



HE SHALL REIGN

IN KENTUCKY



"He Shall Reign"—Luke 1:33



1932

Published by

BAPTIST STATE BOARD OF MISSIONS

205 East Chestnut Street

Louisville, Kentucky



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Introduction

In the book "Holding the Rope;" we find this statement: "Of all the forces God has placed at our disposal for winning the world to Christ, the greatest is that of prayer." We agree with Miss Brain and still, how few of us are really using this force, this power, placed at our disposal?

Surely our greatest need in Kentucky is that of prayer. As we make our plans for the Season of Prayer for State Missions, we urge that, above all else, it may be a time of prayer and waiting before the Lord. Surely not only during the week set apart for State Missions will we pray for our work and workers in Kentucky, but all during the year we will remember them.

In order to pray intelligently we must know something about State Missions. We are grateful to those who have contributed the material for this booklet. By way of introduction, to those who are serving here in Kentucky, we have tried to find out something about their personal lives or of their call to service. We regret not to be able to tell something about each one.

A letter was written to a number of State Board workers, asking this question, "Does State Missions pay and if so, tell us some of your experiences?" Stories similar to those given in this book could be multiplied many times. However, the stories in the last chapter will prove to us that State Missions is worthy of our prayers, our money and the investment of our lives in service.

We thank our State Mission Board for publishing this book and giving one free copy to each W. M. S. and Y. W. A. Additional copies may be ordered for 25 cents from:

W. M. U. Office,
205 E. Chestnut St.
Louisville, Ky.

"YE HAVE NOT BECAUSE YE ASK NOT"

James 4:2

We know that God's grace is unlimited, that His wisdom is perfect, His guidance is infallible, His peace past all understanding and His compassion for a lost world is everlasting. And we know that he has promised to give His grace until it is sufficient to meet every need to guide those who seek to do His will, to give wisdom and peace and mercy. His word is full of precious promises to His children.

(Promises may be quoted from memory or the following may be read by different ones present.) "Thou shalt guide me with thy counsel and afterward receive me in glory." Psalm 73:24. "My God shall supply all your need." Philippians 4:19. "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." Matt. 7:7. "How much more shall your Father who is in heaven give good things to them that ask him." Matt. 7:11. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Matt. 18:19. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that you receive them and ye shall have them." Mark 11:24. "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." John 15:7. "Ye did not choose me but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide; that whatsoever ye shall ask the Father in my name he may give you." John 15:16.

We have not begun to appreciate these promises! Do we really, firmly believe them? We know that God has never broken a promise he has made. He never will break one. How long before we will claim them in faith? All around us we see barrenness and unfruitfulness in the lives of Christian people, we see mistakes which hinder the progress of His kingdom, we see strife and envy and littleness and bitterness. We see indifference toward a lost world, toward our own neighbors, kindred, friends. Why do we see all this? There is nothing wrong at the power-house. But there is an absence and insufficiency of power in the world. Someone has said, "prayer is the lever that turns on the power." God's Word says, "ye have not because ye ask not." Does the outpouring of His grace wait on our asking?

It is a tremendous, soul-shaking thought! But God's Word is plain. The fourth and fifth chapters of James are a wonderful treatise on prayer, plainly written, easily understood. The climax, perhaps, is the sixteenth verse of the fifth chapter: "The fervent, effectual prayer of a righteous man availeth much in its working." And we know that this, too, is true. A great revival, anywhere, at any time, in any place, is always preceded by much earnest prayer. A great preacher, a great soul winner, is always a person who prays much and is the object of much prayer. No one lives a successful Christian life without prayer. Then is it not safe to say that the lack of revival spirit, the failure to win souls, the dearth of the fruits of righteousness, is due to the lack of prayer. "Ye have not because ye ask not."

It is because of the realization of the need of prayer that the seasons of prayer are set apart when Southern Baptist women may come together to pray for Home, State and Foreign Missions. Yet it is possible for them to meet together, have a program and still not really pray. May this possibility be extinguished at this time! May we claim His promises now! Facing this truth—that His doing waits on our asking—let us pray!

BESSIE LEE MASON,

R. R. Hopkinsville, Ky.

INGATHERING OFFERING

Our goal for State Mission Ingathering offering is \$10,000. There were on July 15, 1932, a total of 1,768 W. M. U. organizations in Kentucky, 660 W. M. S.'s and 1,108 Young People's organizations, with a total membership of over 37,000.

With a gift from every member in every organization, we can more than reach our goal. What goal will your W. M. U. organizations take? Will you be one of two churches to give \$500 or one of four to give \$250? After prayer and waiting before the Lord, set a goal for your society. Notify W. M. U. Office of the goal your Society sets.

In order to reach our goal of \$10,000 we need to have:

2	Churches to give	\$500	\$1,000
4	" " "	250	1,000
10	" " "	100	1,000
50	" " "	50	2,500
40	" " "	30	1,200
100	" " "	20	2,000
100	" " "	10	1,000
50	" " "	5	250
25	" " "	2	50
			\$10,000

Chapter I.

HOW THE KINGDOM HAS BEEN EXTENDED BY STATE MISSIONS

- I. A Brief History of State Missions
- II. What is included in State Missions?
- III. An effort to solve the Financial Problem.
- IV. An appeal to Kentucky Baptist women and young people.

DR. C. M. THOMPSON

Just as God spoke, long ago, to the boy Samuel, so did He speak to the boy Calvin. His first conscious thought was "I am predestined to preach." It was natural for him to think in such terms, as he had often heard his Calvinistic grandfather speak of "predestination" "foreordination", "election" and other big doctrinal words.

When the boy was ten years of age he went, as was his custom, to the Broadway Tabernacle Presbyterian Church (now Warren Memorial Church) to the evening service. At the close of the service the boy lingered until all others had gone. The good minister came over to him and took his hand and said, "My son, don't you want to be a Christian?" "Yes, I do", he replied. While they knelt together in prayer, there in the quiet church, the boy was saved.

The boy's father had died when he was quite young, so in early life he helped to support his widowed Mother. Many times at work or as he poured over his studies, the same thought came to him, "I am predestined to preach,—I am predestined to preach."

He worked and studied hard and read his Bible daily. As a result of his Bible study, he became a Baptist. This boy was no other than our own Dr. C. M. Thompson, who is to-day so capably serving as Executive Secretary-Treasurer of the Baptist State Board of Missions. He is one of our great preachers. Truly God spoke to him long ago, saying, "You are predestined to preach."

A BRIEF HISTORY OF STATE MISSIONS

From the very beginning Baptists have been indentified with the history of Kentucky. Daniel Boone though not a church member was a Baptist in sentiment. It is interesting to note that his wife and daughters were the first white women to stand on the banks of the Kentucky river. His brother, Squire Boone, was an ordained Baptist preacher. Thus it will be seen that the first settlers were accompanied by a Baptist Minister. Not much is known about the families that were in Kentucky in 1775-76 but the Boones, Calloways, Logans and other pioneer families were prominent among them and these were Baptists.

Severns Valley (Elizabethtown) Cedar Creek and Gilbert's Creek were the first Baptist churches organized in Kentucky. It would be

difficult to find anything more thrilling than the early history of Gilberts' Creek Church. It was organized in Virginia and in 1781 started from that State to seek a permanent home in Kentucky. The journey of six hundred miles through the wilderness was accompanied by untold hardships. This migration was undertaken under the direction of Lewis Craig who, because, he was a Baptist, had suffered persecution in Virginia. Weather conditions, flooded streams and road difficulties, at times, made it impossible for the cavalcade to advance more than three miles in a single day. The journey which began in September ended about the middle of December.

This and other similar events that could be mentioned demonstrate that the honorable and prominent place Baptists occupy in Kentucky is well earned and merited. At this juncture it would not be amiss to call attention to the fact that Thomas Tinsley, a Baptist Minister, preached the first Gospel sermon in this State. This occurred at what is now known as Harrodsburg.

Two District Associations were formed in 1785. Elkhorn was organized with four churches and Salem had the same number when it was brought into being. Two years after the first church was organized statistics show that the Baptist force had grown to 3 District Associations, 42 Churches, 40 Ordained and 21 licensed preachers and 3,228 members. At this time the population was 73,677, making one Baptist to every twenty-three people.

The ushering in of the new century was anything but reassuring. Licentiousness, infidelity and immortality were rampant and vicious literature abounded on every hand. Religion was scoffed at, preachers seemed paralyzed and churches were almost depleted. Despair and gloom were in the ascendency. Within two years there came a marvellous change. A mighty revival swept over the land. Harmony prevailed in Baptist ranks and as a result of this revival Baptist made a gain of 10 District Associations, 111 Churches and 10,380 members. Following the revival missionary work was fostered in some sections of the State and John Young was sent as a missionary to the Indians. Another serious religious decline was witnessed in 1808. Elkhorn Association reported only 8 baptisms and 8 other Associations reported a total of only 22 baptisms. In 1810 a great revival lasting three years spread over the State. This was followed by a fierce and bitter controversy over missions. The contest was won by the Mission forces and the victory led to an early separation of the contending factors. The anti mission group took with them 17 Associations, 204 Churches and 7,877 members. The Missionary Baptist forces had at this time 39 Associations, 625 Churches and 59,302 members.

On October 20, 1837 fifty-seven messengers met in the First Baptist Church of Louisville, Ky., and organized the General Association of Baptists in Kentucky. In the call of the District Associations to send messengers to organize the General Association the document said, "Send messengers to consider the question of State Missions and devise the best method of promoting them." Only 9 of the 43 District Associations responded to this call. In organizing, this Body elected 14 as its Board of Directors for the management of all business during the recess of the annual meetings and this Board was to make an annual report of its activities. The General Association conducted its affairs in such a wise and prudent manner that the non-affiliating Associations gradually became identified with that Body.

The Mexican war, the gold rush to California, the slavery question and a financial panic caused a halt in the mission work. In due

season this situation gave way to better conditions and the mission task was prosecuted with renewed vigor.

On the threshold of the Civil war there were 44 District Associations, 880 Churches and 84,403 members. Baptist losses during the war period were about 40,000 but by 1870 the church membership numbered 87,127. Since 1870 the work of State Missions under the direction of the State Mission Board has advanced in all parts of Kentucky. Baptists have grown from a little company to a great host. According to the General Association Minutes for 1931 they now have 1,935 churches with 314,941 members. These churches baptized 13,268 persons during the year, have a Sunday-school enrollment of 188,561, a B. Y. P. U. enrollment of 20,119 and have an enrollment of 37,030 in W. M. U. organizations. The amount raised for pastoral support by these churches for the year was \$678,686. The State Mission task is larger now than it was in 1837. For 95 years the State Mission Board has functioned in a glorious way for God and Kentucky Baptists.

WHAT IS INCLUDED IN STATE MISSIONS?

In Kentucky, Baptists have one hospital, two orphanages, eight schools and one State paper. These are owned and controlled by Kentucky Baptists and each receives a definite percentage share of the Co-operative Program funds. Technically, however, they are not included in or recorded as a part of State Missions.

Time was when State Mission work consisted chiefly in sending evangelists into needy and neglected communities to preach the Gospel, supplementing the salaries of pastors of struggling churches in strategic centers and aiding weak congregations in erecting modest houses of worship. In recent years this program has been greatly enlarged.

