she passed away. A son, Professor Charles W. Horner, Assistant Professor of English Literature at Mississippi College, Clinton, Miss., was also with her at the time of her death. Beside the two children mentioned, she was the mother of Rev. Paul G. Horner, Pastor of the First Church of Lawrenceburg, Ky., and Mrs. Marvin W. Armstrong, of Michigan City, Ind.

The funeral of Mrs. Horner was held at the historic old Clayvillage Church of Shelby County, Ky., on Friday, September 4, at 10:00 A. M. This is the church where she had found the Lord as a girl and in which she had membership at the time she passed away. Dr. George Ragland, pastor of the First Church of Lexington, delivered the funeral sermon. His message was superlatively beautiful and comforting on the full and complete salvation of Christ in the believer's soul and life, and the redemption of the body.

Her remains were laid to rest in Grove Hill Cemetery at Shelbyville to await the call of the returning and reigning Lord on the resurrection day of the saints of God. Mrs. Horner was a daughter of Sallie E. Vannatta and Thomas H. Vannatta, and was born at the town of Clayvillage in 1880.

Our heart-felt sympathy goes out to the beloved stricken husband and the children of this gracious and saintly woman, as does that of a farspread host of friends. May the Lord in their sorrow be to them comfort and support, as He alone can be comfort and support to all who sorrow, at the passing from this earthly tabernacle of those we have long loved and from this world lost.

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

A. L. Gillespie, Owenton, Ky. Accepted.

T. Emerson Wortham, First, Franklin, Ky. Accepted.

Walter M. Martin, Mt. Carmel, near Fulton, Ky. Accepted.

Charles Spain, Hebron, and Fisher Memorial, near Appomattox, Va. Accepted.

Campbell Jeffries, Northside, Fairview, and Mayo, Va. Accepted.

William M. Thompson, West Point, Va. Accepted.

Archie Ellie, First, Wadesboro, N. C. Accepted.

W. R. Barnes, Gapway, S. C. Accepted.
S. J. Gardner, Judson, Greenville, S. C. Accepted.

G. M. Gaddy, Mt. Joy, Kelton, S. C. Accepted.

R. K. Corder, First, Allendale, S. C. Accepted.

James W. Middleton, First, Atlanta, Ga. Accepted.

R. W. Miller, Folsom, Ga. Accepted.
T. W. Lamkin, Whitfield Memorial, Pensacola, Fla. Accepted.

H. T. Sullivan, Gibbsland, La. Accepted.
L. A. Stagg, Lisbon, La. Accepted.

C. H. Jones, Calvin, La. Accepted.
Chester L. Quarles, Leland, Miss. Accepted.

Marvin Jones, Bethel, Yazoo County, Miss. Accepted.

N. F. Davis, Jr., Kokomo, Miss. Accepted.

Glenwood Taylor, Oak Grove, Nesoba County, Miss. Accepted.

W. P. Sandifer, Smyrna, Covich County, Miss. Accepted.

Amos Ledbetter, Leeds, Ala. Accepted.

M. A. Sanderson, Pidcoke, Coryell County, Tex. Accepted.

Vernon Yearby, First, Midland, Tex. Accepted.

J. L. Rayburn, Calvary, Houston, Tex. Accepted.

E. K. Dougherty, Calvary, Greendale, Ariz. Accepted.

R. E. B. Davidson, First Greensburg, Ind. Accepted.

W. E. Dutton, Ravenswood, Chicago, Ill. Accepted.

Resigned

T. W. Lamkin, South Jefferson, Valley Station, Ky.

O. L. Weir, Livermore, Ky.
Campbell Jeffries, Irene Cole Memorial, Prestonburg, Ky.

A. Y. Napier, Cambridge, Md.
J. W. Ford, Immanuel, Baltimore, Md.

D. W. Charlton, Eastwood, near Annapolis, Md.

W. M. Thompson, First, Petersburg, Va.

Archie Ellie, First, Landrum, S. C.
Jesse M. Hill, East Gaffney, S. C.

S. J. Gardner, Siloam, Piedmont Association, S. C.

J. L. Rayburn, Fifth Avenue, Rome, Ga.

R. C. Alderman, Deerfield Beach, Fla.
John Hunt, Lake Alfred, Fla.

E. J. Isdell, Arbor, Pell City, Ala.
N. F. Davis, Jr., Byram, Miss.

W. T. Johnson, Napoleon, Pearl River Association, Miss.

Charles Webb, Flora, Miss.
Selby Aswell, Mt. Lebanon, La.

L. A. Stagg, Abbeville, La.
C. J. Merriman, Pleasant Hill, near DeRidder, La.

E. K. Dougherty, Hickory Street, Dallas, Tex.

James W. Middleton, First, San Angelo, Tex.

W. P. Jones, First, Irving, Tex.

Harvey C. Smith, First, Deweyville, Tex.

Ladies, they used to say: "That's TABOO!" Now read these facts

Not long ago, many a woman would prefer to suffer in silence from periodic, functional pain rather than talk about this subject.

Nowadays, women and girls openly praise CARDUI's 2-way help. Taken as a tonic, it usually peeps up the appetite and aids digestion by stimulating the flow of gastric juices; thus it often helps build up resistance for the trying days to come. Or taken as directed 3 days before the time, CARDUI may help relieve pain due only to periodic, functional causes.

Try CARDUI. For 62 years thousands of women have said they believed it helped them.

M. A. Sanderson, Leon Junction, Tex.
Vernon Yearby, Eagle Lake, Tex.

F. A. Smith, Unionville, Mo.
A. R. Hicks, River Gardens, St. Louis, Mo.

Roy Irwin, Hope, Pecos Valley, N. M.
Paul Syms, Barnalillo, N. M.

J. S. Abernethy, First, Las Vegas, N. M.

G. B. Leathers, Mt. Pleasant, Pulaski, Ill.

J. B. Maulding, Burnt Prairie, Ill.
Roy Rothwell, Ashley, Ill.

Ordained

Wilbert Taylor, Bethel, Allen Association, Ky.

George Rae Gaddie, Friendship, near Campbellsville, Ky.

Walter M. Martin, Tabernacle, Paducah, Ky.

Offutt Spencer, Fordsville, Ky.
Russell Rea, Mayo, Va.

Lawrence Carroll, Mt. Pisgah, Blossburg, Ala.

Harold O. Bartlett, Warsaw, Va.
E. A. Callaway, Jr., Sardis, Ga.

John D. W. Watts, First, New Orleans, La.

Byron Richards, First, Cleveland, Tex.
J. B. Fine, South Fort Worth, Tex.

Callaway Miller, Calvary, Portales, N. M.

Melvin Smith, Nebo, Bay Creek Association, Ill.

Died

James A. Atkins, Bryceville, Fla.
A. J. Kroelinger, Clearwater, Fla.

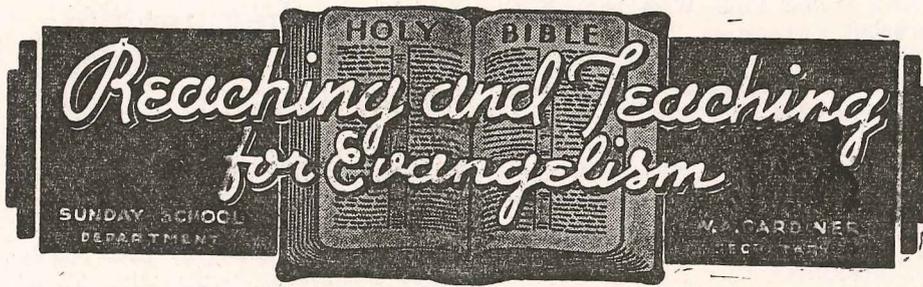
J. R. Henderson, West Blockton, Ala.
A. Wayne Coltharp, Smith County, Tex.

H. A. Meyers, Mt. Vernon, Ill.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

➔ **GRAY'S OINTMENT**



Wilkinson Street Mission Sunday School, Frankfort. See article "From A Beer Garden to a Sunday-school."

Standard Sunday Schools

Today—September 15—we are reporting our 120th Standard Sunday-school for the year. This is slightly less than at the same time a year ago but we believe by the end of October we shall catch up and get ahead. We invite all whose Schools are Standard and have not applied to do so. The following have just sent applications:

- Louisville, Southside**—Pastor W. R. Manion; Superintendent Charles Ham.
- Liggett**—Pastor J. D. Sayers; Superintendent Elmer Richmond.

From A Beer Garden To A Sunday School

Pastor Fred T. Moffatt writes of a Mission Sunday-school on Wilkinson Street which is functioning in connection with the Frankfort Church. I quote part of his letter as follows:

"Mrs. R. L. Pogue, the teacher of one of the women's classes, contacted the pastor many weeks ago indicating that she and her class felt led by the Spirit of God to organize a Sunday-school in a section of our community that was then unreached as far as Baptists were concerned. This class, together with Deacon Burget Wright, secured a building that had been used as a soft-drink establishment and a beer garden.

