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No. 14

What Liberalism Stands For

IF IT be asked what Liberal Evangelicalism stands for the answer was given not long ago by a prominent representative of the movement. He publicly stated that the Liberal Evangelical is interested in housing, whether cinemas should be opened on Sundays or not, in the struggle between Japan and China, and in the perils facing the League of Nations and the world. But we are not aware that Christian people of other schools of thought are backward in an intelligent, prayerful and practical consideration of these subjects.

How then does the Liberal justify his neo-evangelicalism? He does so by an outspoken claim to have abandoned "the narrow view of the Gospel which thought of it simply in terms of the individual life" and to have made it his aim for the future "to work with all men for the establishment of a Christian civilization." The reason given for his new direction is that the future holds out but one alternative—"Christ or chaos?"

These words, a succinct description of the policy of Modern Liberalism, disclose a neutralizing academic strain at variance with the teachings of Christ, with Apostolic declarations on the ministry of reconciliation, and the prophetic or eschatological teachings of the whole Bible. No serious student of the New Testament could for one moment accept such a policy as representing the mind of Christ and His apostles. For him the alternative is the promised Coming of the world's Saviour or the guilt of unbelief. Even if it was true that the ultimate goal of the Church was "the establishment of a Christian civilization," how could it be achieved if the church of Christ abandoned as "a narrow view of the Gospel," that primary, whole-time, evangelistic duty which constituted her peculiar commission and glory?

Thus does scholastic liberalism in religion stand check-mated. Nor will it prove any more successful than has the secular authority in changing the heart of mankind, which is the first condition of a regenerate world. Plainly modern Liberalism is largely a departure from Biblical orthodoxy, an abandonment of whole-hearted, consecrated zeal in that redemptive mission of the church wherein the value of one soul has been measured for all time by the costly Atonement on Calvary's cross.—C. W. Hale Amos, in "Christ or the Critics?"

Devotional and Religious Thought

"MY YOKE"

Matt. 11:29

What is the "Yoke" that's offered there?
The "Yoke" the Master seeks to share?—
That brings deep lessons one must
learn?—

And yet from which one oft would turn.

It yields each thing that one may love
Into the Hand that rules above;
Each day that opens in a life,
E'en though it ushers care and strife.

Who wears this "Yoke" must heed the
word

Of quiet order from his Lord;
Sometimes to go through hostile land;
Sometimes, though pressed, yet still to
"stand."

Though others call and many run,
Unheeding them, must task be done.
No matter that one may not know
Results that from this task will show.

Though road leads on 'neath threat'ning
cloud,
And hope seems wrapped in ghastly
shroud,

And stern demand each hour may bring,
Who takes this "Yoke" may softly sing:

Who wears this "Yoke" each day will
find

The Hand that fitted it was kind;
And close companionship would give,
Through life, that makes it joy to live.

SALLY NEILL ROACH.

A TRIBUTE TO THE BIBLE

The world's most wonderful book was written by forty different men and over a period of almost 1,600 years, without a single contradiction. The authors of this book lived in far removed times and some of them under adverse circumstances. They were learned men, sages, philosophers, wise men trained up at the feet of the Rabbis in Jerusalem, and ignorant fishermen. The Bible was written on the desert, in the sea, in Jerusalem, the seat of religious government, in green pastures and beside still waters. It was finally completed in A. D. 96.

No sooner had the Bible gained a foothold in the hearts of men and women than the enemy began to assail it. Yet within 350 years the Roman Eagle was replaced by the cross, thus causing the Bible to meet with bitter opposition along the line of March. No fragments of an army ever survived so many battles, no citadel ever withstood so many sieges, no rock was ever swept by so many storms or battered by so many hurricanes as the Bible, and still it stands. It has seen Daniel's four universal empires rise and fall. In the City-

of Washington one may see a few mutilated figures that adorn our National Museum, all that remains of Assyria, once the golden headed universal empire. Media and Persia have long since been weighed in the balance and found wanting. Greece only survived her historic period; it is a living Greece no more, and the iron Rome of the Caesar's is held by a very feeble hand.

But the Book that foretells all has still survived while poets and orators, statesmen and philosophers, kingdoms and empires have all gone, vanishing the things that were and remain only to point a moral or adorn a tale. The Bible is still read, believed, obeyed, debated and sifted. by the wisest men living. It occupies the highest niche in the temple of fame; it is more vehemently assailed, more devotedly loved, more translated, more honored and revered, more printed and freely given to the world than any book the world has ever known. It remains unchanged in the midst of change.

While all other things decay it remains incorruptible. It has seen myriads of books engulfed in the stream of time while it floats triumphantly on, and will continue thus to float until the mystic angel with one foot on the land and the other on the sea shall declare by Him that liveth forever and ever that time shall be no more. It is the only bridge that spans the river that flows between time and eternity, between temporal and eternal life. It is the only guide that safely conducts those that have obeyed the Lord to the heaven of unending bliss, where we will sit down with Abraham, Isaac and Jacob, and talk, time without end, of the wonderful love of the Son of God; and in the full enjoyment of the society of all redeemed spirits that gather around the throne of the majesty in the heavens.—G. Earl Woods, in Texas Spur.

A HORSE TRAINER'S TESTIMONY

"Go into the village over against you, and straightway ye shall find an ass tied (whereon yet never man sat), and a colt with her: loose them, and bring them unto me."—Matthew 21:2.

A testimony heard in the "White Chapel," London, England:

"Nearly forty years ago I drifted into a mission one cold night. The city was engulfed in one of those old-fashioned London fogs. I was partly intoxicated, and in my wanderings I heard the strain of familiar music as the people were singing 'Jesus, Lover of my Soul.' The minister preached on Christ's triumphal entry into Jerusalem, astride a Syrian colt on which no man had ever sat (an untrained Syrian colt).

"I was intensely interested. I knew Syrian colts. I was in the employ of a nobleman, as a trainer who was a lover of Syrian colts. I trained over a score of such animals, and of all the vicious, stubborn, deceitful beasts that ever lived, a Syrian colt excelled in disposition. Just when you thought you had him well in hand, you would find him poking his heels into your back; and when I realized that here was an untrained Syrian colt, carrying the Lord Jesus into Jerusalem, with people singing and waving palms, enough to scare any colt (Syrian or otherwise), I said to myself, 'Jesus Christ was a great jockey.'

"And when the minister called for converts, I said to myself, 'Well, if Jesus Christ could do that with an untrained Syrian colt, what could he do with me?' and I went to the front and was saved. My prayer that night was this: 'Lord, I'm willing to be an ass, yes, the foal of an ass, if I can serve You; ride me, as You did that Syrian colt, and may every ride be triumphant entrance into the heart and life of another man.'"
—From The Gideon.

THE GLORY OF THE LORD

Here is "the glory of the Lord." "I paint," cried Raphael. "I build," was the boast of Michelangelo. "I rule," cried Caesar. "I sing," cried Homer. "I conquer," cried Alexander. "I seek and save," cried Jesus Christ. This is the glory of the Master and of His gospel. He knows the secret of delivering us from the curse of sin, guilt, shame; the secret of eliciting and perfecting all the glory of our nature. Let me pray that I may "see" this glory of the Lord.

—W. L. Watkinson.

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WESTERN RECORDER

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

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The Threat of the Modern Liberalism

SELSUS E. TULL, Middlesboro, Ky.

WE ARE living in a day of "Liberalism." The popular thing is to parade as a "Liberal." The word "Liberal" comes from the Latin "liber" which means "to be free."

The political use of the word "Liberalism" originated in England under the rise of what has become known as the "Liberal Party." The Liberal Party in England has stood for Democracy—the conferring of greater powers of the State upon the people. William E. Gladstone is noted as a great Liberal because he fought for a fuller representation of the people in the law-making bodies of the Empire.

The history of Liberalism in the past has been a record of progress in freedom from oppression and tyrannies—the deliverance of the individual to the full enjoyments of personal liberty—the acknowledgement of the equal rights of all men "to life, liberty, and the pursuit of happiness." The signers of the Declaration of Independence were the world's most daring pioneers in true "Liberalism."

I

LIBERALISM in religion in the past has meant freedom from persecution—separation of Church and State—deliverance of the individual soul to his full right and competency to deal with God for himself—the abolishment of sacerdotalism and ritualism, and the complete liberation of the individual to worship God according to the dictates of his own conscience. In the realm of religion, the Baptist people have been the historic protagonists of true Liberalism in worship.

But, in these later times, "Liberalism" has taken on a vastly different meaning to what it has stood for in the past.

The "Liberal" of to-day is an iconoclast in all realms of established Truth. Instead of battling for freedom, he is smashing the trophies of liberty. Instead of being a true reformer, he is a treasonist. In every realm where he operates, he destroys liberties instead of defending the rights of mankind. The Liberalist of to-day is using the robes of Liberty as a cloak of maliciousness. Under the present-day guise of Liberalism, all the accomplished rights of mankind are being betrayed, jeopardized, and subjected to destruction.