The activities of the State Board known as State Missions includes the Sunday-school, Baptist Young People's Union, Enlistment, Women's Missionary Union, Brotherhood and Negro work and work among Foreigners. To this must be added the mission work in destitute regions of Kentucky. The partial and total support of missionary pastors, colportage work, co-operative District Association work and Evangelism. The 21 percent allocated to State Mission work is used to foster the above mentioned activities and they constitute what is known as State Missions.

AN EFFORT TO SOLVE THE FINANCIAL PROBLEM

Two years ago the Southern Baptist Convention launched what is known as the Promotion Movement. In doing this for the first time, an effort was made to stabilize, in an organized way, the financial condition of the Convention.

The purpose of this movement was to secure a pledge from every member of each church to the Denominational Budget with the tithe as the minimum amount pledged. The Denominational Budget was to include local church expenses and the Co-operative Program. This movement met with widespread approval and has three strong points in its favor.

1. It places the responsibility where it belongs. God holds each one responsible to the extent of his ability. Some because of limited means, think they are excused from making any contribution for carrying on God's work in this world. One cent in every dime belongs

to Him and the one who has a dime is financially responsible to that extent. Ten cents is a small amount but the ten cent enterprise is what erected the great Woolworth building.

2. It will provide funds sufficient to carry on God's work in this world. God never makes any miscalculation. He is not taken by surprise, nor is it necessary for Him to revise His plans. He has indicated that if the tithe is brought into the storehouse there will be plenty and to spare. He asks to be put to a test in this matter. The present financial depression could be greatly increased without bringing reverses to God's cause if His people would only bring in the tithe. That and that alone is the way out.

3. This plan will require no change.

Heretofore the cause has suffered because of changes. One plan was only half understood when another was substituted for it. This plan is like baptism, the Lord's Supper, etc., in that it is not subject to change. Just why God's people have been so tardy in adopting this plan of Kingdom finance is a mystery. The number of tithers is daily increasing and this will continue to be the plan for financing God's work in this world until the return of the Lord.

AN APPEAL TO KENTUCKY WOMEN AND YOUNG PEOPLE

The very fact that State Missions is a part of God's work should be sufficient to secure the hearty co-operation of every Kentucky Baptist. There are however, two or three added reasons which should make this appeal irresistible.

The time element or the now of the appeal is staggering. In this State there are more than 1,250,000 people above ten years of age who make no profession of religion. Then there is a great host of babes in Christ who need to be trained for Christian service. The two-fold task of saving the lost and training the saved has a time element that cannot be ignored. They and we constitute this generation and we pass away together. If the task is undertaken and completed it must be done now and we must do it.

The personal element cannot be waived aside. In performing the Home and Foreign mission task others will help us. But that is not true of State Missions. Baptists in the surrounding states will not lay plans and send workers to perform the State Mission task in Kentucky. That is our task. If we fail to perform it that failure cannot be passed on to others nor can it be recalled. Each one will have to explain to God what he did or failed to do for State Missions.

The reward element should challenge us to do our best for State Missions. God has promised to reward us for the deeds done in the body. Our standing in Heaven will be largely conditioned on the service performed for the Master in this world. State Missions give us a splendid field for activity. In our immediate neighborhood we can, by personal effort, set forward the cause of State Missions, Then, too, we can put State Missions on our prayer list and remember daily at a Throne of Grace the State Board work and workers. We can also make a liberal offering to finance the State Mission cause and in that way enable the State Board to strengthen State Mission work and enlarge its field of activity.

Chapter II.

HOW THE KINGDOM HAS BEEN EXTENDED THROUGH W. M. U.

I. Kentucky W. M. U. History.

II. Two who helped to extend the Kingdom:

Miss Eliza S. Broadus

Miss Mary E. Davies

III. The Challenge to-day to extend the Kingdom through enlistment of women and young people.

KENTUCKY W. M. U. HISTORY

"In women is all truth and steadfastness;
For, in good faith, I never of them sie
But much worship, bounty, and gentleness,
Right coming, fair and full of meekness."

These words of Chaucer may be applied to Christian womanhood, for indeed their steadfastness of purpose is to assist in heralding, through Woman's Missionary Societies, the message, "He shall reign" and to "say among the heathen that the Lord reigneth; let the earth rejoice."

The Foreign Mission Board, realizing the effective work Baptist women of Kentucky could accomplish through organization, appointed, in 1878, six women who resided in Louisville, as a Central Committee to organize Woman's Mission Societies throughout the State. As "Laborers together with God" these women launched out on faith to accomplish the task which they accepted "In His Name".

The first chairmen were: Mrs. L. B. Robinson and Mrs. W. W. Fontaine; the first Corresponding Secretary, Miss Agnes Osborne with Miss Lulie Delph as Treasurer. Miss Eliza Broadus, whose wise counsel and broad vision was always a leavening factor in Kentucky W. M. U., was also a member of the Committee.

Miss Broadus says: "The financial problem of securing money for postage was first met by having a Musical and Literary Entertainment in the Y. M. C. A. hall, from which \$17.50 was secured." Some societies began to send in small amounts to assist in defraying this expense and later, in 1903, our societies voted that four percent of money received should be used for expenses. A definite sum is now granted by the State Mission Board.

It is interesting to note the societies which sent in the first reports to Central Committee in 1880, also the total amount of money which was \$586.60. The societies were: Big Spring, Bloomfield, Cane Run, Carlisle, Cox's Creek, Elkton, Forks of Elkhorn, Frankfort, Hodgenville, Lexington First and Upper Street; in Louisville: Broadway, Chestnut St., East, Pilgrim and Walnut St.; Russellville, Simpsonville and Shelbyville.

As our work was begun under the auspices of the Foreign Board, all our money was sent to them for six years. As an incentive for our giving, the Board designated Mrs. S. J. Holmes, of China, as our missionary to support.

In 1884, Kentucky W. M. U. sent \$225 to Indian Missions, to aid in Industrial School. The Home Board and State Board taking cognizance of our interest and efforts in Missions, asked a share in our support, which was given. One-half of our undesignated funds were sent to Foreign Missions, one-fourth to Home Missions and one-fourth to State Missions.

The number of societies increased rapidly, which necessitated Central Committee to increase the supply of literature. In 1895 Mrs. S. E. Woody, who later became the first chairman of the Training School Board, was assigned the duty of sending out packages of tracts and copying messages on the mimeograph which had been given by Elkhorn W. M. U. She was succeeded by Mrs. Sherman.

News of the Mission Fields was brought through the "Heathen Helper", edited by Miss Agnes Osborne. The State papers recognized the societies as "help meets" in the work of the Lord by giving space in their papers.

Lamertine said: "God has placed the genius of women in their hearts; because the works of genius are always works of love." Central Committee realized this truth when they found many women who were willing to assume duties as Associational Leaders, as a labor of love for the Master.

The little acorn which had been planted in 1878, was growing into a large tree. In 1903 the W. M. U. of Kentucky was organized, officers chosen and provision made for a regular expense account. In 1911 a salary of \$30 a month was paid the Corresponding Secretary, Miss Nona Lee Dover (now Mrs. Fred F. Brown). A small space under the stairway of the State Mission Board Headquarters was tendered the W. M. U. for secretarial use. Those who had preceded Miss Dover were Miss Osborne, Mrs. Thos. Feary, Miss Mary Caldwell (now Mrs. R. P. Johnston), Mrs. Hamet Cary, Mrs. B. G. Rees and Miss Willie Lamb, all serving without pay. Her successors were Miss Margaret Webster (now Mrs. Benj. Bennett), Miss Clifford Hunter, Mrs. Kate Hinkle, Mrs. Janie Cree Bose (now Mrs. J. H. Anderson) and Miss Jennie G. Bright. Miss May Gardner became Office Secretary in 1917.

Kentucky W. M. U. has had only two treasurers: Miss Lulie Delph and Mrs. B. G. Rees. Central Committee Chairmen: Mrs. Leora Robinson, Mrs. Fontaine, Miss Eliza Broadus, Mrs. B. G. Rees, Mrs. Robt. Pryor. Kentucky women shall always remember with gratitude the services rendered by Mrs. Geo. B. Eager and Mrs. W. H. Matlack.

State Presidents: Mrs. B. F. Proctor (1903); Mrs. Loraine Bramble (1909); Mrs. E. B. Sayers (1910); Mrs. J. W. Stevenson (1911); Mrs. W. E. Mitchell (1913); Mrs. E. T. Forsee (1914); Mrs. Peter Smith (1917); Mrs. C. W. Elsey (1919); Mrs. L. L. Roberts (1922); Mrs. J. M. Roddy (1924); Mrs. John Stegar (1925); Mrs. O. P. Bush (1927); Mrs. L. C. Kelly (1929); Mrs. C. F. Creal (1931).

Would that we had space to mention all the hand-maidens of the Lord who have assisted in molding W. M. U. work in Kentucky. Marvelous has been the steady growth in all our activities, proving that Jesus reigns in the hearts and lives of our Baptist women.

In these early days of service, the children were taught that "Jesus Shall Reign". Emulating the disciples of old "They brought

young children unto Him". One of the Junior organizations, the Mission Band of Owensboro, composed of boys from twelve to fourteen, supported a girl in Miss Moon's School at Tung Chow. In Louisville, Walnut St., Broadway and Chestnut St., churches had children's bands, There were also societies for young women, Fourth Ave., Louisville, fostering one.

Each department of the work had a State leader who served without pay. In 1920 Kentucky W. M. U. voted to employ a State Young People's Leader, who would give her full time to organizing and superintending the Young People's Work. Miss Sallie Morton was chosen. She was later succeeded by Miss Jennie G. Bright, who was succeeded by Miss Pearle Bourne and she by Miss Josephine Jones. The State Mission Board gave to us a W. M. U. Field Worker in 1921. Miss Mary E. Davies served for nine years. She was succeeded by Miss Betty Miller.

Some of the outstanding features of the work: In 1903 the State was divided into five Districts: Northeastern (now known as Eastern), Southeastern, Central, West Central and Western, with Miss Maude Marcum, Mrs. W. E. Hunter, Miss Margaret Anderson, Mrs. John Shaw and Miss Elizabeth Garrott (now Mrs. Coakley) as Vice-presidents, respectively. This was also the Jubilate year. In 1914 Mrs. Robt. Pryor was made State Chairman of the Circle Plan. The Eliza Broadus Fund of \$3,000 for Church Building Loan Fund was launched in 1915; Stout Memorial Hospital (Wuchow, China) adopted as our White Cross work in 1919; State Young People's Leader employed and the decision to meet at a separate time and place from the General Association adopted in 1920. In 1924 a W. M. U. Training School Scholarship Fund of \$4,000 was established in honor of Mrs. Geo. B. Eager, the interest of which keeps a girl in Training School. District Young People's Leaders were appointed in 1930.

Fifty-two years ago, nineteen societies reported to Central Committee. To-day 1,610 are reporting.

"Thy Kingdom come, thy will be done" that Jesus may reign.

(Mrs. C. F.) MARGARET S. CREAL,
President Kentucky W. M. U.

ELIZA SOMERVILLE BROADUS

(The paragraphs below were taken from an article written by Mrs. Geo. Eager, some twelve or fourteen years before Miss Broadus was called home.)

"The Gospel of a life
Is more than books or creed."

"Eliza Somerville Broadus has given the world an example of a woman. Gentle and retiring, persistent in purpose, inspired by zeal, guided by wisdom, sustained by human sympathies and led onward and upward by an unflinching faith. . . .

