

# WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, FEBRUARY 14, 1935

No. 7

## Right Books in Their Hands

HERE, in regard to the present worldliness, lies our hope in God in the churches? Our answer is that it is with the young men and women who now wistfully look to enlist in the ranks of the Lord's army. Would to God that more of our older and tried workers would awake to the divinely blessed ministry of placing the right books in their hands.

Some are doing this with splendid results, though it is still possible to hear misguided people say, "Oh, but I don't buy books about the Bible; I read the Bible." Such persons show grievous lack of understanding of the difficulties that encompass youth in our schools and universities to-day. They should remember three things. First, that modern youth is inwardly unconvinced by the fair show made in the flesh, by the world, the priest, and the critic.

Secondly, and with special reference to those who are students, the young men and women of our country are increasingly attentive to anything which takes them to the root of the problems which vex the souls of the righteous to-day. They hunger and thirst for what you and I know to be real, and true, and right.

Thirdly, evangelical publishers are now stocked with books of apologetics—soundly scriptural, attractive, and deeply arresting in character—which make invaluable gifts to those who stand at the bar of the world, with insistent will to know, and grace to believe. Such books are priceless gifts, because they dispose of the claims of the world, the priest, and the critic in such a manner as to demonstrate that the claim of the Bible to be the Word of God can be trusted.—C. W. Hale Amos, D.D., in *Face to The Church or the World?*

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

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## "Have Faith In God"—Mark 11:22

J. E. SKINNER, D.D., Murray, Ky.

**N**OT SINCE the writer can remember has there been a more urgent need for the Master's admonition in the above heading than to-day. Nor has there been a day when that need was more universal among the people of God than at this very hour.

There are more things to distract and discourage faith by drawing us away from God to other sources of dependence and even devotion itself. The deadly trio of the world the flesh and the devil seem never to be more determined to capture the forces of righteousness and lead them away into captivity, and to shut off every means of a safe return to the Father-Land. In this shrewdness the father of lies is even making such return seem unnecessary and undesirable.

### I

**T**HE age-old argument of the devil for human freedom and independence is being played-up as never before since the fall of the first pair. Every lawful restraint is being thrown off as a dead letter and altogether out of date. Every law that would restrict human conduct is classified as "a blue law," whether that law be human or Divine. And to make their argument more plausible and effective they have even laid their hands upon Holy Writ with an attempt to show that it was God's own design that men should do as they please—" . . . turning the grace of God into lassiviousness" and "using their liberty for an occasion to the flesh."

They demand a new religion and a new church, that shall conform to their modern ideals and to the demands of their own standards of conduct. They find "no room" in their thinking for the authority of revealed faith, that makes them accountable to God for enthroning self as god and rejecting Him. No authority higher than the human will, and no standard higher than the dictates of a depraved human conscience—every man doing that which is right in his own eyes.

In an effort to meet "twentieth century conditions" "twentieth century methods" have been adopted and employed in going after "twentieth century minds," but so much of the gospel of Christ had to be left out of these methods that there was no salvation from sin left in the "twentieth century gospel."

And this God-defying effort finds the church away from home, stripped of its weapons of warfare, itself also entangled in the meshes of the world, the flesh and the devil. Truly, we fared forth after them. We found the way ended in a blind pocket, but were too dazed to find the way back. An "inarticulate church" with an "inarticulate gospel" endeavoring to "sing the songs of Zion in a foreign land," where the language of Zion is utterly unknown—what a spectacle! The "Bride of Christ" in captivity! The "Body of Christ" separated from its Head!

### II

**W**HETHER all this is true or not, it is exactly what the age is demanding, and the disposition of many who claim to be Christians to yield to the demand has been witnessed on every hand, though at the present moment there are also encouraging signs of an awakening. The sound of a stirring is heard. Lights are being lit in the tents of thousands of Israel. Surely the night is far spent and the day is now dawning for our return from the enemy's land.

We have been in captivity long enough. The world the flesh and the devil have sported with us long enough. The shame and tragedy of it are too great already. We are trusted in everything under the sun and employed every means under heaven, only to add confusion to our shameful failures. We have found our task-masters to be liars and their methods a curse, both to ourselves and to a lost world.

We have been looking in the wrong direction and with the wrong objective—toward material results, instead of the will of God, which alone can bring permanent results. Our dependence has been upon the wrong source—upon cunningly devised means and conditions, instead of the God of all grace. **WE HAVE TACKLED THE MOUNTAINS OF DIFFICULTY WITH MODERN MACHINERY, INSTEAD OF FAITH IN GOD.**

### III

**L**ET US up and away while the day is breaking, and fight our way out, and all the way back home through repentance and faith. "Return unto me, and I will return unto you, saith the Lord of hosts." Straight back to God is the one way out, and the one road is "repentance from dead works to serve the Living God." The devil hates that road, the flesh despises it and the world pokes fun at it. But it will lead us back to God and to victory.

"Have Faith In God!" "This is the victory that overcome the world, even your faith." We shall have difficulties to overcome and enemies to encounter. But have faith in God!

Use every means of His appointment and utilize every instrumentality that may aid those who have faith in God and not in human wisdom and strategy.

**THIS IS THE ONE SECRET OF ALL THE SPIRITUAL PROGRESS OF THE PAST. IF WE ARE NOT HOPELESSLY BLIND, WE SHALL KNOW THAT IT IS GOD'S WAY FOR US NOW.**

## Witnesses for Christ

**T**HERE is very little witnessing for Jesus Christ except by those who know Him in a personal experience of His grace and salvation in their own hearts, and who feel that they have in their own souls, as truth burning there, that which they must tell, so that they cannot but speak the things that they do see and know. The old rule is, "Let the redeemed of the Lord say so."

They who make mention of the Lord, to any effect, do so because they themselves love Christ. An unconverted ministry would be unfruitful and deplorable. The woman of Samaria led her neighbors to Christ because she could say: "Come see a man who told me all that ever I did." She knew Him, and afterward many of the Samaritans testified: "We have heard Him ourselves and know that this is indeed the Christ, the Saviour of the World." Every person should love Christ and be anxious to tell about Him.

We can be witnesses, in a way, by attending church, and confessing Christ, and supporting the Church and supporting missionaries who go out into the world. But we can witness for Christ, and we ought to witness for Him, by speaking plainly to others, who may be unconverted, and inviting them to accept Christ as their own Saviour, become real Christians, and unite with the church.—Presbyterian.

## Action of Kentucky State Board of Missions Concerning Georgetown College

**T**HE Kentucky Baptist Board of Missions met in Louisville on February 5, in conformity to instructions given by the Kentucky Baptist General Association meeting in Henderson last November. The instructions had reference to action directed to be taken by the Board conditioned upon the course that might be taken by the Trustees of Georgetown College in regard to Dr. H. N. Sherwood, whom they had recently elected as president.

Dr. Sherwood appeared before the General Association at Henderson in a statement in relation to his Christian experience and his attitude of fellowship toward Kentucky Baptists, which was brought into view by his having received what the large majority of Baptists in Kentucky look upon as irregular baptism. In the course of that statement Dr. Sherwood said, "I assure you that I have no desire to force myself on a fellowship where I am not wanted." The spirit of this statement characterized the entire address and explains the favorable impression it made.

The action of the General Association in November was as follows:

Whereas, it has come to our knowledge that the trustees have elected to the Presidency of Georgetown College an educator whose baptism is irregular; and

Whereas, the New Testament clearly teaches that there is one and "only one" baptism, and that Baptists believe and practice this baptism; and

Whereas, Kentucky Baptists are unwilling to be untrue to the principles and faith and polity of the New Testament; and

Whereas, the place of president of our leading Baptist college is of such tremendous importance among us;

Therefore be it resolved:

First, That the General Association of Baptists in Kentucky, assembled at Henderson, November 14, 1934, reaffirm our solemn pledge of loyalty to our time-honored faith, and disapproval of irregularity in following the same;

Second, That we call upon the trustees of Georgetown College, as representatives and trustees of Kentucky Baptist interests to take immediate steps to correct existing conditions;

Third, That in case the condition of irregularity be existent on January 20, 1935, the matter be referred to a call meeting of the State Mission Board for immediate action according to the spirit of this resolution, which would prevent the further distribution of funds to any institution out of line of Kentucky Baptist principles and practices.

Fourth, That we affirm our love for Georgetown College and express our confidence in the willingness of its trustees to bring about the conditions so essential for the growth of the institution and the maintenance of the fellowship of Kentucky Baptists.

The meeting of the Kentucky Baptist Board of Missions in Louisville on February 5 was presided over by Chairman W. E. Hunter. On motion of Dr. George Ragland the privilege of discussion of the matters that would be considered was extended to visiting Baptist brethren. Dr. Hunter had a communication read of the Board of Trustees of Georgetown College under date of January 15, 1935, directed to him as chairman of the Board. The communication follows:

My dear Sir: At a called meeting of the Trustees of Georgetown College the following business was transacted:

Motion duly made and seconded that the Trustees act in accord with the vote of the General Association of Kentucky Baptists. Substitute motion made and seconded as follows:

We, the trustees of the Kentucky Baptist Education Society, in view of action taken by the General Association of Kentucky Baptists in its regular annual session in November, 1934, at Henderson, Ky., relating to Georgetown College, respectfully make the following statement:

In the event that financial assistance be withheld from Georgetown College by reason of the action of the General Association, we wish to assure Baptists that we shall continue to operate Georgetown College under present administration, conducting its affairs as a Baptist Col-

lege, serving Baptists of the State in the education of their children, and dedicating the college to the task of training young men and young women to Christian service and leadership, holding those principles which have governed the college during its more than 100 years of operation.

There seems to be more misapprehension and misunderstanding concerning the selection of Dr. Henry Noble Sherwood as president of the institution. The trustees made this choice only after most careful investigation of Dr. Sherwood's record as scholar, educator, administrator, Christian gentleman and Baptist.

The trustees feel that they have been fully justified in the selection, and have no occasion to regret their choice. Dr. Sherwood has given every evidence of capably filling the position he occupies. He has gained the loyalty and support of students, faculty and the citizens of the college community and of other places where he has become personally known.

The enrollment of students exceeds that of last year. In the student body are more students who have dedicated themselves to the service of the ministry and the missionary field than for many years.

Activities of religious organizations on the campus are being carried on with unabated enthusiasm and zeal. The general life of the college has quickened. It is confidently expected that in coming years the college will still better serve its constituency and prove an even greater factor in furnishing trained Christian leaders.

We sincerely believe if those who hold such ideals for the college will compare work being done by Georgetown College with that in other Baptist institutions, they will be convinced that the work being done by the faculty and student body, and also the policies of the administration, are in harmony with sound Baptist principles.

We believe that Baptists of Kentucky honestly desire all of the facts concerning the situation which has arisen with reference to Georgetown College. In consideration of the facts as stated above, we would hope that the General Association will be willing to invite a conference on the question of financial support for the college through the denominational budget. The substitute motion carried.

Those voting for the substitute: Dr. John L. Hill, Harper Gatton, Clark Bailey, J. R. Lancaster, Mrs. E. B. Peters, J. P. Lewis, P. H. Nunnelle, Rev. Marvin Adams, Ira J. Porter, Lee Kirkpatrick, John Berry, C. C. Dawes.

Against the substitute: Dr. Ross E. Dillon, Dr. J. A. Gaines, Dr. H. C. Wayman, F. H. Goodridge, Dr. C. W. Elsey, Dr. T. C. Ecton, J. Howard Lee.

Yours very respectfully,

J. HOWARD LEE, Secretary,  
Board of Trustees.

Secretary C. M. Thompson, after request of the Chairman of the Board, read the resolution which was adopted by the General Association, and which has been published above.

Several resolutions were introduced, the general purpose of each being identical. After discussion with the view to the clarification of the meaning and effect of these, the following, introduced by Dr. George Ragland, was adopted by a roll call vote:

Whereas, at the meeting of the General Association of Kentucky Baptists in Henderson, Kentucky, on November 14, 1934, the following resolutions were passed: [The Resolutions are given at the opening of this report.]

And Whereas, Dr. Henry Noble Sherwood, the president of Georgetown College, has refused a mandatory order of the General Association of Kentucky Baptists to be baptized or resign his position; and

Whereas, The Trustees of Georgetown College by majority vote have refused to carry out the expressed will of the General Association of Kentucky Baptists to correct existing conditions; and

Whereas, the General Association of Kentucky Baptists committed to this Executive Board the carrying out of the Association's mandate in this regard;

Therefore, Be it resolved that this Executive Board hereby instructs the General Secretary-Treasurer of the General Association to make no further payment on or after February 5, 1935, to Georgetown College of the moneys committed to this Executive Board by the General Association of Kentucky Baptists.

Chairman Hunter instructed that those who favor this resolution should vote Aye, and that those who oppose its adoption should vote No. The members present voted as follows:

H. L. Green.....	Aye	R. P. Mahon.....	Aye
W. O. Vaught, Jr.....	No	J. G. Dickson.....	Aye
W. D. Norrington.....	Aye	J. L. Adkins.....	Aye
E. R. Sams.....	Aye	George Ragland.....	Aye
G. C. Sandusky.....	Aye	B. H. McBeath.....	Aye
Z. J. Amerson.....	Aye	T. F. Grider.....	Aye
B. A. Miller.....	Aye	Geo. D. Park.....	Aye
W. R. Cole.....	Aye	R. E. Dillon.....	(not voting)
A. F. Cagle.....	Aye	E. L. Howerton.....	Aye
F. T. Moffatt.....	(not voting)	G. H. Dabbs.....	Aye
T. C. Ecton.....	Aye	T. E. Taylor.....	Aye
R. A. Herring.....	Aye	C. H. Warren.....	Aye
T. J. Barksdale.....	Aye	L. M. Winstead.....	Aye
W. P. Hall.....	Aye	B. B. Hilbun.....	Aye
H. D. Johnson.....	Aye	G. C. Mullins.....	Aye
L. T. Wright.....	Aye	Ellis M. Ham.....	Aye
J. W. Black.....	Aye	H. C. Chiles.....	Aye
W. E. Hunter.....	Aye	T. E. Ennis.....	Aye
Roscoe James.....	Aye	Marvin Adams.....	(not voting)
A. E. Threlkeld.....	Aye	William Smith.....	Aye
R. H. Tandy.....	Aye	O. L. Overlin.....	Aye
J. O. Lewis.....	Aye	Tom Flannagan.....	Aye
F. F. Gibson.....	Aye	G. I. Borders.....	Aye
L. C. Ray.....	Aye	F. D. Perkins.....	Aye
J. B. Head.....	Aye	L. R. Riley.....	Aye
W. H. Moody.....	Aye	R. F. Shearer.....	Aye

Of the fifty-two present forty-eight voted Aye, three did not vote and one voted no. But it was explained in the report of the Courier-Journal of February 6 that the single negative vote was cast inadvertently because the voter intended his answer to mean that he was not voting either way.

Later the following motion was made by F. D. Perkins, and was unanimously adopted:

Be it further resolved: That this Executive Board hereby instruct its treasurer that, pending further action of this Board, or of the General Association, prompted by further developments in the situation, the funds heretofore allocated to Georgetown College be held intact.

After the transaction of some other business the Board adjourned.

**EDITORIAL COMMENT**

The General Association in November by a hearty and practically a unanimous vote directed that the Georgetown matter should take a certain course, heading up in specified action by the Kentucky Baptist Board of Missions. The character of that action was to be determined by the outcome of efforts to adjust certain conditions that had arisen at Georgetown. The Western Recorder has considered it inadvisable to discuss the situation until the various Boards had acted upon the matter. Nor do we at this time go further than to offer two suggestions.

Before doing that, however, we call attention that the signed statement elsewhere in this issue of six of the Trustees of Georgetown College who in the Trustee meeting voted to support the General Association action, in our judgment, is an exceptionally able and adequate presentation of the principles at stake.

Our first observation is that we feel great satisfaction that, in the face of what to our people is a severe test in relation to their doctrinal staunchness, there has been in evidence among us a remarkable and gratifying unity and an obvious open-minded desire to be just and kind.

While the Western Recorder has not editorially or otherwise discussed the situation, there has been a deal of publicity in the secular press, not a little of which was felt by Baptists to be unfair to their position.

Our second observation is that in this matter, contrary to their own will and desire, our people have had thrust upon them the alternative of standing by an individual or by one of their most treasured institutions, an institution for which their fathers wrought and prayed throughout more than a century, and which has had its life and signal usefulness through their continued moral and financial support. There

is no escaping this issue. It cannot be avoided or ignored. In our judgment it takes precedence over what any particular Baptist may think or prefer in regard to strict baptism, or what is called alien immersion.

It is natural and proper that an educator should look with favor upon the opportunities opened to him in the presidency and leadership of Georgetown College. But it is another question if that educator, in order that he may enter that presidency, proposes to waive aside as a question of no large significance, the known probability, indeed the practical certainty, that his acceptance of the position will place what he holds to be his conscientious convictions into open antagonism against the conscientious scruples of the large majority of the people who have supported that institution throughout its history, and to whom it belongs by every ethical consideration, whatever its legal status.

We are not unmindful that a large part of the awkward predicament in which Dr. Sherwood finds himself is a responsibility of the majority section of the Trustees of Georgetown. This paper does not question Dr. Sherwood's motives. But, whatever his motives, the principle involved in his action is subversive of spiritual liberty, as Baptists understand it. To accept a position that carries with it the implication of their support under terms known to involve offending the consciences of a very large number of them, is to follow ethical standards which have never yet been tolerated among Baptists anywhere in the world under any conditions.