Every sort of devil-inspired doctrine in every realm parades before the scene under the banner of "Liberalism." Everywhere, in religion, in politics, in education, in economics, in society, the modern Liberalism is waging a propaganda of destruction against every precious and sacred accomplishment of Truth under which all noble advancements of civilization have been achieved. The abuses of true liberty by the present-day Liberalism and clipping the anchorage from under every certain and historic human value upon which Christianity and Democracy have builded their institutions of freedom and happiness.

II

THE fundamental elements of human liberty are axiomatic. An axiom needs no definition it is self-evident. Truth needs no embellishments; its glory is self-radiant. Such are the trophies of the age-long struggle of civilization against the powers of enslaving darkness. Such trophies compose the inheritance of freemen, and are not to be made the targets of the experimenter and the theorist.

The blasphemous attempts of the present-day Liberalism, by experimentation, to improve upon the self-evident rights of humanity, and by tampering with axiomatic truths of human freedom must inevitably recoil in disaster. When light is extinguished, there remains no element to take its place but darkness. Freedom has no substitutes. When it is gone, there is nothing left but slavery.

Herein lies the threat of the modern Liberalism. It is the devil adorning himself in the robes of light. Because of the present-day Liberalism, every trophy of human freedom is endangered, and we are being precipitated toward a crisis in civilization.

In the realm of religion, the Liberalism of to-day has discarded the inspiration and authority of the Bible—robbed Jesus Christ of his Deity—destroyed the efficacy of the Atonement, and devitalized the life-giving power of the Gospel.

In the realm of Education, the modern Liberalism, by the specious hoax of "academic freedom" has forsaken all truth and fact, and has assumed to propagate its false and defunct philosophies of life which leaves the modern student adrift without anchorage to anything sacred with regard to patriotism, Christianity, or social morals.

In the realm of politics, the Liberalist would ignore the principles enunciated in the Declaration of Independence, and discard the sacred articles of the Constitution while he fabricates his new and alien political and economic philosophies and invokes the powers of the Government to enforce his experimentations upon the people. The enactments under the so-called "New Deal" can never become operative except at the cost and final destruction of the Constitution of the United States which specifically defines and guarantees the rights of the people, and the endurance of their free institutions. The proof of this is clearly seen in the fact that individualism in the United States is disappearing in the exact ratio to the application of the New Deal philosophy to the business and private rights of the people.

III

THIS new political philosophy boldly exacts of the Congress the surrender of all its powers to the Executive who, in turn, delegates these powers to his innumerable alphabetical Bureaucracies who, thereupon, send their operatives down into the ranks of the people to meddle in the private business and to exact an accounting at the hands of every citizen in the United States.

This New Deal philosophy scorns "The Old Order," as represented in the Constitution, and brazenly proclaims the birth of "The New Order," as represented in the enactments and operations of the "New Deal." Instead of individual liberty, the New Deal would substitute regimentation. Instead of fostering and stimulating the orderly processes of private business, the New Deal would appropriate billions from the governmental Treasury to create an artificial "prosperity" through a temporary employment of the citizenship of "Public Works."

The false gods of all history have arisen out of some great human distress. They come forth to offer "Relief" from besetting woes. They dare to suggest a change of faith only

when the powers of resistance are the weakest. Like the Devil who dared to tempt the Christ only after he had fasted forty days and forty nights. The disaster of a World Depression with its attendant suffering has afforded the grand opportunity to every false philosophy to parade all realms decrying "The Old Order" and preaching "Liberalism," which being interpreted in the light of transpiring history, means the blasting out of all foundations which it has taken centuries to build.

It is high time for the people of the United States to re-discover the fact that fundamental human rights cannot be tampered with except at the loss of those rights. Some things are fixed and cannot change except to destroy them. They cannot be "liberalized" except to their dissolution. Can a woman's virtue be liberalized? Can honesty be liberalized?

The supreme issue that is on in every realm to-day is the battle of established Truth against the philosophies and wild experimentations of the modern "Liberalism." Light has no substitute. Truth has no alternative. If Liberalism wins in Christianity, the result will be atheism. If Liberalism captures the field of education, the result will be paganism.

If Liberalism succeeds in politics, as the philosophy of the New Deal would attempt, individualism will be swal-

lowed up in collectivism, private initiative will pass into eclipse, government ownership will absorb all natural resources, industry will give place to Socialism, and the private citizen will surrender his boasted sovereignty as a pawn to the State. They call it Fascism in Italy. It is Nazi-ism in Germany. In Russia, it is Sovietism. It is Absolutism in the Vatican Empire. In the United States, it is the New Deal.

Liberty is always limited to the discovery of the Truth. Truth attained cannot be improved upon. God founded Israel on the principle, "Thou Shalt Not." Christianity is perpetuated upon one supreme fact: "Other foundation can no man lay than that is laid, which is Jesus Christ." A Democracy means just one thing: "A Government of the people, by the people, and for the people."

Are the American people ready to surrender before the specious pretenses of the modern Liberalism? Shall free men barter their priceless liberties purchased only by blood for Billions of appropriations borrowed against children yet unborn? Shall Christians permit Jesus Christ to be crucified afresh while they stand in the light of Truth emblazoned by the flames of martyr fires?

"The Truth shall make you free." But extinguish its light, and men and nations stagger to their doom!

At What Point Does a Man Cease To Be a Patriot?

F. O. CRIMINGER, Th.D., Immanuel Temple, Henderson, Ky.

THE definition of Patriotism is, "The love of one's country." The principle and attitude involved in that definition is that a man has the same attitude toward his country as a son should have toward a father. It is something that approximates filial love.

Like a father, the state has protected his being and made it possible for him to grow up in safety and reasonable happiness. We agree with the poet when he said, "Breathes there a man so dead who never hath to himself said, 'This is my own, my native land!'" Without this indefinable and intangible something we call patriotism, we would have a group of disunited individuals with every man out for himself and "let others look out for themselves."

"What is a country?" Is a country something that is to be thought of in terms of boundary lines marked out by treaty in a given geographical territory? Still further, am I bound to a certain group of humanity to the exclusion of all others? It is easy to see the facile step in these two views to intense nationalism which, as many Fourth of July speeches, as may be latent in it, may become and often is the great hindrance to international understanding and goodwill.

Since men began to live where they had to make adjustments on the basis of propinquity, the question of the relation between the state and the individual has had its varying fortunes. I recall reading a book several years ago in which the writer's point of view was so involved that I scarce could tell which side he was on. Nevertheless he was on one side. So it has been with the shift of emphasis from one to the other.

One says that the individual is the most priceless thing in the world. Another declares that the state or group is the main value. Such confusion is rather easily explained in view of the fact that though democracy per se generally eventuates in a state it had its rise in the re-discovery of the individual. Just when and how far the individual should be sacrificed to the supposed good of the state is still a muted question. Just now the drift is toward the rise of the state and the complete submerging of the individual.

Paul tells us in Romans 13:1 that the "powers that be are ordained of God." What does he mean? Does he mean that all rulers are chosen by God? It couldn't mean that. To say that God sanctions all rulers and leaders is to make God inconsistent with his whole being and purposes. What Paul meant was that the civil government is ordained by God. The necessity and function of government is sanctioned by God. But God does not approve every political snipe that

may come into that office. With God principles and persons must be right or He will have none of them.

As a Christian, then, what shall be one's attitude in a political order out of harmony with the teachings of our Lord? Perhaps Paul means to tell us that for all intents and purposes we should be subject to the powers that be whether we agree with them or not. That is not necessarily the line of least resistance, but there is such a thing as a method that does more harm to our cause than good. Within the limits of our liberty and opportunity we will say wisely that, "Righteousness exalteth a nation but sin is a reproach to any people." In that way we'll cry aloud and spare not.

In a little town in France, I used to hear a certain French bell ring at night and in the morning. The thing that impressed me was what we call its over-tone. Long after the bell was still I could hear the over-tone far out in the crystal atmosphere. So in our citizenship in the State we are conscious that we have another citizenship far above all that is here. It is in heaven. Some day this order will pass to the dust with the rest that man has erected. Its censure or praise will become the subject for debates for unborn generations. One good day we'll come out into the reality of that better citizenship which will never be subject to the average of the rust of time, but will abide the last word of eternity.

I want, therefore, that while I am striving for immediate reasons to be a good citizen here below, I shall not forget to prepare myself through my divine loyalties for the blessings of that upper citizenship, whose boundaries will not be marked by the pleasure of some political puppet of a day. It will be a regime ruled over by a King whose reign is not subject to the caprice of supposed political advantage, but whose might will coincide with right.