From the first, Miss Broadus has been a vital factor in Woman's Missionary Union. South Carolina organized the first Central Committee, with Miss M. E. McIntosh as Secretary, she becoming later the first President of the Union. Through her, a Society was organized in Greenville, S. C., of which Eliza S. Broadus was a charter member, and her sister, Annie, the first Secretary. Then begun that loyal devotion to Woman's Work for women that has made Miss Broadus for many years an example of ceaseless, persistent self-ab-

negating effort to do her part in the work our Master has committed to us.

In 1878 she joined the Society of Walnut St. Church, Louisville, Ky., was elected by them a member of the Central Committee of Kentucky, becoming President (the title afterwards changed to Chairman) in 1887.

In 1888, when Woman's Missionary Union was fully organized in Richmond, Virginia, she became its Vice-president for Kentucky. Her good judgment, her clear insight, her perfect freedom from self-seeking, her warm appreciation of the gifts of others, have made her a wise leader in her own State and a valuable helper in bringing Woman's Missionary Union into its wonderful efficiency. She was a strong influence in bringing back to the meetings of the Union after an interim of several years our incomparable leader, Fannie E. S. Heck, who so lately 'has grasped her full-starred radiant crown.' At Christmas, in tender appreciation, Miss Heck wrote Miss Broadus: 'You have been a good wise friend and your memory is sweet.'

Generously in time and service has Miss Broadus given. In her, the Boards of our Convention, the Tichenor Memorial, the Judson Memorial, the Mountain Schools, each and every denominational cause, has found a faithful friend. From its inception, the Baptist W. M. U. Training School has had her fullest sympathy, and the blessing of her presence, she being a faithful member of the Local Board.

In her rare home circle, from honored father and mothers, affectionate younger members, 'even unto the third generation,' all hearts have gone out to her in appreciation and encouragement in her work. Her natural timidity made it a struggle to become a leader, especially a speaker. She bravely took up this cross, and many a timid heart has been inspired by her example.

'What is big and what is small in this world.' There are many seemingly little things that if done faithfully to-day, in another generation become big things. Who can venture to say how the ideals and services of this gentle consecrated woman will affect history? Her work and ways have surely been committed to her Divine Master with a child-like faith that He would straighten the paths before her and lead her on.

'So did she travel on life's common way in cheerful godliness, and yet her heart the lowliest duties on itself did lay.'

The same gracious Hand that has guided and strengthened in all the past years, will still lead—and we trust and believe will bring her gentle, beneficent life more and more into 'Ways of pleasantness and paths of peace.'

'This God shall be her God, even unto death!.'

LATER YEARS OF MISS ELIZA S. BROADUS

Faith, Hope, Love—these three.

The greatest lives are usually the simplest. Because the standard of Dr. Broadus was to give his best to help establish God's Kingdom in the world, Miss Broadus grew up with the same ideals. There was family unity in every important undertaking. They had visions of accomplishing things that could be done only with God's help. Prayer was their foundation for every achievement. Their part was to give their all of time, talent and strength.

We hear of a happy childhood, with simple pleasures; the coming into the home of many interesting people during her girlhood, the perfect understanding and close friendship with her father, the loving care of younger brothers and sisters.

When Dr. Broadus died, the supreme effort of Miss Broadus was to find herself anew in a reorganized world by giving untiring devotion to her step-mother. Her Bible quotation, "He setteth the solitary in families", gives a glimpse of her happiness with the Robertsons during her later years.

She was always interested in young people. A cherished personal memory is of her placing her ideals before a group of young girls, helping them in an organization that proved a great influence in their teen age.

Well known is her leadership in the Woman's Missionary Union work of the South and especially of Kentucky. The first Kentucky report was nineteen societies, giving \$600. During her fifty years of active service, hundreds of societies were organized, the Kentucky contributions passing the \$3,000,000 mark. Figures give no record of the influence for good started in the lives of many women.

During the World War, Miss Broadus became deeply interested in Red Cross work for the War Hospitals. After the Armistice another vision came to her. Mission Hospitals needed just such help. Baptist women had learned what the Red Cross Work meant, why not use it, with all the comfort it could bring to the Hospitals on the Mission Fields, as well as our own State Baptist Hospitals. Another test of faith, hope, love, fervent prayer and a renewed partnership with God, started this new venture. The White Cross work has grown to blessed proportions.

In her later years Miss Broadus wrote for the religious papers in the three States in which she had lived: Virginia, South Carolina and Kentucky.

Loving appreciation of her W. M. U. labors was shown by fellow-workers in a delightful surprise luncheon at the Baptist Woman's Missionary Union Training School on her eightieth birthday. At this time she was presented with a loving cup, containing over \$200 in gold, a gift of Kentucky women, the Training School Alumnae and the W. M. U. Executive Board of the South.

Just one week later, on Oct. 7, 1931; all of her world was shocked with the headlines in the daily paper: "Miss Eliza Broadus, struck by truck." Dr. Weatherspoon's prayer, at her funeral, expressed it differently: "Eliza S. Broadus went for a walk one evening and was not, for God took her."

There slipped away from us this strong, beautiful life, leaving behind her a memory of Faith, Hope, Love,—these three, but the greatest of these was Love.

Written by:

MRS. BOYETT EDWARDS

MARY E. DAVIES

1888-1931

Mary Elizabeth Davies, was born in Hancock County, and moved with her family to Hawesville, Ky., when a young girl.

She was a member of the Methodist Church in early life, but at the age of eighteen, under deep conviction, united with the Baptist Church, at which time she felt a distinct call to missionary work, and only a frail constitution prohibited her from giving her life to service on the foreign field.

For a number of years she was active in her church at Hawesville, teaching both old and young in the Sunday School and all branches of the missionary cause and serving as treasurer of the Hawesville Woman's Missionary Society until, as she said, "The Master opened the door so wide into broader fields, that I dare not fail to enter."

She then entered the W. M. U. Training School in Louisville, where she spent two years in intensive study. She was ever loud in her praise of this wonderful school and gave unstinted credit to its share in her educational advantages and spiritual uplift.

Her work as Field Worker, from 1921 to 1930, for the Woman's Missionary Union in her own State, is outstanding in spirituality, devotion and progress. No worker in the missionary cause has been more beloved and revered, or accomplished more constructive work in the length of time allotted her to serve, than she, and in it all so modest and unassuming and in every instance in honor preferring others, yet so fearless and strong in standing for the right as she saw it, if it meant to stand alone.

In all of her undertakings she sought wisdom and guidance of Divine power and many times was awakened in the night and given a message word for word for the women, hence the powerful consciousness of His presence on her whenever she spoke.

Her health was broken in the last years of her service, but she pressed on courageously and uncomplainingly, showing more and more her devotion to the Master's cause until her life became a benediction.

Mary Davies ranked with the truly great of this earth and will be found among them in the Heavenly home.

MRS. GEO. R. BENTLEY

EXTENDING THE KINGDOM THROUGH ENLISTMENT OF THE WOMEN

How beautifully have Eliza S. Broadus, Mary Davies and many, many other noble women, done their part in extending the Kingdom in Kentucky. To-day the challenge comes to you, W. M. U. women and young people, to complete the task begun by them!

We may help to extend the Kingdom in Kentucky by doing the following:

(1) **Revive Missionary Societies that have died.** The first of this year we took out of our files the names of seventy-one W. M. S.'s and forty-seven Y. W. A. 's. Some had reported their organizations had died. From others we were not able to secure a report, so supposed they were dead. Did these organizations find an early grave because of someone's neglect? Did your society organize a W. M. U. organization last year and then forget to go back and foster and train them? It will be more difficult to re-organize than it was to organize, but won't you try again resolving this year that, God helping you, this time the organization shall live?

(2) **A Missionary Society in every church where there is a Sunday School.** Although we report over 1,900 Baptist churches in Kentucky, there are some, we know, that are not functioning. Surely if a church is strong enough to carry on a Sunday School, they might also have a Missionary Society. Some of our W. M. S.'s and Young People's organizations find it practical to have their meetings at the close of Sunday School, once a month, on the Sunday when they do not have preaching.

One Superintendent has taken as her goal, "A MISSIONARY SOCIETY IN EVERY CHURCH IN THE ASSOCIATION". Though she has gone to churches to organize when no one came, yet she is not discouraged and is planning to meet the women and young people on Sunday after Sunday School. "Where there is a will there is a way." It will not be easy, but He has promised to go with us all the way. With this promise, we cannot fail!

Kentucky women, is it nothing to you that still 1,275 churches in Kentucky have no Woman's Missionary Society? Pray for open doors, but remember it is a dangerous prayer to pray unless we are willing to enter when the doors are open.

(3) Be an outstanding missionary church? We mean by that—every woman in the church giving to Missions or co-operating in the conquest of the world to Christ.

Mrs. Martin, Southwide Stewardship Chairman, writes:

"Nothing is too hard for our God to do. In one of our States a few women caught that vision and fifteen churches reported that every woman member had given to missions during the year. The next year more women 'believed' and forty-three churches made this glorious report."

How many "outstanding" churches will Kentucky W. M. U. report at the Annual State meeting in Georgetown? Will your society be in this list?

EXTENDING THE KINGDOM THROUGH THE MISSIONARY ORGANIZATIONS

Is Missionary Education of Young People needed in the Baptist churches of Kentucky now?

Surely when our prayers, our efforts and our gifts are not in sufficient numbers and force to be maintaining our Mission work, not to speak of enlarging it, we do need to put more emphasis upon Missionary education,—an intensified missionary education that will breathe upon our youth the love for lost, needy people of the world that Jesus had when He looked upon the multitude with compassion in His heart. Oh that we might love as He loved, pray as He prayed, give ourselves as He gave Himself! That's the high purpose of our missionary organizations and they must succeed and you, my friends, as members of the W. M. S. and Y. W. A., must help give our youth the great missionary vision and passion that the Lord Jesus expects of us when He said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven" and "Go ye into all the world".

It is hard to secure leaders. The activity of the Young People's Missionary organizations is often a problem.

One W. M. S. president had so much trouble with the Young People's organizations, leaders becoming discouraged and resigning, new leaders failing to accept seriously their duties, mothers not co-operating, that she asked to be elected Young People's Director that she might try her hand at directing these organizations. She questioned herself, "Are W. M. U. Young People's organizations, as planned, needed in our denominational life?"

Looking at the denomination itself and studying the figures of Kentucky, she found that 449 Baptist Churches gave nothing to Missions.

Her second investigation was directed toward the W. M. U. organizations themselves. What of the age divisions? These divisions:

S. B., 3-9; Jr. G. A. and R. A. 9-12; Int. G. A. and R. A. 13-17 and Y. W. A. 17-25 were approved by the best authorities on child psychology. What of the program literature? "World Comrades", "The Window", the organization manuals and leaflets, supplemented by "Home and Foreign Fields" provided splendid literature. She found also that God's blessing had been upon them in their growth, in the many who had volunteered for Missionary service, and in the Mission gifts.

After much investigation, this leader said: "I was strengthened by my study, for I realized as never before that the need for the W. M. U. organizations, the excellence of their plans and literature, the results of the efforts to foster them, constituted an urgent call of God to solve the problems facing our own local response to the challenge."