"The building was renovated and made most attractive. Rev. H. Elroy Lamb, our mission pastor, with the help of the class and the deacon began a Vacation Bible School. The enrollment went to 108 with an average of seventy-seven. It was fully graded, memory, work, hand work. Bible stories, music, and all items pertaining to a V. B. S.

were fostered. At the graduation exercises on Sunday afternoon Brother Lamb presided, and our people were thrilled with the program and the work.

"We are conducting Sunday-school every Lord's day and prayer meeting on Thursday night. I want to go on record as thanking God for a group of women who, together with this good deacon and Brother Lamb, made possible such a glorious transformation from a beer garden to a soul-saving station."

Do Not Let Down Or Let Up

Don't let down or let up now. Don't get jittery during the next five or ten years about the work of our Lord. Tell parents that if they do not seek to win their boys to Christ now they should not get excited after they get into the army. Let us be aggressively submissive to the leadership of the Holy Spirit in our Sunday-school work, exercising a great faith and doing our best in work.

Watch or You Will Slip

There is a very serious danger that some of our people are going to slip in the Lord's work and attempt to do less because of the shortage of tires. One group of officers and teachers gave us an excuse for not attending a training school the fact that we are conserving our tires. Yes, we should conserve. But there is a first class city bus line running right by the door where the training school is to be held, and several hundred Baptists live in easy walking distance of the place of meeting. Tires have very little to do with this particular Training school—it is a lack of in-

terest in self improvement for service in the church. Better watch to keep from slipping in interest.

SUNDAY SCHOOL ATTENDANCE

September 13, 1942

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

Louisville, Walnut Street	1,103
Owensboro, First	777
Frankfort, First	747
Covington, Latonia	682
Louisville, Ninth and O	655
Newport, First	629
Louisville, Crescent Hill	612
Louisville, Carlisle Avenue	600
Lexington, Ashland Avenue	560
Louisville, Parkland	557
Lexington, Calvary	520
Lexington, Porter Memorial	517
Bowling Green, First	515
Middlesboro, First	510
Louisville, West Broadway	507
Mayfield, First	498
Danville, Lexington Avenue	491
Louisville, Baptist Tabernacle	475
Louisville, Eastern Parkway	458
Louisville, Clifton	450
Lexington, Immanuel	417
Covington, South Side	404
Louisville, Deer Park	377
Covington, Calvary	358
Bellevue	355
Louisville, Franklin Street	349
Lexington, Felix Memorial	349
Louisville, Victory Memorial	335
Elizabethtown, Severn's Valley	333
London, First	329
Madisonville, First	311
Catlettsburg	301
Louisville, Baptist Temple	297
Middlesboro, E. Cumberland Ave... ..	293
Stearns, First	282
Corbin, Central	278
Paducah, East	274
Greenville	270
Bruner's Chapel	269
Hazard, First	258
Glendale, Gilead	251
St. Matthews	243
Shively	239
Jellico, Tenn., First	224
Mt. Vernon (near Waddy)	222
Dayton, First	220
Versailles	206
Columbia	200

Six more men from Kentucky of Baptist faith have enlisted in the U. S. Naval Reserve, and are now undergoing their recruit training here at the U. S. Naval Training Station, Great Lakes, Ill. The new recruits are: Fred W. Smith, 33, specialist, third class, Tiline; Harry B. Tucker, 35, pharmacist's mate, third class, 1101 Nicholasville Road, Lexington; George R. Brake, 32, shipfitter, third class, Paducah; Marlin P. Clarti, 28, carpenter's mate, third class, Morgantown; Erby Hobart Grayson, 44, electrician's mate, first class, 223 Pennsylvania Avenue, Louisville; and Edward White Ford, 40, hospital apprentice, first class, 206 South Hite Street, Louisville.

MISSIONARY RALLY AT EAST HAMILTON, OHIO

Our church and W. M. U. organization were blessed spiritually, and we trust to the advancement of the Kingdom, Friday, August 28, when Miss Mary Newman of Georgetown College, Georgetown, Ky., came to us in the interest of our local W. M. U.

After the song service the morning program was opened by a most helpful devotional by Mrs. Casper Lakes. Miss Newman then addressed us on the "Opportunities of the W. M. U." The G. A. and R. A. groups then brought a special message in song. Our pastor, Rev. N. C. Clifton, spoke on the "Need of Missions." The morning program was concluded with a chalk talk by Miss Newman.

After a very delightful lunch hour the afternoon program was begun with an inspiring devotion by Mrs. Wade Mahaffey. Miss Newman then led in an open forum concerning the Baptist W. M. U. Training School in Louisville. This phase was very timely as it was the missionary topic of the month. Additional interest was aroused in the minds of our young people. Brief messages from our officers and visitors from the West Side Baptist Church added to the program. The last feature on the program was another chalk talk by Miss Newman.

Miss Newman is a lovely Christian lady and we feel her influence will be felt in the missionary program wherever the future and God's providence may place her.

MRS. ORA ROSS, Pres. W. M. U.
East Hamilton Baptist Church,
2216 Grand Blvd., Hamilton, Ohio.

Evangelist H. Evan McKinley, of Morristown, Tenn., has just conducted two weeks' meetings during August 30-Sept. 13, at Dallas, Texas, and on September 14 began a series of meetings at Kuttawa, Ky. He will go next to Rock Hill, S. C., and then to Martinsburg, W. Va. Corp. H. Evan McKinley, Jr., in the photographic service of the U. S. Army, who formerly traveled with the McKinley Musical Messengers, has been assigned to Duncan Field, San Antonio, Texas. To be near him as much as possible, Mr. and Mrs. McKinley drove their house trailer 1,777 miles from Niagara Falls, N. Y. to San Antonio, in time for the Southern Baptist Convention. Since they have held revivals around Houston, Corpus Christi, and San Antonio, Texas. In the latter place they were with Pastor Arthur B. Rutledge at the Central Baptist Church. So far this year they have held campaigns in Kentucky, New Jersey, Delaware, Pennsylvania, New York and Texas. Three of the pastors they helped were young men they think of as being sons in the ministry. One, Brother Kenneth Combs, of Van Lear, Ky., was saved under Mr. McKinley's preaching at Erwin, Tenn., when he was only seven years of age.

TIME TO MAIL STATISTICAL TABLES

Clerks of District Associations should remember to mail their statistical reports to Rev. E. D. Davis, Recording Secretary of the General Association of Baptists in Kentucky, at Brandenburg, Ky., instead of to Stamping Ground, Ky., on account of his removal to the former place to become pastor of the Phillips' Memorial Baptist Church. Now is the time to mail him these statistical table sheets. Most of the associations have already been held, or will be held within the next several weeks, and there is no reason why these tables may not be sent to him before the convening of the General Association in November at Princeton. If the Clerks of District Associations will co-operate to this extent, much of the work may be gotten out of the way ahead of time.

GEO. RALEIGH JEWELL,
Asst. Recording Secretary,
General Asso. of Baptists in Ky.,
Louisville, Ky.

Rev. Archie Ellis has been called to be pastor of the First Church of Wadesboro, N. C., and has resigned at the First Church of Landrum, S. C.

Dr. Arch C. Cree has moved from Rock Ridge, Union Avenue, Harrison, N. Y., to the Hotel Pines, Pine Bluff, Ark. Dr. Cree was in former years the Executive Secretary of Baptists in Georgia.

Dr. and Mrs. D. F. Stamps of Yangchow, China, two of the repatriated missionaries who returned to this country on the S. S. *Gripsholm* are making their home in Raleigh, North Carolina. Their son, George, is a student in Wake Forest College.

Miss Dorothy Louise Wilson, who graduated from the Baptist W. M. U. Training School last session, is now Church Secretary and Educational Director of the First Church of Cape Girardeau, Mo. She graduated at Mississippi State College for Women before coming to the Training School.

Dr. John J. PreVol has now been pastor of the First Church of Richmond, Calif., for the past eleven months. In that time there have been 210 additions to the church, and all departments of the church are showing gratifying growth. Pastor PreVol says that he and his family like California. He speaks of the weather being "too cool" all summer. The winters are mild in Richmond. For example, last winter they saw no snow or ice. Everything remained green during the entire winter. Mrs. PreVol and the children are well and are enjoying life there. Before going to California Dr. PreVol was pastor at the First Church of Hutchinson, Kansas, to which place he had gone from St. Matthews Baptist Church, on the eastern edge of Louisville, Ky. In fact, the church building which was dedicated at St. Matthews last Sunday was erected under Dr. PreVol's pastorate.

If you suffer **MONTHLY FEMALE PAIN** which makes you **WEAK, CRANKY** Nervous—



If at such times you're annoyed by cramps, headaches, backache, distress of "irregularities," a bloated feeling, periods of the blues—due to functional monthly disturbances—try Lydia E. Pinkham's Vegetable Compound. This famous *liquid* not only helps relieve monthly pain but also tired, nervous feelings of such days when due to this cause. Lydia Pinkham's Compound is one medicine you can buy today made especially for women—taken regularly it helps build up resistance against such symptoms. *Worth trying!* Follow label directions.