May I therefore ask once more: "When does a man cease to be a patriot?" When a man sees a beautiful humanitarian temple being built upon the shifting sands of economic and political expedients, is it unpatriotic for him to declare that Jesus said that, "Any man that builds on the sand shall suffer loss?" When a government rides into power on the tide of the backwash of a great national effort at decency, and for political reasons looses the demons of debauchery and seeks to make the doing of sin a matter of patriotic duty, am I unpatriotic if I rise in the strength of my Christian manhood and announce to the wide wide world that, as sure as God's in heaven, we are headed for reefs where lie the ruins of Egypt, Babylon, Greece and Rome?

Hotels in Memphis

Some of Memphis' hotels, showing location, number of rooms, and rates are as follows. All Southwide W. M. U. committee meetings will be held in the Peabody Hotel, in which hotel the Southwide W. M. U. officers will also have their rooms. Write directly to which ever hotel you prefer concerning your reservation.

No hotel has been designated as Headquarter for the Southern Baptist Convention.

| Hotel and Location | Rooms | Rates | |
|-------------------------------|-------|--------|-------------|
| | | Single | Double |
| Peabody, 140 Union | 625 | \$3.00 | \$4.00—5.00 |
| Gayosa, 139 S. Main | 300 | 2.00 | 2.50—3.00 |
| Claridge, 109 N. Main | 205 | 2.00 | 3.50—5.00 |
| Chisca, 270 S. Main | 350 | 2.00 | 2.50—3.50 |
| Parkview, 1914 Poplar | 200 | 3.50 | 4.50—6.00 |
| William Len, 110 Monroe..... | 250 | 2.00 | 2.50—3.00 |
| DeVoy, 69 Jefferson | | 1.50 | 2.00—2.50 |
| Tennessee, 80 S. Third | 200 | 2.00 | 3.00—3.50 |
| Adler, 73 Linden | 200 | 2.00 | 3.00—5.00 |
| Ambassador, 347 S. Main | 140 | 1.00 | 1.25—1.50 |
| Congress, 200 Union | 50 | 1.25 | 2.00—3.00 |
| Forest Park, 855 Union | 40 | 1.50 | 2.00—3.00 |
| Arlington, 156 N. Main | 25 | 1.00 | 1.50—2.00 |
| Majestic, 184 Linden | 50 | 1.00 | 2.00—2.50 |

As to Apartments and Rooming-Houses in Memphis

| | |
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| Parkview | 1914 Poplar |
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| Forrest Park | 773 Court |
| Almadura | 175 Stonewal! |

Efficiency apartments can be had in any of the above apartment buildings at \$2.50 to \$4.00 per day.

Rev. J. R. Black, Perkins Avenue, is chairman of the Committee on Homes. You may address your communication to him concerning space in apartment or rooming-house. Write directly to any of the above hotels.

With Laurel River Baptists

WITH Rev. A. W. Hill, in his Buick Car, I had a most pleasant trip on Saturday and Sunday to London, Kentucky, and East Bernstadt nearby, where our Baptist brethren were holding their Fifth Sunday (and Saturday) meeting. It rained all the way Saturday afternoon and all night after our arrival, but we had a pleasant trip and a fine Saturday night meeting anyway.

Then the clouds let the sun out on Sunday morning. They came back, but the rain did not. The East Bernstadt meeting was under the guidance of Moderator J. C. Baldwin of Laurel River Association, a layman who so interprets and administers his moderator's office that he is always helping and blessing and encouraging the churches—especially the weaker ones—among the thirty-seven in the Association.

Saturday night a helpful meeting was had which lost nothing in value for the informality that characterized the discussions. Our surprise and pleasure were heightened to meet at the Saturday night gathering—meet despite all-day rain still pattering—Dr. R. P. Mahon, Bishop of London, and several of his good folk. Think of it, ye big-town preachers! There are yet metropolitan bishops who love the fellowship and comradeship of their less conspicuously placed brethren, rain or no rain! And it is not only worth while, but it is a badge of honor to every big-town preacher in the midst of a rural region of Baptists! Rev. A. H. Keith is the East Bernstadt pastor and his praise is in the mouths of his brethren. Among other ministers we were glad to meet were Revs. Edward Hauri and J. R. Baker, who added to the value of the program.

We leave a formal report to the promised kindness of Brother Baldwin. Anyway, Brother Hill and the writer filled appointed places on the Sunday program. And, behold, our

long program being a little behind the London Baptist morning hour, there sat before the writer when he preached at the twelve o'clock "eleven-o'clock hour," both Pastor Mahon and a number of the London flock—necessitating my getting in mind another sermon when I spoke for Dr. Mahon and his folk in London at the evening hour.

We were guests of Messrs. W. J. Chestnut and G. W. Griffith, business men and Baptist pillars at East Bernstadt, and also Dr. Mahon (Sunday night). Mrs. Mahon was visiting her venerable father, Dr. Savage, of Tennessee, who has been in feeble health. But the "bachelor" host was adequate and charming. Though now in my fiftieth year a Kentucky Baptist, with certain visitation implications, I had not before been in London, nor met those staunch London Baptists or seen their well adapted house of worship. This I was rejoiced to do, speaking for Pastor Mahon in a message that was received with sympathy and appreciation such as would gratify any preacher. Among the worshippers was the venerable Brother D. R. Brock, ninety-four years of age, and father of Rev. Walter Brock, known and loved as a minister, and of the brilliant Mr. Brock a Denver, Colo., lawyer, whose articles once added much to the Recorder menu, but who died a few years since. Also the venerated Rev. J. F. Jones was present in the service.

Monday morning at four o'clock, we left our host sleeping, got the car from the garage and came on home, where these words are written before noon. We bring with us memories that will not fade—pleasant memories. Kentucky Baptists know Dr. Mahon, and only to love him. They must know him better. He is a true, tried and experienced minister of Christ, a man of God whom to know is to love. We have this against him; he has written nothing for the Western Recorder. His church will celebrate an anniversary soon, and he has promised to write that.

V. I. M.

Further Word Concerning Railroad Rates

AUSTIN CROUCH, Nashville, Tenn.

RAILROAD rates to the Southern Baptist Convention, and the Woman's Missionary Union, which will hold their meetings in Memphis, Tennessee, beginning May 15 and May 13, 1935, respectively, are here given:

The Southeastern Passenger Association: The prevailing daily reduced rates, open to the public, will be in effect. These rates are: two cents per mile in each direction for tickets bearing the limit of fifteen days in addition to date of sale, and two and one-half cents per mile in each direction for tickets bearing the limit of six months in addition to date of sale. No Railroad Identification Certificate is required for messengers living within the territory of this association.

The Central, Trans-Continental, Western and Southwestern Passenger Associations have granted reduced fares on the round-trip-Identification-Certificate plan which is one and one-third fare for the round trip, with thirty-day limit in addition to the date of sale. This fare is applicable only for messengers to the Southern Baptist Convention, or the Woman's Missionary Union, and dependent members of their families. The dates of sale are: Arizona and New Mexico, May 7-16; Oklahoma and Texas, May 8-16; all other states May 9-17.

SPECIAL NOTICE: To avoid any confusion concerning your railroad transportation you should ask your local ticket agent for information well in advance. This is true for two reasons: A few railroads within the territory of the Southern Baptist Convention are not parties to the reduced fares announced, and second, so that if it is necessary for you to have a Railroad Identification Certificate you will have time in which to write to your State Secretary or to the Executive Committee of the Southern Baptist Convention for a certificate. One Identification Certificate is sufficient for a member and dependents of his or her family.

The Scattering Sheep and the Wandering Shepherd

J. B. CRANFILL, Dallas, Texas

A BAPTIST pastor should stay on his job. Aside from his annual vacation, the District Association, State Convention, Southern Baptist Convention and other stated meeting demanding his attendance, he should be at home, with his own flock, taking care of the sheep over whom the Master of the flock has made him overseer.

J. B. Gambrell used to say that every preacher should hold at least two revivals a year—one in his own church and one with some other church. That was a fine suggestion and if our beloved pastors of the evangelistic gifts and the soul-winning hearts would limit their journeyings and sojournings to the schedule outlined by dear Dr. Gambrell, all would be well, but I have had the fear, as I have surveyed our Baptist fields, that many of our pastors are really neglecting their own fields, leaving the flock to scatter and stray away, while they seek in different ways and at more frequent intervals to evangelize in other fields or schedule absences on other quests.

I

IT IS remarkable that throughout the New Testament, the saints of God are called sheep or lambs, and the pastors or elders are called shepherds. As a boy, I had some experience with sheep. I made a good sheep-herder, but a sheep-herder and care-taker must be with his flock, or else the flock scatters and is subjected to the ravages of wolves and other enemies that either devour or so disturb them that they fail to get back to the fold. Jesus, speaking of the sheep (John 10:7), says, "And a stranger they will not follow, but will flee from him because they know not the voice of a stranger."

I've seen this happen many a time. The pastor wanders away to hold a revival somewhere else, and his pulpit is filled by a supply preacher. Good preacher, perhaps, but a stranger. The sheep scatter. Notwithstanding the fact that the pastor many and many a time has pleaded with his flock to stay and hear his supply when he, the pastor, is away, they do scatter and go to various and sundry churches or go fishing or don't go at all.