What did this leader do? She called a meeting of the Young People's Leaders and outlined the following policies:

(1) A quarterly meeting of the Young People's Leaders to hear reports from each organization, to check upon the Standard, to strengthen each other and to plan for the coming quarter.

(2) Special activities for the year were planned. As: Promotion in January, Every Member Canvass in February, etc.

(3) They decided to secure from the Sunday School rolls the names of all Young People there enrolled, not yet enlisted in the Missionary organizations, to visit them and make every effort to enlist them.

(4) Standard of Excellence charts were ordered for each organization.

(5) The W. M. S. was asked to give three copies of World Comrades or The Window to each leader.

This director said that through this experience she learned that it is not necessary to give up because there are difficulties, for every problem has been solved by someone and therefore every problem can be solved.

It is imperative that we give our young people a missionary vision to extend the Kingdom to the uttermost parts of the earth. Will you, during this State Mission Week of Prayer, pray and take definite steps to organize the Missionary organizations needed in your church?

SILVER ANNIVERSARY OF YOUNG WOMAN'S AUXILIARY

This year, 1932, marks the twenty-fifth year in the history of Y. W. A. In these years, Y. W. A. has grown from a few societies, scattered over the Southland, to 3,819. Y. W. A., true to its missionary purpose, has extended from the local church organization to the college, where it is known as the Ann Hesseltine Y. W. A. and to the Hospitals, where it bears the name, Grace McBride Y. W. A.

In 1924 was held the first Southwide Y. W. A. Camp at Ridgecrest, N. C. This year (1932) there were 378 girls attending this Camp. As the girls there "lift up their eyes to the hills", they also want to lift up their hearts to the Lord in full surrender to Him. The days at Ridgecrest are high, powerful days and they transform the young women who go.

"The Window of Y. W. A." came in 1929 and is Y. W. A.'s latest achievement. Through its programs and splendid missionary articles, it is a window through which the young women of the South see the world.

Thus we see a few of the highest peaks in Y. W. A.'s history. The heart impressions, the visions, the ideals, the unselfish service that have come through these years of Y. W. A. activity cannot be recounted, for statistics do not reveal them.

God has given Y. W. A. a worthy past to stand on and now we must look to the future. Will this year of definite birthday goals bring results commensurate with our blessings in Y. W. A.? It depends upon the W. M. S.'s and Y. W. A.'s. Yes, the Missionary Societies are urged to share in this Y. W. A. extension. Organize a Y. W. A. in your church, if you haven't one. Help the Y. W. A. you have to enlist new members and increase its gifts. This should be a signal, a never-to-be-forgotten year in Y. W. A. history, so let every girl and every Y. W. A. and every W. M. S. concentrate in extending this fine missionary organization and the Kingdom of God by helping to enlist new members, organize new Y. W. A.'s and increase our gifts to the Co-operative Program. Our aims in the South are 5,025 Y. W. A.'s, 60,525 members, \$125,000 to Co-operative Program.

Kentucky's aims are:

290 Y. W. A.'s.

4,850 members.

\$9,025 to the Co-operative Program.

Oh, Y. W. A.'s and friends, won't you make this a matter of prayer during this Season of Prayer and won't you make definite plans now to reach these aims?

JOSEPHINE P. JONES

Chapter III.

FORCES IN EXTENDING THE KINGDOM

- I. Sunday School
- II. B. Y. P. U.
- III. Brotherhood
- IV. Enlistment
- V. Western Recorder

REV. W. A. GARDINER

Under the grape arbor, in the minister's back yard, could be heard the sweet voices of the children, singing, "Jesus Loves Me this I know". Miss Mamie Gardiner was having a meeting of the Sunbeam Band.

The mother had died, leaving Miss Gardiner the care of the eight younger children. Though she was not able to carry out her own dreams and plans, after the Home-going of her mother, she could instill into these children, entrusted to her care, and to the children in the Sunbeam Band, a desire to love and serve Jesus.

To-day her boys and girls, now grown, are scattered east, west, north, south. One is a Southern Baptist Missionary in Cuba. Another is the Mission Study Editor for the Home Mission Board and another is our own efficient State Sunday School Secretary, W. A. Gardiner (brother of the Sunbeam Leader).

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it, still
It moved and yielded to my will.
I came again when days were past,
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded it with power and art,
A young child's soft and yielded heart
I came again when years were gone,
It was a man I looked upon
He still that early impress bore
And I could change that form no more.

S. SUMMONS

KENTUCKY BAPTIST SUNDAY SCHOOL WORK

W. A. Gardiner

The history of Southern and Kentucky Baptist Sunday-school work is thrilling, there having been nothing like it in modern times. In this brief article let us see something of the growth, the work yet to be done and the plans for doing it.

I. The Growth

In twelve years Southern Baptists have had an increase in their Sunday-school enrollment of more than a million with 113,727 being our gain for the past year. In Kentucky our enrollment in ten years increased seven times faster than the population with net gain of 15,232 for last year. These gains in enrollment nearly equal that made by all other denominations in America combined. Our awards for training also have been nearly as great as that of all other denominations. We praise God for what has been done but we must look forward with an aggressive spirit to the great unharvested field.

II. The Field

650,000 people of Baptist belief in Kentucky yet remain outside of our Sunday-schools and are not studying the Bible. There are numbers of places where there is no Sunday-school and numbers of our schools need strengthening. In every community there are multitudes not attending Sunday-school. This is true of city, town and country. The need is not peculiar to any part of the State except in degree. **CERTAINLY OUR TASK IS A GREAT ONE AND WE SHOULD PRAY THAT GOD MAY LEAD US TO WORK WHILE IT IS DAY.** This work should be definite and Scriptural.

III. Suggested Plans

1. Every church, through its Sunday-school, should go after its prospects. This necessitates a census and an organization sufficiently large to do the work of going and teaching. In 155 places in the New Testament we are taught to go after others.

2. Every church should be diligent in teaching its officers and teachers. Paul gave Timothy instructions to teach his teachers that they might know what to teach. No church can do a more important work than to teach those who are teachers.

3. Every Church School should have some definite schedule of work that the schools might not be unbalanced, overlooking many of the vital things. The best schedule we have yet been given is the First Standard of Excellence. Pray that our schools may adopt the Standard as a program of work.

4. Every Sunday-school pupil should be enlisted in regular and systematic giving to both local and denominational causes. They should be led to appreciate the church budget for local expenses and the Co-operative Program. Pray that our Sunday-school teachers and officers may function in this.

5. The District Sunday-school Association is the most potent force in getting these things done by the various churches within an association. Remarkable results have come from the work of this organization. It is an organization within the Association manned by local workers and it develops local leadership. In one Association in the Mountains there was an increase of more than one thousand in Sunday-school enrollment in two years after the Sunday-school Association was organized. In numbers of associations the workers have fostered simultaneous enlargement campaigns with most blessed results.

A composite report of five such associational campaigns with fifty-nine churches co-operating had the following: 955 census takers, 2,970 attending the study classes and the Sunday-school attendance increasing from an average of 5,175 to 6,742 after 301 new teachers

and officers had been enlisted and put to work. In the territory of these fifty-nine churches the census revealed 13,096 prospects with large number of these unsaved.

In several associations the officers led in simultaneous training schools using only their own pastors and laymen as teachers. In two associations this year simultaneous enlargement campaigns were engaged in with local workers.

As soon as we can get every association in Kentucky to have a live and aggressive District Sunday-school Association our work will go forward in a marvellous way all over the State as it is now moving in several associations.

Viewing our great harvest field of 650,000 prospects and the plan of the District Sunday-school Association working with every church within its territory we can but rejoice over the outlook. Let us pray that God may give us the enthusiasm and constancy to press the work every week with great vigor that our accomplishments in the coming year may go far beyond our past good records.

LYMAN P. HAILEY

Lyman P. Hailey was reared in a devout Christian home. His father was a Baptist preacher in Mississippi.

In 1921 when the Kentucky Baptists were looking for a State B. Y. P. U. Secretary, their attention was called to Mr. Hailey, the young business man from Walnut Street Baptist Church, Louisville, who had done such capable work in the B. Y. P. U. of this church. Prospects were bright for a most successful business career, but what could the world give in exchange for the joyous privilege of touching thousands of young lives for the Master? When asked to accept the work, he did not hesitate.

One day, at a summer Assembly, one of the leading pastors in Kentucky said, "Lyman, you have the biggest job in Kentucky." We agree with this pastor and Lyman is doing his job well!

B. Y. P. U.

Lyman P. Hailey

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

The idea of a universal kingdom was always a dominant note in the teachings of Jesus. His words were "if any man", "whosoever will", "every creature," "into all the world", showing the universality of His gospel; and His invitation was to all men to accept His salvation and to follow after His way of life. Nothing less than supreme dominance of the hearts of all men, everywhere can satisfy Jesus.

The selfishness and cold-hearted indifference on the part of far too many of our Baptist people of the South to the pleas and appeals, not only of our missionaries in the homeland and throughout the world, but even of the lost people themselves, can surely be caused by no other reason than that our people do not realize to its fullest the meaning of "He Shall Reign". And that meaning is that Jesus wants to have supreme rule in every heart and life.

With sublime confidence, nay almost with daring, Jesus has placed the privilege of telling the story of redeeming love and atoning blood in the hearts and hands of those who have heard His gospel and who have become His followers. Here is one of the mysteries and wonders of the Christian religion. Going forth and to conquer "not by might, nor by power, but by thy Spirit", the early disciples so earnestly bore the message of the cross that Gibbons says, that by the end of the first century after Christ the known world of that time had received the message.

Individuals can set the example of Christian living and can give the message of salvation to others only as they themselves are "full of the knowledge of God" and are able to do what He commands. There must be not only a real consecration but that consecration must have a channel of knowledge and training through which to reach the minds and hearts of the people.

It is here the Baptist Young People's Union finds its supreme task and challenging privilege.

The B. Y. P. U. is definitely organized for the sole purpose of giving to our church members the knowledge and experience they need to become well equipped for the advance of the Kingdom. It functions as a regular organization of the church, under church control and with church financial support, because its founders and leaders have deep convictions regarding the supremacy of the church in all Kingdom advance. It seems to be the plan of Jesus that his followers shall band themselves together, and under the leadership of the Holy Spirit go forward together to take the gospel to the whole world. This work must be done by individuals who are consecrated and trained.

The B. Y. P. U. has a very definite constituency for its membership. The whole scheme of B. Y. P. U. work presupposes a membership of Baptist young people. Only those who are saved and are Baptists can do the real work of a B. Y. P. U. Its program material and its study course books are written by Baptists. It is a serious mistake to organize for regular B. Y. P. U. work a group of young people who are not saved. They simply cannot sincerely do the work. There is a place for non-Christian and non-Baptist young people, however, in associate membership and as such they may have a limited part. The Baptist Adult Union in its recent development is making over a large number of our older church members who failed to receive such training in their earlier years. Dr. Dobbins in a recent talk suggested the following as those who should be members of a B. A. U.—parents of B. Y. P. U. members; seniors who have really outgrown senior B. Y. P. U. work; representative leaders; Sunday School teachers; W. M. U. leaders, etc; under-developed members of the church.

The B. Y. P. U. has a definite organization. Its scheme of group and committee work provides a simple and workable plan for the training and utilization of every individual member, each of whom having his own particular task. The Standard of Excellence is a safe guide and serves to keep the Union from going to seed on any one point.