The situation would be equally intolerable to any other Christian body. In principle it is a situation of whether they shall control their own institutions, or whether external elements may be thrust over on them without power of redress upon their part. Such a proposal will anywhere and always tend to disrupt the fellowship of any Christian body.

**Statement to the Public by Certain Trustees of Georgetown College Who Voted "No" to a Resolution Endorsing President Henry Noble Sherwood**

ON JANUARY 11, 1935, a called meeting of the Trustees of the Kentucky Baptist Education Society, who are in effect the Trustees of Georgetown College, was held in the City of Louisville, Ky. Notices of this meeting sent to the Trustees stated that its object was "to consider the recent action of the General Association of Baptists in Kentucky," etc. Twenty persons were present at this called meeting, including nineteen of the twenty-three Trustees of the Kentucky Baptist Education Society, and Dr. H. N. Sherwood, the president of Georgetown College.

Upon the suggestion of Dr. John L. Hill, Chairman of the Board, some time was spent in an informal discussion of the chief matter before the meeting, in which every one present who wished to do so was given opportunity freely to speak his mind. After this discussion had continued for a considerable time, a motion was offered to the effect that "the Trustees of Georgetown College sustain and support the recent action of the General Association of Baptists in Kentucky relative to Georgetown College." By parliamentary procedure this motion was displaced by a substitute, which was in the form of resolutions defending the action of the Trustees in electing Dr. H. N. Sherwood to be president of the College, and endorsing Dr. Sherwood in every particular of his relation to the College and to the Baptist denomination.

We, whose names are signed to this statement, being Trustees of Georgetown College, and being present at the called meeting above referred to, wished to vote for the original motion to support the action of the General Association. When we were denied that privilege by the introduction of a substitute motion, we voted "no" to the substitute, and se-

(Please turn to Page 12.)

## What Thirteen Months of Prohibition Repeal Has Revealed

**M**R. PRESIDENT: To-day marks the fifteenth anniversary of the eighteenth amendment. Thirteen months have passed since its repeal. Within that time the evils of liquor and the liquor traffic have multiplied so rapidly as to call for the immediate return of national constitutional prohibition.

There are already more places where legalized liquor is sold in the United States to-day, only thirteen months after repeal, than there were in the entire country at the time of the adoption of the eighteenth amendment.

The wets joined with us in denouncing the saloon. They said that it would not be permitted to return. They said they could not tolerate the idea of going back to the bar-room of the days before prohibition. So general and pronounced was this sentiment among the wets that it may be questioned whether a majority of them would have supported repeal if they had known it would result in the return of the saloon on a bigger and more devastating scale than ever. Where are those wet voices now? Where are those propagandists who mingled expressions of horror against the saloon with denunciations of prohibition?

In 1915 persons paying the Federal tax as retail dealers in distilled spirits for beverage purposes numbered 190,469, and the number of retail dealers in fermented liquors was 13,740. In 1919, on the eve of national constitutional prohibition, war-time repression and other restrictions had reduced the number of retail dealers in distilled spirits to 107,851 and the number of retail dealers in fermented liquors to 4,628.

During the national prohibition period retail liquor licenses to drug stores for medicinal purposes ranged in round numbers from 11,000 in the first year to 20,000 in the last year of that epoch.

But at the close of the fiscal year ending June 30, 1934, seven months after repeal, the Federal Government had issued 207,382 licenses for beverage purposes to retail dealers in distilled spirits and 230,322 licenses for such purposes to retail dealers in fermented liquors. These numbers include licenses to saloons, State stores, drug stores, hotels, restaurants, and other places licensed to sell distilled spirits or fermented liquors at retail [our type emphasis.—Ed.].

From widely distributed areas come reports of saloons, taverns, cocktail rooms, tap rooms, and other new-fashioned drinking and liquor selling places in operation, running at all hours, resuming old alliances with gambling, gangsterism, prostitution, political corruption, crime in general, with girls as young as sixteen for barmaids, with women frequently conspicuous among the patrons. The Newark Evening News recently said that it was disappointing that the legalized sale of liquor in numerous States, including its own, had brought back the old saloon, call it by any name we please; that it was even probable that those who promised the elimination of the saloon did so with their tongues in their cheeks.

With the repeal of the eighteenth amendment has come not only the open saloon, but an increase in the use of intoxicants, in the number of automobile accidents—fatal and otherwise—and in the number of drinking and drunken drivers.

The New York Times points to what it terms an alarming increase in deaths resulting from motor accidents. It cites the latest report of the National Safety Council to the effect that in 1934 they reached a total of 36,000—an increase of sixteen percent in a single year—showing that all the gain since 1931 had been wiped out. It adds that there is no indication of any halt in what it calls the "fresh upward curve." It states, further, that increased use of automobiles accounts for only a part of the growth in fatalities, that the number of motor vehicles registered in 1934 was practically the same as in 1933, gasoline consumption rising only five or

**E**XTRACTS from an address by Senator Morris Sheppard in the United States Senate on Wednesday, January 16, under the title "Fifteenth Anniversary of the Eighteenth Amendment." Thirteen months of Repeal are shown to be a record of broken promises and false predictions by the enemies of Prohibition. unexampled in American history.—Editorial Note.

six percent; that there has been a decided increase in the entry, "driving while drunk," on the police blotters in many States in recent months, and refers to a report from the Travelers Insurance Co. of Hartford to the effect that there has been an increase in 1934 over 1933 of forty-two percent in the number of intoxicated

drivers involved in automobile accidents and of sixty percent in the number of intoxicated pedestrians so involved. It is but fair to say that the editorial asserts that increased speed must also bear a large share of the responsibility for these fatalities. It should be added here that the report of the Travelers Insurance Co., referred to by this publication shows that a person was killed every fifteen minutes and some injured every thirty-one seconds, on the average, in automobile accidents in 1934, making a total of at least 36,000 deaths and 900,000 injured during the first year of repeal—an increase of sixteen percent over the number of deaths in 1933.

Deaths on the highways in time of peace and in the first liquor year since repeal, namely, 36,000, amounted to seventy-two percent of all American battle deaths in the World War during American participation—such deaths numbering 50,280. This means that injuries on the highways in the same period not resulting in death, namely, 900,000, were more than four times as many as battle injuries of non-fatal character to American soldiers in the World War during the time America took part—such injuries numbering 205,600.

We were told that repeal would eliminate the bootlegger. The Director of the Federal Alcohol Administration has told us since repeal that so far as the liquor traffic is concerned the United States is living in a fool's paradise and that the bootleg trade is still with us. And yet we were told that prohibition was the cause of bootlegging and thus became a breeder of all crime, that the effort to prohibit made people want to drink, to violate the law, and that thus a spirit of lawlessness was let loose, expressing itself in crimes of many kinds. It was the favorite claim of the patron of the bootlegger in prohibition times that prohibition was making him a criminal. And yet, more than a year after repeal, the bootlegger and his clients are still functioning. The buyer from the bootlegger who charged that prohibition made him drink must now find some other excuse for his disregard of law and continued support of an outlaw trade. And those who denounced prohibition as one of the principal sources of crime must find some other explanation for contempt of law and its increasing violation which surround us to-day on every side.

Note the reasons which the recent Budget message gives to Congress for the request for additional appropriations for law enforcement and crime repression during the next fiscal year, the year beginning June 30, 1935. On page 426 of this message it is stated that on account of the anticipation that there would be a considerable decrease in prison population following the repeal of the eighteenth amendment and the expiration of the sentences of prohibition law offenders material reductions were made in appropriations for penal and correctional institutions for the fiscal year ending June 30, 1935. Then the message says that present indications are, however, that there will be no decrease in the number of prisoners, and that not only will the reductions in appropriations have to be restored but that further funds will be required because of the advance in commodity prices. A request is then made for an increase of \$2,789,445 in the appropriation for the Department of Justice, \$1,646,872 of which is for penal and correctional institutions. The message also requests an increase of \$3,678,738 for the Coast Guard in the Treasury Department, stating that the appropriation for this

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# EDITORIAL

## Dr. Skinner's Plea for Spiritual Recovery

**P**LEAS for spiritual revival are open to the accusation of being nothing more than Jeremiads. Such is the reaction of rampant worldliness and such becomes that of backslidden Christians who allow sin rather than the Spirit of Christ to dictate their attitude.

To admonish Christians to come back to God is to lay one's-self open to the charge of "bad psychology" from those whom Satan has deceived. We are accused of throwing on the screen the picture of a death-head, whereas the world's cult calls for the sound of music and rejoicing in the name of a boasted "new liberty" and "wisdom" of man. But only the spiritually blinded will be seduced by these Sanballats.

On another page Dr. J. E. Skinner faithfully outlines what is the situation. He visualizes a philosophy of spiritual anarchy zealously inculcated in the name of man's self-suf-

ficiency and gladly embraced by the world. This he contrasts with a hesitant, powerless, would-be-compromising attitude on the part of multitudes of self-saving churches that in their hearts no longer believe that our God is a God of power, nor that He is able to overcome the wicked or to bring His people back to Him on His own terms of repentance and obedience.

There are tokens that in His own unscrutable way God is bringing men and women to wrestle with Him in prayer for revival. The situation in the world and also in the churches is far beyond the power of man. In such situations God has throughout the ages lifted up and saved His people—when the conceit of their own self-sufficiency had been burned out of them, and their hearts again made humble and trusting. Oh, that now may be His time for revival!

## "Baptism" and "Filling" by the Holy Spirit

**T**HERE is with some confusion of mind concerning the baptism of the Holy Spirit in its relation to being filled with the Holy Spirit.

Just what is the difference? To understand what it is should help to dissipate any confusion of mind that exists in regard to the work of the Holy Spirit for and in the Christian. The word "baptism" is used in this connection only of what happened on the day of Pentecost and on that later day in which it was made apparent through Peter and Cornelius that salvation was for the Gentiles of earth as well as the Hebrews. We do no violence to the spirit of the teaching to say that both are included in the New Dispensation of the Spirit then at its birth.

In every other passage in which the power of God's Spirit came upon His people the words "filled," "receive," "fulness" are used or implied, but never the word "baptism." Nowhere is it said that there are two kinds of Christians in the sense that some have received the baptism of the Spirit and some have not. The only other reference that might be thought to do so is 1 Cor. 12:13, "In one Spirit were we all baptized into one body." But, whatever content we put into that passage, it applies to all. This is true also of Romans 6:3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized in to His death?"

Dr. F. B. Meyer wrote a report on this distinction, which was sent out from a Keswick Conference, of which the heart is that "it would be wiser to confine the word 'baptism' to the outstanding events of Acts 1:5, 2:4 and 11:26 while reserving 'filled' for the experience of individual believers."

Dr. Charles R. Erdman, of Princeton Theological Seminary, in his book on the Holy Spirit declares that it is his judgment that one of the most broadspread needs among ministers of the Gospel is that they shall be filled with the Holy Spirit. Dr. Erdman expresses belief that many have been hindered in progress toward attaining the spiritual fullness and maturity thus implied because they had the idea that it is something dependent on attending conferences or "retreats" that seek a second blessing or the like. He says that it just means a daily, hourly committal of the whole heart and life to the guidance of the Lord and His Spirit. This is true, but let no prayerless, carnal Christian imagine that this will be easy. He may have to be shaken to the center of his life before he realizes that Christianity is not a mere "save-me-when-I-die" faith, but a "keep-me-hourly" faith.

Romans 6:2 (Weymouth), "How can we who have died to sin, live in it any longer?" Death to sin is in principle in every genuine conversion. When the sinner turns from self to Christ to save him from the sins which oppress him, there is in the turning a casting off of sin in heart and will. It is the sinner's first dying to sin. But it is not intended to be his last. Paul said: "I die daily."

Some did not realize this meaning of their conversion experience. The Apostle asked: "Do you not know that all of us who were baptized into Christ Jesus were baptized into His death?"—at conversion. Babies in Christ did not know, but the Apostle taught them, "By our baptism we were buried with Him in death, in order that, just as Christ was raised from the dead by the Father's glorious power, we also should live an entirely new life."

This life became the position and potentiality of the Christian when he believed Christ. God intends that this potentiality shall in him be realized. In Romans 6:11 we read, "Reckon yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord." They were to regard themselves, count themselves dead unto the old life of self and sin. Not that that old life has actually abdicated and left the Christian alone to the happiness of his new-found faith. It has not. It will persistently thrust in its demands, but in the Christian there is now a new power of will that acts under the promptings of a new heart, new because it has found in Christ the Pearl of Great Price and surrendered and forsaken all for that one great possession.

This in some part is the Bible doctrine of the fuller life, of spiritual maturity, of sanctification. The writer and a large number of his readers grew up in an atmosphere which, unhappily, usually associated this great doctrine of spiritual maturity with the extreme and unbalanced teachings of certain religious groups variously called Pentecostal, Sanctificationist, and Holy Rollers. The best among them were and are among the best, but it is not unfair to say that many of them have not lived such lives as adorned the perfection doctrine they profess, while some of them have gone to the wildest extravagances of overwrought, unbalanced emotion.

From lack of spiritual experience, many of us childishly allowed the excesses of sanctification groups to drive us from any serious effort to understand and incorporate into our lives and pass on to others in our teachings the great and blessed Bible doctrine of Christian maturity.

The spiritual situation of Paul depicted in the seventh chapter of Romans does not represent his spiritual outlook and attainment as portrayed in his own life and abundant teaching. It does measure the condition of a multitude to-day, but Paul promptly got out of that spiritual stalemate. For proof it is not necessary to read any further from Romans 7 than Romans 6 and Romans 8.

Perhaps the supreme tragedy of Christian life to-day, the main explanation of its failure to conquer the world, is that the large majority of Christians throughout life live in the spiritually infantile stalemate of Romans 7. A divided self pulls itself to a standstill. Here constituted Christianity largely finds itself to-day in the face of a world rampant in its lusts for having its own sinful way.

## Feeding the Sheep

**P**AUL stressed in his interview with the elders of the church at Ephesus the pastoral duty of feeding the sheep. Our Lord did the same in his last interview with Peter. We think a fair and faithful study of the apostolic letters will show that more stress there is put upon the development of the inner spiritual life than upon efforts to win the lost, just as in the Gospels more is put on winning men. Both are essential; the order is involved in the nature of the circumstances.

And yet one needs to be careful here. He must take a comprehensive view of the teachings and of tendencies that have worked among the people of God toward partiality in emphasis either on soul-winning or upon what is often called "feeding the sheep," but which may be something else. Emphasis on winning the lost itself loses content when it fails to look inside enough to see that in the revealed purposes of the Lord such effort must also have in its view the nurturing the spiritual life that is planted, or at least constructively positionize itself toward the necessity of such spiritual nurturing.

An evangelism that teaches little itself and is too contracted to see that the new life is to be nurtured, will itself be impoverished in content. At the other extreme, "feeding the sheep" by itself tends to become equally stale and unprofitable. Such "feeding" falls further from its New Testament purpose than does a church warm to win men to Christ, but knowing little how to build them in Christ. For this church is following the true light, so far as it goes. But "feeding" the flock on the provender of human wisdom means spiritual starvation.

Philosophy, politics, world-running wisdom, social reform and the like, are sometimes called "feeding the sheep" by

many self-saving, self-righteous churches. And raising money is called "feeding the sheep." But real feeding the sheep searchingly deals with the inner life of Christians and is also conscious of the deep spiritual need of the lost. In both cases, there is consciousness of the tragic fact of sin and of men's daily need of Christ. The primary work is to preach Christ to the lost. But those who are brought to Christ are to be nurtured in Christ.

Many of our people—preachers and churches—when they were brought to consider the duty of the church and pulpit to feed and nurture the inner-spiritual life, did the superficial thing of jumping all of the way from efforts to win the lost to demands of converts that they show Christian maturity in the single field of activity and giving. They demand the fruits of a maturity they have not taught.

There is a whole life to be built in Christ—the inner spiritual life. If we "feed the sheep" that way—the only way revealed by the Holy Spirit—we shall by feeding reinforce at once the soul-winning and the service attitude of the self-crucified life in Christ. And there belongs giving—"this grace ALSO." There is where the Lord places it. It is a fruit of Christian maturity and not the roots from which Christian maturity draws or can draw its life.

We are not to admonish our people less to give to the Lord. Rather more. But we shall be proven guilty of demanding fruit we have not cultivated if we do not give yet larger concern to building within them the life Paul praised in the Macedonians, of whom he said (2 Cor. 8:5, Weymouth) "First they gave themselves to the Lord." Good cultural practice is incomparably more needful than expert tree-shaking in the Lord's fruit orchard.

## A False Doctrine Exposed

**T**HE article in this issue by Mr. W. W. Gaines, of Atlanta, Ga., on "The Doctrine of 'Near-Enough,'" gets underneath and in behind many doctrines. Brother Gaines presents it as a false doctrine, and makes it obvious that the deficiency is of the heart rather than the intellect.

Many Baptists in Kentucky remember that Brother Gaines was born and grew up in North Kentucky. They appreciate the fine record he has made in Atlanta and among Georgia Baptists. It would imperil editorial brevity to recite in the barest way the facts that show the high esteem for him of his church, district association, and the Georgia Baptist body. And that effort would tempt us also to show how many Baptists have gone out from Kentucky who are now pillars of strength in many other States in the witness to revealed truth.