PROFANITY STOPS!

The Answer, of Jacksonville, Fla., says that following order was recently posted in the buildings at Camp Blanding, Fla., and a copy of same was handed to every person in the personnel division. This order has been the means of greatly reducing the volume of profanity in and around the personnel office:

General Order—Issued by General George Washington in New York, July, 1776.

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

George Washington.

If you are buying a laxative, answer these three Questions first

Ques. Why do most people choose a leading laxative instead of a lesser known product? Ans. Because a best-seller can generally be counted on to give satisfaction or it could not have won its place of leadership. Ques. What laxative has been a best-seller in the South with four generations? Ans. Black-Draught. Ques. Why is Black-Draught made in 2 forms? Ans. Because many people think the new granulated form is even easier to take.

Black-Draught costs only 25c for 25 to 40 doses. It is purely herbal, usually gentle, prompt, thorough. Follow label directions.

LONG RUN ASSOCIATION IN 139TH SESSION

The Long Run Association is in session at the East Baptist Church in Louisville Thursday and Friday of this week. During the Thursday program Dr. John D. Freeman, Editor-elect of the Western Recorder will speak on Religious Literature. The Thursday evening session is devoted to Foreign Missions with returned missionaries, John Allen Moore, Roy Stammer and Eugene Hill as special speakers. In the Friday morning session Secretary J. W. Black will discuss the Co-operative Program, and Dr. Ellis A. Fuller, the new President of the Southern Baptist Theological Seminary is scheduled for a special address at 11:00 o'clock. The afternoon session will close with a sermon by R. R. Couey, pastor of the Fourth Avenue Baptist Church.

NO MORE PRIOR SERVICE CREDITS, BUT—

Retirement benefits for older men did not fade away when the deadline for prior service credits was passed. Just how much your retirement income will now be depends, of course, upon the individual factors involved in your particular case. Of one thing, however, you can be assured: It will be more if you DO join the Ministers Retirement Plan than if you don't. It will be more if you join now than if you delay longer.

Write me for application blanks and further information.

DR. J. W. BLACK,
General Secretary-Treasurer
205 East Chestnut Street,
Louisville, Kentucky.

Dr. and Mrs. H. Cornell Goerner, of Louisville, are the proud parents of a new daughter, little Miss Marjorie Ruth Goerner, born September 6. Dr. Goerner is Associate Professor of Missions and Comparative Religion at the Southern Baptist Theological Seminary.

Rev. R. Lofton Hudson is leaving Portland, Tenn., and moving to Nashville, Tenn., for some months in order to write his thesis in some post-graduate studies he is pursuing at the George Peabody College for Teachers. Brother Hudson is a Th.B. graduate of the Southern Baptist Theological Seminary, and holds his M. A. from Vanderbilt University.

LEE E. CRALLE CO.

Incorporated

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAgnolia 0771

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

takes pleasure in announcing the formal
inauguration of

DR. ELLIS A. FULLER as President

at

CRESCENT HILL BAPTIST CHURCH

at 10:30 A. M.

and at

WALNUT STREET BAPTIST CHURCH

at 8:00 P. M.

Thursday, October 15, 1942

Louisville, Kentucky

TENDING THEIR GRAVES

[Written in connection with the effort of the Kings Baptist Church, Taylorsville, R. F. D. Ky., to take care of its old cemetery, a sacred spot dear to the hearts of many, now being supplanted by a new cemetery. The words of Pastor J. T. Miller are appropriate.]

These our dead they cannot speak,
For in this silent bed they sleep.
They've lived their day, they've now
passed on
The same lone way Death leads each
one.

Their souls at last are now set free,
No pain's chill blast their bodies see,
They may not care, they may not know
Whether dark or fair reigns here
below.

But this is true, however it be,
That now to you and now to me
Are left in trust these graves of clay
Keep them we must in this our day.

Each silent stone above a mound
Guards all alone a plot of ground,
Where rests some form beneath the sod
Which once was born the work of God.

Life's span was spent, the work is o'er
This body bent will work no more
It cannot tend its resting place
Though grasses bend up o'er its face

And so to you who've now passed on
We will be true 'till day is done
And each of us shall cross the line
And leave in trust our graves in time.

J. T. MILLER, Pastor,
Kings Baptist Church,
Taylorsville, Ky.

CORRECTING AN ERROR

We wish to correct an inadvertent error and beg the pardon of two very fine Baptist ministers, namely, Rev. H. C. Adkins and Rev. W. W. Payne. Brother Payne was present at Simpson Association and we had not seen him for years, though we are yet at a loss to know how we made the mistake. Brother Payne is not fully engaged in the pastorate now, but is preaching the Gospel and bearing the witness of Christ to many in these years of comparative quiet. The Lord bless both of these fine men of God. One of the greatest regrets of the writer is that in his editorship of the Western Recorder he has not had many more opportunities of fellowship and contact with ministers throughout the State of Kentucky, and also with our Baptist laymen. When we try to do our work without fellowship contact with the people in whose fellowship we minister it is our abiding conviction that our ministry suffers much in its meaning and helpfulness.

Dr. Fred T. Moffatt, pastor of the First Baptist Church, Frankfort, Ky., is now engaged in a week of special services in connection with the Women's College and the First Baptist Church, Columbus, Mississippi.

Next Sunday, September 27, will be the tenth anniversary of Rev. Paul B. Jagers as pastor of the Portland Avenue Baptist Church of Louisville, Ky. Native of Munfordsville, Ky., before going to the Portland Avenue Church, he was for some years pastor at the Grace Baptist Church, this city.

Three More Counties Recover from Delirium Tremens

FOR SEVERAL YEARS Kentucky, along with other States, has been suffering from delirium tremens (wild with liquor), but our fair State has led them all because it is in Kentucky where a major portion of the liquor is manufactured, and a large portion of it is consumed.

It is not strange that Kentucky leads all other States in the certain march upon this poisonous viper that is striking at the very heart of our young people, and of the home. Here in Kentucky it took a few years for our people to get their fill of the "fire water," for they had been made to think that conditions would be much better when liquor was sold on every corner with the various governmental agencies profiting parties, than when in order to get a drink it was necessary to sneak up some dark alley and become a criminal under Prohibition. Ask fair minded people anywhere in Kentucky now, and their answer is that conditions are a thousand times worse under repeal than during the days of Prohibition control. Only the liquorites will dispute this statement, but the records of the Courts will verify it.

The last three Counties reach the place where they can be released from the sanatorium for the treatment of D. T. (delirium tremens) are Hardin, LaRue and Hart. These three adjoining Counties voted "dry" on September 19, by more than two to one. Each of these counties had voted "wet" three years ago. What caused the change in sentiment? Certainly these good people would not have changed, if conditions were growing better under "repeal."

Hardin County, the most populous one of them, is a big blow to the liquor business. Here Fort Knox is located with a population of some seventy-five thousand soldiers and workmen. The fight in Hardin was led by Pastor W. Fred Kendall of the Elizabethtown Baptist Church. With the loyal support of the leading citizens of all religious faiths, business men, lawyers, and preachers, Pastor Kendall led in putting this important population center into the "dry" camp by a vote of about two to one.

In LaRue, the birth place of the great Emancipator, Abraham Lincoln, who said, "There is nothing good to be said about the liquor traffic," the campaign was led by Pastor O. L. Overlin of the Buffalo Baptist Church. This County composed largely of rural people voted about three to one to join the march of the "Drys" on last Saturday also.

The third of these counties to vote "dry" was Hart, also largely composed of rural people. The fight in Hart County was led by Dr. C. A. Curry of Horse Cave. Three years ago this County voted "wet" by about one thousand majority, but on last Saturday with the help of the good citizens of Hart County, Dr.

Curry turned defeat into more than a two to one victory for righteousness and sobriety.

In each of these campaigns the county leaders enjoyed the support of the preachers, the good women, and the sober citizens of all walks of life. In Hart County the leader of the "wets" realized the jig was up when he saw women praying at the polls. **We have the liquor gang on the run in Kentucky; let's keep 'em runnin'.** L. C. R.

WHEN IS THE MINISTERIAL STUDENT ELIGIBLE?

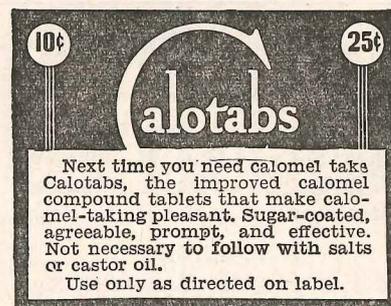
The ministerial student, whether in college or seminary, is eligible to participate—with his church and state board—in the Ministers Retirement Plan the very first day he becomes pastor of a church. This church may be a quarter-time or half-time, but the young minister will safe-guard his own future retirement fund by starting his participation in the Plan immediately. He will thereby have his service record complete—and avoid any deductions which would be caused by postponing this important step.