I've often wondered what would become of his bank if the bank president were way from his task as much as some of our dear pastors are away from their flocks. One of the great advertising agencies has as its motto: "Keeping everlastingly at it brings success." But some of our dear pastors might adopt as their motto, "Keeping away from home so much does not bring success." It doesn't.

Frankly speaking, the pastor is called to his church because the church membership want him with the church. They don't want him all over the countryside, preaching for other flocks, but want him at home preaching for the stated flock over which the Holy Spirit has made him overseer.

We humans are strangely similar. Every man in the church feels that he is the most important member of the flock and every woman thinks she is the leading lady. Each in his and her heart craves the help and spiritual guidance of the pastor. He is expected in every case of illness to be on the job visiting the sick, and when hearts break after the advent of a great grief, the pastor is the one to whom the stricken members look for care and comfort in their time of tears.

II

UPON a time I knew a Baptist pastor who, while winsome in his ministry, was not what would be called a colossal preacher. He was, however, invested with a quality of courtesy and friendliness rarely equalled. In speaking to one of his leading members once, he said: "Brother H—is really a very wonderful man in the sick room, in the house of mourning and in his words of comfort when sorrow comes." The dear man has been dead many years now, but I never shall forget this high tribute paid to him by one who loved and honored him.

Bear in mind that funerals take it out of a preacher more than any other service he renders. Recently in reading "Memoirs of a Small Town Surgeon," by Dr. John Brooks Wheeler, of Burlington, Vt., he told of a surgeon of the Massachusetts General Hospital who never could become a great operator because his sympathy with the patient was so strong that he was timid in making his incisions. This doctor of whom this writer speaks had a great heart, and that greatness of heart, loftiness of spirit and tenderness of sympathy immortalizes men of God as they move among their membership. A doctor must not be too sympathetic, but there is no limit to the sympathetic tenderness of a pastor whose members linger in the shadows.

I dismiss as unworthy of comment the financial side of the pastoral relationships. It has been said by others that when a man is paid for work, he ought to perform the work. That is certainly a worthy business maxim, but this question of religion is as far above mere business as the Heavens are above the earth. The evangelistic pastor who holds revivals for other churches always should receive some financial recognition from the churches he visits. This is well and it is right, and no questions should be asked by the church at home, unless, perchance, a pastor so far neglects his own flock that he makes his revival and traveling work almost the main activity of his ministry.

I doubt not I am voicing here the feeling that stirs in the spirits of many deacons, laymen and other church members. While there is a quality of generous liberality among our church members, yet, notwithstanding this generosity and liberality, they in their deepest hearts, long for the presence of their own pastor and grow impatient under his too-frequent absences.

III

I HAVE only hinted at what seems to me a vital question among our pastors and churches. Nothing I have said or shall say here must be construed as a criticism of those pastors who are charged with wide denominational responsibilities. Recently, the President of the Southern Baptist Convention travelled 36,000 miles, visiting the foreign mission fields of our Southern Baptist Convention. He is spending much time among the churches while he is President of our great religious body. It is also true that the President of the Baptist World Alliance, who has been in great demand through the years, is inevitably frequently absent from his pulpit. These men of State-wide, South-wide, Nation-wide or World-wide celebrity are not included in any suggestions made in my foregoing admonitions. God be praised for the big men among us, and nothing we are to say or do is meant at any time to reflect upon them.

What I have tried to put over here is that the pastoral relationship is most sacred, and the responsibilities of the pastor are of such quality and magnitude that they cannot be side-stepped without distinct injury to the cause of Christ. We cannot have great conventions without great churches, and we cannot have great churches without great pastors. The man who stays on the job is the man that builds the great church. It cannot be done in any other way, for a stranger's voice the sheep will not follow.

"From Strength to Strength . . ."

Psalm 84

O God, Thy peace enfolds me when I pass through
The valley of Baca, where grim shadows fall;
Thy strength sustains me when I, in weakness call
For nobler highways in my heart—for trust anew—
And faith to see beyond my warping fears,
Thy love-lit rainbow, sprinkled with my tears.

EDITORIAL

Full Surrender to Christ's Spirit

THROUGHOUT the Christian era—from Pentecost until the Lord Jesus shall come again to the earth—the Holy Spirit is His representative on earth in the hearts and lives of His people. This is true in such complete fashion that Jesus taught His disciples, "I will not leave you comfortless; I will come unto you" (John 14:18), referring to the coming of the Holy Spirit. His promise to be with His disciples always until the close of the age, in the last words of Matthew's Gospel, are fulfilled in the Holy Spirit.

Our Lord is in His disciples to-day only through the Holy Spirit. In His glorified resurrection body, He ascended to sit on the throne at the right hand of the Father until the Christian era shall close by His return to the earth. It is that they have not by thoughtful study fully mastered the teaching by the Lord and His Apostles on the of the Holy Spirit.

It is true that the central work of Spirit is to make known to Christians the invisible Christ. He is our Lord's "advocate" in the hearts of His people. Therefore, those disciples who magnify Christ in their lives and their witness are pleasing the Holy Spirit and are empowered by Him, even when they have not by thoughtful study availed themselves of the abundant teaching by the Lord and His Apostles as to the Holy Spirit.

God has blessed with spiritual maturity faithful men and women who failed by study to provide themselves with a rationale of the New Testament doctrine of the Spirit. This provision calls for our deep gratitude. Such have been some of the fathers within our Baptist fellowship. But their not passing on to us the emphasis on this teaching which abounds in the New Testament was unfortunate. Such teaching should have made us apter learners of God's grace in spiritual growth. If we had known more of the revealed teaching on what makes a spiritual Christian, as distinguished from the carnal, progress-by-good-works-and-self-mastery, Chris-

tian, we might have become more like Him and had a completer Gospel for our people.

Not even our trusted Baptist scholars and Bible interpreters have always taught much that might tend to make known to us that to neglect the study of the Holy Spirit is by implication to neglect the health and growth of the inner spiritual life. It was therefore with peculiar delight that, reading Dr. A. T. Robertson's *Epochs in the Life of Simon Peter*, we came upon the following fine testimony on page 183:

In one sense the baptism of the Holy Spirit cannot be repeated. But there is another sense of the phrase which is individual. No single individual is endowed with this power from on high who does not submit himself to the will of God and who does not place himself at the service of the Holy Spirit by full surrender to Him. It is just here that most Christians fail. They are saved by grace but are useless as witnesses for Christ because they do not continue in vital contact with God in Christ through the Holy Spirit. Christ is the dynamo, which explains Paul's strong language in Phil. 4:13: "I have strength for all things in the One who keeps on pouring power unto me."

Dr. Robertson definitely traces the failure of so many Christians in spiritual gifts and graces to their lack of surrender to the Holy Spirit. The quotation does not make clear whether he has in mind a once-for-all surrender or a day-by-day, hour-by-hour surrender. If one had asked him, we doubt not that he would have said both. There is no space here to develop the thought, but both once-for-all and day-by-day surrender of the whole self-life to Christ, to be hailed to His Cross, are taught in the New Testament.

Mystical? It is. So in its sources is any vital Christian living worthy of the name. Except "by full surrender to Him," as Dr. Robertson says, we do not become better than "useless as witnesses for Christ"—for vital contact with Him is lacking.

Which Way From the Cross-Roads?

A FEW YEARS before his death Dr. E. Y. Mullins issued a significant book on "Christianity at the Cross-Roads." It was a able statement of the nature and requirements of Bible Christianity, and of the new interpretation sought to be given to the revelation of God by modern rationalism, based upon the pre-suppositions of evolution and disbelief in the inspired authority of the Scriptures.

Some ten years have passed since Dr. Mullins wrote. In what direction are American Christian bodies moving? Whither from the cross-roads? Perhaps no better simple statement of the difference between historic revealed faith and the religion of modern rationalism could be made than that historic faith is faith **IN JESUS**, while its would-be modern substitute is faith **LIKE JESUS HAD**.

I

FAITH in Jesus accepts as its background the Bible teaching of man's sin, guilt and helplessness. It accepts the Bible revelation that man may be released from the guilt and power of sin only through personal contact with and appropriation of what the love of God has provided in the gift of His suffering Son. "Faith like Jesus had" does not accept the above, though it is everywhere woven into the texture of Scripture revelation. Faith like Jesus had would have us take Him as the great exemplar for man. It holds that man in himself has fine powers of self-salvation, and needs only time and opportunity and an inspiring example.

The conditions which inspired the book of Dr. Mullins have not subsided. We have been through an economic crisis

since then which should have humbled the self-sufficiency of man, and did bring not a few individuals to turn back to God. But there has been no subsidence of the teaching and preaching of rationalism and its corollary doctrines during the last ten years. In fact, the intended betrayal seems to have gained power in many religious quarters, even while science in its best exponents is throwing overboard the evolution theory on which unbelief swung away God's revelation to man-made theories. Rationalism in the pulpit is the spiritual counterpart of the evolutionary hypothesis in science.