That merits the telling. Some even among Baptists disparage the attitude of strictness in the practice of the doctrines and teachings of the Word of God. But such strictness justifies itself in the fruits of the lives of its consistent exponents. It is not a weakness to be strict in one's endeavor to teach and practice requirements of the revealed Word of God. It is a strength. Doctrinal strictness, to be sure, is no guarantee of perfection in one's life as a whole. But a sentimental amiability that would compromise with the flesh and self-comforting world opinions is comparably less so. **CONSISTENT DEVOTION TO THE "THUS SAITH THE LORD" OF SCRIPTURE DOES TEND TO PRODUCE THE HIGHEST TYPE OF CHRISTIAN CHARACTER AND SENTIMENTAL AMIABILITY AND CONFORMITY DO NOT.**

The article of Mr. Gaines suggests but does not need this apologetic. It includes all of us under sin—certainly almost all. Let the reader try it on himself, and seek to be thoroughly honest about it.

We may differ from his intellectual conclusions at one or two points. But we do not see how any faithful Christian

can differ with his searching spiritual application at any point. The writer would differ from what he says about the washing of the feet of the disciples, that is, if he means that churches should practice it as an ordinance—which he probably does not. The entire failure of the apostolic churches and teachings so to positionize it, coupled with their insistence on baptism and the Lord's supper, to us seems conclusive.

Still the example of the Saviour in washing the feet of His disciples is an incomparable teaching of the spirit of humility and service. Who of us would presume to say that there is anything in general practice among us that we can call "near enough" to that teaching? Would not the expression have to be stretched beyond all recognition to make it include what faithful self-examination would show to be the humility of spirit or lack of it in relation to our own brethren and to the world?

Brother Gaines turns searching light upon the self-excusing, world-conforming weaknesses of the average church member of today. His treatment of our "near-enough" attitude in regard to Christian maturity or sanctification is needed beyond all over-emphasis. So is his treatment of baptism. Baptists have borne true witness here at real cost to themselves, while many Christians were satisfied with an approximation they called "near enough." Yet it would appear that the world-conforming "near-enough" heresy has weakened Baptists at so many other points that some are in peril of giving away also on baptism.

An age of religious compromise needs to be weaned from "near-enough" approximations to the strong meat of "Thus saith the Lord."

Kentucky Baptist faith in history was not wont to consider any response to the Word of God as near-enough that did not take it as authoritative and final for faith and for practice. May they and all Baptists remain of that vertebrate mind.

## Paragraphic Comment

### SUNDAY SCHOOL CONFERENCE

On Wednesday, Thursday and Friday of next week the Kentucky Baptist Sunday School Conference will be in session at Princeton, Kentucky, under the leadership of Sunday School Secretary W. A. Gardiner. A comprehensive program has been arranged and was published by us last week. It includes both study of special Sunday-school technique and inspirational addresses by well known invited speakers. The purpose of the latter is to relate the Sunday-school task intimately to the spiritual life of the church. There is happy indication that the attendance will be large—perhaps a thousand or more. Our people in Kentucky are well pleased with the growth of the Sunday-school work under the leadership of Secretary Gardiner, and with good reason.

### THE GREAT LINE OF SEPARATION

A high cast Brahmin in India, who was disowned by his family and friends for becoming a Christian and was by them regarded worse than dead, was asked what led him to face such persecution. He replied that he was first attracted by the character and teaching of Christ. But he said that what led him actually to accept the Lord as Saviour was the doctrine of His vicarious suffering and death. This he declared to be the great dividing line between the faith of Christ and all other religions in the world. The Bible message of Christ and Him crucified more than anything else impresses the earnest seeker with the divine authority of its revealed Christ. Doubtless that persecuted man later learned in his experience, as multitudes of Christians have learned, to differentiate Christian faith also on the basis of the inner power and the transformed life of love and service in which it normally and inevitably expresses itself in every faithful believer. In other words, the faith of Christ actually works miraculous results in men. We are justified in so calling them, because they are wrought by no other religion on earth.

### MISSION OF THE CHURCH

The need that the church's mission be stated negatively as well as positively grows out of the inadequate or false views of the church's business now frequently inculcated. In a timely and impressive discourse from the text of the Great Commission in Matthew, on Sunday morning, February 10, Pastor F. F. Gibson of Walnut Street Church, Louisville, placed in contrast defective views now popular and the positive requirements of the Scriptures. Political, social, institutional and educational activities were each shown to be by-products of the inner and spiritual task of the church, rather than its central concern. Dr. Gibson declared that a false relative emphasis on giving is now largely in evidence. In effect he said: "Many of us have gotten the idea that the whole responsibility of the church is to raise money—and it is wrong! We need to teach our people that spiritual giving is and can be only an expression of spiritual living." Leading souls to Christ was presented as the main task of the church, and faith, prayer, the control of the church by the Holy Spirit, faithful preaching of the Word, separation from the world, and the conviction that there is actually something to be saved from, were developed as main elements in fitness for the required service.

### MODERNISM AND IGNORANCE OF THE BIBLE

It is astonishing how ignorant of the actual teachings of the Bible is the average modern rationalist, even when he has a reputation for brilliancy and scholastic knowledge. Oftener than not it will be discovered that his searching of books for wisdom has not included the Bible. In books, professor's chair or pulpit, he directs his skill and culture to framing caricatures of some Scripture teaching which has appealed to him as lending itself to that treatment. Modernism being

what it is, this attitude will continue so long as there are enough Christians so ignorant of the Bible that caricature and plausible misstatements are enough to frighten them into doubt and uncertainty. One of the most tragic things in the present public attitude as between Bible faith and the attacks upon it by modern unbelief, is that the average professing Christian seems willing to stand by and see the Bible torn to shreds without raising his protest. A lot of these, including some weak-kneed preachers who claim to be orthodox, actually put up a line of face-saving talk that it does not make any difference—that the evil teaching will die out if everyone will only keep quiet. Modernism thrives on ignorance of the Bible, upon Christians who advise the storm-pit until the hurricane moderates, and upon preachers more anxious not to be thought "extreme" by learned unbelief than they are to bear faithful witness to the Holy Oracles of God and the glorious Gospel they reveal.

### "LIVE . . . TO THE WILL OF GOD"

The basis of the second portion of next Sunday's Sunday School Lesson is Peter 4:1-5. The lesson as a whole is intended to teach good citizenship. The effectiveness with which this will be accomplished will depend largely upon the teacher's grasp of the spiritual meaning of the second portion indicated above. The danger that this will not be done is increased by the failure of some of the outstanding Lesson Books or Guides at this point. For instance, one of the most prominent quotes a nationally known liberal minister in the statement that ninety percent of permanent reform is purely education. He challenges schools and churches to resume this neglected task. Without disparaging the importance of education for reform, note that just when education has claimed most and spiritual regeneration and sanctification have been most blindly ignored and neglected, this nation and others have fallen into the most tragic breakdown of moral restraints. The Apostle does not appeal to the pedagogue, but to the realization of the potencies of a new spiritual life within, as the power by which an evil life is to be cast off and a life of love, purity and service to be given the right of way. Do not be seduced by false teaching.

### A QUESTION OF AUTHORITY

In his spiritually penetrating book, "The Dilemmas of Jesus" (Revell, 1925), Dr. James Black of Edinburgh has some helpful words on the present-day love of experts and of authorities, which he utters in a comment upon a question of Jews to the Lord, as recorded in Matthew 21. "By what authority," etc. In part he says: "If a noted scientist pronounces a dictum—often a wild guess—we go twittering around and fire him as an authority to every hapless soul we meet. 'Have you not heard what Professor So-and-So says?' That settles the poor wight, especially if the scientist owns a fine foreign name, which your hearer is ashamed to say he never heard of before! Or we quote an article in a creed made by 'experts.' This is what the creed says, you poor mouse! And the poor mouse dares not cheep. We take everything today—our thinking, our ideas, our education, our statecraft, even our religion—from the hands of specialized authorities. It is sheer mental ruin, especially in religion." Our Lord refused to be impaled by the dilemma which the question of the Jews involved. He had authority in Himself. In effect His only answer was, "Judge my authority by the works I do." The Christian who takes his authority from experts or creeds, or dominant groups of men, or a mandarin public sentimentality, rather than a self-evidencing inner contact with the power and authority of God, merits the severe characterization of Dr. Black. Whence our authority? Is it of a "thus saith the Lord?" Or is it, rather, of human pundits, experts, creeds, or the dominant ecclesiastical view of our day in our circle, or maudlin crowd sentimentalism?

## The Doctrine of "Near Enough"

W. W. GAINES, Attorney, Atlanta, Ga.

**T**HERE is no more harmful factor in the Christian life than the doctrine of "near enough." And yet it is in very general use. It has always been so.

Away back, 1,000 years before Christ, the Lord commanded Saul to "utterly destroy" the population and property of the Amalekites. Saul very nearly followed the Lord's instruction; but not quite. When the Lord took him to task, Saul replied that he had "performed the commandment of the Lord;" by which he probably meant that he had substantially kept it.

When the prophet then asked him what meant the bleating of the sheep and the lowing of the oxen, Saul answered that he had kept a few of the best of them for the purposes of sacrifice. He might reasonably have answered, also, that he spared them for food for his army; or that he had spared them for the benefit of the farmers of Israel in the improvement of the quality of their flocks and herds. But the Lord refused to listen to Saul's excuse; He rejected him as king. Saul's mistake was the doctrine of "near enough."

The New Testament Scriptures enjoin the ordinance of baptism; and clearly indicates immersion as the form. Yet many say that immersion is inconvenient; that people dread the ordinance; that it is merely a rite anyway; that there is no saving efficiency in it—that the principal thing is what it stands for, the abandonment of the old life and an entrance into the new life, and that that lesson can be taught by word as well as by ceremony, and that the essence of the ordinance is inward and not outward. So they have substituted sprinkling or pouring for immersion. Here, then, is the doctrine of "near enough."

The Lord enjoins us to be wholly consecrated to Him, to lead lives completely surrendered to His will. But we do not do it. On the contrary, many of us in fact consider it unwise to be too consecrated. We even think that to be too holy, too wholly surrendered to God is to brand one's self as "weak" and "peculiar." We say that we should be fairly religious, fairly consecrated, to some extent surrendered to the leading of the Spirit; but don't go too far; be "sensible" in these matters, "reasonable." Here again we have the tragic doctrine of "near enough."

There is much said in the New Testament about the Second Coming of Christ. The early Christians yearned for it, prayed for it; it was to them a "blessed hope." But most of us care little about it. We only nominally believe in it, if we believe in it at all. We have practically eliminated it from our theology, our preaching, our teaching. We give it no place in our program of work. Those who love the doctrine are likely to be regarded as "queer," "fanatical." "Oh, Yes," we say, "He is coming again, but that is His own business." And with this we dismiss it. Some interpret away His personal return altogether, saying his return is to be only spiritual—not bodily. Once more the doctrine of "near enough."

Once upon a time Jesus, at the conclusion of a meal (not before), took a towel and girded Himself, and washed His disciples' feet, saying to them that "If I . . . have washed your feet, ye also ought to wash one another's feet." "For I have given you an example that we should do as I have done to you" . . . not something else just as good, but "as I have done to you." But we say that it would be unseemly now to do the thing that Jesus did; that, anyway, all that Jesus intended at the time was to teach humility, and that there are many other ways now that we can show humility that are not distasteful—the doctrine again of "near enough."

"Remember the Sabbath day to keep it holy." But how many professed Christians now go to the morning service, say therefore that they "have performed the commandment," thereby easing their consciences. Then they are off to the baseball, to the theater, to the golf-course, to a day's fishing—the doctrine of "near enough."

"Forsake not the assembling of yourselves together." How

many church members there are, mostly men, probably, who go to Sunday-school at 9:30, hear a fine lesson taught by a fine teacher, Sunday-school over, they go home, or visiting, or driving, omitting the preaching service altogether, the main service of the church. "I have performed the commandment"—the doctrine of "near enough."

"I say unto you, love your enemies, bless them that curse you." We say that that is unnatural, impossible. "I will just leave my enemy alone. I will not harm him, but I will have nothing to do with him, will give him a wide berth." . . . the doctrine of "near enough."

"Whosoever will ask you to go a mile, go with him twain." We say that that is impossible, unreasonable. "If he asks for a penny, or a nickle, or a crust of bread, I will give it. But I will not do more for him than he asks—inquire as to his situation, do something constructive for him, try to lift him up"—the doctrine of "near enough" again.

Jesus and the early disciples clearly taught us that we should hold our property as stewards—hold it for the good of all. But we say that that teaching is visionary, impracticable, contrary to all sound ideas of good business—that no enterprise could succeed upon any such basis. So we have disregarded the doctrine.

As the result we see most of the property in the country in the hands of the few. A hundred or two persons making a million or more a year in salaries and bonuses, while forty percent of the people are subsisting below the poverty line. We see ninety-percent of the individual income tax of the country paid by one-third of one percent of the people; and twenty million people on relief—a totally unjust distribution of the wealth of the nation. To salve their consciences, these great business leaders, many of them influential churchmen, in order to "perform the commandment," give away large sums to charity, to endow universities, to build libraries, establish foundations and the like—the doctrine, once more, of "near enough."

Our Lord, in almost His last word, tells His disciples to "Go . . . into all the world and preach the Gospel." Some of us say that our church does missionary work in the community in which it is located, and that I give to that, and therefore I have done my duty in that regard—the doctrine of "near enough." Another says that he believes that city missions and associational missions is the most important of all; that the unsaved and under-privileged are all around us, and that there is where he sends his mission money—the doctrine of "near enough." Still another avers his strong belief in missions, but says that he believes in "Judea" first, and that after "Judea" is converted then will be time to take up Home Missions and Foreign Missions; that that is the way he sees the Bible teaching on the subject—the doctrine a dangerous doctrine. No Christian can become beautiful in spirit, rich in service, and strong in character whose life and practices are based on the doctrine of "near enough." "Near enough" is too often not "near" at all; it is "far," not "near."

"Near enough" is too often not "near" at all; it is "far," not "near."

Let us beware of the doctrine of "near enough."

### The Changeless One

**S**INCE Christ is the changeless One, let us build on Him, rather than on a changing world, for it was He who said that when we build on Him we have a rock-founded house which will stand against all the floods and storms of time. Let us make more use of the strength of the changeless Christ. It was to troubled and perplexed and persecuted believers that the apostle wrote the words, that Jesus Christ is the same yesterday, to-day and forever. It was this same author who spoke of this same and changeless Christ as an anchor for the soul, sure and steadfast. Amid the storms of life and time, cast your anchor upon Christ.—C. E. Macartney.

## Concerning Our Lord's Return

R. K. MAIDEN, D.D., Kansas City, Mo.

**T**O THOSE who are "in Christ," the Christ-loving and Christ-serving, nothing looms so largely and luminously above the horizon of promise and expectation as the Star of the Advent Hope. To those who are prepared, in whose hearts is the earnest desire to "be with Christ," who are eagerly waiting and watching, the promised return of our Lord is indeed a "blessed hope."

Never perhaps, since the day of Christ's ascension, has the question of His return been so alive among the Lord's people as it is to-day, and never, as I think, have certain views pertaining to His return been so strenuously advocated and propagated.

### I

"**G**ALILAEANS, why stand back looking into the sky? This same Jesus who has been taken up from you into heaven will come in just the same way as you have seen Him going into heaven."—Acts 1:11.

So, certainly, suddenly, personally, visibly He is going to return—*sometime*.

"But as to that day or the exact time no one knows—not even the angels in heaven, nor the Son, but the Father alone."—Mk. 13:32. The time of His coming—that is the Father's secret. "It is not for you (disciples) to know times and epochs which the Father has reserved within His own authority."—Acts 1:7. "Heaven must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy Prophets—the times of the reconstitution of all things."—Acts 3:21.

Concerning Christ's Second Coming, the writer has been a seeker for light and searcher for truth for more than forty years. Besides searching the Scriptures, he has covered a wide range of literature dealing with this subject. It has been his deep concern to know as much as has been revealed of the signs of Christ's Coming; of the time of His coming; of the manner of His coming; of *imminence* of His coming; of the purpose and sequence of His coming.

I may be permitted to say that in all my study of this vitally interesting and unspeakably important question, I have endeavored to keep an open mind—a mind sensitive to and interested only in truth. I have not searched the Scriptures for final proof for some preconceived theory. I have not enrolled in any school of special interpretation of Scripture teaching relative to our Lord's return.

### II

**T**HE main purpose of this article is to raise rather than answer questions; to suggest rather than solve problems. Both the premillennial and post-millennial views relation to Christ's Second Coming present some difficulties to my mind.

I have not been able, without some mental reservations, and some considerable modifications of these widely variant theories, to adopt either of them. I do not think of these difficulties, however, as necessarily insuperable. But they are sufficient formidably to delay fixed and final conclusions.

That which is certain to occur sometime and may occur anytime is imminent.

Has Christ's return been imminent since the day of His ascension? If not, since what date, since that event, did it become imminent? Is it imminent now? As I understand the Scriptures, certain prophecies are to be fulfilled before the second advent. Have these prophecies been fulfilled? If they have, since when? Who knows definitely and can say certainly?

One who reads the Scriptures closely, discerningly and discriminatingly, can hardly escape the conclusion that the preponderance of Scripture teaching favors the idea of the imminence of Christ's Second Coming. In many places where it is not affirmed, it is either assumed or implied.

In Matthew, chapters 24 and 25; 2 Peter, chapter 3, and other passages, the perpetual imminence of our Lord's re-

turn seems to be plainly and positively taught. At least there is the unmistakable fact that the Lord's people are solemnly admonished to live in constant preparation for this momentous event.