The B. Y. P. U. has a definite curriculum of study and activities. This curriculum is planned to meet adequately the needs of Baptist young people for their information, inspiration, education and service. It is a well planned four-fold course of work. The course of Program Material provided for careful study is complete in its cycle of Devotional, Doctrinal, Bible Study, Missionary, and Stewardship

topics. Each of these is vital to the development of a well-equipped church member. The Daily Bible reader's course is a five-year plan of systematic Bible reading designed for young Christians and is unsurpassed anywhere. The B. Y. P. U. Study Course provides a list of 32 books on missions, soul-winning, doctrine, Baptist history, Bible study, Church membership, stewardship, tithing, the Christian life, denominational activities and organization, youth leadership, etc. It is a comprehensive course and the issuance of 8,454 awards during 1931 cannot help but mean a more intelligent Baptist people.

The B. Y. P. U. has some definite principles and policies. One of these is its relation to the church. B. Y. P. U. leaders have always recognized the place and importance of the church and consequently seek to uphold her in everything. The church is the final authority in all the work and must provide leaders, moral and financial support, and a place of service. Here is a responsibility to her youth a church cannot shift to any one else, and if she shirks it will be to her own detriment. The B. Y. P. U. seeks to be definitely Baptist and missionary. These are days of questioning and unrest and the times demand some definite doctrinal teaching if our youth are to have solid footings for their beliefs.

There are in Kentucky a total of 1,250 B. Y. P. U.'s and B. A. U.'s in 534 churches. These are divided as follows—in city churches 385, in town churches 216, in country and village churches 649. Twenty-five of our District Associations are organized for B. Y. P. U. work and five of these reached the Standard during the year. A total of 370 Unions reached their Standard during the year July 1931-July 1932 and during this same period a total of 9,430 awards were issued for study course work.

Results in the Lord's work are hard to determine. It is ours just to labor under His leadership and to leave results to Him. It is heartening however, to be able to see in the lives of hundreds of young people a development of spiritual life, an increased interest in Kingdom work, and a personal application of the principle of stewardship. Any seed sown in the lives of saved young people is bound to result in fruitage of thirty, sixty or a hundred fold. Space does not permit the mentioning of personal incidents, which could be done by the score, but we can know that the B. Y. P. U. is pouring into our church and denominational life a stream, rich and noble, of consecrated young men and women who are workmen unashamed. May God hasten the day when all of our churches have come to see the importance of this phase of our Baptist life.

MR. E. KIRK

The revival had been a failure, so the people said. Only one young man had been converted. But as that young man said, "It meant everything to me." E. Kirk was a business man, active in the local church. In 1921 he had a serious illness and death seemed very near. But let him tell his own story.

"I firmly promised the Lord that if there was any place for me to fill or anything I could do, if He would spare my life, I would give it to Him completely at His call. The following year there came to me several invitations for religious work and when the one came from Brother W. A. Gardiner, Secretary of Sunday School Work in Kentucky, Mrs. Kirk and I both prayed much about it and had a clear, definite leading that whatever my life might mean, it should be given

among Kentucky Baptists. It has been and still is, as a plain layman, a great joy to serve my Lord among Kentucky Baptists. These ten years have been joyous years and I trust that they may be used of the Lord in the extension of His Kingdom, not only in Kentucky, but around the world."

BAPTIST BROTHERHOOD OF KENTUCKY

E. Kirk, Secretary

Judges 7:21, "And they stood every man in his place round about the camp."

This record of brave, heroic, tested, courageous men provides a wonderfully clear definition of just what the Baptist Brotherhood is endeavoring to do. The Brotherhood is a Movement to utilize the man power of the church. It has been our one constant prayer and aim to strengthen, encourage and inspire our men and the time has arrived when the redeemed of the Lord must say so and definitely take their stand for him.

A Word of Warning

We earnestly caution our churches everywhere in their effort to utilize the men not to use any plans or methods that would in any way detract from the whole program of the church. The Baptist Brotherhood has no place in its program for a treasurer, because it is a church activity. Whatever expense may be attached to it, by all means let it be done through the regular channels of the church. In other words, a Baptist Brotherhood is a church activity for every male member of the church.

How the Brotherhood May Effectively Function

First: A very definite effort to have present every boy and man in the prayer meeting, both services on Sunday, Brotherhood meetings, revivals and other church services that mean so much to the happiness and spiritual life of our men. This can be done by working through the Brotherhood, through the various classes in the Sunday-school, and through the Board of Deacons, who will have at all times a complete, accurate list and record of every man of the church.

Second: By all means have a meeting at least once a quarter and preferably once each month of the male membership of your church, with the pastor and Brotherhood Chairman in charge. It is always understood that the Brotherhood Chairman will have the liberty of appointing a Program Committee to have charge of the program or any other committees that may seem wise and necessary. A pastor will be greatly strengthened and encouraged by having this wonderful opportunity of meeting his men face to face with a warm personal message.

Third: Proper Grouping Necessary. Our minds and hearts for sometime have been turned toward reaching and utilizing in a great, definite way the boys and young men of our churches. In these meetings we would highly recommend that the boys have a conference with the proper leader and the young men a conference with a leader and then the adult men another conference with leader. Come back together, of course, for a general meeting where the boys, the young men and the older men may rub shoulders and thus they will have a better understanding between all ages and a better distribution of responsibility.

Fourth: School of Missions. We have heard many times that men are not as well informed as women along missionary lines and we are compelled to admit that there is some truth in the statement. This ought not to be true and men are rapidly becoming more and more vitally interested and better informed in our great missionary enterprises. To keep this spirit alive and growing and glowing it will be very essential that every church have at least one school of missions each year properly grouping the boys, young men and men so that the information may be applicable to its special group. This of course can be held in connection with the whole church. The W. M. U. already have plans for this. In addition to this school of missions certainly every pastor and Brotherhood Chairman ought to have one other class for boys and men sometime during the year teaching and instructing along the lines of the great Denominational Program.

Fifth: A Class For Deacons. There is less attention given to the deacons of our church than any other group in it and the plain teaching of God's word attaches gigantic tasks and great responsibilities to the office of deacon; therefore we heartily and prayerfully urge our pastors everywhere to teach our deacons how to be the right kind. Always before selecting and electing a new deacon, instruct him carefully as to the office and the great responsibility as well as the opportunities that accompany such an office. If this is done many of our churches will be spared heartaches, difficulties and dissention that now exists among the membership.

Sixth: Church Clerks. We are planning now for a general church clinic in which a period of time shall be given to the Church Clerk. This may be new, but nevertheless eminently worth while. Church clerks need to be instructed and informed as to the kind of records wanted, how they ought to be kept, how they must be preserved and the far reaching facts that accompany such records when they are given to the District Association, the General Association and the Southern Baptist Convention.

Seventh: Church Treasurers. We have for some years been endeavoring to render what assistance we could to the church treasurer; all of which has been encouraging and enlightening and helpful to the over-burdened, misunderstood and often uninformed church treasurer. His office is a deeply spiritual office. He has been placed in that position to carry out the wishes of the church and unless he is properly informed and taught as to the purpose, the meaning and where the funds are going and why they go there, etc., he cannot of course be the fine efficient, treasurer that every church is entitled to have.

Prompt Remittance to State Headquarters

The wonderful work that is being done by our Sunday-school in rural churches in having our people understand that we can do full time work with quarter time preaching has revolutionized the thinking of men of our churches. Not only that but has brought them face to face with the plain teaching of God's word that our tithes and offering should be brought into the store house on the **FIRST DAY OF THE WEEK**. As a result of this Dr. Thompson informs us that a large and increasing number of our churches, both large and small in Kentucky, are sending in their remittance at least every month and many every week, whether the amount be ten cents or ten dollars. What a joy this brings to our people everywhere and what a blessing it is to the church that has a real, definite, scriptural program in carrying out the Master's commission.

Promotion Movement

So far as our knowledge and information goes Kentucky and Southern Baptists have never had a program that came so near meeting the plain teaching of the word of God as the one that was offered by our Promotion Committee. Our men everywhere said almost instantly that certainly Baptists have at last awakened to the fact that God's word did have a plan and a method of financing that would deepen the spiritual lives of our people, kindle the evangelistic fires and encourage our people in supporting the great Baptist Co-operative Program.

Brotherhood Conferences

The Brotherhood sponsors regional conferences, which have been far reaching in effect as to inspiration, information and fellowship. Some would tell us that the women are not for the Brotherhood, but our experience has been that the women, even the most ardent supporters and active workers of the W.M.U., would be very happy should their husbands become interested and active in the great missionary enterprise as they themselves are. Much thought and prayer is being given to plans for an all-day conference for our men, just preceding the opening of the General Association.

Conclusion

To the approximately one hundred and eighty-five thousand Baptist boys and men of Kentucky may we not make this appeal, that we take our stand for God, for the Bible, along all lines of activities whether political, commercial, social or religious. God in Heaven rules and reigns, molds and shapes the destiny of nations as well as individuals. Let us seek his will for our lives and having it, let us stand, whatever the cost, whatever the sacrifice, for Him and His program of carrying the Gospel to the ends of the earth; supporting wholeheartedly the great Baptist Co-operative Program that is based on the plain teachings of the Word of God.

REV. M. M. McFARLAND

The deacon had an unusually fine crop of wheat. He felt sure it would bring a splendid price. He could have that new fence he had been needing so long and his wife could buy the furniture she had been wanting. After the wheat had been cut and in the shock, the sun and rain that had made it, began to destroy it. It rained and rained, then the sun came out and the wheat began to sprout. The deacon realized that he had only been thinking of his own plans. He went to the Lord and confessed his sin and said, "Lord what do you want me to do?" The Lord heard his prayer and soon the wheat was thrashed and sold for an unusually good price. The Deacon then put aside twenty-five percent, of what the wheat brought, in a separate account for the Lord. He decided, at the suggestion of the pastor, to invest in one or more young men. So a trip was made to the Seminary to see Mr. B. Pressley Smith. He asked Mr. Smith for the name of two or more young men whom he could help through the Seminary for one year,—young men who could not otherwise attend. Mr. M. M. McFarland, a promising young man, was one of those who was chosen. How thankful that good deacon, in Owensboro, is today, that God let him have a part in the education of Rev. M. M. McFarland, who is proving such a blessing to our State as Enlistment Secretary.

STRENGTHENING THE CHURCHES

M. M. McFarland, Enlistment Secretary

"And after he had spent sometime there, he departed, and went over all the country of Galatia and Phrygia, in order strengthening all the disciples."—Acts 18:23.

"Thus, simply and alone", says Dr. Robertson, "Paul begun the third missionary tour without a Barnabas or a Silas." He visited the churches of his former missionary tours in succession. The purpose of this visit is somewhat different from that of the other missionary journeys. In the first and second missionary journeys, the thought uppermost in the mind of the great apostle seems to have been the winning of the lost to an acceptance of Jesus Christ as Lord and Saviour.

One finds Paul in the synagogues explaining the Scriptures to the Jews, then at the riverside endeavoring to make the way more clear and plain to those who worship God there. Whether in the city amidst the multitudes or out in some secluded spot, the great apostle of the Gentiles is striving to hold before the gaze of those who know Him not, Jesus Christ of Nazareth as the Redeemer. While this thought was always dominant in the mind of the great apostle, yet, the urgency of the last portion of the great commission surges toward the front in his work and teachings during this journey. The purpose of the tour is that the brethren may be strengthened, ("made firm besides").