There appears to be a current idea abroad in influential religious quarters that the only thing to do in the face of this attempted invasion that has nothing less in mind than the overthrow of Christianity as it is revealed in the Bible, is to ignore the whole thing. If one says anything against it, these Gospel compromisers affect to regard him either ignorant or a disturber of fellowship, or not "safe." Let the reader measure for himself the spiritual cravenness and barrenness it implies, not to say political partisanship. This presumptuous intolerance regards no Bible-believing Christians competent even to sit on the jury to decide about the undoing of their holy faith! They must take it lying down or be held "inferior" or not quite "safe!"

II

A SURVEY will show that at the North practically every non-Catholic body of Christians, except the Lutherans, has been seriously invaded and torn. Of the Baptists, Presbyterians, Methodists, Disciples, Reformed, and Congregationalists, the first two groups mentioned have probably been

less affected than the others, yet both are now being troubled seriously.

The Lutherans say that their comparative freedom from hurt by the new apostasy comes from their home country being Germany. They learned the emptiness of German rationalism at first hand. When it put on seven-league boots and and swaggered across America, they did not accept its highly swollen estimate of itself. They refused to look upon it as a god, but rather laughed at it as a ridiculous clown. In the South evangelical bodies have so far been less affected than those at the North, though not one has escaped injury. Among the devotees of rationalism the South has won a sneering nick-name which our people should wear with satisfaction. They call us the "Bible-belt." Would that we really deserved the unintended praise of those scornful unbelievers!

Southern Methodists have yielded to the siren temptress more than have the Presbyterians or Baptists. There is still a staunch and vertebrate bulwark of Bible faith among our Methodist brethren, and it has able leaders in such men as Bishops Candler and DuBose and many pastors. But another element has had its ear cocked to catch as sweet sounds the emptying philosophy of the liberals. Methodists in the South were the first to become enamoured of the Social Gospel. And it is not unfair to say that nervous anxiety to magnify the ethical implications of the Gospel through human organizations rather than to bear faithful witness to the divine power which produces ethical living, and not merely abundant ethical theories, is a sure indication of readiness to flirt with the evacuating philosophy of Liberalism.

III

IN connection with the Northern bodies, it is to be noted that the Presbyterian General Assembly, through its constituted church court, has just been trying Dr. J. Graham Machen, a prominent leader of the organized conservative group among Northern Presbyterians. A Presbyterian writer in *Christianity To-Day* says that there is not one word in the constitution of the General Assembly that holds that it alone may conduct Foreign Missions for Northern Presbyterians. And yet the offense of Dr. Machen, as it stacked up in the trial, was just that he had wrought with others to set up an independent Foreign Mission Board for Presbyterians that would not empty Modernistic missionaries. From the paper just named we learn that the trial body did not permit Dr. Machen to present his case before the church court.

General Assembly will probably do as it likes with Dr. Machen—with results yet to be determined in splitting the Northern Presbyterian body. [Later: They "turned him out"].

The General Assembly is trying to compromise the issue between Modernism and historic faith. This is a deep tendency of all ecclesiasticisms—to avoid division. Ecclesiasticisms usually prefer to risk a compromised faith rather than loss of material organization power. This is in part why New Testament teaching allows no ecclesiasticism, but sets up independent church democracies, under the unifying control of God the Holy Spirit.

We cannot more discreetly refer to the situation that now exists among Northern Baptists as between the old paths and the new wisdom than to call the attention of the reader to an Open Forum of eight pages weekly in the *Watchman-Examiner* of New York now being conducted, before the forthcoming meeting of the Northern Baptist Convention.

So far the discussion in the *Watchman-Examiner* has been of a high order and distinctly illuminating. The articles are by able writers, many of whom exhibit unusual spiritual insight and ability; also that they know what are fundamental Baptist principles. Nor are they writing exclusively or perhaps even mainly on the technical affairs of organization. There are articles on such subjects as, "Mergeritis," One General Board or Many; Baptist Independence; Designated Gifts; Baptist Ministers' Council, and the like. But these are treated in relation to their spiritual connotations, not much technically.

IV

THEN there are articles—a number of them and all fine—on the Social Gospel. They are all fine in our thinking because they all show with skill and penetration the fatuity

of the presuppositions of what Bishop Candler once called "salvation by derrick." At the same time there is in them a fine positive ring, the affirmation of far deeper and larger benefits to human society to be had by faithfulness to the revealed Gospel of redemption. We hope to reproduce one or two of these articles, and wish we might reproduce all.

Centralization of authority and unbalanced emphasis on the social implications of the Gospel, wherever found, are strong presumptive proof that their proponents look with favor upon the preachments of modern liberalism. It is "safer" to advocate them, in the name of efficiency and a more "heroic" religion, than it is openly to confess that one has deserted real faith in the power of Christ's vicarious offering for sin. The simple do not so soon get one's real measure and meaning!

The debated Ministers Council now up before Northern Baptists proposes to set up a separate board or bureau, to pass upon all preachers as to their call and fitness for pastorates, by the board's measurements—an obvious move toward papal assumption of authority among Baptists. The meeting of the Northern Baptist Convention this year is likely to be warm and interesting.

They Are Not Always Asleep

WHAT of church members who seem to be asleep while the pastor preaches? Truth to tell their apparent lack of zest for what is coming from the pulpit perplexes and disconcerts many a preacher and is the source of not a little more or less restrained humor.

There are militant preachers who are not disconcerted by seeing the eyes of some desired-to-be listener close as if asleep. Other preachers have much better protection from quailing before the crowd on seeing from one or more of its units what seems to be an extremely doubtful regard for what is being said. Preachers within the grip of the Gospel of truth they are uttering are insulated against the downward pull of apparent indifference. This is far better. It is of God's Spirit. Maybe the others ought to lose face.

Yet the treasure of the Gospel is committed to "earthen vessels." For one of these earthen vessels, in the face of actual or supposed sleepers, to continue to preach with faith and power is not easy. It might help if speakers would consider that the person who has his eyes closed is often not asleep. It is said that the habit of Dr. Broadus in listening to his pastor or other preachers was to sit quietly in the pew with his eyes down rather than directed to the face of the speaker. It seemed that he thus better assimilated and pondered the message. Dr. Broadus was no church sleeper, of course, but it is possible that a highly sensitive pulpit speaker might have been disconcerted by his habit.

Another thing. There are worse things than for someone to go to sleep in church. People may come into a warm room from the cold atmosphere outside. They sit decorously and quietly side by side in the pews. Some are of active, nervous temperament. To hold every muscle and part of the body in a single position for an hour or more with no relief except getting up a time or two, and bowing once or twice, they find to be really difficult. When they relax and the body responds to the warmth of the atmosphere and its enforced quietness, they just cannot stay awake. Among persons who may thus fall asleep are tired mothers and over-worked men. That they come to church, knowing this tendency, may well reassure the pastor. Such "sleepers" will not cripple worship.

And, who of us preachers does not know that what comes from the pulpit is itself sometimes a soporific? Why give a sedative and complain at its success?

The reaction likely to get the preacher further and make him more master of the occasion under God, is to go to the pulpit with his heart mastered with a sense of mission. The possibility of such spirit and message is the one thing that lifts Gospel preaching above all other speaking. Without it, the man in the pulpit becomes merely a "sounding brass and clanging cymbal."

Paragraphic Comment

SIDELIGHT ON INFANT BAPTISM

From the New Zealand Baptist we take its interesting story about Archbishop Leighton, of Canterbury, who became a Church of England ecclesiastic, though he is the son of a Scotch Presbyterian minister. The Archbishop does not think much of infant baptism. He had this to say: "My thought is that it is a weak notion upon trust generally, to consider so much or at all the qualities of parents in relation to baptising infants. Either it is a benefit to infants, or it is not. If not, then why administer it at all? But if it be, then why should the poor innocents be prejudiced of it for the parent's cause? That it is the parent's faith that gives the child the right to it, is neither clear from Scripture or from any sound reasoning." The Archbishop holds the position that infant baptism should be administered to all infants or to none. It should be administered to none. There is not an established case of infant baptism, or admonition to baptize infants, in the entire New Testament.

sanctified by the blood of Christ are already one the wide world over." We have unity now to the extent that we have the mind of Christ. And any substitute therefore is the device of spiritual blindness and worldly-mindedness. But the blind are not going to stop proposing union and they will appear to the simple more righteous than the righteousness of Christ while they are at it. That makes them that way.