### III

**I**T IS in evidence that the early Christians lived, labored and won their triumphs largely under the influence of the Advent Hope. Their evangelistic zeal, their crusading spirit, and their dauntless courage, were, in no small measure, inspired and sustained by their expectation of the early return of their Lord and Saviour.

They were mistaken, as we know, but their ardent expectation had a wholesome and happy effect upon their lives and in their conduct. Would not the same desire and expectation, resident and regnant in the hearts of the Christians of this generation mightily influence their lives, and greatly change their manner of living?

But could Christ's return have been imminent, according to the divine plan for the world's evangelization, during the first century, or, for that matter, for some centuries after the first? During the first century the world's evangelization was only fairly started.

Christ's program called for a world-wide evangelism. "Go ye into all the world and preach the gospel to every creature" was His last and parting command. Who will say that this program has been carried out? But it must be before His return. How then can His return be imminent till this task be finished?

In Revelation, the prophetic part begins with chapter six and continues to the end of the book. In this prophetic portion in symbolism, is set forth "the things which shall be hereafter." One of the things to be "hereafter," is: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred and tongue and people." Here it is definitely revealed that the divine program of preaching the gospel to the whole world had not been consummated but was still to be carried on. So it could not have been that at the time of this revelation, and up to this time, Christ's return could be imminent. Nor could it be thought of as imminent for an indefinite period in the future from that time.

### IV

**A**S I understand it, post-millennialism definitely adjourns Christ's Second Coming to the final great resurrection and Judgment day. It leaves no ground for belief in an imminent coming. Christ's Second Coming is His last coming, and will be at the "end of the world," at the end of the gospel and Holy Spirit dispensation, at the end of the Redemption program. His coming will be to raise the dead, judge the world, and then to "deliver the Kingdom to God, even the Father." No one will be saved after His coming. There is no more a throne of grace.

According to one of the very ablest and most renowned post-millennialists of recent years, the one sign of our Lord's return is given in Rev. 20:11-15.

The precursors of the millennium are first the downfall and doom of the Romanist counterfeit church, symbolized first by the woman in purple and scarlet and second by the mystic Babylon. Second, the fulfilling of the days of the Gentiles, the foregathering in their own land of the Jews and their conversion, then the chaining and confining of Satan.

After these things a thousand years in which Christian principles are dominant and Christian people are leaders, filling all offices of civil government. Christ reigns and rules but His reign and rule is from heaven. Multitudes are converted—saved, but saved just as people now are saved, through the preaching of the Gospel, the ministry of the Holy Spirit, repentance and faith.

**P**OST MILLENIALISTS believe that the millenium is to be brought in through the ordained and authorized agencies and instrumentalities now operative—the Holy Spirit, churches and pastors, and the preaching of the Gospel, and that those who are not saved through these divinely ordained means will not be saved. In other words they are committed to the belief that all that are going to be saved henceforth are going to be saved in and under the Spirit and Gospel dispensation, and before Christ's return.

Following the millenium (keep in mind that I am stating post millenial belief and teaching, not my own) the loosing of Satan for a season, the battle of Gog and Magog, the destruction of the last Anti-Christ, Paul's "man of sin," and of Satan himself. Then Christ comes.

Such in brief outline, is the interpretation of the eschatological part of the divine program, by post millenialists. According to this view it must be considerably more than a thousand years from this time before Christ's second advent. So it is that in this school of interpretation Christ's imminent coming is not recognized. But this position seems (to the writer) at variance with much scripture teaching. What then, is one to believe concerning this matter of imminence?

This article, God and the editor willing, will be followed by another article dealing with premillennial belief and teaching relative to Christ's second coming, in which will be pointed out some phases and features in the teachings of that school that make it difficult for the writer to subscribe to some parts of their creed.

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**A STATEMENT TO THE PUBLIC BY CERTAIN TRUSTEES  
OF GEORGETOWN COLLEGE WHO VOTED "NO" TO A  
RESOLUTION ENDORSING PRESIDENT  
HENRY NOBLE SHERWOOD**

(Continued from Page 5.)

cured an agreement that all votes, both "aye" and "no," should be recorded by a roll-call, which was done.

We wish to make clear, to all who may be concerned, our reasons for voting as we did.

In the first place, we are Baptists, and members of the General Association of Baptists in Kentucky. We believe that this General Association has the right to demand of any institution to which it gives its support, either moral or financial, that the actions of such institution shall be in harmony with the known beliefs of those who constitute that General Association, and likewise the right to withhold such support from any institution that refuses to act in harmony with such beliefs. If being evident to us that the action of the Trustees of Georgetown College in electing Dr. Sherwood to be president of Georgetown College is not in harmony with the beliefs of said General Association, we deem it our duty to stand by the General Association in its recent deliverance.

In the second place, while we do not question the character, the Christian experience, nor the ability of Dr. Sherwood, we could not conscientiously vote for a resolution which states as the resolution adopted by vote of twelve of the nineteen Trustees who met in Louisville does state, that "the Trustees feel that they . . . have no occasion to regret their choice." We do have occasion to regret that choice on account of the known fact that Dr. Sherwood's baptism is not in accord with the conviction of the majority of the Baptist people in Kentucky, and that Dr. Sherwood has declined hitherto to take any step toward conforming to the wishes of our people in this respect.

Finally, we re-affirm our love for and our loyalty to Georgetown College. We have taken the position we have in the belief that the very existence of the College as a Baptist institution is endangered by the situation in which it now finds itself. We respect the convictions of Dr. Sherwood, and would not have him violate them. If he deems these convictions sufficiently vital to maintain them at any cost,

we can only admire his fidelity to them. But we cannot agree that Georgetown College should be offered as a sacrifice on the altar of the personal convictions of any man. The point at issue, as we see it, is whether we shall stand by a man or an institution. If the man were demonstrably right in the stand he takes, fidelity to truth would demand that we stand with him. A host of Baptists in Kentucky believe that his position is not demonstrably right. We feel that it is clearly our duty to stand with those who so believe, in order to prevent the sacrifice of the institution.

Respectfully,

JOSEPH A. GAINES,  
C. W. ELSEY,  
T. C. ECTON,  
J. HOWARD LEE,  
H. C. WAYMAN,  
F. H. GOODRIDGE.

## Sunday School Seedlets

February 17, 1935

### PETER TEACHES GOOD CITIZENSHIP

1 Peter 2:11-17; 4:1-5

**T**HE PUBLIC schools of our day are offering numerous courses designed to promote the ideals of good citizenship; and a majority of our educators appear to regard the social sciences as the most important field of educational endeavor. Textbooks in this field have been multiplied until no one can hope to read them all—even if that were profitable to do so. And yet it remains sadly true that neither the books nor the schools give, or can give, rightful emphasis to the fountain from which their teaching flows, the great source-book of all social and ethical doctrines—the Bible itself. For the public schools are secular, and for reasons of expediency they must use texts written from a secular point of view; while the Bible is largely ignored and all direct reference to its pages is carefully omitted. When the schools, thus restricted, must refrain from even attempting any practical use of the Word of God, can we wonder that they are not working miracles in their efforts to produce a world of ideal citizens?

Upon the home and the church, then, devolves the great function of developing in men and women those high principles of character and conduct which distinguish the true citizen. The home and the church may—indeed, they **MUST**—use the Bible freely, teach it thoroughly, and live it wholly. They must foster an atmosphere in which its teachings thrive, and must labor persistently to instill these teachings into the hearts of our youth. The formula is wholly evangelical: we multiply the number of genuine Christians, and genuine Christians always make good citizens.

The lesson this week is intended for specific application in training for temperance. But the vice of alcohol indulgence need not be singled out for separate or special treatment: it yields as readily as other stubborn fleshly lusts to the all-pervading power of the Spirit. Genuine Christians, then, are **TEMPERATE** Christians. Or—to express it more accurately—they are total abstainers!

New Castle, Ky.

C. W. CRAFT.

**HON. W. A. FROST WAS IN HARLAN**

Hon. W. A. Frost, of Louisville, Business Manager of the Western Recorder, and one of the highest type men in Kentucky, spoke at the Harlan Baptist Church last night to a fine audience in behalf of the publication he represents.

Mr. Frost for two terms served the Graves Senatorial district in the State Senate of Kentucky, and was an outstanding member of that body. At all times he was pleading and voting for legislation for the uplift of his people and for a better Kentucky. He left the Senate on his own accord, and in doing so, Kentucky was the loser thereby.

—Harlan Daily Enterprise.

**CARROLLTON PAYS ITS INDEBTEDNESS**

First Baptist Church of Carrollton made the last payment on its indebtedness February 5. This pays for the new Bible School Annex, and some other improvements, the cost of which was \$10,168.29 and leaves the church in all departments of its work free of debt.

Dr. P. E. Burroughs, of Nashville, has been asked to bring the Dedictory Message in connection with services dedicating the building some time the latter part of March or first part of April.

We are rejoicing over this accomplishment and giving God all the praise.

M. E. STALEY,

Carrollton, Ky.

**WIDOWS OF KENTUCKY PASTORS HONORED IN CINCINNATI**

Last Friday night we had a service of such unusual character I thought perhaps the readers of the Recorder might be interested in it, since these good women formerly lived and served in Kentucky. We have in the Hyde Park Baptist Church here in Cincinnati, three women who are the widows of Baptist ministers. We conceived the idea of giving them a sort of fellowship supper and paid them high tribute for the fine service they had rendered to the Kingdom and denomination in years gone by. They are Mrs. J. B. Crouch, whose husband was pastor at Ludlow, Stanford, Falmouth and Carlisle, Ky.; Mrs. H. N. Quisenberry, who served with her husband at Richmond, Ky.; and Mrs. G. W. Argabrite, perhaps the best known of the three because they were in Kentucky so long, at Franklin Street, Louisville, Smith's Grove, Ft. Thomas, and for several years State Evangelist.

Dr. J. S. Kirtley, who resides at Erlanger, came over and gave us a very appropriate address for the occasion.

One of the fine features was the presentation by the pastor's wife of a beautiful bouquet of flowers to each of the three widows, the speech being made by one "who did not want to be a preacher's widow." ZECH FORD BOND.

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**Fellowship Tidings.**

On page fifteen under Breckenridge Association, the figures \$265.11 for the Co-operative Program and \$33.00 Designated should be listed opposite the Cloverport Church, instead of Burton's School. This error was not discovered until after that part of the Western Recorder was run off of the press.

On Sunday morning, February 3, Brother Kirtley C. Dorman was ordained as deacon of Glencoe Baptist Church. The pastor, Rev. W. L. Privett, gave the charge to the church, and Rev. W. N. Wilson gave the charge to the deacon. Deacons J. W. Connelly and E. H. Kemper assisted at the ordination service.

Pastor A. D. Odom of the Mays Lick Church will be host to a rally of pastors, deacons, Sunday School teachers, W. M. U. officers and others next Sunday afternoon. Dr. Gaines S. Dobbins will address this rally on the Hundred Thousand Club. Pastor Odom as Associational Leader is making every effort to have a capacity attendance.

A radio musical program by the young ladies of the Baptist W. M. U. Training School will be given over WHAS, Louisville, at 3:30, Wednesday afternoon, February 20, under the direction of Miss Claudia Edwards, head of the

Music Department. The program consists of: "When the Sun Calls the Lark," Edwards, by the chorus; "Hungarian Dance," Brahms, by Miss Helen Dozier; "In Joseph's Lovely Garden," Dickinson, a quartette by Misses Ruby Daniel, Phyllis Marcellus, Mary Virginia Bennett, and Marjorie Moore; "Unto the Hills," Fearis, duet by Misses Garnet Hittfield and Mary Elizabeth Boren; "Allegro Sonata No. 11," Haydn, a piano duet by Misses Mildred Thomas and Claudia Edwards; "Before the Crucifix," LaForge, by Miss Ruby Daniels; "Sing Praises to God the Lord," Franck, by the chorus; "Etude Fantastique," Frime, Miss Clara Brashears; and "The Green Cathedral," Hahn, by the chorus.

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 PLAYS  
 PAGEANTS

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 MEIGS PUBLISHING COMPANY  
 41 W. Washington St. Indianapolis, Indiana

# The Co-operative Program Record, 1934

C. M. THOMPSON, General Secretary and Treasurer

In the Exhibit the name of the church and the amount contributed for the entire year 1934, which passed through the State Board Headquarters, is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the amounts of the contributing churches in remitting funds and credit had to be given to the Association as a whole.

The amounts sent direct to Co-operative Institutions and Agencies are also given.

The distribution of receipts to the various objects is given at the close of this Exhibit.

	Budget	Desig.		Budget	Desig.		Budget	Desig.
<b>ALLEN COUNTY—</b>								
Association	66.65	93.37	Beech Grove			Gilbertsville	43.47	.33
Bethel	13.03	16.78	Bethlehem			Hamlet	56.71	18.00
Bethlehem		13.00	Blanche		2.37	Hardin	88.00	
Big Spring			Clear Fork			Hazel	108.02	10.00
Cedar Cross	.76		Campbell Chapel			Hopewell		
Chestnut Stand			East Jellico		15.00	Kirksey		
Dover			Ferndale			Lodbetter		
Durham Springs		10.44	Fonde	106.61	29.81	Little Cypress		33.00
Hanging Fork			Galloway			Locust Grove	72.50	
Harmony			Fox Ridge			Macedonia		
Holland			Harmony			Murray	2,946.75	198.12
Hopewell			Hensley Chapel			Model		
Liberty			Ivy Grove			New Bethel	26.86	
Mays Fork			Insull	6.00	16.75	New Harmony	65.77	5.05
Mt. Giload			Kettle Island		6.70	New Mt. Carmel	16.13	
Mt. Lebanon			Larue Fork			New Zion	2.75	3.40
New Bethel			Long Ridge			Oak Grove	23.00	
New Salem	4.48		Logmont			Olive	14.75	
New Middle Fork			Middlesboro, First	207.76	457.35	Owings Chapel		
New Hope			Middlesboro, Second	12.15	23.90	Pine Bluff	22.15	.75
New Mt. Giload			Marse Chapel			Poplar Springs	4.50	11.04
Oak Forest			Meldrum			Provine		
Rough Creek			Millers Chapel	10.00		Rushing Creek	18.75	2.00
Scottsville	391.40	225.50	Moss Chapel			Salem	76.51	18.63
Trammels Fork			Mount Mary	2.50		Scotts Grove		
Bond		2.00	New Liberty			Sinking Springs	58.10	2.25
Blairfield	1.00		New Vine			Sugar Creek	71.08	15.30
<b>BAPTIST—</b>								
Association	11.00	13.50	Old Cannon			Spring Creek	7.10	
Battle		14.46	Old Yellow Creek	6.00	15.10	Union Ridge	20.67	
Bethel	71.00		Pine Grove			West Fork	82.30	
Camden		3.58	Pineville, First	293.35	254.78	Zion's Cause	13.00	
Fellowship			Pleasant Grove			Brensburg	4.00	
Friendship	11.75		Red Oak			Cold Water	2.80	
Goshen	45.00	8.00	Riverside	25.16	28.70	<b>BOONES CREEK—</b>		
Hopewell	12.52		Straight Creek			Allensville	77.75	46.92
Kirkwood			Salem			Beattyville	10.11	3.50
Lawrenceburg	839.41	123.63	Williams Branch			Bethlehem	2.00	
Mt. Freedom	33.92	11.67	Wilderness			Calvary	73.42	33.48
Mt. Olivet	36.93	1.00	Wastoto	2.50	5.09	Chestnut Stand		1.00
Mt. Pleasant	18.22		<b>BETHEL—</b>			Cow Creek	1.65	.77
Salvisa	131.88	195.98	Adairville	776.55	142.43	Drowning Creek	17.00	
Sand Spring	181.77	49.56	Auburn	510.42	146.29	Boones Creek (Athens)	24.24	14.78
<b>HARREN RIVER—</b>								
Akersville			Dripping Springs	74.11	70.20	Heidelberg	17.00	15.00
Antioch		3.15	Elkton	291.47	108.33	Huff Island		
Athens			Epley	7.35		Irvine, First	200.60	63.86
Beautiful Home			Forest Grove	20.00	15.75	Kiddville	11.00	48.68
Beech Grove No. 1			Guthrie	163.95	73.03	Mt. Olive		11.10
Beech Grove No. 2			Keysburg		3.25	New Zion		
Caney Fork			Mt. Giload	30.33	14.32	Panola		
Capital Hill			Mt. Zion	18.75	15.20	Providence (C. C.)	82.50	59.70
Cave Spring			Muddy River	28.00	31.68	Providence (E. C.)	15.00	3.30
Concord			New Hope	14.60	4.00	Powells Valley		
Corinth			New Union	136.01	51.20	South Irvine	76.06	27.12
Dover			Post Oak	27.81	12.39	Itavenna	8.11	5.50
Fairview			Russellville	1,372.49	595.57	Union City	209.59	139.20
Freedom No. 1			Sharon Grove		1.00	West Irvine		12.66
Freedom No. 2			Spring Valley	15.90	12.21	Williams Memorial	50.66	68.36
Fountain Run	100.00	111.25	Trenton	154.00	31.55	Winchester, Central	273.73	286.55
Gamallel			Walnut Grove	205.81	71.51	Zion		
Harmony			Whitaker's Grove	3.00		W. M. U. (Association)		19.00
Indian Creek			<b>BLACKFORD—</b>			<b>BOONEVILLE—</b>		
Lone Star			Association	226.84		Antipport		
Marrow Bone			Bethlehem			Anglin Branch		
Maysville			Blackford		3.76	Bethel		
Hill Creek			Cave Spring			Athens		
Missionary Mound			Chestnut Grove		12.40	Cedar Valley		
Monroe			Dawson Memorial			Corinth		
Mt. Olivet			Friendly Grove			Crane Creek		
Mt. Pleasant			Friendship			Elk Branch		
Mt. Poland			Hawesville	84.43	74.90	Garrard		
Macedonia			Hopewell		1.49	Horse Creek		
New Design			Lewisport	58.16	10.00	Hookers		
New Salem			Mt. Eden			Island Creek		
Oak Forest			New Hope			Pountain Head		
Oak Grove	2.00		Newton Springs			Liberty		
Peters Creek			Oak Grove			Macedonia		
Pleasant Hill			Panther Creek		19.42	Manchester	72.62	
Pleasant Home			Patesville			Muddy Gap		
Pleasant Point			Pellville	2.64	5.00	New Zion		
Rocky Hill			Pisgah (Mt.)	15.00	23.11	New Prospect		
Rough Hill			Poplar Grove			New Hope No. 1		
Sand Lick			Roseville			New Hope No. 2		
Skaggs Creek			Sandy Creek			Pleasant Green		
Summer Shade	6.25		Union			Pleasant Run		
Temple Hill			West Point	1.00		Robinson		
Tompkinsville			Yelvington			Royal Oak		
Union No. 1			<b>BLOOD RIVER—</b>			Union		
Union No. 2			Benton	45.33	29.61	Walnut Grove		
White Oak			Bethel	31.15		Weston		
<b>BELL COUNTY—</b>								
Alva	9.65	10.00	Birmingham	20.00	10.00	Zion		
Antioch			Blood River	7.80		<b>BRACKEN—</b>		
Arjay			Calvert City	9.00	20.12	Aberdeen	27.10	81.65
Balkan		18.98	Center Ridge			Augusta	27.49	49.00
			Cherry Corner	33.00		Carlisle	350.71	210.87
			Dexter			Curry		
			Elm Grove	70.00		Dover	48.85	47.75
			Flint	28.11		Ewing	35.25	12.55