To serve the ministerial students who will accept their first pastorates within the next few months will be a privilege. Write me for application blanks and further information.

DR. J. W. BLACK,

General Secretary-Treasurer
205 East Chestnut Street,
Louisville, Kentucky.

Rev. M. J. Schultz, who has been in the Chaplain's School, N. O. B., Norfolk, Va., is now back in Tampa, Fla., for the present, and has asked us to mail his Western Recorder to General Delivery in that city until further notice.



Dr. H. Glenn Walker of Ogbomoso, Nigeria, has entered military service with an American unit in Africa. Mrs. Walker and their two children arrived in Miami, Florida, September 11, having come by plane from Africa. Because of illness Mrs. Walker was unable to proceed to her home in Texas. Both she and the younger son are receiving treatment in the Southern Baptist Hospital in New Orleans.

Mr. George Lattimer, organist, will give a recital at the console of the new Pilcher organ at the Beechmont Baptist Church of Louisville on Sunday night, September 27, at 8:00 o'clock. The pastor, Dr. C. B. Althoff, wishes to extend an invitation to all interested to attend that dedication service. Besides the regular features of the instrument, it is also equipped with cathedral chimes. Dr. E. W. Patterson is chairman of the Organ Committee.

Worry of FALSE TEETH Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooeey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

WHAT DO YOU KNOW ABOUT WILLIAM CAREY?

One hundred and fifty years ago, on October 2, 1792, William Carey founded the Baptist Missionary Society. The force of the doughty Englishman who lived to serve his God and cobbled shoes for a living, and the force of the movement he founded, can be measured only by God. . . . Sunday, October 4, 1942, American Baptists will observe the anniversary of the beginning of this movement. In commemoration of this event the Broadman Press is publishing

William Carey, by Dr. A. Dakin, 25 cents

A brief, moving, dramatic, factual, and scholarly life of Carey and an account of the missionary revival. The author is president of Bristol Baptist College, Bristol, England, oldest of all Baptist theological seminaries. The type for this book was set in London, and the Broadman Press edition is a word-for-word duplication of the original. Truly here is an event no Southern Baptist can ignore and a book no Southern Baptist can miss—the symbol and proof, wrought in the fires of war itself, that the spirit of God's men does not die, and that God's purposes will triumph.

WILLIAM CAREY
By A. Dakin . . . 25 cents
BAPTIST BOOK STORE

Woman's Missionary Union

President.....Mrs. Chas. Ison
 Exec. Sec'y.....Mary P. Winborne
 Y. P. Sec'y.....Josephine P. Jones
 Treasurer.....Mrs. E. G. Beard

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

**Kentucky Training School Girls
 1942-1943**

Seniors

Name	Home Address
Nancy Basham	Owensboro
Evelyne Campbell	Franklin
Edna Porter	Fordsville
Edith R. Weller	Lexington

Juniors

Maralea Arnett	Corydon
Julia Alice Barksdale	Louisville
Lucille Dalton	Sturgis
Margaret Johnson	Lexington
Hazel Martin	Princeton
Inez Matthews	Jackson
Florence Murphey	Paducah

Most of these girls are living in the school. They are counting on your love and prayers.

Please be sure to put this list of girls in your note book.

Address of W. M. U. Training School, 280 Lexington Rd., Louisville, Ky.

Schools of Missions Given New Emphasis

That the San Antonio Convention recognized the School of Missions as the most practical and effective means for bringing the missionary task and achievement to the attention of the whole church is shown by the adoption of the following resolution offered by Dr. John W. Lowe:

"The Church School of Missions movement has resulted in some glorious achievements:

- "1. The facts of missions have been set forth.
- "2. Much needed information has been given to our people.
- "3. The cause of world-wide missions has been promoted.
- "4. Our gifts to the Co-operative Program have greatly increased.
- "5. Offerings to World Emergency Relief have multiplied many fold.
- "6. Volunteers for our mission fields have been secured.
- "7. The spiritual life of our members has been deepened.

"Regarding missions today, Dr. Latourette says truly:

"Missions must be continued;
 Retrenchment must cease;
 Reinforcements must be sent;
 Adequate funds must be secured."

"Some states have undertaken to hold Schools of Missions in every Association in the state, and the schools already held have achieved most gratifying results. Many missionaries on enforced furlough

are available at this time for this kind of work.

"We, therefore, urgently recommend that Schools of Missions be conducted in every Association in every state as early as possible.

"The Southwide and state organizations, together with our denominational press, are urgently requested to cooperate in this great movement."

The Foreign Mission Board, in sympathetic accord with the plans of Woman's Missionary Union for mission study, and with the Church School of Missions in its effort to use every means for disseminating missionary information, suggests that any of its series of mission study books will take care of every grade in the Church School of Missions.

Now is a very important time for mission study. The summer vacations are over and the various organizations of the churches are outlining their work for the fall and winter. During these months full consideration should be given to the question of dates for Schools of Missions and all mission study classes to be held in the fall and early winter season. As already announced, we recommend for this season the following books in the South American Series:

Adults: "Pioneering with Christ in Chile," by Nora Agnes Graham, 75c cloth, 50c paper.

Young People: "Baptists Building in Brazil," A. Ben Oliver, 75c cloth, 50c paper.

Intermediates: "Wings Against the Blue," Rosalee Mills Appleby, 40c paper.

Juniors: "Friends Down Under," Willie Jean Stewart, 35c paper.

Primaries: "Neighbors We'd Like to Know," a Compilation, 25c paper.

—"The Commission," Sept., 1942.

Other Mission Books Suggested

"Bible Stewardship," Dillard, 10c.

"Faithful Also in Much," Simpson, 60c.

"Stewardship Applied in Missions,"

Lawrence, 35c.

"Along the Highway of Prayer,"

Robertson, 35c.

The book "If Two Agree," by Dr. W. O. Carver, price 25c, written at the request of the Woman's Missionary Union, for study in preparation for the **Week of Prayer for Foreign Missions**, November 30-December 4, will be published early in October. Time your class in this book for completion before the Week of Prayer for Foreign Missions begins. All books are available from **Baptist Book Store, 323 Guthrie St., Louisville, Ky.**

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Kentucky's Contribution to September World Comrades

There are three articles in the fine September "World Comrades" in addition

to the program and story by Miss Alene Crutcher, a regular writer for the magazine. First, there is an interesting story, "Hen House to Club-House" by Miss Ada Jackson, telling about the Horse Creek R. A. Chapter. Then a revealing article by Mary White Camp, G. A. of Trenton, Ky., on "What Should the Girl of Today Do about Smoking." The last is an encouraging letter from the Somerset G. A. Of course this issue of World Comrades is worth reading. Really, it is worth the subscription price of \$1.00, so send your subscription now to **World Comrades Dept., 1111 Comer Bldg., Birmingham, Ala.**

Increase in price October 1

R. A. Arm Bands,
 formerly 20c now 25c

All felt pennants increased
 from \$1.35 to \$2.00

Order from: W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

Clear Creek Reveries

Did you know? Whoever comes to Clear Creek leaves a bit of their spirit there as the time comes to go back home. Your heart whispers, "I'm coming back some day," and somehow you do always come back to Clear Creek in some way. Perhaps some night, after a confused and restless day, you close your eyes and the spirit of Clear Creek enters in and your heart begins listening anew to the secrets rediscovered there at Clear Creek.

Half-forgotten memories steal back and you're sitting once again in the little rustic chapel. The sweet, soft notes of "I Will Lift up Mine Eyes" breaks into your reverie and your spirit ascends as your eyes lift from the creek upward to the tops of the tall trees. . . to the mountains . . . to the blue of the sky. Words spoken there have a way of becoming engraved upon the heart. Then you are very sure that God's in His heaven, all's right with the world!

Or you are sitting once again in the auditorium and listening to Dr. McDowell asking, "Is life worth living?" and answering, "Girls, remember how Christ saw so much in so little." Or you are listening to Josephine Jones as she prays, "Maker of mountains, Creator of their beauty, I lift my small and human heart to Thee. . ."

Then your heart begins to quiver as you remember the experiences that a missionary, Miss Lorene Tilford this year, reveals as her spirit travels back to a far off country, China, where a people are waiting for her to come back to tell them of Jesus.

You have gone back to Clear Creek! Isn't it easy there among the mountains to whisper the prayer that needed utterance so badly? Yes, you must leave a bit of yourself here at Clear Creek to live among the mountains for some day—you must needs come back!

First Baptist Church, Mary Gould, Covington, Ky.

WAYNE COUNTY BAPTIST ASSOCIATION MEETS

The thirty-ninth annual meeting of the Wayne County Baptist Association was held at the historic old Beaver Creek Church on Thursday and Friday, September 10 and 11, 1942.

The Association was called to order by Rev. Homer Williams, Moderator of the previous session and all churches except two were represented.