THE AMERICAN BAPTIST SEMINARY

The Negro Baptist Seminary, under the joint support of the Southern Baptist Convention and the National Convention, has been in operation at Nashville now for fifteen years. Agitation for such an institution had been in progress for at least seven years before that. This led to the appointment of a committee, with Dr. E. Y. Mullins as Chairman, about 1913, by the Southern Baptist Convention. It reported from year to year. In 1920 the committee—now called a commission—reported through Dr. Mullins the starting of the Seminary at Nashville and the engagement of Dr. O. L. Hailey on the part of the Southern Convention to work with the representatives of the National Convention in the conduct of the institution. So much for history. Elsewhere will be found a report of the Seminary's progress, by Mr. R. W. Hailey, office secretary, who since the death of his father has carried on the work of office secretary. Mr. Hailey writes us thus: "The Seminary is nearing the close of one of the best years, perhaps the best, in its history. Its future looks bright." One is tempted to say more than a paragraph would contain about the slowness until now of the growth of that worthy work. The institution has not grown so rapidly as every major consideration would indicate it ought. It offers a great opportunity of Southern Baptists to perform an invaluable service to help our Negro Baptist brethren, and at once to give expression to and enlarge our fellowship for them. They are ready for it. No serious difficulty has at any point been encountered. We seem willing, but torpid!

CIRCULATION ENLARGEMENT

Western Recorder Month, to be observed among our churches in Kentucky during April, is to enlarge the circulation and usefulness of the paper through placing it into homes that do not receive it but need it. We are always glad to receive renewals of the subscriptions of our readers, but the emphasis during April will be on new subscribers, and the presentation of the mission and service of the paper in our pulpits will be to the end of opening up to those who do not know in their own experience what is that mission and service, and why our people need to open their homes to this service. It is vastly gratifying to us that so many of our pastors are responding with all heartiness and saying that they expect to preach on the Printed Page for Christ during April and to place before their people the need that their homes shall be opened to the weekly visits of the Western Recorder. The Catholics are said to be quadrupling the circulation of their papers. They are doing it by having the priest to send in the money for the subscriptions in proportion of the number of homes in his charge. He must then hustle to get that money from the subscribers. Failing which—well, the priest he pays it! Baptists are a million miles from any possibility of ever proceeding like that. May the distance never be less! Our pastors and churches are responding to the need of enlarging the service of their paper of their own good will and desire to build their people. Who needs to worry about the big things Catholics can do by putting on the thumbscrews? Thumbscrew methods are not for Baptists.

"BUNCH OF NOTHING PLEASANTLY SAID"

The following took place when the university medical students gathered in their fraternity house on the campus in an outstanding Southern City, waiting for Sunday lunch. Some of them had been to church. "What did you get?" asked one of a church-goer. "Not a—thing. I went with a hungry soul, yet I heard nothing to make a man to be better, or to show him how." Another said, "I don't believe I will ever go to church again. You hear a man preaching about a book he read, or dispensing the social gospel, or philosophy, or how to run the world—much of it the same stuff we are tired of in our classes, and I want something to feed my soul." The fine young Baptist medical student, a minister's son, who reported this, bore witness that these men spoke with earnestness, and some of them even with trembling anxiety. Still another reported his church experience thus, "I heard a great bunch of nothing pleasantly said!" That is what those fine upstanding medical students said. How many more are saying it? Whether we want to face it or not, those young doctors in their fraternity group were not falsely claiming spiritual hunger. Young men hide rather than exploit such hunger. They were hungry for an old-fashioned Gospel, something the heart could rest on. Furthermore, though it may well make every pink-tea, flesh-pleasing pulpiteer squirm, no preacher who from a humble heart faithfully held up the Lord Jesus Christ as the world's Saviour would have had any such thing reported on him by a man or woman that actually wanted spiritual food. "A great bunch of nothing pleasantly said!" What a pulverizing criticism! Shame upon any and every preacher who justifies it! Where is the "safe and sane" brother who a few years ago bore house-top witness that there is not a single Modernist among Southern Baptists! Just how would he classify the pink-tea, worldly-minded preacher, with his "great bunch of nothing pleasantly said?" Thanks for the phrase, doctor!

FORMAL UNION OF CHURCHES

The minds of many ambitious ecclesiastics and many backslidden Christians are unceasingly enamored of the notion of formal church union. It is the day of the worship of mere bigness, and what could be bigger than this "reunion of world Protestantism." It would win the applause of the world and big front page headlines in the press, and persons of the type mentioned above seem to have the notion such praise of Mammon means Christian progress. They love it. Christianity usually does its best work when it is doing something that the world prefers to ignore or else to criticize. Did not the Lord say the world hated Him and would hate His? Dr. C. W. Hale Amos, in his book, "The Church or the World?" has this fine statement: "The reunion of the visible churches in their present state would have a two-fold effect. It would winnow a part the Elect Church of Christ from the professing Federation of Churches, and it would consolidate the forces of those who are preparing the way for the pseudo-Christian, scientific, humanitarian church of anti-Christ. In spite of the widely advertized need for external union, and through all of the varieties of organization that abound in the church today, those who are redeemed and

The "Social Gospel"

G. H. O'DONNELL, Ph.D., Aurora, Ind., in Watchman-Examiner

THE "social gospel" is the road to death, for the preacher, for the church, for the denomination, and for Christianity as organized effort for the coming of the Kingdom of God. If the leaders of organized Christianity in America keep on working for what they call the "social gospel" and succeed in their objective, then organized Christianity will be crushed out in our land, as it has been crushed in Russia and other countries. It would be a travesty on the word "Christianity" to call what would then be left by that name.

The very name "social gospel" is a misnomer. There is no such gospel, and he who preaches it preaches something which does not exist. There is the Gospel of the Lord and Saviour Jesus Christ, but that Gospel is an individual Gospel. It has social implications or emphases, to be sure, but the only Gospel revealed in the New Testament is one in which an individual believes on the Lord Jesus Christ and is made a new spiritual creation in him. Faith is a matter for the individual.

In no true sense of the word can society be said to believe in Christ, to exercise faith as society. Society is made up of individuals. The New Testament writings, interpreted by the principles of historical study, reveal only an individual belief in Christ. The "social gospel" emphasis simply was not present in the minds of Jesus, Paul, and the other New Testament Christians.

The majority of the enthusiasts who preach the "social gospel" do not seem able to make a distinction between the preaching of social and political theories and schemes. The true preacher preaches on social righteousness, that is, on just and right relationships between men. But the preacher makes a fatal mistake when, in the name of Christ, he begins to preach social, political and other schemes and experiments for society.

Every honest man knows that much which passes to-day as the "social gospel" is merely socialism and communism. But where socialism and communism dominate, organized Christianity in any pure form is impossible. Thus the preaching of the "social gospel" is the way to death for organized New Testament Christianity. And the minister who preaches it is, whether he knows it or not, actually ministering to the defeat of such Christianity in the world.

Furthermore, all such social theories change from generation to generation. The preacher who chooses one theory or scheme as his pet hobby to-day will find, if he lives very long, that his pet theory has been outgrown and cast aside. He will find himself sooner or later stranded, and with the necessity before him of either ceasing to preach his pet theory or of being relegated to the past. On the other hand, the man who preaches the New Testament Gospel of a God who was in Christ reconciling the world unto himself will never be out of date. We need to remember that the world can be reconciled to God only by the exercise of individual faith in Christ, not as society en masse.

I protest against that narrow view of the Kingdom of God which makes it merely an experiment in social values and relationships on earth. The Kingdom of God on earth is but a small portion of the true Kingdom of God. The innumerable hosts of the faithful in all ages are no less a part of the Kingdom of God than those who now live on earth. Man's life on earth is limited to very few years, but he continues to live in the eternal world with Christ. The main theme of the preacher in every coming age must continue to be the message of the soul's salvation through faith in a crucified and risen Redeemer. That message alone concerns man's life here and his life in the eternal world beyond.

For the Northern Baptist Convention to enter, under the leadership of a few, the realm of socialistic experiments and theories of society is for the Convention to travel the road

of death. Only a small portion of the membership of our churches ever attend the Convention meetings. The vast majority of our members are already much out of sympathy with certain phases of our united work. Their dissatisfaction lies in the evident substitution of what seems to them socialism and social evolutionary principles for the New Testament Gospel.

Many of the missionary books which we are asking our people to read seem to imply that missionaries go to heathen lands to reform society, and not primarily to preach the Gospel. Can we blame our people for hesitating to give to that kind of missionary work if they get that impression? Most, I am glad to say, of the missionaries of our Convention with whom I am acquainted are not of that socialistic type.

The plain, undisguised fact remains, namely, that there are vast numbers of Baptists who will never follow the Northern Baptist Convention into these socialistic theories and experiments.

Let no one misunderstand me. Any man has a right to preach the "social gospel" if he can find a church that will tolerate it and where he does not disrupt the church. If a respectable minority, even, should disagree with him, then that pastor ought to be honest enough to gather a new church founded on his principles, and not bring dissension into the already existing church.

In the same way, our united work in our convention ought to be the spreading of the New Testament Gospel. If a few leaders want to support socialistic missionaries and socialistic missionaries and socialistic theories, let them furnish the money for it, and not delve into funds given for the spread of the Gospel by evangelicals.