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Felix Chapel	2.00	6.00	Barron Springs			Rolling Fork	20.16	14.10
Flemingsburg	15.00	25.00	Casky	50.25	37.19	Union Band		
Haldeman			Concord	2.50	2.31	EAST UNION—		
Hesselton		3.45	Crofton	11.76	22.22	Beech Bottom		
Howards Mill			Ebenezer			Big Toplar		
Irvingsville			Gracey	33.21	7.11	Boston		9.92
Lewisburg	27.00	13.00	Highlights Grove			Carpenter		
Locust Grove			Hopkinsville, First	2,847.36	848.12	Clairfield	12.30	2.62
May's Lick	227.94	182.87	Hopkinsville, Second	223.68	57.21	Don Jellico		
Maysville	829.65	346.47	Hopkinsville, Walnut St.	20.43	51.71	Clear Fork		
Millersburg	120.60	68.05	Lafayette	25.15	17.15	Couches Creek		
Mt. Sterling	404.08	227.51	Little River	37.29	7.75	Cumberland River		
Mt. Olivet	36.51	33.12	Locust Grove	458.65	55.85	Hagan		
Mt. Pisgah	32.50	3.00	Macedonia	18.85	13.62	Phelyn		
Morehead	23.00	99.31	Mt. Zion	15.00	3.14	Gatlin	181.25	10.92
Olympia Springs	15.25	7.00	New Barron Springs	6.95		Jellico, First	277.28	292.63
Oak Ridge			New Ebenezer			Little Toplar		
Pleasant Run			Olivet	187.19	55.58	Locust Grove		
Pleasant Valley	3.00	19.15	Palatine	18.67	1.15	Midway		
Salem			Yimbroke	119.22	123.33	Monkey Gap		
Stone Lick			Pleasant Hill	77.05	11.59	Mountain Ash		
Stricklett			Salem	170.71	75.75	Old Toplar		
Sharpsburg	3.50	1.50	Sinking Fork	10.47	6.27	New Hope		
Two Lick	138.80	216.82	West Mt. Zion	11.00		Pleasant View	2.00	9.20
Tabernacle	7.00		South Union	9.22	1.62	Reckard		9.22
Wrigley	7.00		West Grove			Truden	21.40	14.07
BRECKENRIDGE—			West Union	15.61		Rocky Springs		
Bewleyville	24.00	2.25	Kelley		4.31	Saxton		
Black's Lick	4.59		CRITTENDEN—			Valley Creek		
Burton's School	265.11	33.00	Bethany		2.00	ELMORNS—		
Cloverport			Crittenden	6.00	22.20	Association	22.22	9.20
Corinth	22.83		Crosoked Creek	2.10	3.30	Box Spring		
English	27.86	17.57	DeMossville	6.00	7.00	Bowensville	7.95	6.61
Garfield	17.96	26.00	Dry Ridge	376.30	75.00	Costar Hill		
Dry Valley	5.00	3.00	Gardnersville	122.20	41.50	Holly Spring	7.10	6.54
Glen Dean	8.00	7.00	Grassy Run			Hill Grove		
Goshen	53.50	3.05	Gum Lick			Hopewell		
Hardinsburg	53.61	73.86	Knoxville	8.00	22.60	Joppa	1.00	
Harned			Lawrenceville	9.88	11.32	Liberty Hill		
Hites Run	30.36		Mason	3.00	5.00	Little Jordan		
Irvington	88.80	15.15	Mt. Carmel	7.50	5.00	Mammoth Cave		
Macedonia			Mt. Moriah			Pleasant Hill		
McQuady		4.10	New Friendship	7.50		Silent Grove		
New Bethel	5.11		Oak Ridge			Union Light		
Stephensport	8.00	2.50	Pleasant Green			ELKHORN—		
Walnut Grove			Pleasant Ridge		5.00	Association	22.45	40.00
CALDWELL COUNTY—			Riverview	1.61	1.25	Ashland Avenue	22.22	22.82
Association	100.00	11.40	Sherman	31.50	39.20	Braxton Station	22.22	26.66
Adriel	4.90	6.57	Shiloh			Calvary	4,200.00	2,162.00
Bulah Hill	6.53	4.22	Short Creek	2.73	4.50	Cave Run	101.00	22.00
Cedar Bluff			Turners Ridge	4.00	4.00	Clear Creek	22.00	40.00
Crider	4.61	7.42	Unity	1.50		Clover Bottom	2.00	33.00
Chapel Hill	2.85		Williamstown	192.14	152.01	Conrad	20.00	24.00
Donaldson	49.43		DAVIESS-McLEAN—			Fayette Park	109.01	52.21
Eddy Creek	62.07	8.00	Beth	5.00		Dry Run	2.00	22.00
Eddyville	241.76	92.00	Bethabara	219.66	122.15	East Hickman	40.00	107.00
Fredonia	102.02	88.94	Bethel			Felix Memorial	278.98	24.10
Criswell	8.69		Brushy Fork		2.50	Georgetown	2,400.00	1,092.00
Fairview			Buena Vista	275.05	100.44	Glen's Creek	15.00	
Harmony	12.20	23.70	Buck Creek	149.46	69.14	Grace	240.46	32.38
Hebron	30.00	20.00	Calhoun	150.95	69.14	Great Crossing	101.01	15.48
Kuttawa	59.26	22.35	Cardsville		12.50	Greenwich	20.00	4.00
Lebanon		22.30	Dawson	77.54	21.50	Hillsboro	58.22	47.00
Liberty	11.38	12.23	Delaware	2.00		Immanuel	2,321.04	1,194.28
Macedonia	27.89		Friendship	59.21	29.74	Lexington, First		210.00
Mt. Pisgah			Glennville	21.72	32.69	Long Lick		
Mt. Zion	3.48	8.33	Grace	17.51	5.12	Midway	128.88	122.00
New Bethel			Green River	34.13	5.05	Millville	21.40	47.10
Otter Pond	10.55	4.87	Griffith			Mt. Pleasant	41.75	19.98
Pleasant Hill	16.89		Hopewell	23.50	29.94	Mt. Vernon	143.00	123.31
Pleasant Grove	21.20		Island	25.00		Nicholasville	494.10	212.00
Princeton, First	990.55	252.21	Karn's Grove	22.74	24.44	Porter Memorial	293.47	118.14
Princeton, Second	31.20	30.32	Livermore	167.00	46.00	Paris, First	1,559.23	140.10
Princeton, Baptist	22.75		Macedonia	57.71	3.22	Providence	21.00	42.00
Quinn	1.00		Mass	101.46	19.40	Sadleyville		5.00
Walnut Grove	41.52	8.29	Mt. Liberty	62.94	7.19	Silas	21.00	9.16
White Sulphur	75.44	10.82	Mt. Vernon			South Hickorn	120.55	63.24
CAMPBELL COUNTY—			Snowman	22.40	14.74	Sparks Mill		4.00
Association		5.00	Oak Grove	7.95	23	Stamping Ground	24.49	42.45
Alexandria	14.95	39.45	Old Buck Creek		5.54	Stonesill		
Bellevue, First	626.62	366.64	Owensboro:			Versailles	1,609.92	204.14
Dayton, First	638.05	136.58	Eaton Memorial	67.94	66.00	Elizabeth		1.47
Cold Springs			First	4,524.00	741.41	ENTERPRISE—		
First Twelve Mile		5.00	Hall Street	134.91	1.03	Allen		
Flag Springs		2.25	Lafae Memorial			Beaver Valley		
Ft. Thomas	812.12	129.53	Seven Hills	23.00	24.62	Bloomington		
Grants Lick	96.72	83.95	Third	4,318.11	1,219.10	Elkhorn		
Immanuel (Dayton)	5.00	2.45	Walnut Street	26.32	25.94	Elkhorn City	14.49	51.10
Licking (Old)	5.92	8.64	Panther Creek	44.41	17.44	Fox's Creek		
Licking Valley	2.00		Pleasant Grove	100.00	33.33	Flat Gap		
Ludlow	296.05	19.12	Pleasant Ridge	99.30	4.81	Ives Hill	122.44	
Mentor	42.40	57.25	Red Hill	21.25	12.22	Irene Cole Memorial	45.00	48.00
Newport, First	1,467.73	119.61	Richland			Iverson		
Newport, Fifth Ave.			Rumsey	1.00		Lakertille		2.00
Oak Island	77.25	31.10	Sacramento	3.00	2.75	Liberty		1.00
Pleasant Ridge	29.50	21.41	Sorgho	64.18	27.11	Licking River		
Persimmon Grove		2.05	South Hampton	43.32	16.01	McVeigh		
Second Twelve Mile	94.25	51.97	Stanley	31.03	31.00	Little Point		
Silver Grove	87.69	52.93	Stanton	3.00		Maab Park		
Wilmington	94.37	19.03	Sugar Grove		151.63	Mine Park		
CENTRAL—			Utica	38.57	291.29	Mt. Heulah		
Association		2.41	Whiteville	564.71	291.35	Mouth Card		
Bethlehem	140.24	43.50	Yellow Creek	27.62	13.70	North Benson Memorial		2.50
Bradfordsville	7.70	8.00	Yelvington		6.25	Offutt		
Lebanon	200.56	88.65	EAST LYNN—			Paintsville	10.00	22.00
Mackville	162.57	67.50	Bethel	11.97	11.75	East Palestine		4.02
Muldrough's Hill	31.15	5.00	Corinth			Peters Creek		
New Hope	21.50	17.76	Good Hope	51.73	90.00	Pikeville	199.24	56.24
Pleasant Grove			Holly Grove		10.72	Riceville		
Rock Bridge	2.30	6.41	Liberty	.65	2.20	Salyersville	12.10	24.66
Springfield	374.01	272.24	Mt. Carmel		5.00	Spice Cove		
Stewarts Creek			Mt. Hebron		5.00	Stone	2.00	40.00
Thompsonville		2.00	Mt. Roberts			Thealka		4.00
Willisburg			Mt. Gilboa	8.40	20.05	Van Lear	20.24	
CHRISTIAN COUNTY—			Mt. Washington			West Van Lear	24.52	17.22
Association		54.24	Pleasant Grove			Magon Institute	12.00	4.00
Bainbridge	12.11	.40	Pleasant Hill	124.57	18.50			
Bethel	6.59	30.60						

FRANKLIN			GREENUP			LIBERTY		
	Budget	Desig.		Budget	Desig.		Budget	Desig.
Association	11.86		New Concord			Cane Ridge		
Bethel	27.80	1.00	New Liberty	2.84		Colony	3.73	2.00
Buck Run	98.11	28.50	Oak Grove	20.03	3.65	Dyers Hill		
Cedar Grove	38.70		Pilot Oak			East Bernstadt	12.35	25.60
Evergreen	321.40	53.08	New Hope	8.66		East Pittsburg		9.26
Forks of Elkhorn	52.00	11.80	Pleasant Ridge			Friendship		
Frankfort, First	2,360.56	743.38	Pleasant Grove			Green Hill	2.25	
Lebanon	16.23	18.41	Pryorsburg	9.00	7.70	Hazel Patch		
Mt. Carmel	57.13	1.25	Sand Hill			Hawk Creek	40.00	3.62
Mt. Pleasant			Sedalla	43.50		Hopewell		
Jett		3.55	Sharon	51.25		Liberty	3.50	3.85
Mt. Vernon			Trace Creek			Laurel Chapel	1.50	
North Benson	31.00	104.00	Water Valley	3.25		Laurel River		
North Fork	163.36	56.30	Wingo		25.75	London	180.00	316.19
Pleasant Ridge	46.66	19.73	GREENUP—			Long Branch	10.00	
Phyllis Mission			Association		2.00	Lily	5.15	5.00
Shallowfield	53.76	10.86	Ashland, First	3,791.19	294.06	Mt. Pleasant		
Thorn Hill	290.53	71.46	Ashland, Second	10.00		Mt. Zion		
FREEDOM—			Ashland, Central	25.30	13.00	New Bethel		
Albany	5.00	10.36	Ashland, Fairview	7.75	12.63	New Hope		
Burkesville	30.00	118.39	Ashland, Pollard	229.17	54.66	New Salem		7.00
Cave Spring			Ashland, Unity	450.91	202.65	Pilgrim's Rest		
Central Grove	5.00	7.00	Barretts Creek		7.50	Pine Grove		1.72
Etter			Brushy Fork		7.50	Pleasant Grove		
Gap Creek			Cannonsburg	21.43	10.17	Pleasant Run		
Grace Union			Carr			Providence		
Green Grove			Cattlettsburg		590.61	Salem	2.00	3.75
Hopewell			Chadwick Creek			Sand Hill		
Indian Creek			Cherryville			Sinking Creek	3.46	
Salem	5.00	64.76	Coalton			Slate Hill		
Sextons Fork			Denton			Slate Lick		
Stoney Fork			Elizabeth Jarrell			Union		
Stormy Point			Everman			West London		1.53
Sulphur Creek			Fullerton			White Oak	.80	
FRIENDSHIP—			Graves Shoals			Hart	2.50	
Boones Creek			Grayson	6.15	36.49	LIBERTY—		
Corinth		18.60	Glenwood		20.17	Antioch		
Ephesus	26.40	35.60	Greenup			Beaver Creek		
Immanuel			Geigerville	7.00		Beech Grove		
North Side	3.40	4.88	Hitchens	1.30		Bon Ayr		
Winchester, First	726.10	545.69	Kirk Memorial	5.05	15.80	Browder Chapel		
GASPER RIVER—			Leach Station			Canmer	164.00	314.00
Aberdeen			Louisa, First	24.73	10.65	Cave City	36.10	72.46
Barnetts Creek			Mt. Olivet		2.00	Cedar Cliff		
Bethel			Mt. Zion	1.15	5.45	Cedar Grove		
Big Muddy			Olive Hill	9.25	5.05	Coral Hill		
Chapel Union			Old Stern			Dover		
Huntsville			Oak Grove			Edmonton	7.00	12.79
Morgantown	47.51	61.99	Palestine			Glasgow	1,923.40	1,242.91
Monticello		4.07	Princess			Glasgow Junction		
Mt. Olivet	3.35		Rush			Green River	5.00	50.00
Mt. Vernon			Russell, First	31.00	162.74	Hilseville	49.26	36.35
New Midway			Summit			Horse Cave	378.29	192.84
New Harmony	2.00		South Portsmouth			Little Bethel	29.38	5.00
New Liberty			Salem			Little Hope		
Pleasant Grove			Sandy Valley	2.00	3.00	Lonoak		
Quality		10.00	Union		3.50	Monroe		
Richmond			Vanceburg	35.44	22.98	Mt. Pisgah		
Rochester			Willard			Mt. Tabor		
Rock Springs	3.30		Wolk Creek			New Hope		
Richland			Wurland			New Liberty		
Salem	60.85	16.62	Wilson		10.75	Pleasant Valley	27.00	9.25
Sand Creek			GREENVILLE—			Poplar Springs		
Sugar Grove			Colcane			Rowletts	27.00	27.63
Union	10.91	8.30	Compton			Salem	19.00	
GOOSE CREEK—			Laurel Springs			Savoyard		
Big Creek			Morris Creek			Shady Grove		
Friendship			Providence			Siloam		
Girdler			Shiloh			South Fork		
Goose Rock			Tabor			Three Springs	5.60	6.40
Horse Creek			HENRY COUNTY—			Walnut Hill	25.10	42.40
Horn Branch			Bethlehem	351.95	167.97	Zion		
Mill Creek			Campbellsburg	352.25	108.83	LINCOLN COUNTY—		
New Home No. 1			Drennon's Ridge	47.98	48.56	Blue Lick		
New Home No. 2			Eminence	279.35	61.95	Drakes Creek	22.00	34.00
Rock Springs			Hopewell	2.50	9.81	Crab Orchard	16.75	104.89
Swafford			Lockport	7.31	28.08	Double Springs		
Union			New Castle	105.36	31.50	Ephesus	2.00	
Zion			Orville			Friendship	2.32	
GOSHEN—			Port Royal	175.71	83.46	Good Hope		
Caneyville	43.61	60.41	Pleasureville	302.67	73.80	Fairview		35.00
Clarkson	18.00	11.84	Smithfield	48.00	13.20	Houstonville	34.30	26.14
Hanging Rock	18.25	11.95	Turners Station	104.55	49.75	Locust Grove		
Hopewell			Union	12.07	5.42	McKinney	30.38	12.72
Leitchfield	420.99	182.50	IRVINE—			Maywood		7.50
Liberty	25.16	26.03	Annville	15.20		Mt. Salem		
Little Clifty	64.70	12.92	Chestnut Flat			New Salem	10.39	2.20
Little Flock	2.00	6.70	Chinquapin			Olive		
Millwood			Clover Bottom			Pilot	4.70	
New Hope			Dowis			Pleasant Point		
Pilgrim	2.93	2.57	Drip Rock			Pleasant View		
Pleasant Union			Hawley Fork			Preachersville		
Pleasant View		3.60	Kirby Knob			South Fork		
Providence			New Bethel			Stanford	36.00	133.35
Shrewsbury			New Zion		1.00	LITTLE BETHEL—		
Sulphur Well			Oak Grove		11.90	Association		16.12
Walnut Grove		3.50	Stone Coal		10.00	Calltown		
Yoman			White Springs			Charleston		7.52
GRAVES COUNTY—			Wind Cave			Concord		
Association		5.00	Tyner		10.00	Corinth		
Bell City			JACKSON COUNTY—			Dawson Springs	157.20	51.23
Chapel Hill	10.46	23.39	Black Water			Diamond		
Clarks River			Blooming Grove			Dixon	7.00	
Cuba	63.63	15.00	Brick Lick			Earlington	380.92	72.60
Dublin	5.00	11.15	Egypt			Green Grove		
Eaton	8.75		Gray Hawk			Harmony	10.00	6.00
Farmington	43.15		Indian Creek			Johnson Island		20.00
Hardmoney	8.31		Kirby Knob			Dalton	6.47	4.29
Hickory Grove	25.48	2.50	Liberty			Lafayette	6.91	
Hopewell	12.05		Maulder			Liberty	50.00	10.00
Liberty		34.00	Mt. Gilead			Madisonville	666.29	274.29
Little Bethel	33.25	10.00	Pleasant Point			Mt. Zion		
Little Obion			Pleasant Rest			Nebo	37.35	28.75
Mayfield, First	965.15	628.60	Sand Gap			New Hope	1.00	2.00
Meber	82.44	5.00	LAUREL RIVER—			New Prospect		
Mt. Olivet	23.35	4.00	Association	2.50	5.70	New Salem		2.00
Mt. Pisgah			Bond	2.26	1.01	Nortonville	5.00	2.50
						Olive Branch		