The annual sermon was preached by Rev. Frank Frogge, pastor of the Steubenville Church, from the Text Jude 3, "Earnestly contend for the faith which was once delivered to the Saints." Brother Frogge preached a good sermon, which paved the way for one of the best sessions, which Wayne County Baptists have had in several years.

Visitors from outside the Association were recognized as follows: Rev. J. E. Darter, Severns Valley Association, pastor Gilead Baptist Church, representing our Orphans' Homes; Brother Eugene Enlow, Crittenden Association; Brother Elmer Millian, Elkhorn Association; these two brethren representing Georgetown College; and the writer from South Union Association.

The letters from the churches showed 111 additions by baptism, and a goodly amount given for missions and benevolences, but I did not get the exact figures on this.

Most of the churches in this association are rural churches, yet they have some real missionary preachers for pastors: Brethren John Stephens, J. E. Dunagan, Frank Frogge, Homer Williams, J. D. Selvidge and others.

Dinner was served on both days of the association, and to say there was an abundance of food for all would be expressing it mildly.

There were good discussions of all the reports, and the pastor C. R. Barrow of the First Church at Monticello rendered a very fine service indeed as he was on hand ready to fill in for any of the brethren who were not ready with their reports.

Brother J. E. Darter discussed the orphanage report the first day at the afternoon session telling us about the plans to enlarge the work, and the association was very enthusiastic in appointing a committee to help raise funds for the proposed work.

Brethren Enlow and Millian presented the cause of Georgetown College in a very fine way. These young preacher boys were conducting a revival meeting at Sandusky Chapel Church in the association.

On the second day the association was honored with the presence of Rev. R. B. Hooks, of Bowling Green, Ky., who represented our State Mission work.

Brother Hooks made one of the ablest addresses on missions it has been my privilege to hear for many years.

Moderator Williams preached the Missionary Sermon on the second day, which was well received by all.

Officers elected for the next year were: Homer Williams, Moderator; Knox Hutchinson, Assistant Moderator.

Brother S. E. Anderson who is the present County Court Clerk of Wayne County, was elected Clerk, and Brother Harry Roberts was elected Assistant Clerk.

Brother Ira Bell who is the County School Superintendent of the County, was re-elected Treasurer.

The Association adjourned to meet one year hence at the First Baptist Church at Monticello, Ky.

CHARLES E. STEELY,
District Missionary,
Emlyn, Ky.

NEWS FROM THE CHURCHES IN WESTERN KENTUCKY

August 12 we accompanied Rev. R. B. Hooks to the Ohio County Association, where he represented the Executive Board of our General Association. He is a man of God and brought a stirring message. For the writer it was a happy privilege to accept the invitation of the brethren of this historic association and speak on District Missions after a year's absence from this field of labor with them.

We supplied the Beaver Dam Church on August 16 for Pastor Carroll Hubbard, who was assisting Pastor H. A. Egbert in a gracious revival at Farmersville, Kentucky. It was a great joy to worship again with Beaver Dam Church, where we had membership while missionary of the Ohio County Association during 1940-1941. They are solidly and enthusiastically moving forward under the leadership of their fine young pastor.

August 17 to 28, we assisted Pastor Joe E. Jones in a simultaneous Vacation Bible School and revival at Mt. Liberty Church, near Calhoun, Ky. A profitable school and a fruitful revival was had in spite of the acute shortage of labor in the hay and tobacco harvests. Pastor Jones is a tireless worker and is justly loved by this good church. Our record shows that we assisted Pastor B. Y. Cundiff, of blessed memory, in a meeting with this church some fifty-one years ago.

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

Rev. F. B. Taylor has resigned as pastor of the Bullittsburg and Sand Run Churches, and has accepted the call to become pastor of the Providence Church, at Woodlake, and has moved from Williamstown, Ky., to Stamping Ground, R. 1, in Franklin County, Ky.

Rev. James L. Robinson, pastor of the Campbellsville Baptist Church, has been assisting Pastor Ortie E. Bradshaw in revivals at Pinehurst and Kingsland Baptist Churches, Richmond, Va. Dr. Bradshaw reports that it was a real joy to have fellowship with Dr. Robinson and to hear his straight-forward Gospel messages.

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

Liquid CAPUDINE

REVIVAL AT DURBINS CHURCH IN LEXINGTON

We have just closed a two weeks' revival meeting and a Daily Vacation Bible School at Durbins Baptist Church, Richmond Road, Lexington, Ky. During the revival meeting we had fifteen additions to our church, seven for baptism and eight by letter. The Lord was in our midst and the Holy Spirit did its office work in the hearts of the unsaved. Not only were sinners born into the Kingdom of God, but the members of the church were revived.

We have only had two Daily Vacation Bible Schools in our church, one last year and one this year. Our average attendance for the school this year was thirty-two. We had a fine school and fine co-operation, especially from our young people who made scrap books on the subject of Paul and his missionary journeys.

Our church is only two years old October 29, and we have a total membership of eighty-eight growing from thirty-one charter members. Our average attendance of our Sunday-school is sixty-five and we are still reaching for those who are round about us unsaved and unchurched. We need your prayers.

MRS. J. E. DAVIS, Clerk,
Durbins Baptist Church,
Richmond Road,
Lexington, Ky.

Dr. L. G. Whitehorn has resigned as pastor of the First Church of Mountain View, Ark., and has accepted the pastorate of the Matthews Memorial Baptist Church, Pine Bluff, Ark. His new address will be Route 1, Box 428, Pine Bluff, Ark.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

ALL METAL Venetian Blinds

Ed. G. Silver
WA. 8191 1431 Morton Ave.
Louisville, Ky.

J. C. JONES HAS TENTH ANNIVERSARY IN WEST VIRGINIA

The First Baptist Church, Williamson, W. Va., had a celebration on Sunday, September 13, the occasion being the tenth anniversary of Pastor J. C. Jones' service. Mr. C. C. Lowe, Church Clerk, read a History of the Church, and Dr. Hugh D. Pickett, Executive Secretary of West Virginia Baptist Convention, preached a sermon on "Mission of the Church Today." A poem, "Our Pastor," written by Mrs. J. S. Felton, was read. The invocation was pronounced by Dr. M. P. Moore, Chairman of the Deacons.

The evening service was conducted by Dr. William McMurry, pastor of the Baptist Temple, Huntington, W. Va., who preached on the subject, "God's Prophet."

Since the beginning of Mr. Jones' pastorate in September, 1932, the church has paid off the balance of a \$10,000 note, remodeled the auditorium and erected an educational plant at a cost of \$50,952.51. Equipment for said plant includes a Hammond electric organ, grand piano, and other furnishings. In the ten-year period there have been 719 additions to the church, with an average of eighty-five per year for the past five years. Contributions for the past three years have averaged \$11,171.85 per year.

MRS. W. A. (Chlora May) CONNALLY
Williamson, W. Va.

Rev. Blonnye H. Foreman from Brazil is now in the country for a rest. His address is 708½ Meriwether, Clovis, New Mexico.

Dr. Duke McCall, pastor of the Broadway Baptist Church of Louisville, will be with Rev. M. D. Morton in a series of meetings at the Sand Spring Baptist Church, Lawrenceburg, Ky., during September 28-October 10.

Chaplain Clarence Q. Jones, Major, U. S. Army, who has been in North Ireland, has been returned to this country and is in the Tilton General Hospital, Fort Dix, N. J. He will be in the hospital for several weeks, and then hopes to visit his wife and family for a brief period in Falmouth, Ky.

Miss Martha Franks writes from Shanghai: "The International Settlement in Shanghai is about as safe a place as you could find in the Orient. Food supplies are still obtainable. Our missionaries have necessities but not many 'frills.' They have cut down their menus, as could be expected in a war-torn country, but they still have a fairly balanced and adequate diet. All of our missionaries in Shanghai are going right along with mission work. Much of it is different from ordinary peace-time work, but they are so grateful to be able to serve the Chinese people and witness to them of the power and love of God during these distressing times."—Foreign Mission Board.

PASTOR WAITE RESIGNS AT THE HALL STREET CHURCH, OWENSBORO

Rev. Frank Waite concluded his ministry with the Hall Street Baptist Church, Owensboro, Ky., Sunday evening, September 13. Large crowds were in attendance at both services.

Mr. Waite came to the Hall Street Church twelve and a half years ago from Henderson, Ky. The church has had an appreciative growth under his ministry. There have been 750 additions to the church, and 354 were baptized of this number. There has been a net gain of 541 members. The present membership is now 721. The Sunday-school has increased in average attendance four times, while the preaching service has increased five times in average attendance.

Financial gains and building progress have been continuous. The church had an old indebtedness of \$1,400, and the pastor's salary was being supplemented \$50 per month. The church is now self-supporting, and has raised the pastor's salary approximately \$600 per year.