I have always supported the work of the Northern Baptist Convention to the best of my ability. I have had no easy task, at times, trying to keep dissatisfied members of our denomination in line with the great work which we are doing. If the convention travels too far in the way of socialistic experiments then in a few years, when the inevitable reaction comes, and sane society has been restored in our country, the convention will find that it has been traveling the road to death, and that the majority of its supporters have changed their allegiance.

I hope that our convention, which has done so much for Christianity, will come to its senses ere it travels too far along the deadly path to socialism and communism.

Looking In On a Liquor Convention

F. B. L. SQUIRES, Secretary, American Business Men's Research Foundation, Chicago

MR. SQUIRES has released for the press the story of the meeting in Stevens Hotel, Chicago, March 7-15, of the annual Wine and Liquor Convention of America. It has 20,000 members in the industry, and yet a very small number were present. At the most important session there were forty-nine. But they had a display room to show the stuff they make. It covered 35,000 square feet. We give below excerpts from speeches, gathered by our contributor. They are the exhortations, warnings and counsels of the chief sponsors of John Barleycorn. Read them and think.—
Editorial Note.

"Teach American women how to drink . . . Invite and welcome them to your bars and taprooms."

"Show young people how to enjoy the 'delightful' wines of America."

"Cultivate the public, don't worry about politicians. We control millions of votes and through them the industry can be preserved."

"Study, apply and duplicate the sales program and advertising results achieved by the cigarette and automobile industries."

"Aim at bringing liquor consumption in America up to equal the much larger per capita use in Europe."

"Adapt and aim your advertising so as to arrest the attention of the factory workers of our great cities; the miners of Pennsylvania; the farmers of Nebraska, and the particular individual groups of every locality."

"There is no liquor volume possible through advertising appeal addressed purely to the socially elite of the upper classes."

"We need to understand the habits of women and the younger generation . . . Train your publicity to catch the eye and develop the interest of the younger generation."

"Make youth liquor conscious . . . Make it smart to drink wine."

"Develop and cement profitable co-operation with local newspapers in every community . . . Remember that, basically, the local newspaper is your key to sales, the reason for this being that it goes directly into the home . . . Use your local newspaper and depend upon the co-operation of the press which you will thereby deserve."

"Liquor never was and is not now a moral issue. Up to now there has never been a concentrated effort made to instill a conscience into the liquor business."

"Every intelligent distiller and liquor seller is opposed to drinking to excess and deploras motor accidents due to excessive use, and other similar effects. We do not want a penny of money that is needed for food or necessities."

"We should be proud of our industry. Some of the best people in the country are aiding us. Our industry is just as respectable as banking, as the newspaper, or any other business. Remember that everything that is done in a rectifying plant (distillery) is supervised directly by the United States Government."

"Nothing counts like making a profit."

"Don't forget the fifteen million votes which made repeal possible. Cultivate and please them and the future of your business is secure."

"The legitimate alcohol industry seems to be suffering from an inferiority complex. It should forget everything but what the people want."

"Whether or not women choose to drink is their own business. 'Our minds,' so stated Miss M. Louise Gross, 'are made up to drink over bars and we will.' Any place not fit for a woman is not fit for a man. Women are opposed to state owned liquor stores. Most of the present taverns, bars, etc., are just like the old saloon except the swinging doors. But there is nothing wrong with that. We want them."

"We are opposed to local option. I think I voice the thought of the 15 million who voted for repeal. Local option breeds class distinction. Get the support of your own community. Eradicate trade jealousies."

"The liquor industry should go on the radio with up-to-date programs, with feature stars and snappy script, identified with prominent names."

Dancing and Bridge-Playing in High Schools

THE Courier-Journal of March 6, quotes Assistant Attorney General W. R. Atkisson as saying, "Dancing and Bridge have become so integral a part of American social life and are indulged in by so many persons, that they should not only be permitted to be taught in high school, but should be encouraged to be taught."

Now a thing that is morally and socially wrong is never made right by custom, or wide-spread indulgence. Dancing and bridge both are moral and religious cancers, slowly, but surely eating out the moral and religious life of American citizenship. History reveals the fact that both dancing and cards had their beginning in heathenism. And because they

find themselves clothed (or unclothed) in a so-called civilization, is no argument that they are right or advisable. It would be a difficult task to weave a piece of cloth to be better than the material out of which it is woven.

All that one needs to do to know that cards and dancing are conducive to a lower standard of morals, and that they mean death to the very spirit of Christianity, is to open their eyes and look. Where will you find a man or woman in any community who is given to dancing or bridge, who is recognized as being a power in the moral and religious circles of that community?

Suppose we advocate these practices for our high school boys and girls, and train them in these evils until they are experts, what have they gained to help them in the battle of life, and what will be the effect of such training upon the next generation? Like will beget like and what will the end be?

Dancing masters say that three-fourths of the fallen women have entered their evil life through the ball-room. Records show that four-fifths of our imprisoned gamblers learn how at the parlor card-table.

It is a known fact that the Bible contains the only code of morals, or system of ethics that has ever produced a worthwhile civilization, and the Bible always condemns, and never encourages or justifies such fleshly indulgences. The Scriptures plainly affirm that "They that do such things shall not inherit the kingdom of God."

I appeal to every father and mother who may read this. If you love your girls and boys and are interested in a higher standard of moral and social life for them and others, lift your voices in protest against the more and more open advocacy of using America's school system to break down moral convictions and belief in the authority of God and that he will call men to account for their evil ways.

Williamstown, Ky.

E. H. BLAKEMAN.

Southern Seminary Has Largest Foreign Student Enrollment in Kentucky

ACCORDING to "The Unofficial Ambassadors for 1935" published by the committee on Friendly Relations among Foreign Students, the Southern Baptist Theological Seminary kept up their record of attracting more students in 1934-35 than any other school in Kentucky. This year they have nine, and Asbury College is second with eight. Altogether there are thirty-three foreign students attending collegiate and post-graduate schools in Kentucky. The entire list is as follows:

| | |
|--|---|
| Southern Baptist Theological Seminary | 9 |
| Asbury College Wilmore, Ky. | 8 |
| Berea College, Berea, Ky. | 6 |
| University of Louisville, Louisville, Ky. | 5 |
| University of Kentucky, Lexington, Ky. | 3 |
| Louisville Presbyterian Theological Seminary | 1 |
| Eastern Kentucky State Teacher's College | 1 |

Doubtless because of unsettled conditions in many European and oriental countries during the last few years we are not attracting as many foreign students as formerly. In 1931 our Seminary had 20.

Likewise in recent years the State totals have fallen off. In 1931 there were 47 foreign students in Kentucky; in 1932 there were 36; in 1933 there were 20; and this year, 1935, there are 33. It would seem that the twenty in 1933 was the low-water mark, and that the tendency is at present showing an increase.

G. R. J.

Pastor W. R. Lambert, of the Virginia Avenue Church, Louisville, will begin a revival service in the church on April 14, doing the preaching himself. He will have with him Brother L. E. Roberson, Gospel Singer. Brother Roberson is from Green Brier, Tenn.

Dr. W. B. Bagby, Baptist Pioneer in Brazil

LAST week space was available for only a brief notice about the arrival in Louisville of Dr. and Mrs. W. D. Bagby, and their daughter, Miss Helen Bagby, from Brazil, to which Dr. and Mrs. Bagby went as missionaries of our Foreign Board in 1880.

Their son, Rev. Albert Ian Bagby, is now a student in the Southern Baptist Theological Seminary. A second daughter, Miss Ermine Bagby, married Missionary Sidney M. Sowell twenty-nine years ago. They are in service at Buenos Aires, Argentina. After some weeks in Louisville the Bagbys expect to go to Texas, which is their native State.

The writer has long felt peculiar interest in our mission work in South America. He is therefore the more disconcerted, on his first personal meeting with Dr. Bagby, to find that he had slipped a cog in information which he should have had about one of the most significant missionary pioneers in the service in the name of our Baptist people in the South. Having gone through college and the Seminary with that remarkable emissary in the America below the equator, Dr. W. D. Entzminger, and having been brought into touch with most of the missionaries from Entzminger to the present, we had thought we could qualify with proper knowledge of our missionary pioneers in Brazil as elsewhere.

But we had no sooner met Dr. Bagby than we knew there has been a blind spot in our missionary conspectus. Through the years we have read of Dr. Bagby's fine work, to be sure. Likewise, we have read of the devotion and loving service of his comrade, Dr. Z. C. Taylor, our other great Southern Baptist pioneer across the equator. But for several generations there have been many Bagbys and many Taylors of high service and character among the Southern Baptist fellowship. Our inadequate knowledge about these two great pioneers in Brazil convicted us of being muddled just where we fancied we were blameless. Somebody should write, and all of us should profit by reading biographies of our great missionary pioneers. Biographies of great souls in great service are one of the most salutary kinds of literature, especially for young people.