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Pleasant Grove	27.25		St. Matthews	187.44		Slack Rock		
Pleasant View			Shawnee	298.34	75.84	South Fork		
Pleasant Valley		7.00	Shirley Memorial	61.55	30.45	Hig Rock		
Providence, Second		5.72	Shively	242.42	14.15	MT. ZION—	2.11	
Richland			South Jefferson	126.93	64.47	Beacon Creek		
Salem	15.15		South Side	160.88	22.87	Bethlehem	1.00	
Slaughters	21.95	10.51	Sunny Side	10.00	15.00	Buffalo		
Silent Run			Taylorville	287.50	55.00	Carlin First	100.22	100.22
Stoner			Third Avenue	276.02	137.34	Carlin Central	101.49	101.49
Trade Water Valley			23rd and Broadway	1,077.52	292.44	Carlin South		
Victory	22.00	9.30	Van Buren	23.71	11.24	Carlin West	7.70	7.70
White Plains	3.00	14.20	Victory Memorial	1,199.51	108.78	Carlinth		
Zion			Virginia Avenue	1,740.57	245.42	Corn Creek		
Zion (Little)			Walnut Street	14,267.72	2,867.50	Cumberland River		1.00
LITTLE RIVER—			Weaver Memorial	268.42	274.97	Dushman		
Association		6.20	West Broadway	1,701.00	614.14	Flat Creek		
Bethany	27.54	4.64	West Side	160.34	70.10	Fundamental, Carlin	6.00	10.70
Bethlehem			Kentucky Bapt. Hospital		9.95	Gold Bug		
Rice Spring	13.46	8.13	S. R. T. Seminary	47.16	25.98	Good Hope		
Buffalo Lick	80.56	11.04	W. M. U. Train School	33.01	240.89	Hopewell		
Boys Hill	10.00		LYNN—			Horse Creek	2.22	
Cadiz	495.64	102.36	Aetna Grove	25.10	5.00	Level Green		
Canton	9.50	1.74	Aetna Union	25.14		Meadow Creek		
Carmack	3.75	15.10	Bonneville	2.62		Mt. Pisgah		
Center Furnace	6.03		Bowling Springs	24.41		New Zion		
Cerulean	31.05		Bradford		2.20	Oak Grove	2.00	2.00
Cumberland River	4.00		Buffalo	228.39	57.10	Pilgrim's Rest		
Donaldson	3.00	2.76	Cane Run			Pleasant Grove		
Delmont	10.50		Cherry Spring			Rockhold	9.62	1.18
Ferguson Springs	2.85		Cove Hill			Sand Stone		
Golden Pond	5.55		Concord			Tidal Wave		
Hurricane	11.75		Falling Springs	2.77		White Oak		
Locust Grove	7.00		Friendship			Watson Chapel		
Lamasco	8.24		Jericho			Watts Creek		
Liberty Point	52.75		Hardyville			Williamsburg West	1,914.85	2,281.70
Mt. Pleasant	25.85		Hawatha Street	24.67		Williamsburg Main St.	19.02	19.78
Oak Grove	92.51	26.07	Knox's Creek	72.75		Wofford	2.00	2.42
Pleasant Hope			Liberty			Woodbine	18.00	40.88
Rocky Bridge	5.16		Leitchfield Crossing	35.67	3.50	Cumberland College	10.00	10.00
Rock Front	10.52	1.30	Little Flock			MULLENBERG—		
Shady Grove	28.00		Lucas Grove	6.20	4.36	Beech Creek	62.92	22.22
South Union			Magnolia	34.00	107.75	Bellview	7.24	19.08
Turkey Creek			Millerstown	5.16	1.73	Bethel		4.25
Wallonia	18.95	8.98	Mt. Carmel			Bethlehem		2.42
LOGAN COUNTY—			Mt. Moriah	12.05		Broadway	12.47	2.84
Antioch	31.33		Mt. Pisgah	3.40		Carters Creek	42	
Beechland	34.82	8.68	Mt. Tabor			Cave Spring	1.00	
Bellview		5.19	Munfordville	20.52	45.60	Cedar Grove	4.10	1.34
Bethlehem	12.00		Oak Hill	21.60		Central City	145.82	19.02
Cave Spring			Pikeview	8.32	100.00	Cherry Hill	12.92	18.44
Center	1.00		Pleasant Hill	8.20		Drakesboro	20.26	12.32
Cliff Hill	3.22		South Fork	8.50		Dunmore	12.00	16.74
Concord			Three Forks Bacon Creek	27.27	7.48	East Union	1.10	2.00
Elk Lick	27.50		Upton	27.00	172.81	Ebenezer		
Green Ridge	7.49		Willowtown			Forest Grove		6.22
Gupton's Grove			Mt. Olivet	4.67		Forest Oak		
Liberty	77.61	62.82	Pine Grove		50	Friendship	17.87	
Mt. Pleasant	69.70	45.87	LYNN CAMP—			Greenville	122.84	141.66
Mt. Tabor	2.00		Association	12.70		Graham	7.10	2.60
New Cedar Grove	2.00		Beech Springs			Hazel Creek		
New Friendship	3.00		Callahan		1.75	Mercer	1.49	
New Hope			Calvary			Macedonia		
Oak Forest			Candle Ridge			Mt. Carmel	1.00	1.40
Oak Grove	1.65		Dripping Springs			Mt. Pisgah		2.88
Pleasant Hill			East Carlin			Nelson Creek		
White Oak Grove			Good Hope	4.80		New Hebrew	1.75	
LONG RUN—			Grays	17.50	5.74	New Cypress		27.28
Association	21.00		Horse Creek			New Hope		
Baptist Tabernacle	407.04	444.00	Indian Creek		2.00	New Prophet		
Baptist Temple	218.84	27.17	Kirk		6.00	Oak Grove	4.10	17.82
Burdston Road	29.27	12.01	Kilday			Paradise		
Beechland	344.54	111.55	Liberty			Penrod	17.42	
Beechmont	1,041.67	1,087.94	Leest Grove			Pleasant Hill		
Bethel	35.00	8.00	Lowell			Pleasantly		
Broadway	3,348.56	1,244.72	Lynn Camp			Riverside		
Buechel	186.25	149.46	Merimac			South Carrollton	7.00	10.00
Calvary	963.91	109.31	Middle Fork			Unity		
Carlisle Avenue	346.92	168.19	Mt. Olivet			Vernal Grove		
Cedar Creek	185.93	66.28	New Bethel			Woodland	82.10	10.00
Clifton	2,649.89	489.77	North Carlin			Woodson		7.10
Crescent Hill	3,010.56	903.33	Pine Grove		19.37	NEILSON—		
Crestwood	1,084.03	337.82	Pleasant Ridge			Ashe Creek		
Deer Park	2,879.95	707.38	Poplar Grove			Barstons	676.74	121.16
East	678.72	55.30	Robinson Creek			Barstons Junction	14.75	12.02
East Audubon	46.61	94.37	Salt Gum			Beech Grove		
Eastern Parkway	315.72	85.86	McCREARY COUNTY—			Belmont	20.10	33.24
Eastwood	17.59	17.93	Beech Grove			Bowenfield	179.06	40.16
Eighteenth Street	1,460.80	302.51	Brimcomb			Boston		
Elk Creek	85.65	74.60	Buncumb			Bullitts Lick	2.00	1.00
Fairdale		30.92	Dripping Springs			Cedar Creek		
Farmdale	113.52	23.65	Green Grove			Cedar Grove	15.00	
Fisherville	53.15	67.95	Green Wood			Chaplin	14.10	13.25
Fourth Avenue	2,390.87	1,611.24	Little Indian Creek			Chaplin Park		
Franklin Street	180.92	23.02	Mountain Ash		1.50	C. V. Creek	114.17	64.25
Grace	132.83	77.82	Mt. Union			Glen Meadow	1.00	1.00
Hazelwood	401.13	111.61	Pleasant Rock			Lebanon Junction	483.40	122.24
Highland	3,316.57	1,765.18	Pleasant View			Little Union	15.94	21.74
Highland Park, First	377.60	64.45	Rock Springs			Mill Creek	64.62	14.10
Highland Park, Second	102.39	73.44	Second Hickory Grove			Mt. Carmel		4.00
Hopewell	1.00		Stearns	67.45		Mt. Moriah	10.25	2.00
Immanuel	3,503.61	650.47	Walkers Chapel		7.47	Mt. Washington	257.05	121.10
Jeffersontown	300.06	74.58	Whitley City			New Haven	4.10	14.70
Kings	101.77	35.66	MOUNTAIN—			New Salem	249.25	26.74
Knob Creek	2.00		Big Hill			Riverside	37.01	18.48
Lee's Lane	71.52	3.47	Bowman			Rolling Fork		
Little Flock	188.92	86.32	Bethel			Shepherdsville	124.44	63.10
Long Run	15.00	7.00	Cow Creek			Victory	5.25	
Lyndon	101.03	121.73	Chavis	2.00	2.00	Vine Hill	1.00	
Manly Memorial	29.00	4.36	Grays Creek			NORTH BEND—		
Meadow Home	32.06	15.68	Bear Branch			Hank Lick		1.00
Middletown	93.75	48.19	Johnson			Bellview	40.84	7.10
Ninth and O	589.00	580.07	Longs Creek			Big Bone	43.19	18.96
Ormsby Avenue	365.32	76.96	Lick Branch		2.00	Hallittsburg	264.41	12.64
Parkland	4,214.83	403.66	Mill Branch			Burlington	62.14	12.02
Pleasant Grove (B. C.)	35.50	48.11	Mt. Zion			Calvary	118.02	1.57
Pleasant Grove (J. C.)	164.91	39.13	Naphton			Crescent Springs	72.10	21.80
Plum Creek	91.88	80.65	Otter Creek			(To be Continued Next Week)		
Portland Avenue	32.33	48.85	Sandlin	2.35	1.00			

# SUNBEAM FOCUS WEEK

State Sunbeam Leader—Miss Josephine P. Jones

205 EAST CHESTNUT STREET, LOUISVILLE, KENTUCKY.

## Sunbeam Watchword:

The Sunbeam watchword has three rays:

Jesus said, "I am the light of the world."—John 8:12.

Jesus said, "Ye are the light of the world."—Matt. 5:14.

Therefore "let your light so shine."  
—Matt. 5:16.

## The Heart Of A Child

"Whatever you write on the heart of a child,

No waters can wash it away,

The sands may be shifted when billows are wild

And the efforts of time may decay.

Some stories may perish, some songs be forgot;

But this engraven record, time changes it not.

"Whatever you write on the heart of a child,

A story of gladness or care

That heaven has blessed, or that earth has defiled,

Will linger unchangeably there.

Who writes it has sealed it forever and aye,

He must answer to God on the great Judgment Day."

—Clarence E. Flynn.

## Focus Week

All attention is focused on the 6,620 Sunbeam Bands in the South this week, as this is the week designated as the Sunbeam Focus Week by Woman's Missionary Union. We appreciate the following articles written by Sunbeam leaders:

### My Experience As Sunbeam Leader

Mrs. J. R. Sams, S. B. Leader of Immanuel Church, Lexington

For a period of twenty years, with only a few intermissions, I have been working with children of the Sunbeam Band. In the first years of my service we had no magazine of our own and very few helps for our programs. We had the Sunbeam Manual and Royal Service and from the monthly programs for the W. M. S., I simplified programs for the children. I found that they were glad to have a part on the program if I would put the facts I wanted them to learn in short verses of rhyme. By means of these programs and primary missionary songs, such as Jesus Loves the Little Children of the World, The World Children for Jesus, Be a Little Sunbeam, etc., the missionary seed was planted in little hearts and I have lived to see it spring up and bear fruit.

I have in my possession a record book showing gifts to Missions by the Sunbeam Band for the five years of the 75-Million Campaign of \$1,480.96. This was the large Band in the First Baptist Church of Lexington.

A girl, who is now a senior in Kentucky University, was then a Sunbeam. She is now a loyal Y. W. A. and is pianist for my Primary Department and my Sunbeam Band. She says she will never forget the truths she learned in her Sunbeam days.

In my present Sunbeam Band we use "World Comrades" and the Sunbonnet Baby Standard of Excellence as the month's program is arranged. I write on slips of paper names of missionaries that work in the country to be studied and put a name in each envelope that I give out for them to bring their offerings in.

The children like to have the envelopes with the date of meeting on it and it serves to help them remember the offering. They like to put their names on the envelope and to put in the plate as grown folks do and then they are interested in finding whose name belongs to them and I am often surprised at the number that remembered their missionary's name. I ask them to remember them when they talk to God in prayer.

For Personal Service we plan Easter and Thanksgiving baskets for local orphans' home and crippled children at the Hospital. We visit absent members of the Sunday-school and Band. Sometimes we visit shut-in folk. We have made scrap books and just now are bringing spare garments and shoes for needy children.

Our children love Mission Study stories and we hope to have two classes this year.

This month of January for our New Year program I wrote these little verses that tell what Sunbeams should be learning:

Today we start a brand new year  
Of Sunbeam work and play,  
We want to spread our Sunbeam cheer  
On every single day.  
We want to help folks here at home  
And others 'cross the sea,  
To know that Jesus loves them all  
This is our work you see.  
So now let every Sunbeam  
Learn how to give and pray  
That God may use the children  
To show the world His way.

One can never know just what has been accomplished by this planning, praying and teaching, here a little and there a little, but we are assured that God's word will not return unto Him void and here and there we have concrete examples in consecrated lives.

One girl who was a member of my present Sunbeam Band is now a Y. W. A. and has decided to give her life to definite missionary service.

I am thankful that God has given me health and strength and has allowed me the privilege of touching the lives of so many children with the blessed benediction of the "Sweet Story of Old."

### The Missionary Challenge of the Sunbeam Child

Mrs. J. B. Scrivner, First Church, Ashland

It is fitting that our first "Focus Week" should emphasize the Sunbeam Band, for I am sure all of us agree that it is the most important organization of the Woman's Missionary Union. It would be a waste of time to argue this psychologically or theoretically, for experience has taught us much more than we could have learned from any other source the richness of the joys and fruits which come from leading a Sunbeam Band. We want to think of them, however, from a missionary standpoint, and of the challenge they present to us as leaders and would-be-leaders. It is the purpose of this article to encourage leaders and prospective leaders, that they may put forth every effort to see that none of our children miss this all-important training and that we may not be robbed of the joy it brings to give this training to them.