There has been around \$7,500 worth of improvements done on the building recently. A full-sized basement has been put under the church, and several Sunday-school rooms built. Also a modern heating plant has been installed, the auditorium has been newly decorated and hard wood floors laid. The church is a modern Sunday-school plant. The present indebtedness on the church is now about \$2,000. There has been raised for all purposes in the past twelve years \$35,224.24. Total receipts for the present year has been \$7,003.24, which is by far the great amount raised in any previous year.

The Hall Street Church is a growing church in a growing field. It was started a few years ago as a little mission church, and has grown to a present membership of 721.

Pastor Waite has not made definite plans, but has several revival meetings

to hold and is open for further engagements and pastoral work.

REVIVAL AT CLEAR FORK CHURCH, IN RUSSELL COUNTY

The Clear Fork Baptist Church of the Russell County Association, has just closed a very successful revival meeting. The services were under the leadership; of the pastor with the Rev. B. E. Settles, Middleburg pastor, as the preaching Evangelist.

The meeting resulted in nineteen converted and two rededications, nine of which took membership with our church with others as sure to follow.

Brother Settles is a successful pastor evangelist. His messages are sound, sane, easily understood, and consequently, far-reaching in their effect. Our people heartily recommend his services to evangelistic needs anywhere.

Our church has indeed a new vision as a result of our meeting. Made so, in addition to the efficient preaching of the gospel, by our prayer groups who assembled in the Sunday School rooms while the pastor led the children in chorus training and sword-drill exercises, there in those prayer services the preacher was upheld in prayer, young and older alike praying God for a sweeping revival, a sin killing revival, a real spiritual down-pour of rain . . . a soaker . . . going down to the very roots of our lives . . . splashing . . . dripping . . . transforming. Then followed the regular service. I am sure we have our best successes when we pray most.

"If my people, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land. Second Chron. 7:14 is God's formula for a successful revival of religion.

WM. R. BRADSHAW, Pastor,
Clear Fork and Friendship Churches,
Jamestown, Ky.

PROMISE

Out of this maze of carnage and fright,
This fury of horror and slaughter and blight;
Out of this vortex of blackness and thunder,
Satanic destruction and infamous plunder,
There yet shall come goodness, gladness, release,
The glory of living, security, peace.

Out of this terror, this death from the skies,
This murderous madness, duplicity, lies;
Out of this wreckage, this hell-inspired riot,
To a sin-riddled world there yet shall come quiet;
And charity, mercy, beauty, and grace,
Shall rise from the dust to honor the race.

The promise is given, the promise is sure,
The powers of darkness can never endure!
The travail of anguish convulsing the earth
Declares the tomorrow an hour of new birth.
The Kingdom is coming, let mourning be dumb—
The Kingdom of Heaven! Dear God, let it come!

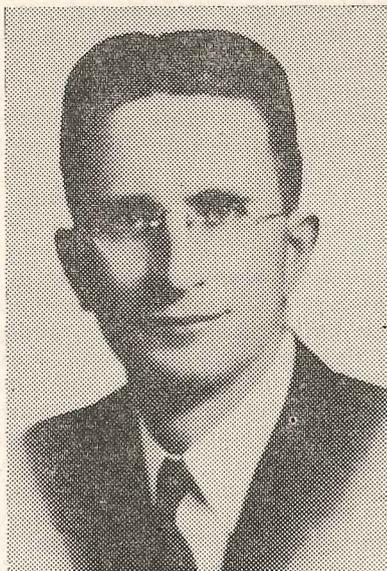
GWYNN McLENDON.

DR. WALTER L. JOHNSON RETURNS TO A PASTORATE

Dr. Walter L. Johnson has accepted the call of the First Baptist Church of Philadelphia, Miss., and is to enter on the pastoral tasks there on October 1. He has resigned his work with the Foreign Mission Board as Professor in the Mexican Baptist Theological Seminary at El Paso, Texas, to take up this new work.

Dr. Johnson is a native Kentuckian who began his college preparation at Cumberland College, Williamsburg, Ky., and later entered Georgetown College, where he received the A.B. Degree. After this he did graduate work at the University of Louisville and the University of Kentucky.

Entering the Southern Baptist Theological Seminary in 1929 he two years later received from this institution the degree of Th.B., and the following year that of Th.M. Being chosen by Dr. W. Hersey Davis as Fellow in the Greek Department, he continued in this position for three years while pursuing courses leading to the Ph.D. degree, which he received in 1936.



Dr. Walter L. Johnson

During student days here in Kentucky Dr. Johnson was pastor of such churches as Clear Creek, Old Hickory, Glencoe, Mt. Zion and Port Royal Churches. On leaving the Seminary in 1935 he was called to the First Baptist Church of Mt. Airy, N. C., and continued in this pastorate until 1938.

Going with the Foreign Mission Board in 1938 Dr. Johnson for two years studied the Spanish language and customs in Mexico, preparatory to teaching in the Mexican Baptist Theological Seminary at El Paso, Texas, where for the last two years he has been professor of Religious Education and the Greek New Testament.

Mrs. Johnson is also a graduate of Georgetown College, studied in Mexico for two years, and taught with her husband at the Seminary in El Paso. They

have two children, Paul, who is thirteen, and Kathleen, who is six.

The Philadelphia church is well known for its consecration and efficiency in the work of the Kingdom. The Sunday-school is standard, as is also the Training Union, one of thirty-nine in the Southern Baptist Convention.

The new address of Dr. and Mrs. Johnson will be 414 Columbus Avenue, Philadelphia, Miss.

A VICTORY FOR SOUTHWESTERN SEMINARY

Early this year a Baptist deacon in Fort Worth proposed to give \$50,000 on the Seminary Endowment if other friends of the Seminary would match it with \$50,000. This offer was announced by Dr. Scarborough through the press and in letters. Pastors and others were urged to co-operate in meeting this challenge. Up to and including September 18, 1942, we have received in cash \$54,656.81. We have already reported to our friend in Fort Worth and \$50,000 will be arranged in a few days.

This challenge has not only enabled us to secure the \$100,000 on endowment, but it has greatly quickened interest in the Seminary work and developed for us an opportunity of securing other money. This favorable condition should be used at once.

Many friends have made subscriptions on the Endowment and every one of these should be paid, and we should press right on for another \$50,000.

We are urging all friends of the Seminary not to allow this victory to weaken our efforts, but to use it to quicken our zeal and as a stepping stone to a greater victory.

J. W. BRUNER, Endowment Sec'y.
Baptist General Convention of Texas,
312 Baptist Building,
Dallas, Texas.

Rev. George M. Ray, of Glennville, Ga., has been called to be pastor of the First Church of Montezuma, Ga., and he has accepted. He will begin preaching in Montezuma the first week in October. Mrs. Ray is the former Miss Ruth Dawson, once member of the First Church of Newport, Ky.

To Relieve Misery of
COLDS
take **666**
LIQUID, TABLETS, SALVE, NOSE DROPS

PASTOR OF THE WASHINGTON SECTOR PREACHES IN KENTUCKY

Recently, I assisted in a series of meetings at the Cove Hill Baptist Church, Carrollton, Ky. The pastor, E. W. Simpson and his people are rendering a fine service there.

Blessings on our rural pastors, for if it were not for the souls saved through their own and their congregation's efforts many of our city churches would cease to be. They get them saved through Christ; then send them to the cities to strengthen our churches. Some will come to Washington next year, I hear.

If the readers of the Western Recorder would send me the names and addresses of their sons and daughters who have come or will come to Washington, D. C., during the war emergency, my people will contact them and try to help them form friendships and church relationships which shall minister to their joys while here.

ELMER LUCAS,
1730 N. Quincy St.,
Arlington, Va.

Rev. and Mrs. M. S. Blair and their two children, from Argentina, have come to the United States on furlough and will make Bartlett, Texas their headquarters.

Herbert C. Cralle Herbert C. Cralle, Jr.
Clarence B. Cralle

Herbert C. Cralle
FUNERAL HOME

Phone: TAYLOR 5223
FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.



Editor A. D. Muse

Just What You Have Been Looking For

A Christian paper that SATISFIES the spiritually hungry. THE HARVESTER—Edited by Evangelist A. D. Muse. A variety of refreshing features. Regular features—Editorials, embracing the Spiritual-life Bible Studies, discussion of revivals, and other valuable contributed articles.

For a limited time the subscription is only \$1.00 per year, and a gift of the Editor's book, "When God comes to Earth," valued at \$1.00. Both—\$1.00.

Send all Subscriptions to
EDITOR A. D. MUSE
2166 Elzey Ave.,
Memphis, Tenn.



**Training Union
Department**
BYRON C. S. DeJARNETTE
State Secretary
MISS ORA MAYE WILSON
Office Secretary
205 East Chestnut, Louisville, Ky.

October

Southwide and State Schedule

Theme: Growing in Appreciation of Church and Denominational Life.

Scripture: Now ye are the body of Christ, and severally members thereof. (I Cor. 12:37).

Denominational Emphasis: State Missions, with State Mission Day in the Sunday School.