Well would our Baptist pastors and churches have done, had they emulated the example of Paul in having and expressing a sense of responsibility for those who have already been evangelized. Really, evangelism and strengthening (enlistment) are but two different aspects of the great commission.

No one can truthfully bring it to the charge of our Baptist people that in their historic development and outlook they have been remiss along evangelistic lines.

Last year the churches of the Southern Baptist Convention, baptized into their fellowship 211,253. This was a gain of 12,674 over that of the previous year. Baptist churches and Baptist preachers feel the responsibility and the obligation to win the lost. This has been kept to the forefront of every Baptist program and every Baptist movement. Our one hope for the future is that the fires of evangelism shall never grow cold. This phase of the great commission cannot be overly stressed, and yet Baptists deeply need to learn that its other phase that was practiced by the apostle to the Gentiles in the regular run of his missionary endeavor has never been appreciated nor taken as seriously as it might have been.

The marvelous increase in numbers everywhere, the rapid springing up of churches in every center and section, the urgent demand for denominational educational facilities, the ever-widening missionary opportunity, have brought demands upon our churches, which have made the task of enlarging numbers more engaging and fascinating than is the tedious work and patient persistence which are involved in building the church in Christ. Souls are born in perhaps a week's revival, but the building of the life in Christ must continue through the years. In that respect it is a severe test of our faithfulness to the Lord. It is fundamental, but can only be done by a faithfulness that lasts through every month of the year.

Christianity is Life. Jesus said: "I am come that ye might have life, and that ye might have it more abundantly." All life is spontaneous. To grow is the natural law of life. Deformity or death must result when life is bound up by restraints or tied down by seemingly limitations.

In the midst of all the claims of every constituted religious system, the Baptist contention has ever been that Christianity needs no aids or embellishments, but that, on its simple merits, every doctrine may be tested out, verified, and therein be glorified, in the personal experience of the individual. The perfect logic of the Baptist interpretation of Christianity runs to the doctrine of the personal priesthood of every believer, and to the untrammelled democracy of every church. The Baptist faith is Christianity in its purest simplification. Baptist polity is church government stripped of every vestige of ecclesiasticism.

Baptists must never acknowledge that the waste of the unenlisted in their churches and their inadequate support of their denominational enterprises are, in any respect, due to the policy of their democratic life or to the spirit and tendency of their doctrine of church government. We must, on the other hand, go about to build up our weak places by the challenge of our very doctrines of individualism, the glory of which alone makes possible the highest motives in church and denominational service.

Paul felt that it was necessary to visit the churches and strengthen the brethren. Paul did not make this journey because there were no more needy fields open. If one should take the map of the Roman world of that day and time, and notice the small number of points that had been touched by the forces of Christianity, he would realize that the apostle had scarcely begun the great task that had been committed to him. Yet, he felt constrained to make another journey through this section that he had so recently visited, that these new disciples might be instructed in the "all things" commanded by the Lord. Before it was possible for him to advance further into the evangelistic tasks, the Holy Spirit led him to see the need that the work already done should be placed upon a basis where it could be conserved. The sheep must be led, as well as gathered into the fold. This challenge is facing our Baptist churches as it did the churches of Paul's day.

It is a difficult task. It is not easy. Perhaps that is the reason for so little being done along that line. It is so much easier to have a revival meeting, amid the tonic and spiritual fervor and enthusiasm, but the tremendous amount of patience and perseverance required to build up in the faith those who are won, until they shall grow "into the full stature" of men and women in the Lord, has so often tragically seemed to be beyond our faith.

It is not extravagant to say that not more than half our church membership are active when compared to what a thorough-going church membership should be. What church does the reader know with so many as one-half? Our churches as well as all of us who serve in their name, need to realize that our membership simply must be "strengthened" before they can become approved and dependable laborers themselves. What is ours by the grace of God, should be made a Baptist asset. The unmeasured resources of these unenlisted members in our churches should, by every consideration of devotion and loyalty to Christ, be made to become a mighty power for the advancement of our distinctive Baptist faith.

Dr. Alldredge has worked out certain percentages that apply to the enlistment of our Southern Baptist forces. These figures show conditions in almost every State in the South, similar to those of Kentucky. We had developed certain percentages in their relationships to the number of members who contributed. In applying his percentage to the membership of our Baptist churches in Kentucky, one finds that practically only 95,000 Baptists in Kentucky, out of a membership of over 300,000 contributed anything whatsoever, to the Co-operative work of the General Association of Kentucky Baptists.

All life is more complex now than in Paul's day. The churches then did not even own a house of worship. There were no District Associations or Conventions. Such organizations have grown up and houses of worship have been built out of the urge of the fellowship and the worship-requirements inherent in the Holy Faith of Christ. Various organizations have grown up through the years by which the churches find they may foster fellowship service in advancing the Gospel of Christ.

There is no essential difference between the work of the church and that of the denomination, which is the churches working in co-operation. The denominational agencies are merely the instruments of the churches. They live at the will of the churches, draw their only sustenance from them, and die without them. Denominational activities are merely the activities of a group of churches working together to do that which each church is under an obligation to do separately. I feel that the practicability and exigencies of the work are such to-day, that the Apostle Paul, were he on earth to-day, would use our denominational organization to further the knowledge of Jesus Christ as Lord and Saviour, and also to strengthen the disciples in each church.

It is very manifest to everyone, that the Enlistment Department of our Board in Kentucky finds ready made to its hands, a tremendous field of need in this service of strengthening the churches. Indeed this work is so large, the workers are so few, that one might feel discouraged were he not so sure that the great Captain of our Salvation is commanding us to enter this ripe field under the motive so well expressed by Dr. W. W. Hatcher: "It is at least as important to save what we already have as it is to save that which is lost."

As reported in 1931 there were 1939 churches in Kentucky. Approximately fifty percent (949) contributed not one cent to any cause through State Headquarters. Thus, practically the same number made no contributions as the number that contributed for the missions and benevolent objects. The Enlistment Department has here ready at hand a field of endeavor that challenges it to the utmost. And yet, the chief concern and the main emphasis is never upon the auxiliaries of the churches, but in the development of every member and the utilization of the whole church as a unit.

DR. V. I. MASTERS

It was in 1886, just ten days before Christmas, that seven young men were baptized in the river, one mile east of Anderson, S. C. Of course the water was cold, but whoever heard of anybody being injured by being baptized in cold water! Little did the people, who witnessed this beautiful scene, dream that some day three of those boys would enter the ministry. However, we wonder if their pastor,

Dr. T. P. Bell, did not pray that one or more of his fine boys might hear the call to preach the unsearchable riches of Christ Jesus.

One of those lads was our own Dr. V. I. Masters, Editor of Western Recorder. To-day his name may be found in "Who's Who". There was much to learn, much to suffer and much to bear, before he, like all great men, won this distinction. He cares little that his name is in "Who's Who", for his one desire is to be in the place of God's appointment, to be a true and faithful witness to the Gospel.

WESTERN RECORDER

The Western Recorder has always existed and labored to extend the Kingdom of Christ. Relatively it does not have much to say about the Kingdom. It speaks and renders its service in terms of the needs and aspirations of the church. It does this for the reason that the Apostles, whom our Lord Himself taught concerning the things of the Kingdom, after Pentecost went forth and gave their entire lives to building the churches.

To extend the Kingdom of Christ in this present world, our Lord has set us in the churches to preach and teach salvation through his shed blood. The Kingdom has no material body or organization, but the church has. For it we pray and labor. Through nurturing it and building it, we ourselves are built for the Kingdom of Christ.

The Recorder serves the church and the home and the denomination. In serving these it is closer to no other group who labor for the Lord in the churches than to our Baptist women, with whom we are able to co-operate both in sustaining the W. M. U. page and in fostering the great purposes that engage their hearts in every good work and word.

If I may be permitted I would briefly dwell upon the value and need of the paper in our Christian homes, without conserving which the life and work of the churches for missions cannot prosper. Evil influences are working to destroy the American home. More than 20,000,000 automobiles invite the family to spend every available hour away from home. Another 20,000,000 Americans nightly attend moving picture shows. For that sensuous caricature of life they spend a billion dollars yearly. Within the home millions of radio receiving sets confuse the mind and demand that the American shall have no opportunity to meditate or think even by his own fireside.

What do Americans read? Superficially they seem to be great readers. The Bible is still the best seller. But there are evidences it is not much read by the average Christian, and still less studied and digested. We are newspaper-minded. Twenty-five hundred daily newspapers have a circulation of 31,000,000 while the weekly circulation totals 50,000,000. The circulation of sex and crime magazines is 15,000,000 copies monthly. It is fearful to consider that, if three persons read each magazine, nearly half of the population is saturating its mind with such unspeakable filth.

A great American journalist was asked: "What does it take to make a great newspaper man?" He gave this shocking reply: "The instinct to know where hell will break loose next." We shrink from quoting such words, but our sensitive feelings are misplaced. We should direct them to the hard and cruel implications of this sinister philosophy of publicists whose presses feed a ceaseless turbid flood

of sin and sensation to the sensitive, innocent and impressionable minds of defenseless children in our homes.

A mother found her young daughter devouring the lurid details of a sordid crime in the daily paper. She told the child she must not read it. After crying a bit, the little one timidly approached her and said, "Please mother, if I promise not to read any more of that hell stuff, may I read the rest?" That mother had enough. The paper was forbidden the home as an enemy of priceless childhood innocence and a religious paper substituted. Another parent, a Christian father, said: "I have five good reasons for taking the Baptist paper." Asked to name them, he drew from an inner pocket a leather case and took out a photograph. It was the picture of his five lovely children. "These," he said, "are my five reasons." No other reasons could be half so convincing.

The Woman's Missionary Union, through prayer and study, does a beautiful work in the churches, unequalled by any other group, to bring the churches to understand and love and obey the Commission of our Lord to send the Gospel of Salvation to the lost of this earth. As scarcely any other group, they understand the necessity of preparing for this noble superstructure by building right foundations. Only as our children are taught, first by protecting them from the searing blasts of sin that would wither their purity and innocence even within the sacred portals of the home, Second, by providing clean, wholesome and truthful reading matter that will open up to them the life which is in Christ, and the service of love in which it finds its proper expression, can the Woman's Missionary Society do its own fullest work by providing new members to carry forward its Christly work and fashioning in the homes young lives to build the church of Christ, rather than be caught within the mighty tug of worldliness and sin.

So the Western Recorder, with all modesty and yet with deep earnestness, offers itself to the consideration of the women of the W. M. U. as a fellow-helper to labor for values priceless beyond words,—values that center in the sacred intimacies of the home, and also take hold upon the greatest work ever committed to human hands, that of sending the Good News of Salvation to the lost of this earth.

A pastor recently told me that he had discovered that the way to get the Baptist paper into the homes is to place it on the hearts of the women in the Woman's Missionary Society. He said he tried it, and that it succeeded. Personally, I am entirely convinced that, if a true Baptist paper and the true women who make up the Missionary Societies in our churches can be brought to full mutual understanding as to what it is all about, a power will be released both for the circulation and larger service of the paper and for the high quality of its work which has not hitherto been equalled.

The Editor needs and covets the prayers of our women at all times and especially asks for them during the Week of Prayer.

V. I. MASTERS

Chapter IV.