First, let us think of the challenge of interest they present. The Sunbeam child is really interested in the children of the world. He is interested in their

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homes, clothes, food, habits, religion and their play. They want to know all about them. In dealing with Sunbeams you will never have to be bothered about how to arouse interest. They are already interested and only need your guidance to lead them in the right direction.

Second, the challenge of loyalty they hold before us. Sunbeams are loyal, not perhaps in all the ways the word implies, but they are loyal to attend the meetings of the Band. If all of our organizations of our W. M. U. were one-half as loyal to attend our meetings as the Sunbeams are, we would have to change that point on our standards and make it much harder to reach. I have had mothers to tell me that they dare not tell their children of the Sunbeam meeting if it were impossible for them to go, for fear they would "pester" them beyond endurance. You will never have to worry, if you are considering leading a Band, how you will interest the children to get them to come to the meetings. They will be there if you are any leader at all.

In the last place, let us consider the challenge of giving. How Sunbeams love to give! Their dear little hearts are touched with the needs of the world and what a precious opportunity it gives us to help cultivate this grace which will abound more and more as the days go by. Through the example and by the counsel of wise leaders, Sunbeams have given an unbelievable amount for Mission causes both at home and abroad.

Blessings on you, Sunbeam leaders of Kentucky, and may your number increase until every Baptist child in our fair State has had the opportunity to belong to a Sunbeam Band and to develop their little lives along definite missionary lines.

**PRINCETON CHURCH REGRETS  
LOSS OF PASTOR**

Dr. D. E. Montgomery, pastor of the First Baptist Church of Princeton, Ky., for the past four and a half years, has accepted a call to the First Baptist Church of Leesburg, Florida, and will leave for that city February 11.

This man of God comes from a family of preachers. Carrying an A.B. degree from Furman University, a Th.M. from the Southern Baptist Theological Seminary, and the honorary degree of D.D., from another institution, he has an educational background which properly fits him for a high type of preaching. His gospel is sound, preached beautifully and fearlessly. He also sings his way into the hearts of his hearers. As a pastor he is surpassed by none. He has endeared himself in the hearts of hundreds by his timely ministry to them in their sorrows. This beautiful ministry knows no denominational boundary; the night is never too dark nor the day too long

for him to answer the call of one in distress.

Under his faithful and untiring leadership our church has grown rapidly. We have had 333 additions, 76 by baptism and 157 by letter. The church has raised for all causes \$55,420.86. We have one of the largest prayer-meetings in the State of Kentucky. During his pastorate we have organized a large B. T. U. with 108 members, and a Baptist Brotherhood.

Mrs. Montgomery is an ideal pastor's wife, possessing a charming personality. Being a graduate of the W. M. U. Training School in Louisville she is eminently qualified.

We, as a church, believe that Dr. Montgomery, who seeks the leadership of the Holy Spirit in his daily vocation, was divinely called to Princeton, and we believe that God is leading him to this new field.

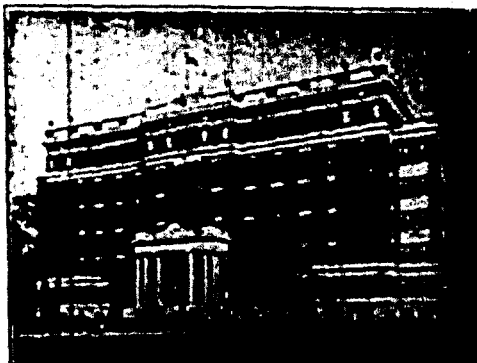
The members of the First Baptist Church of Princeton, are truly grateful for the loyal and unselfish devotion of this man of God to our church and the Kingdom. We deeply regret the loss which we and the Baptists of Kentucky are suffering, and congratulate Leesburg and the State of Florida on securing such a valuable addition to Kingdom forces. Our prayers will follow Dr. Montgomery and his family wherever they go. We are invoking God's choicest blessing on them in their new endeavors.

BERNARD JONES,  
A. L. VAUGHN, Com.

**NEWS FROM PROVIDENCE CHURCH  
AT WOODLAKE**

I have been reading the Western Recorder since I was a very small boy. The children's page was my delight when I first learned to read. Now I read it all every week. I often thank my Heavenly Father that we have an editor who stands for the "faith which was once delivered unto the saints."

I noticed an article in the last issue of the Recorder where someone had attended Sunday-school for eight years without missing. We have three in Providence Church Sunday-school who have attended more than eight years and have been 100 percent every Sun-



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GEO. E. HAYS, Sept.

day, according to the Six-Point Record System. One of these will complete nine years in June, unless providentially hindered.

L. H. TIPTON,

Stamping Ground, Ky.

Incredible have been the changes wrought in Turkey within the past decade. The old Arabic alphabet has been abolished, and the whole nation has been put to school. The fez, the veil and the harem have been swept away. The Koran was translated out of the sacred Arabic into the Turkish. Mustafa Kemal now decrees that titles must go. Turks hereafter will be simply "Mr." "Mrs." or "Miss." Reverends will have to go by plain "Mr." The wearing of clerical garb on the streets is prohibited. Greek and Armenian Patriarchs as well as Catholic priests and nuns are affected.--Ex.

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### GRATIFYING GROWTH OF A YOUNG LOUISVILLE CHURCH

Ninth and "O" Baptist Church, located on the corner of Heywood Avenue, and Taylor Boulevard, in the Southern section of Louisville, has developed into one of our strong, active and growing churches, and in years to come is destined, we predict, to take her place near the head of the list of our Kentucky Churches.

We feel impressed just here to give you a bit of the history of Ninth and "O" in order that you may appreciate more fully her remarkable growth, at the same time mentioning a few of the facts concerning our work at the present time. This church, as is the case with most churches, had what most of us would term a very humble and insignificant beginning.

In 1906 Brother S. B. Caple, who is still one of our active and valued members, with a few others from Oakdale Baptist Church (now Victory Memorial), saw the need of a Sunday-school in this community and one Sunday afternoon organized one in the front room of a residence, near the present location of the church building. These workers, we feel sure, did not realize at the time what a great and mighty work the Lord was beginning through them. Three years later, in July, 1909, the church was organized from this mission Sunday-school with twenty-eight members, becoming a mission of the Fourth Avenue Baptist Church, and taking the name of the Ninth and "O" Baptist Mission, the name adopted from the nearest street intersection at that time, "O" Street, later being changed to Heywood Avenue. This accounts for the oddness of the name. Efforts have been made from time to time down through the years to change this name, but no suitable name has ever been found. So doubtless, this name will continue to identify this body on down through the ages.

The Fourth Avenue Church in 1910 financed the erection of the first building, one of the members of that church,

Brother Ernest Yeager, donating the lot, this first structure being a one-room frame building about eighteen by forty, costing approximately \$800, which, with the addition of a small side room two years later served as a house of worship until the completion of the first unit of the present brick structure in 1922.

In the fall of 1909 the Rev. E. C. Niceley, became the first pastor of the Ninth and "O" flock, serving in this capacity until May, 1911, succeeded in the following order by Ben Sorgee, C. B. Riley, R. E. McGraw, O. L. Smith, J. D. Thompson, J. F. Hawkins, J. H. Broom,



Pastor George Childress

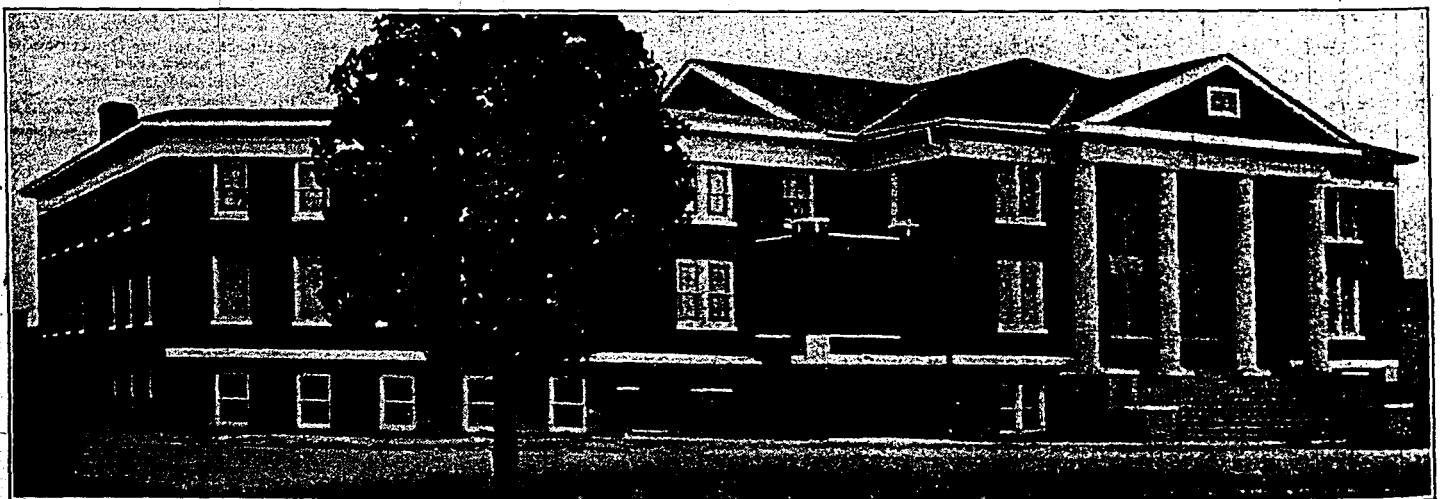
Broadus E. Jones, Charles K. Hoagland and the present pastor, Rev. George Childress. Under the ministry of Rev. Broadus E. Jones the first unit of the present structure was erected, completed in March, 1922. Much could be said of the work of all our former pastors, but space does not permit. However, we must say that Rev. Charles K. Hoagland, now Superintendent of the Kentucky Baptist Children's Home at Glendale, who served us for a little more than ten years, from December, 1922, until February, 1933, is due much of the credit for

the numerical as well as the spiritual growth of this congregation. Brother Hoagland wrought faithfully and steadily at the task of having the foundation of a great church. During his ministry it became necessary to double the capacity of the original brick building. This addition was completed in 1927, bringing the total valuation of the church property to \$110,000.

Rev. George Childress began his ministry with us in April, 1933, coming to us from the Lockland Church in Cincinnati. During his ministry every phase of our work has been constantly increasing. However, the most outstanding, and marvelous development has been in the spiritual life of the membership. He began immediately preaching "to us" and not "for us," pleading constantly for a converted church membership. As a result of this many of our church members, a goodly number of them Sunday-school teachers and others holding responsible positions in the church, have been made to realize that they were merely church members, and have accepted Christ and been baptized. Our Sunday afternoon Consecration Service, which has been a regular service, since Brother Childress came on the field, and our cottage prayer meetings, some weeks as many as eight, have contributed largely to the spiritual growth of our membership.

We have now 1,075 on our church roll with an average attendance in our Bible School for the month of December, 1934 of 917. Since Brother Childress came to us in April, 1933 there have been 276 additions to our membership, mostly for baptism. The debt on our church building has been reduced to \$7,000, the salary of the pastor has been substantially increased, a site has been purchased for the erection of a parsonage, at the same time increasing our gifts to the Co-operative Program.

We are now faced with the problem, and to many no doubt owing to economic conditions generally it would be an insurmountable problem, of again enlarging our building. Our auditorium with



Ninth and O Baptist Church, Louisville, Ky.

every foot of space in the balcony and annex utilized, will not take care of our Sunday morning and Sunday night services. Every department of the Sunday-school is cramped for room, we face the inevitable, we either go forward or backward. In order to go forward we must spend this year a good many thousands of dollars enlarging our building. Brethren, pray for us that we may have the faith to believe that our God is big enough for any problem, and that even though from a human standpoint it may seem impossible, if we trust Him, He will lead us safely through.

May I mention in closing, that we will devote the week of February 17 to Teacher Training. We are anxious to begin on the new course of study, and since few of us have had the time or the opportunity to familiarize ourselves with many of the books in the course, we have adopted the plan of teaching just one book, all meeting together. "When Do Teachers Teach" has been selected as the book to be taught, and the pastor will teach. We hope to make this week of study really mean something in our church life. Any one from neighboring churches or elsewhere who would like to study this great book is welcome to join with us in this week of training.

H. HAYES, Church Reporter.

#### HOOSIER BAPTIST DOINGS

G. H. O'Donnell, Aurora, Ind.

The most encouraging news for a long time in our Baptist work in Indiana is the fact that our churches generally are increasing their gifts for our United Missionary Program. Gifts reaching headquarters are considerably ahead of those for the corresponding period last year. If the increase in giving keeps on till the last of April, Indiana Baptists will raise their entire missionary budget. This is evidence that our people generally are again coming to their senses and are determined to support the missionay program of the denomination. Financially it certainly cannot be said that times are much better in Indiana, but our people can support the Lord's work, if they desire to do so.

Mid-year Promotion Rallies, devoted to the furtherance of the work of the State Convention, are being held in most associations. Our State workers are speaking at these rallies.

Rev. W. W. Riggs has resigned at Versailles, and closed his work there, after only four months of service.

Several of our pastorless churches are planning to delay calling pastors till old debts have been cleared up. In several cases these debts were incurred by borrowing money to pay the retiring pastors. We fail to see how any church can grow stronger, financially or spiritually, without a competent pastor to lead its work.

At First Church, Aurora, where this

scribe is pastor, the work still progresses in all departments. Few, if any, churches in our denomination in the State have made such a favorable financial showing as has Aurora. In spite of hard times all bills are paid in full, and a missionary check is sent each month.

It is becoming increasingly evident, from the experience of some of our churches, that pulpit committees must be much more careful in investigating men before they are called to the pastorate. Churches would be saved some disappointing experiences, if they would investigate thoroughly the records and work of the men who have applied, before giving them favorable consideration.

The statistics for last year have recently been released, and they show that most of the Sunday-schools in our Baptist churches in Indiana lost attendance. In a great majority of instances, the average Sunday-school attendance was less last year than the year before.

#### RESOLUTIONS

Whereas, Dr. Claude T. Ammerman, for ten years a pastor in Franklin Baptist Association, has resigned the pastorate of the Buck Run Church to become pastor of the church at Taylorsville, Kentucky;

Be it resolved by the Executive Committee of Franklin Baptist Association; First, That we express to Brother Ammerman our deep appreciation for the fine work done as pastor of Bethel and Buck Run Churches and for his spirit of co-operation in all the work of our association;

Second, That we congratulate the Taylorsville Church upon securing him as their leader and heartily commend him to the fellowship of Long Run Association.

GEORGE REDDING, Clerk,  
Franklin, Ky.

#### RESOLUTIONS

Resolutions adopted by the Baptist Pastors' Conference held at Immanuel Baptist Church, January 28, 1935.

Whereas the entire Nation has been called upon to observe the birthday of the President of the United States on January 30, the purpose of which is to raise funds for the relief of that dread disease, infantile paralysis, a most noble purpose indeed, we approve the raising of the funds most heartily.

As ministers of the Gospel and having the welfare of the people at heart, we must register a protest at the method employed to raise these funds—which is by the sinful and harmful dance method. We feel the good the movement will accomplish will be more than offset by the harm done in the evil effects of the dance.

The Scriptures everywhere condemn and nowhere countenance such procedure. In Galatians 5:21, we read that among the seventeen sins of the flesh, that the word "reveling" is defined as "dancing to music." The Greek word is "Komos" and is always translated thus in classical Greek. (Cf. Liddell and Scott, Greek Lexicon, any edition under word used above). Paul, the inspired writer adds: "They which do such things shall not inherit the kingdom of God."



We feel that the nation will never recover from the financial, moral or spiritual depression as long as we persist in such sinful practices. It would be more in keeping with the Scriptures if the nation would gather in the churches and engage in prayer rather than to gather in dance halls and try to dance our way back to health and prosperity.

May God give a new vision of the things that make for the peace of the nation.

This was unanimously passed by the Paducah Baptist Pastors' Conference held on January 28, 1935.

H. C. HOPEWELL,  
D. B. CLAPP,

L. R. RILEY, Committee.

#### RESOLUTIONS

Whereas, the beloved Dr. D. E. Montgomery, pastor of the First Baptist Church of Princeton for the past four and one-half years, has accepted the call of the First Baptist Church of Leesburg, Florida, and will soon be removed from our midst, together with his fine family, and

Whereas, because of his great sympathy for suffering humanity and intense interest in the welfare of lost men, Dr. Montgomery has endeared himself not only to Baptists but to all with whom he has come in contact during his stay among us, and because of his able service as member of the State Mission Board and Assistant Moderator of this Association he has meant much to the cause of missions,

Be it resolved, that we, the Executive Board of Caldwell Baptist Association, deeply regret his going from us, and congratulate the Baptists of Leesburg and Florida on securing such a tireless worker in the cause of the Master. Dr. Montgomery is an able and fearless preacher of gospel truth and our prayers go with him as he enters the new field of labor.

A. L. VAUGHN, Com.

Princeton, Ky.

Bill Bolt, son of Pastor and Mrs. W. J. Bolt, of Harlan, Ky., was operated on last week for appendicitis at the Hospital.