Activities: Church—1. Urge every member to make a special offering to state missions this month. 2. Perfect the organization following Promotion Day the last Sunday in September. In study course work use the books that have to do with church and denominational life. See the study course tract. 3. Continue extension work in the Association, with special emphasis on study course work. 4. Personal soul-winning.

Association: Associational Executive Committee Meeting.

Calling Southwestern Region To Hickman Tomorrow and Saturday

What?—Southwestern Regional Training Union Convention. Mr. Ray Brownfield, Murray, acting president will preside.

Where?—West Hickman Baptist Church, Hickman. Rev. T. P. McGary is pastor and he and the church welcome us.

When?—September 25 and 26 (Tomorrow and Saturday, 2 nights and 1 day.)

Why?—First it will be beneficial to those who attend and to the work they represent. Second, unsettled world conditions call for greater consecration and activity in Christian Service. Third, Beer and Liquor trucks still run, why not Baptist cars?

Who?—Southwestern Region includes Blood River, Graves County, West Kentucky, and West Union Associations.

All pastors, deacons, Sunday-school officers and teachers, W. M. U. and Brotherhood workers, Training Union officers, leaders and members, as well as all other members of all churches in the Region are cordially invited and urged to attend if at all possible.

The convention theme will be "The Growing Christian." The Scripture emphasis will be 2 Peter 3:18. It is believed that the program will have something worthwhile for all those who attend.

The banquet for everybody will be at 5:30 P. M., Friday. If you desire a place at the banquet **please write at once to Banquet Committee, Mr. John M. Statham, Hickman, Ky., for places.**

The Friday night session will begin at 7:15 P. M. and will include the Intermediate Sword Drill at 8:00 P. M.

The Junior Memory Work Contest will be Saturday at 9:50 A. M.

The departmental conferences will be Saturday morning and afternoon.

The Young People's Speakers' Tournament will be at 7:30 P. M., Saturday.

The convention will close Saturday night with the Life Dedication Service.

Each session will include, of course, a song service, devotional message, and one of inspiration.

Please write at once to Homes Committee, Mr. George Hipps, Route 1, Hickman, Ky., for reservations for free entertainment including free bed and breakfast in homes. State how and when you will arrive, whether you will stay overnight Friday only or both Friday and Saturday nights. Also state whether you are a Junior, an Intermediate, a Young Person or an Adult, and if anyone is coming to stay with you, please state who.

Last year the attendance was 327. I am counting on YOU to pray for, advertise and attend this convention. No one can take your place. Be one to reach our goal of 350.

Carlisle Avenue, Louisville, to Entertain Central Convention

The Carlisle Avenue Baptist Church, Louisville, of which Rev. J. P. Carter is pastor, will entertain the Central Regional Training Union Convention beginning Friday evening, October 9, and closing Saturday night, October 10. Mr. Russel Noel, Louisville, is acting President and will preside.

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

It is sincerely hoped that every association and better still every church in the region will be represented by a good delegation. It will mean much to those who come, because it will prepare them in a greater way for their work at home.

The convention theme will be "The Growing Christian," and the Scripture emphasis will be 2 Peter 3:18. The Friday evening session will include the banquet at 5:30 P. M. and the Intermediate Sword Drill at 8:00 P. M. The Junior Memory Work Contest will be at 9:50 A. M., Saturday. The Young People's Speakers' Tournament will be at 7:30 P. M., Saturday. Departmental Conferences will be Saturday morning and afternoon.

For reservations for free entertainment including bed and breakfast in homes write to Miss Elaine Neely, care Carlisle Avenue Baptist Church, Louisville, Kentucky. For places at the banquet please write at once to Mrs. H. E. Meddis, 3449 Taylor Blvd., Louisville, Kentucky.

If you plan to come on train or bus, please write to Convention General Chairman, care Carlisle Avenue Baptist Church, Louisville, and state when and

how you will arrive. In writing to the Homes Committee state whether you will stay over Friday night only, or both Friday and Saturday nights. State also whether you are a Junior, Intermediate, Young Person or Adult, and if anyone is coming to stay with you state who. Last year the attendance was 336. We ought to make it 600 this year. Please pray for, advertise and attend. We are counting on YOU. No one can take your place.

Study Course At East Hamilton

(Laurel River Association)

The first Baptist Training Union study course ever to be conducted at the East Hamilton Baptist Church (Hamilton, Ohio) was held August 17-21. The attendance and interest was splendid. As a result of the school thirty-one members have qualified for awards.

As the Training Union program was begun in our church last Spring we felt the need of the manual so it was studied in each union. The Training Union has proved to be one of the most helpful departments in our church program. We feel the strength of it in the Sunday evening preaching services as well as every branch of our work. There is no doubt but that it is in our church to stay. We have had an average attendance of thirty each Sunday evening throughout the summer months. At present we do not have a Young People's Union but hope to have one in the near future.

N. C. Clifton, Pastor.

Carlisle—Bracken

During the week of August 23 to 28 a successful study course was conducted in the Carlisle Baptist Church at Carlisle, Ky., Rev. James Thompson is pastor. It was the privilege of the writer to preach on Sunday night. Four classes in the Manuals were held from Monday through Friday nights as follows: Juniors, taught by Mrs. DeJarnette; Intermediates, taught by Mrs. James Thompson; Young People, taught by Rev. James Thompson; and the Adults, taught by the writer. The schedule each night consisted of devotions at the beginning and demonstrations at the end of the class periods. The work is growing there.

Horse Creek, Hima—Booneville

On Sunday, August 30, Mrs. DeJarnette and the writer were privileged to be present at Horse Creek Church, Hima, in Booneville Association for their all day meeting in connection with the completion of their remodeled church building. I was glad to bring the message in the afternoon. Pastor D. C. Sparks and the church have been doing splendid work.

Oneida—Mountain

Under the direction of Pastor R. Don Gambrell a successful Training School for the church and Oneida Baptist Institute was conducted during the week of August 30 to September 4. Classes

were held in the Manuals and four units of the Training Union were provided for or organized. The Juniors were taught by Mrs. DeJarnette, Intermediates by Miss Marie Hall, a teacher in the Institute, Young People by the writer and Adults by Pastor Gambrell. It was also my privilege to preach on Sunday night and speak two mornings in chapel. It was a real joy to be with Pastor Gambrell and his people, President Houchell and the faculty and the students. Opportunities here are unlimited.

RECORD OF ATTENDANCE

September 13, 1942

Baptist Training Unions reporting enrollment of 100 or over

	Att.	En.
Louisville, Walnut St.....	273	405
Frankfort, First	182	284
Covington, Latonia	157	283
Lexington, Felix Memo.....	129	298
Mt. Vernon	127	124
Louisville, Victory Memo.....	124	163
Stearns, First	120	198
Bruner's Chapel, Rose Hill.....	113	140
Louisville, Crescent Hill.....	110	130
Mt. Vernon (Rockcastle).....	104	112
London	91
Owensboro, First	88	143
Newport, First	84	134
Danville, Lexington Ave.....	81	167
Louisville, West Broadway..	70	139
Jellico, Tenn., First	62	124
Madisonville, First	58	100
Hazard, First	55	120
Louisville, E. Parkway.....	44	93

DR. PENICK DIES IN TENNESSEE

Dr. Isaac Newton Penick, long pastor of the First Baptist Church of Martin, Tenn., one of the founders of Hall-Moody Institute, Editor of The Baptist Builder for sixteen years, and long a member of the faculty of Union University at Jackson, Tenn., died at his residence in Jackson on Monday, September 7.

His funeral was held both in the First Baptist Church of Jackson in the morning, and in the Frist Baptist Church of Martin in the afternoon on Thursday, September 10.

Dr. Penick first saw the light of day near Buena Vista, Carroll County, Tenn., on October 9, 1859. In early life he attended the University of Tennessee, but took his degree at Southwestern Baptist University (now Union), and also obtained his Th.M. degree there in 1922. He was ordained to the gospel ministry in 1899. In early life he was pastor of the Second Church of Jackson, Tenn., but after about two years there, he went to be pastor of the First Church of Martin, where he preached for more than twenty-two years.

He married first Miss Josephine Shankle, and by her he had eight children. These were: Mrs. L. B. Isbell, Woodland Mills; Mrs. H. L. Carlton, Arcadia, Fla.; Mrs. Milburn Gardner, Martin, Tenn.; Mrs. George Leitner, Arcadia, Fla.; Mrs. Ralph Mintor, Berea, Ky.; John N. Penick, New York City,

N. Y.; Warren Penick, Savannah, Ga.; Albert Kay Penick, Winchester, Ky. Of these, Mesdames Gardner, Leitner and Mintor have already passed on to be with their Lord. Late in life, after the death of his first wife, Dr. Penick married Mrs. Sarah Avery, and she also survives him.

Dr. Penick was a dynamic debater, and is said to have participated in fifty major debates, and to have conducted 400 evangelistic meetings, in addition to his regular preaching and class room work. He was head of the Department of Bible and Theology at Union University, and was a Trustee of the Southern Baptist and the Southwestern Baptist Theological Seminaries.