EXPERIENCES IN KINGDOM EXTENSION

- I. Just a little Bit of Help
- II. A Missionary On the Tug Side of Pike
- III. From the Foot Hills of Kentucky
- IV. Away up in the Mountains
- V. Does State Missions Pay
- VI. Some Experiences of God's Great Grace

JUST A LITTLE HELP

Often this statement is made, when speaking of some of our strong Baptist churches: "That church was once helped by the State Mission Board". We answer absent mindedly, "really", without once realizing the trial and the hardships of those earlier days, and without ever a thought of appreciation for what the State Mission Board and their workers have meant to these churches.

Rev. Warren W. Payne, who worked for the State Mission Board from 1914 to 1924 can tell many stories of how a "little help" from the State Mission Board enabled struggling churches to "carry on", and to become self supporting. He writes:

"In early spring of 1917 I went to a sadly neglected community in north Todd County. I secured the use of a large tobacco barn and seated it for a preaching place. At the close of two weeks work the interest was such that we moved to a school house for a more permanent meeting place and soon organized a Sunday-school. Soon after I held an evangelistic meeting in the school house with good results and in the fall of that year we constituted Cliff Hill Church. One of the members gave us a piece of ground and with little money and much labor we soon built us a one room meeting house. The State Board gave the last \$50.00 in payment of all indebtedness on the house. On the day of dedication, June 6, 1918, when I turned in the \$50.00 check from the State Board, we paid out of debt with \$34.63 in treasury, and at my suggestion, we contributed that to the State Board of Missions.

I could tell you of many other places where I was enabled to finish and pay out on church houses, by the stimulus of a little help from State Missions. I have found that a little help from the Board greatly encourages weak churches, and helps to develop a missionary spirit in them to help some other weak church."

A MISSIONARY ON THE TUG SIDE OF PIKE

(At our request Rev. D. Arthur Dailey, former State Board worker, tells us of pioneer experiences in Pike County.—J. G. B.)

But for former knowledge of mountain work I might have been utterly discouraged at McVeigh with living conditions, barrenness of spiritual interest and hosts of other difficulties. Only four "Missionary" Baptist churches in Pike, the largest county in the State. Nothing within twenty-five miles of the Tug River side of the county.

Pikeville Church, with Pastor C. C. Daves, was quite active. The other three could hardly be counted.

In June 1915, Bro. Daves came to the head of Johns Creek with me. People would not hear the strangers because their minds had been poisoned against "missionary" Baptists. But they enjoyed singing, so I taught a free singing school for an hour each afternoon and night. Bro. Daves preached from an hour to one and a half hours. They listened. God's Holy Spirit was with us. Sometimes they shouted. One young man, driven from his home because he attended, came anyway. Twenty-four were baptized and a church constituted. Upper Johns Creek Church was then used in planting the organized work at McVeigh, though some six miles away. Later, by an unfortunate turn in community conditions, nearly all of the members moved away and the rest disbanded, moving their letters to McVeigh and other places to which they had gone.

At McVeigh the work was slow and discouraging, due to the strong organized opposition we found. A pretty good advance was made with Evangelist DeGarmo. A tabernacle was built,—poplar poles planted twelve feet apart in each direction, sided horizontally with rough lumber enclosing a space twenty-four feet by thirty-six feet. Roof all sloped one way. Attendance by the third night required that we knock out the end and extend it twelve feet further.

With eighteen converts from this meeting we had a well announced baptismal service. 'Twas a pretty sight to see some four hundred people drawn from miles around and seated on the mountain sides surrounding a pool in that little mountain stream. My short talk stretched out to an hour of preaching the best Baptist doctrine I knew.

Among other preachers who came occasionally to help was State Field Worker, C. D. Stevens. We were able to build a house of worship worth something more than \$7,000 (war-time, coal-camp prices).

Some splendid Baptists joined us from Stone, a coal camp three miles down Pond Creek. This led in later years to the constitution of the Stone Baptist Church, which reported in 1931 a full time work with figures as follows: Baptisms 48, total membership 180, total enrollment in Sunday-school 322, total organizations of women and children 5.

We really never saw phenomenal growth during our seven and a half years on this field, but consider it a God-given privilege and a great life experience to have borne the seed bag into this territory. We had the privilege of planting and some one must be abundantly watering.

A peculiar custom, to me, was at the time of death, as they sat up with a corpse, they usually spent a considerable share of the night in preaching. With time at no premium and no one in a hurry to go home, they would listen as long as one wanted to preach.

We simply tried to scatter the seed every way and every where we could. One snowy, gloomy evening I was in the kitchen, where Mrs. Dailey was preparing our supper, when we heard footsteps coming through the front room. A neighbor, noted for his sinful life, without even knocking, walked straight through the front rooms and looking me squarely in the face, announced that he was tired of sin and had come to ask how to be saved. It was a happy privilege to lead him to Christ.

One of the greatest ecclesiastical sins in the eyes of some of the native Christians was our preaching Missions, Sunday-school, ministerial education and ministerial support. A nearby neighbor was a

“regular” Baptist preacher. I liked him and in spite of himself he liked me and began to adopt some of my ideas. One day he volunteered to say, “Brother Dailey, I have always opposed Sunday-schools, Missions, and educated ministry and ministerial support, but since seeing your work I understand. It would be fine for every church to come together every Sunday for study of the Bible. The man who gives whole time to the ministry as you and Bro. Stevens here, should be supported by the rest. I see now that one can teach and lead better if educated, provided he is first called of God to preach. I am convinced that the gospel should be sent to everyone who can be reached.” These are not Uncle Bill’s exact words, but condensed. Uncle Bill will probably never be a Missionary Baptist, but his influence will tend to lead the next generation to us.

As I recall these folks and events, along with many others of whom I have not space to speak, it brings a homesick feeling to see them all again. May God bless them every one and prosper the work there.

D. ARTHUR DAILEY

FROM THE FOOT HILLS OF KENTUCKY

The following message comes from one of our untiring evangelists in Laurel River Association, Rev. A. H. Keith. During the two years he has been employed by the State Mission Board, two hundred people have been baptized under his ministry,—an average of one hundred per year! His is not an easy task, though he says nothing of the hardships. We have been told that some churches (of the anti-missionary type) do not welcome his visits because he always stresses Stewardship and Missions. Pray that this evangelist may have “open doors” to preach Jesus, the Saviour of the world.

“Your letter received, asking, “Does State Missions Pay.” Yes, in a great way. I give the following experiences:

First: I was holding a meeting at Green Hill and was a stranger at that time in the community. I noticed a tall man of some sixty-five years of age in the audience. One of the deacons told me the man was an outlaw of Jackson County and suggested that I not waste any time on him. One day this outlaw invited me to go home with him to dinner. Coming back to the church, late in the afternoon, riding along on our mules, we talked of the way of Salvation. He said to me: “I will never curse again in life and will never take another drink of whiskey. I am going to go straight from now on.” I replied, “All this is fine, but that will not save you. Nothing but the Grace of God will save you.” He replied, “I am trusting Him.” The sun was setting in the west, but it did not glow like his face. I have gone back to that church for three meetings, since then, and he is a model Christian man.

Second: One night, after a service, a college student came to speak to me. I took him to the pastor’s study and in a few minutes he had given His life to the Lord. He is one of the finest young men in that church to-day.

Third: While I was attending a meeting at Corn Creek, in Whitley County, a fine, big man began coming to the services. One day I said to him, “Tom if you are lost, my prayers will go down to the gates of hell with you.” Some two weeks past and one night in the Y. M. C. A. at Corbin I met Tom. He said to me, “Brother Keith, could you baptize a big man like me?” I told him that I could if his heart was right and he said, “My heart is right”. The next day I had the privi-

lege of baptizing him. A few months later I was in a meeting in Rockcastle County when a message came, saying that Tom had been killed.

In the mountains the preacher must do the preaching, sometimes lead the singing and do all the personal work. I know of men who have preached eleven weeks in succession and have never slept in the same bed twice.

I was once sent to a "hard shell" community to hold a meeting. It seemed as though there was no success. However, I afterward baptized one girl, a mother and a son.

I would rather have the prayers of the W. M. U. members of Kentucky than anything I know."

A. H. KEITH

AWAY UP IN THE MOUNTAINS

In 1922 at Cumberland, away up in the mountains of eastern Kentucky, near the Virginia border, a section almost inaccessible, a band of militant Baptists, seventeen strong, fifteen women and two men met and organized a Baptist church. In a short time after the organization of the church one of the men died. Many were the early struggles of this little band of believers, but their struggles were ever onward and upward. In this section they met a strong anti-missionary attitude and a stiff resistance to their advance.

This is indeed a strategic Baptist field; located near two large coal mining operations, namely, the Wisconsin Steel Company, Benham, with a population of about three thousand five hundred, and the United States Coal and Coke Company of Lynch, with a population of about seven thousand five hundred, and Cumberland with a population of more than two thousand six hundred. The town is situated on the Mayo Trail mid-way between Harlan and Whitesburg, and at the beginning of the "Trail of the Lonesome Pine"—extending from Cumberland across to Appalachia, Virginia.

In the early part of 1923, the State Mission Board, through Dr. C. M. Thompson, our worthy and efficient Secretary, became interested in the work here in the mountains. I talked over the work with some of the local Baptist leaders of Harlan County, and then with Dr. Thompson. Following this conference, early in June the Cumberland Baptist Church extended to me a call. The membership had increased from the original seventeen to about twenty-five, but was still holding services in the old store house, with preaching once a month, and paying ten dollars per month pastor's salary.

It was just after the close of the 1923 session of the Southern Baptist Theological Seminary, which I had attended, when I was called to this work. To accept this field of labor, in this remote section, far removed from the long established and well developed sections of the Southland, and far removed from many modern built churches, with large memberships, well trained and organized for effective service, meant seclusion and a limited opportunity for fellowship with the brethren in general. But I felt the call of the Lord to this field, therefore I accepted the work and moved on the field.

The State Mission Board by agreement supplemented the salary fixed by the church. In a few months we began the erection of a brick building; the church had previous to my coming a lot upon

which to build. My good friend Dr. Thompson was so much interested in the work here in the mountains that he came over to talk the situation over with me. He co-operated with us in a fine spirit. In addition to supplementing the pastor's salary for a time, the State Mission Board made a helpful appropriation on the church building.

One incident occurred which was rather amusing; while we were at work on the building, one day a man came riding by. He stopped and asked who was building. I told him that the Cumberland Baptist Church was having it done. To this he replied, "They must be a mighty rich company", and then rode away.

People would say that we would never finish the building, indication by this that for this section, it was out of the question to try to build a good church building. The church made steady, but gradual progress, resulting in the erection of a good brick house for worship, with accommodations for departmental Sunday School work. The membership has increased from about twenty-five to more than two hundred. Pastor's salary has been increased from \$120 per year to \$2,100 per year, (this before the depression set in).

We have a good sized Sunday School, an excellent W. M. S., and a splendid B. Y. P. U.

The church did not long remain a liability upon the State Mission Board, but soon became self supporting, and not only self supporting; but a definite asset to the Mission program of the State Board. We have been able to contribute to the general program of the Denomination.

A very interesting and also unique occurrence in our work, recently, has been the announcement of five of our fine young men that they have been called to the Gospel Ministry. They are definitely lined up in Christian work, leading prayer meetings, personal work and preaching. It looks like I need to start a preachers' school for our young preachers.