Phone Highland 0100

**Herbert C. Cralle**

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## Baptist Training Union Department

BYRON C. S. DeJARNETTE,  
State Secretary

### "100,000 Club" Plan and Year's Standard Outlined at B. T. U. Meeting

Before a crowd of young people that filled the building at Salem Baptist Church Sunday afternoon, January 13, Kenneth Wood, student from Bowling Green, outlined a "Calendar of Activities"—a planned schedule of events—for the Associational Baptist Training Union each month during the coming year.

Soul-winning, study courses, extension work, standard unions, social activities, better organizations, and Hundred Thousand Club were among the goals, set up." If each of the now existing unions could organize two more," Mr. Wood stated, "every church in the association could have a B. Y. P. U." He spoke in a matter-of-fact way indicating that all he outlined and proposed was not impossible but had probably been carried out in other places. For that reason this main address was inspirational to the leaders there.

Forest Ruley, Morganown member, opened the meeting with a devotional talk on the investment of life in religious activities. Noatly Proctor, newly selected president at Salem, explained the name change of B. Y. P. U. to Baptist Training Union" as applied to the general Baptist Training Union work. A talk on the Hundred Thousand Club, by Mrs. L. E. Hurt, was followed by a playlet in which eight characters further dramatized the financial situation of the denomination.

During a short business session Mrs. Vera Dabbs was elected Junior-Intermediate leader of the association to succeed Mrs. Ruth Morris. A time-and-place committee reported that the next associational meeting will be planned for the fourth Sunday in April at Morgantown.

S. B. Kent, Director,  
Gasper River Associational Training Union.

### North Kentucky Banquet

The Northern Kentucky Baptist Training Union Association held their Eighteenth Annual Banquet on Tuesday evening, January 5, 1935, at the First Baptist Church, Covington, Ky., with about 250 persons present, representing nineteen churches in the Association. We were very glad to have our new State Secretary, Mr. DeJarnette, with us for the evening and enjoyed his talk about the work accomplished by the Young People all over the State in the last year. During the evening we were sur-

prised when two of the boys who were on the program were made "Colonels" on Governor Ruby Laffoon's staff. This Association holds a regular meeting once a month and at that time takes care of all the business and also has an interesting program. We have about six rural churches and try to visit them in the summer while the weather is good and go to the city churches in the winter months.

Mildred Yelton, Secretary,  
North Kentucky Baptist Training  
Union Association.

### Henry County Quarterly Meeting

The Henry County Associational Baptist Training Union held its Quarterly Meeting at Pleasureville, January 26, 1935. The program for the day was as follows:

Opening Song—"Give Of Your Best."  
Devotional—W. T. Waring, Pleasureville.  
Song—"More Like the Master."  
Conferences:

Juniors—Mildred Jackson.  
Intermediates—Helen Berry.  
Seniors & Adults—Rev. F. D. Hewett.  
Special Music—William E. Jeffries.  
Message—Rev. C. V. Taylor, England.  
Dismissal for Lunch.  
Song—"Living For Jesus."  
Devotional—Rev. W. T. Waring.  
Message—Rev. Harold Schaly, Brazil.

A talk in behalf of a Young People's Meeting or Revival was given by Rev. W. O. Vaught, B. S. U. Leader.

The Young People of Henry County plan to have a revival in June at the New Castle Baptist Church and will be led by a group of Seminary students.

The program was then closed by the song, "Have Thine Own Way, Lord."

This was a very pleasant and profitable day and everyone present felt that they had been drawn just a little bit closer to Him.

Thus was the end of a perfect day!  
Mildred Jackson,  
Associational Sec'y.

### Evansville—Ohio Valley

It was my privilege during the week of January 27-February 1 to teach in a Study Course conducted for all the Baptist churches of Evansville. The meetings were held at the Calvary Church, of which Rev. C. B. Curtis is pastor. Walnut Street Church, of which Rev. E. T. Moseley is pastor, chartered a bus, which brought about fifty-five each night. All the Southern Baptist churches were represented, and also the three Northern Baptist churches were represented. Classes in the Manuals were taught by Pastors Curtis, Hoy, and Moseley, and Miss Morehead, and the writer. A total of 200 people attended the course. There was an average attendance of 128. There were practically 100 who completed the course.

From Calvary Director

A City-wide study course held at Calvary Baptist Church, Evansville, Ind.,

the week of January 27; with nine churches represented and attendance of 200, with about 100 receiving awards, was one of the best study courses held in this church. All attending were very interested in the work and received wonderful instructions from all the teachers.

Our State Secretary, Mr. DeJarnette and co-workers Miss Grace Morehead, Rev. E. T. Mosely, Rev. A. C. Hoy, and Rev. C. B. Curtis, gave us a wonderful vision of the work of our Young People.  
E. T. McDaniel.

### Awards for January, 1935

Association	Methods	Other	Books
Baptist	.....	.....	2
Bell County	..... 10	.....	.....
Bethel	.....	.....	7
Daviess-McLean	..... 8	.....	.....
Elkhorn	.....	.....	7
Henry County	..... 5	.....	.....
Long Run	..... 19	.....	21
Mt. Zion	..... 108	.....	.....
Ohio County	..... 3	.....	.....
Ohio Valley	..... 32	.....	.....
Salem	..... 22	.....	19
Severns Valley	..... 1	.....	42
Shelby County	..... 7	.....	34
South Kentucky	..... 6	.....	18
Indiana (State)	..... 10	.....	.....

Total ..... 231                      150—381

### RECORD OF ATTENDANCE

Baptist Training Unions reporting  
enrollment of 100 or over

February 3, 1935

	Att.	Vls.	En.
Bowling Green, First	..... 202	40	288
Louisville, Grace	..... 152	3	175
Louisville, E. Parkway	..... 138	23	177
Paducah, Immanuel	..... 125	.....	135
Louisville, Crescent Hill	..... 122	26	159
Louisville, 18th Street	..... 121	29	161
Corbin, First	..... 110	19	164
Louisville, Temple	..... 110	10	164
Louisville, Beechmont	..... 110	5	146
Harrodsburg	..... 107	13	133
Newport, First	..... 101	24	193
Lexington, Felix Memo	..... 100	6	122
Lexington, Porter Memo	..... 95	30	148
Hopkinsville, First	..... 94	15	.....
Owensboro, First	..... 89	21	125
Severns Valley	..... 88	19	119
Jellico, Tenn., First	..... 87	5	104
Lexington, Grace	..... 83	9	135
Louisville, 23rd & Bdwy.	..... 82	38	105
Danville, Lexington Ave.	..... 78	8	102

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**Bible School Department**

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

**Standard Sunday Schools**

Here is a good list of Sunday-schools which have qualified for the Standard of Excellence since the publication of the recent list:

- Versailles—Pastor W. G. Hammock; Superintendent J. V. Yocum.
- Oak Island—Pastor R. Sharon Moore; Superintendent C. C. Northcutt.
- Licking—Pastor R. Sharon Moore; Superintendent W. R. Hawes.
- Grant's Lick—Pastor L. K. Barbee; Superintendent Luther Smith.
- Turner's Ridge—Pastor C. E. Brown; Superintendent Harry M. Buckley.
- Shiloh (Crittenden Association)—Pastor J. E. Ashcraft; Supt. Cauley Davis.
- Ghent—No pastor; Superintendent Guy Griffith.
- Lexington, Porter Memorial—Pastor C. L. Hargrove; Supt. W. B. Dugan.
- Mt. Zion (Ten Mile Association)—Pastor W. F. Privett; Superintendent Arthur Barnes.
- Dry Ridge—Pastor B. A. Miller; Superintendent O. Calendar.
- Eminence—Pastor John G. Dickson; Superintendent J. W. Juett.

**Jenkins Campaign**

We had a very fine Sunday-school Campaign with the Jenkins Church. Pastor O. M. Schultz is doing an outstanding work. Superintendent Adams is working with him in a co-operative spirit. Nearly 400 possibilities were listed with the census covering about half the territory of the church.

**Temple Young People**

It was a heartening experience I had with the Young People's Department of the Temple Baptist Sunday-school in Louisville recently. Seldom have I seen such fine young people with so much genuine interest.

**Interest in Training Schools**

There is a wide interest in Sunday-school Training Schools in Kentucky. It seems there is more interest now than we have had for some years. The new Training Course is being accepted in a fine way. If your church has not yet had a class to study one of the new books we suggest that you plan for it before the meeting of the Southern Baptist Convention.

**Calvary, Evansville**

Perhaps the first church co-operating with the Kentucky Baptist Association to have a class finish the four books required for the New Sunday-school

diploma is Calvary Church of Evansville. This church is a member of the Ohio Valley Association. Pastor C. B. Curtis has been doing a fine work in teaching these books. If any other church has had a class to receive the new diploma please notify us.

**Oak Ridge Presses Training**

Oak Ridge Church in North Bend Association is doing good work in the new Sunday-school Training Course. Pastor M. M. McFarland expects every officer and teacher to hold the new diploma this Spring. Is there another church where every officer and teacher will have the diploma before the Southern Baptist Convention meets in May?

**Pray For State Conference**

We ask our Baptist people to pray for our Kentucky Baptist Sunday School Conference which will be held in Princeton next week. We have high hopes that it will be deeply spiritual and also greatly helpful in a practical way. We are anxious for a real revival in Bible teaching to result from the Conference.

**Dr. M. P. Hunt**

Dr. Hunt will speak at our State Conference on Russellism.

**Last Announcement About State Conference**

We give some facts here about our State Sunday School Conference.

- Place—Princeton.
- Time—February 20-22.
- Opening Session—9:00 o'clock on Wednesday morning, Feb. 20
- Closing Session—9:00 o'clock on Friday night, February 22.
- Party will leave Louisville at noon Tuesday, February 19, on the Illinois Central Railroad, and arrive at Princeton at 4:43 that afternoon. Clergy ticket \$1.62. Regular ticket \$3.63.

Henrietta Hotel is giving rates of one dollar per room with one in a room or seventy-five cents per person with two in a room without bath.

Princeton Hotel rates run from one dollar per day up.

Homes will be available at seventy-five cents per person and breakfast twenty-five cents.

For hotel reservation please write to hotel.

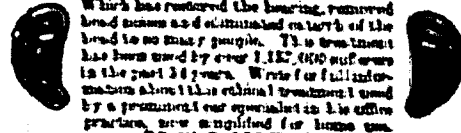
For home reservation please write A. L. Vaughan, Princeton.

Never have we had a better program. Be sure to come or get your church to send a party.

By automobile from Louisville or eastern part of State take Highway 62 by Elizabethtown, Leitchfield, Central City, and Greenville.

**HARD OF HEARING?**

SEND FOR THIS 20-DAY TRIAL TREATMENT



DR. W. O. COFFEE CO. Des Moines, Iowa

**Dr. C. M. Thompson**

Dr. C. M. Thompson will speak at the State Sunday School Conference on The Hundred Thousand Club.

**SUNDAY SCHOOL ATTENDANCE**

February 3, 1935

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

Louisville, Walnut Street	1,268
Newport, First	1,054
Louisville, Ninth and O	904
Owensboro, First	847
Paducah, Immanuel	767
Louisville, Carlisle Avenue	735
Louisville, Parkland	721
Lexington, Calvary	705
Middlesboro, First	622
Louisville, West Broadway	616
Owensboro, Third	598
Harlan	581
Mayfield, First	564
Louisville, Baptist Tabernacle	553
Louisville, 23rd and Broadway	556
Somerset, First	532
Louisville, Clifton	521
Louisville, 8th Street	513
Hopkinsville, First	503
Lexington, Porter Memorial	441
Louisville, Victory Memorial	437
Jellico, Tenn., First	436
Harrodsburg	425
Louisville, Virginia Avenue	417
Princeton, First	400
Louisville, Eastern Parkway	392
Corbin, First	391
Henderson, First	384
Corvington, Latonia	381
Paducah, Tabernacle	368
Ellettsville, Severn's Valley	368
London	366
Danville, Lexington Avenue	361
Louisville, Baptist Temple	359
Corvington, Madison Avenue	358
Greenville	353
Ashland, Unity	347
Louisville, West Side	345
Bellevue, First	331
Richmond, First	314
Henderson, Audubon	289
Hopkinsville, Second	277
Hazard, First	274
Versailles	213

checks  
**666** COLDS and FEVER first day HEADACHES  
LIQUID - TABLETS SALVE - NOSE DROPS  
in 20 minutes



Dr. C. M. Thompson

Dr. C. M. Thompson will speak at the Kentucky State Sunday School Conference, at Princeton on Wednesday morning, February 20, on The Hundred Thousand Club.

#### SPECIAL SERVICES AT PLEASANT GROVE

We have recently held a Sunday-school Study Course at Pleasant Grove, Jefferson County. Our text book was "The Book We Teach," by Weather-spoon. Sixteen took the examination and passed. As a climax to our study course we had Dr. J. McKee Adams give us his splendid illustrated lecture of "How We Got Our Bible."

Beginning Wednesday night, February 13, we begin our church school of missions which will run through five Wednesday nights. There will be five classes studying the following books: "Around the World in the Southland," "People of the Jesus Way," "Anne of Ava," "Pioneer Women" and "Missions our Mission."

The following foreign students will lead our devotions. Antonio Sanchis, Spain; Harold Schalay, Brazil; Abidiel Joel Silva, Cuba; Hiroji Kuriya, Japan; and S. C. Cooper, Ireland.

DAVID E. WEAVER,  
Anchorage, Ky.

#### WHAT THIRTEEN MONTHS OF PROHIBITION REPEAL HAS REVEALED

(Continued from Page 6.)

service for the fiscal year, the year ending June 30, 1935, was considerably reduced on the assumption that smuggling would diminish to a large extent. The message then adds that this situation has failed to materialize, and that it will be necessary to provide a deficiency appropriation for this service.

How rapidly are the old arguments against prohibition losing force! Take the cost of prohibition, against which the wets so bitterly complained, and compare the cost of protecting the legal liquor seller against his illicit competitor in what is only the beginning of repeal. The appropriations for the Government unit specifically charged with the enforcement of prohibition amounted to less than ten millions a year to and including 1926. In fact, the

largest sum ever provided for the Bureau of Prohibition and the Bureau of Industrial Alcohol was appropriated in 1932, when they together expended \$15,547,444.66. And yet the present Alcohol Tax Unit, charged with administering the Federal Liquor Tax Act of 1934, received an appropriation of \$14,311,974 for its first year.

Take the question of revenue. Mr. Jouett Shouse, president of the Association Against the Prohibition Amendment, was reported in the Evening Star, Washington, D. C., of September 14, 1935, as estimating that the total Federal revenue from the sale of beer, wine, and spirits in the seventeen States that were wet and which contain forty-eight percent of our population would reach \$1,236,547,690, while others later made predictions of \$700,000,000 and \$800,000,000. Professor Seligman's estimate, if I remember correctly, went as high as \$1,500,000,000. The Bureau of Internal Revenue has recently issued a statement showing that the total internal-revenue receipts from liquor taxes during the calendar year 1934 amounted to \$374,506,232.50.

But whether the amount is three hundred and seventy-four millions or Mr. Shouse's billion two hundred million or Professor Seligman's billion and a half, or whether it runs into infinity, it would never compensate for the wrecked manhood, the debauched womanhood, the ruined souls the mills of the liquor gods grind out so mercilessly through the years.

In the campaign for repeal much emphasis was laid upon the argument that Congress would enact and maintain legislation to protect dry States and localities from importation in violation of local law. This promise was written directly into the twenty-first amendment.

This section imposes a constitutional obligation on Congress to protect States and localities desiring to prohibit the liquor traffic. Although Congress took immediate steps to provide for the collection of excise taxes on intoxicating liquors, it has done nothing to meet, and has ignored for thirteen months, the obligation upon it by the ratification of the twenty-first amendment, and this despite the most solemn promise given when repeal was under consideration that the dry States would be protected.

The only action taken by Congress in reference to liquor matters in dry States was the repeal by the Liquor Tax Act of 1934 of section 5 of the act of March 3, 1917, enacted before national prohibition, which prohibited the use of the United States mails for the circulation of newspapers containing liquor advertising in dry States. The result is that today newspapers containing liquor advertising and radio program financed by liquor interests praising the merits of various types of alcoholic beverages are being sent directly into the homes of

citizens in dry States, despite State policy evidenced by State constitution and laws.

Such is a partial outline of the record of the liquor traffic for practically the first year of its restoration. It is sufficient to give some idea of what that restoration means for our country. Integrity in government, soundness in morals and in health, safety of life, respect for law, internal peace and order, and allegiance to the nobler principles of human conduct will be imperiled to an ominous degree unless our weapons are re-sharpened and re-employed for the destruction of that traffic.



Dr. M. P. Hunt

Dr. M. P. Hunt will speak at our Kentucky State Sunday School Conference at Princeton, on Thursday morning, February 21, the subject of Russellism.

Dr. and Mrs. M. E. Dodd have announced the marriage of their daughter, Miss Frances Lucile Dodd to Mr. Patrick Louis Pellerin, on February 4, at St. Louis, Mo.

The members of Westminster Chapel, in London, observed the seventy-first birthday of their minister, Dr. G. Campbell Morgan, by raising a large sum of money to make some needed repairs on their building.

#### REMOVAL NOTICE

### DR. N. DOUGLAS ABELL

Eye, Nose and Throat Specialist  
has removed his office to  
SUITE 310 THIRD FLOOR  
Will Sales Office Building  
405 S. Fourth St., Louisville, Ky.  
Take Elevator Jackson 2727

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