ORDINATION SERVICE AT SUMMERSVILLE BAPTIST CHURCH

The Summersville Baptist Church, of the Russell Creek Association, met on Sunday, August 30, and ordained Brethren Earl Henderson, L. L. Gumm, Amos Bloyd, Vergil Larimore, and Arthur Noe to the office of deacon.

The presbytery organized and proceeded as follows:

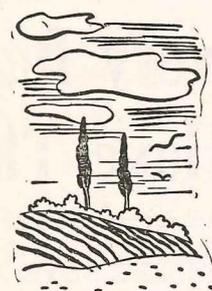
Rev. Nobel Cottrell (Pastor) presided as Moderator; Rev. R. A. Slinker, of Campbellsville Church, as clerk; Rev. D. L. Druen, of Pleasant Valley Church questioned the candidates as to their soundness in the faith, and in doctrine. That inquiry on doctrine and ecclesiastical matters proved to be interesting to all present. Being found sound in all points, they were recommended to the church for ordination.

After prayer by Rev. O. S. Houk, of Hardyville Church, and the laying on of hands by the presbytery, Rev. L. W. Stanger, pastor of Greensburg Church, gave the charge to the candidates, using I Timothy 3 as a basis for his fine and orderly charge.

Rev. W. L. Chelf, of Pikeview Church, gave the charge to the church, using Acts 6 as the Scripture. Other brethren participating in the ordination were Brethren E. H. Henderson, Drue Curry, Atha Neagle, Sam Payne, from Greensburg Church; A. J. Bell, C. E. Akin, Arvin Hall from Allendale Church; J. M. Jones from Aetna Union Church; V. L. Cantrell from Holy Grove Church; Rev. H. W. Jones from Buffalo Church; James Durrett, and Henry Price from Summersville Church; W. E. Lobb, from Brush Creek Church; and Henry Coakley, Henry Sweeny, from Pleasant Valley Church. The benediction was pronounced by Rev. H. W. Jones.

This was one of the most interesting ordination services that the writer has ever had the privilege of attending. It was timely and to the point from the very start to the benediction, and was honored by the deeply-felt presence of the Holy Spirit throughout. May the Lord add his rich blessings on these fine young men who were ordained.

R. A. SLINKER,
District Missionary,
Campbellsville, Ky.



BROADMAN HARVEST!

"Taking stock" of the distinctive volumes from the Broadman Press for 1942 (up to the present), we are privileged to call your attention again to these fifteen titles:

THE PASTOR'S HELPMATE
By Douglass Scarborough McDaniel
Gracious, friendly, philosophical. . . \$1.00

MESSAGES ON PRAYER
By B. H. Carroll
Moving and brilliant sermons. . . \$1.50

HE SPOKE TO THE AGES
By Oscar R. Mangum
The timelessness of Jesus. . . \$1.00

THE ART OF BUILDING WORSHIP SERVICES
By Thomas B. McDormand
An inspiring and practical book. . . \$1.50

MUSIC AND THE SCRIPTURES
By I. E. Reynolds
Scholarly and engaging. . . 60 cents

THE GRIT TO GRAPPLE WITH LIFE
By Strother A. Campbell
All that the title implies. . . \$1.00

CHRISTIAN MISSIONS IN TODAY'S WORLD
By W. O. Carver
Rethinking the task of missions. . . \$1.50

THE SCARLET SIN
By Jeff D. Ray
A reverent and pertinent study. . . \$1.00

SPECIAL DAY SERMONS
By Millard Alford Jenkens
Sermons for special occasions. . . \$1.00

LEE RUTLAND SCARBOROUGH: A LIFE OF SERVICE
By H. E. Dana
The biography of a great Christian. \$1.25

101 EXPOSITORY SERMON OUTLINES
By E. P. Alldredge
Clear thinking and writing. . . 50 cents

THE CRUCIFIERS—THEN AND NOW
By Talmage C. Johnson
A pertinent, powerful book. . . \$1.00

FAITH OF OUR FATHERS (Second Baptist Radio Hour)
Messages that stirred thousands. . . \$1.00

CHRIST TRIMPHANT
By Warren Mosby Seay
Presenting Christ as the one and only one in whom lies individual and national hope. . . \$1.00

A STAR AT MIDNIGHT
By Wallace Bassett
A triumphant and vigorous affirmation of the great Scripture, "the just shall live by faith." . . . \$1.00

Baptist Book Store
323 GUTHRIE STREET, LOUISVILLE, KY.

The Cedar Hill Baptist Church, near Owenton, will start a revival on Monday night, September 28. Elder Geo. R. Reynolds, pastor of Old Cedar Creek Baptist Church, near Versailles, will be the Evangelist.

Every Baptist Home Should Have Their Baptist Paper

DR. FULLER SAYS:

"When we realize that the denominational papers are weekly visitors to our homes we must know that they are undoubtedly the most effective media we have for reaching our Baptist people with our message to inspire them to co-operate in building God's Kingdom in human hearts."

For only **FOUR CENTS** any individual may have the **WESTERN RECORDER** mailed to them each week.

For only **TWO CENTS** any church may have the **WESTERN RECORDER** mailed to every resident family in the membership each week. (Write for information)

Special Offers to Suit Every Case

- 1. Budget price to churches (provided the church will send the paper to all resident member-families) \$1.00
- 2. Individual subscriptions \$2.00

SPECIAL PREMIUM OFFER

- 3. "Red Letter Bible" with new or renewal subscription.... \$2.75
- 4. "Biography of George W. Truett" with new or renewal subscription \$2.50
- 5. "In His Steps" with new or renewal subscription \$2.25
(This is the most popular book next to the Bible)
- 6. "Daily Strength for Daily Needs" with new or renewal subscription \$2.25
(By Mary W. Tileston. Popular daily devotionals)

Mail All Subscriptions to

WESTERN RECORDER

205 E. Chestnut Street - Louisville, Kentucky

Find enclosed \$....., for which please send me the Western Recorder for one year with special premium

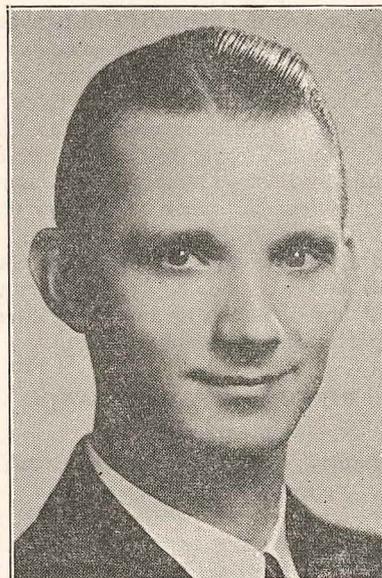
Write name of premium here

Name

Address

City and State

(Cut out and mail at once)



Rev. A. L. Gillespie, who has resigned as State Student Secretary in Kentucky to become pastor of the First Baptist Church of Owenton, Ky., beginning October 1. At Owenton he will be succeeding Rev. J. E. Baird, retired. Brother Gillespie has been in student work since he graduated from the Southern Baptist Theological Seminary nearly four and a half years ago.

TIME AND PLACE OF MEETING OF DISTRICT ASSOCIATIONS

Date	Association	Place
September		
23-24	Caldwell, Creswell.	
23-24	McCreary Co., Cooper's Delight.	
23-24	Russell Creek, Campbellsville.	
24-25	Freedom, Central Grove.	
24-25	Long Run, Louisville, East.	
24-25	Nelson County, Bardstown.	
24-25	Upper Cumberland, Pansy.	
25-26	South Union, Good Hope.	
25-27	Goose Creek, Horn Branch.	
25-26	Irvine, Oak Grove.	
29-30	Henry County, Eminence.	
Sept. 30-Oct. 1	Central, Rockbridge.	
Sept. 30-Oct 1	Lynn, South Fork.	
October		
2 - 3	Laurel River, Pleasant Grove.	
2 - 3	South Concord, Mt. Pisgah.	
6 - 7	Bethel, Trenton.	
6 - 7	West Kentucky, First, Arlington.	
7 - 8	Little Bethel, Diamond.	
7 - 8	Little River, Golden Pond.	
7 - 8	Whites Run, English.	
14-15	Daviess-McLean, Friendship.	
14-15	West Union, Shady Grove.	

Pastor T. Hicks Shelton, the new undershepherd of the Memorial Baptist Church in Murray, is beginning his work in a vigorous way. He was anxious to get the Western Recorder in the homes of his people, and to do so he offered to pay for the first year under the budget plan himself, if the members would receive the paper. Of course they agreed, but instead of permitting their pastor to pay for their subscriptions, most of the members responded with their own share of the total amount. Now the Memorial Church is added to our budget church list, and becomes the 122nd church to put the Western Recorder in the homes of their people. We congratulate Pastor Hicks on his leadership. May his tribe increase!