This section has been transformed from a secluded point to a position of advantage on the modern highway leading from the Big Sandy across the mountain, and down the Cumberland in easy access to all points.

The moral uplift has been marvelous, and notwithstanding much unfavorable newspaper advertisements of Harlan County, I challenge any one to find a higher type of manhood and womanhood, of both young and old than we have here at Cumberland. A progressive business man made the statement to me that ninety percent of the moral uplift of this town had been brought about by the influence of the churches.

The strong arm of the State Mission Board of Kentucky was extended to us in time of need, fulfilling the old but true adage "A friend in need is a friend indeed."

Today this work stands as one of the grown children of the Kentucky State Mission Board, which has joined the advancing army of Baptist churches in our beloved Southland, joined together to carry out our Master's commission to win the world to Him.

Therefore it seems to me that State Missions wisely begun, and successfully concluded, does pay.

R. F. JASPER, Pastor,
Cumberland Baptist Church,

V. B. CASTLEBERRY

One morning while the stars were still shining, a little boy looked out of his bedroom window and saw his father with a lantern in his hand, going out to the barn to feed the cattle. Quietly the boy slipped out of bed, dressed and followed his father. When he reached the barn door, he stopped, for he heard his father talking to someone. He peeped in and saw his father on his knees, talking to the Heavenly Father. The father was praying for the neighbors, his church, his family and that the Lord would help him to be a good father and husband. The boy will always carry with him the picture of his kneeling father, there in the barn, with the light from the old lantern making a halo around his face.

Some years later the boy felt the call to serve his Master in Brazil. When telling his mother good-bye, she said, "My boy, God has answered my prayer, for the day you were born I gave you to Him." Rev. V. B. Castleberry, on account of illness of some of the family, was not able to remain long in Brazil. However, he is doing a great missionary work in Kentucky. His heart is on fire for lost souls.

DOES STATE MISSIONS PAY

We have, under God, been able to carry on a weekly radio program of W S A Z, Huntington, W. Va., which covers Eastern Kentucky as well as West Virginia and Southern Ohio. We know of four souls saved from this. One dear man's family called me to come to see him. I drove sixty miles to see him. The first thing he said, as I entered the room, was to tell me how, since last October, he had been confined to his room and had heard us every Wednesday morning, and what a blessing the messages had been to him. Then I asked him if he had trusted Christ to save him. He said, "Oh, how your radio messages have helped me to see how to do that and I am trusting Him with all my soul". Two weeks ago he passed on to be with his Lord.

During the months from June to October, we take our tent into the communities where there is no Baptist church, but where there should be one. In the spirit of our Lord, we plainly tell the people that we are Baptists, therefore unlike any other organization in their midst. With that we look to God to plant us, by power of His Word, in their hearts. As a result, God has enabled us to have a new Baptist church ready to join our Association at each of its annual meetings for the last three years and even now have another ready to come in at our next session. Two of these churches have been organized in county seats (Lewis and Greenup Counties); the others in villages of eight hundred to twelve hundred souls. Each of these churches has its own pastor and none of them have had to be supplemented with mission money, but from the time I leave them they are self-supporting and I never have remained with one over eighteen months.

Although there is always great and often bitter opposition when we enter these places, yet God has been pleased to already make two of these new churches the leading churches in their respective localities.

Then too, I try to build up the weak country churches. I do this by protracted meetings. During these meetings I work to get plans

and methods into the Sunday School in order to hold all we gain. In all the churches, both new and old, we teach them and try to lead them into supporting the Mission Program of Kentucky Baptists.

Recently I buried with Christ, in baptism, an old man seventy-six years of age, stooped almost to the ground, who had been wicked in profanity. The day he trusted Christ I wish you could have been there. A friend of his, since boyhood, had told me of him, and how he had prayed that God would let him see his friend saved. The old man never went to church, but God caused him to hear me, and somehow he liked it. A few Sundays ago his friend and I went out to the church, near where this old man lived. When Sunday School started, to our surprise, in walked the old man. I invited him to the class and gave him a seat down by his friend. God directed things. When I came to preach, from Acts 13:38, 39, oh how I did try to help him, and all others present, to see the necessity of the forgiveness of sins, the kind of sins, the number of sins, that held us guilty before God. I soon heard the old man's home-made, hickory walking cane punching the floor. While presenting how completely Jesus saves, I heard that cane punching the floor more rapidly than ever, and heard the sobs from some contrite, yet rejoicing heart. While we sang, "Just as I am, thou wilt receive, Wilt welcome, pardon, cleanse, relieve, because thy promise I believe, O Lamb of God, I come", the dear old man turned to his boyhood friend saying, "Henry. I've trusted the Lord. Will you lead me to the preacher so I can tell him"? They came, both tottering with age and affliction, resting upon one another's arm, and upon the Saviour, Jesus Christ. Before a multitude I buried him and three others in baptism, later

Does State Missions pay? In this "neck of the woods", praise God, it does!

V. B. CASTLEBERRY.

ANNIE ELIZABETH ALLEN

"If you wish to mold or shape a life, begin with the grandmother". In this case it seems to have begun with the great grandmother. Annie has always been glad that she was named for the great grandmother, who lived in England. She had heard her grandfather tell of this great grandmother and of her beautiful Christian life of faith. Once the great grandmother was suddenly stricken with an illness. The physicians said she could not possibly get well. With unshaken faith, she asked the Lord for just fifteen more years of life, that she might live for Him and lead her twelve children to Christ. The prayer was answered to the letter. She led each one to the Lord and daily taught each God's word. When the fifteen years ended, God suddenly called her home.

The wonderful influence of that life has come down through the generations until even those of the fourth generation are every one Christians.

With such a heritage, it is no wonder that from the day Annie Allen was saved there was a deep yearning, which grew with the years, to be a missionary. For nearly eighteen years Miss Allen has served most unselfishly and bravely as a State Board missionary in Eastern Kentucky.

SOME EXPERIENCES OF GOD'S GREAT GRACE

It was said by a woman of great faith, who through many hard trials had proved the faithfulness and victorious power of God, "I think God delights to lead His trusting children into difficult places, just to prove to them what He is able to do." I have been led to believe that it is true, and the greater the difficulty, the greater the glorious power of God.

It was in the fall of 1929. Our great, five weeks' tent meeting in Vanceburg, Ky., had closed. During these weeks the missionary, Brother Castleberry, in the power and liberty of the Lord, has brought great messages from the Word. A number of souls had been saved and many more were under conviction. But the seed sown must await harvest time. God clearly indicated two things. It was time to close the meeting. Second, if the work was to be permanent, someone must stay and follow up this work by earnest, personal efforts.

A Baptist church was needed in Vanceburg. A Sunday School should be organized. The new converts must be encouraged, strengthened, enlisted in God's work. Someone must stay and work through difficulties and discouragements, until God's time was ripe for the organization of a church. But who should it be? The workers stayed for earnest prayer about it, asking God to lead. It was not Brother Castleberry, who had brought such wonderful messages. It was not Mrs. Castleberry with all her attractiveness and with her great ability as a pianist and as a singer. Not Brother D. P. DeHart, our gifted song leader, who had brought such sweet gospel messages in song. No, it was only the plain, unattractive little missionary, Annie Allen, whom the Lord indicated should stay and work at the task. Stay when no longer there were great sermons to draw the crowds? Stay, when both pianist and singer were gone, and there was no one to sing the gospel messages into hearts? Stay, when even the old brown tent was gone, and there was no place to hold services? Stay, when the missionary who was left could neither preach, nor play nor sing the Gospel? Yet God said, "Stay, because I ask you to do so. Surely, I will never leave thee, nor forsake thee."

There were only five converts. As yet very, very few others showed any friendliness toward the Baptist work. As I walked the streets, visiting home after home, there were moments of loneliness, for I overheard what some said. "There she goes, I wonder what she thinks she can do?" "She" could do absolutely nothing, but in the midst of the loneliness and difficulties, clear above all, came over and over the great promises of God. So, upon His dear Word alone in His strength, I went on asking people to come to our Baptist Sunday School, reading the Word of God to the lost, and to the new converts, just trying to take each step as God led. So in my weakness and inability, God used me to carry out His blessed work. First, He provided a place for a Sunday School. It was only an unused dance-hall over a garage, up a rickety stairway. He enabled me out of my salary to pay the rent and get the needed Sunday School supplies.

Then came one more very trying moment. It was the hour for Sunday School. I stood alone at the foot of the rickety stairway, wondering if any one else would come. All over town church bells were loudly ringing. Crowds were hastening into the beautiful brick

or stone church houses. Organ notes were pealing out beautiful music, inviting all to come. How alone and desolate I felt for a moment. Was it all a failure? Would no one else come? Then very gently the Lord rebuked me. He hath said, "I will never leave thee nor forsake thee." Humbly I asked my Lord to forgive my lack of faith, and said, "I take my stand now, dear Lord, on your promises, and on your Word alone do I stand by this task you have given me." A great peace came into my soul, as I mounted those stairs. I was not long alone. Six more soon came and so with seven, God's perfect number, we began our Bible School. It was a precious hour, for God was there.

It is too long a story to tell all that followed during those two and a half years, but God more than verified every promise and blessed and wrought in a marvelous way.

I will close by telling the precious experience of God's great Grace which so recently came to me, just before leaving Vanceburg for the new field (Greenup, where I now labor). The day was cold and rainy. My spirit was almost overwhelmed with thoughts of the new responsibilities on a new field and problems that yet faced us in the field I was leaving. As I walked along a certain street, deep in these thoughts, something within me moved me to look up. I stood once more at the foot of that old rickety stairway that led to the place where God met us that first day of our Vanceburg Baptist Bible School.

As I stood there in the rain, God's dear voice reminded me how abundantly He had supplied every need,—a far better place for services, money to furnish and equip it, a church organization, the aid of Brother Castleberry and wife later for many months in the work, a great number of saved souls added to the church and finally, the largest and best Bible School in all Vanceburg.

How I praise and thank Him now for those difficult places, those trials, for it opened up to me His dear promises as I had never before realized them. It enabled me to see what God can do when we rely wholly upon His power.

Yes, "God delights to lead His trusting children into places of difficulty that He may prove to them His faithfulness, His love, His power."

ANNIE ALLEN.

QUESTIONS ON "HE SHALL REIGN IN KENTUCKY"

1. Give from memory one of the precious promises from the Bible and where it is found
2. Who is the Executive Secretary-Treasurer of the Baptist State Board of Missions? Where is the Baptist State Headquarters located?
3. Name the three first Baptist churches in Kentucky.
4. Who preached the first sermon in Kentucky and where?
5. What is included in the term "State Missions"?
6. What is God's plan for financing His work in His world?
7. Name the first State President of Kentucky W. M. U. and our President today.
8. Name the three ways in which we may help to extend the Kingdom in Kentucky through W. M. U. work.
9. Tell briefly what one W. M. U. Young People's Director did in her local church.
10. Name the Secretaries of the Sunday School, B. Y. P. U., Brotherhood and Enlistment Departments.
11. How many baptisms were reported last year among Southern Baptist churches?
12. How many Baptist churches are there in Kentucky and what percentage contributed to Missions?
13. Give one illustration of the influence of early training upon the life of the individual?
14. Name one woman missionary in Kentucky, her field of labor and number of years of service.
15. Give briefly the story found in the book, which impressed you most, showing that State Mission work pays.