Now, belatedly, we have been glancing through Home and Foreign Fields, and certain missionary study books to find out about Dr. Bagby and Dr. Taylor. Among other things we have learned that they suffered severe persecution during the first years after their arrival in Brazil, including being beaten and dragged along the streets. Their Gospel exasperated the Roman priests.

Beginning with nothing in 1880, they and others who came later builded in the name and Spirit of the Lord, with the result that we have now in Brazil more than 50,000 membership in about 350 churches. These are pretty well scattered in the larger Brazilian cities, and also in the small cities and the vast Brazilian back country, or Sertao. There is a Home Mission Board, of which our Kentuckian, Dr. L. M. Bratcher, is Secretary. There are in Rio de Janeiro, the metropolitan city, sixteen or more Baptist churches, and a very useful printing plant devoted to periodical and Sunday-school and tract literature. Baptists in the South have no more fruitful or promising mission field in the world than is Brazil and South America.

Dr. Bagby looks wonderfully virile and youthful for his years, and long service in building churches and spreading the knowledge of Christ among the Brazilians. He has wrought throughout that vast country, and, as noted last week, he now works at Porto Alegre, a city of 400,000, down on the coast well below Rio. The temperature at Porto Alegre is about what it is at Jacksonville, Fla., the Brazilian city being about thirty degrees south, and Jacksonville being near thirty degrees north. But of course, South Americans take their winter in our mid-summer.

We hope that Dr. and Mrs. Bagby will be refreshed in health and spirit during their stay in the home country from

now to the end of the year. We also hope it will be practicable for Dr. Bagby to appear before many of our Baptist people, but he ought not to do so in a measure that will in effect make his vacation a period of harder work than he might be doing even down beyond the Equator. We are sure our people everywhere need and will appreciate the inspiration his messages will impart.

American Baptist Theological Seminary Observes Open-House

R. W. HAILEY, Nashville, Tenn.

OPEN-HOUSE at the American Baptist Theological Seminary on White's Creek Pike, Wednesday afternoon, March 27, was featured by the presentation to the institution of a portrait of the late Dr. O. L. Hailey, instigator and founder of the Seminary, and Executive-Secretary of the Southern Baptist Convention Commission on the Seminary until his death, February 10, 1934.

Dr. E. P. Alldredge, Acting Executive-Secretary of the Commission, made the presentation, eulogizing Dr. Hailey's inestimable services to the Seminary. The portrait is a gift from the five sons of Dr. Hailey. It will hang in a position of honor on the wall of the Seminary chapel.

Dr. I. J. VanNess, Treasurer of the Seminary Commission, also spoke at the presentation. The exercises, held in the chapel, were under the direction of Dr. J. H. Garnett, Dean of the School, and R. W. Hailey, Office Secretary of the Seminary Commission.

So many visitors, both white and colored, were in attendance, they overflowed the capacity of the chapel. The "Open-House" function was sponsored by the T. E. L. Class and the Women's Missionary Society of Belmont Heights Baptist Church. These two organizations, under the untiring efforts and leadership of Mrs. R. E. Lanier, have recently furnished the reception room, library, and dining room of the school with chairs, tables, lamp, rug, window drapries and other articles.

The American Baptist Theological Seminary is jointly maintained and operated by the Southern Baptist Convention and the National Baptist Convention, U. S. A., Inc., for the training of negro students for the ministry, the mission field and other religious work.

It invites its friends to visit at all times.

A friend has sent us a manuscript history of the historic Cox's Creek Baptist Church, written by Ray H. Wright. To know the history of Cox's Creek Church is to have an important slant on the early life of Baptists in Kentucky. Brother Wright has written the history to be read at the 150th anniversary of the life of the old church, which will be observed April 14, 1935. It was constituted by Rev. William Taylor, April 17, 1785. We hope to have a report of that significant occasion for the Western Recorder readers.

Dr. J. H. Rushbrooke, of London, writes an item dealing with a vindication of the pulpit, as follows: "The High Court of Justice in London has been occupied for several days in March in hearing a libel action against a well-known English Baptist minister, the Rev. S. M. Morris of Clacton-on-Sea. A group of entertainers had received permission to give Sunday evening sacred concerts in the Clacton Town Hall, and the character of the entertainments had become a scandal. What the judge at the trial described as 'filth' was introduced, and Mr. Morris in the course of a sermon spoke out very plainly on the subject. Thereupon a number of the promoters and artists entered an action against the preacher, the journalist who reported the sermon, and a London newspaper which printed the report. After a week's hearing judgment was given in favor of all the defendants. The result is important not only as a vindication of Mr. Morris, who shewed clear-headed moral courage all through, but of the right of the pulpit to discuss the moral bearings of public questions."

Fellowship Tidings.

Rev. G. W. Riley, of Jackson, Miss., died recently.

The First Church of Selma, Ala., has called Dr. E. F. Haight, of New Orleans.

Dr. J. A. Scott has just finished meetings at the Calvary Church, Pomona, Calif.

Bethel Associational B. T. U. Rally met with the Elkton Baptist Church, March 31.

Dr. C. B. Jackson, Russellville, Ky., will aid Pastor E. O. Cottrell at the Walnut Street Church, Hopkinsville in meetings beginning April 21.

Dr. C. Oscar Johnson, of the Third Church, St. Louis, is to be with Dr. J. E. Dillard at the Southside Church, Birmingham, in meetings April 22 to May 1.

Pastor J. H. McLaughlin of the First Church of Edmond, Okla., died recently. Funeral services were conducted by Drs. T. L. Holcomb, R. M. Inlow and A. L. Aulick.

An article, "Beginning Oklahoma Baptist University," appeared in last week's Baptist Messenger by Dr. F. M. Masters, of Russellville, Ky. Dr. Masters was its President from 1915 to 1919.

Dr. Harry O. Anderson, of Los Angeles, Calif., has just closed a revival with the First Church of Calexico, Calif., R. C. Fleisher, pastor. During March 31-April 14 he is in San Diego directing the second annual simultaneous meetings. Eight Baptist churches are co-operating.

A flower suite entitled "The Flower Wreath," by Marsh, is to be given by the young women of the W. M. U. Training School in their Chapel on Saturday night, April 6, at 8:15. The singers will be assisted by a violin ensemble composed of the pupils of Miss Dora Mantle. All friends and music lovers are invited.

Elkton B. T. U. gave a banquet for its members and their parents. Miss Nancy Boyd, Toastmistress, Richard Anderson, "Aim of the B. T. U.;" Earl Edwards Prewitt, "Future of the B. T. U.;" Principal address, Rev. C. R. Widick, Trenton, "Opportunity of the Youth of Today!" Special music by other members of the B. T. U."

Our sympathy and that of many devoted friends goes out to Rev. J. H. Thurman, of Murray, Ky., in the death on February 22 of his beloved wife. Brother Thurman is pastor of a number of churches in Blood River Association, and is held in the highest esteem by a large circle of Baptists and others who know him. May the Lord sustain him and the other loved ones in these hours of deep sorrow.

Pastor Chester L. Quarles has resigned at the First Baptist Church of Newton, Ala., in order to accept the Secretaryship of the B. T. U. work in Alabama. Bro-

ther Quarles made a splendid name for himself several years ago while a student in the Southern Baptist Theological Seminary. He was actively identified with the Broadway Baptist Church in Louisville, and participated in the work of the Louisville City B. T. U. and several athletic teams in the city. He is deeply consecrated, a splendid preacher, and we predict for Alabama some substantial results as the fruit of his labors.

We notice that Judge Otis White, valued member of the Baptist Church at Morgantown, and Clerk of Gasper River Baptist Association, has been announced as a candidate for State Senator from the Seventh Senatorial District. Baptists are not in politics for their own people. Whoever says so does not know Baptists. But this does not keep us from being interested in Brother White. He is a man of generous spirit and deep moral convictions. He gladly gives his heart and time to public righteousness and for the work of his church and denomination. Such men are the kind we need in Frankfort.

A writer in the Chicago Tribune on March 3 wrote about a Lutheran college which has been made famous, though most of the sports writers of the country have never heard of the place. It is St. Olaf College, of Northfield, Minn. It has

not been made famous by building up a big football team. Nor do they claim wealthy patrons and a big endowment. Rather they have come into possession of their corner of fame by building up a famous choir. Their most popular students are not stars, but singers; their heroes are not tackles but soloists; their trainer is not a coach, made famous by sensational, spectacular runs, and glaring headlines in the newspapers, but a former bandmaster, F. Melius Christiansen, now recognized as one of the foremost choir directors of the country. They revel not in muscle, but in meter and music. Equally famous in this country, perhaps, is Westminster Choir, now connected with Princeton.

BAPTISMAL GARMENTS

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BAPTISMAL TROUSERS — Regular Style

These Trousers are made from Double Texture material throughout. With a fine black or white fabric on the outside, and a good lining inside, with a Pure Gum Coating in between. Guaranteed thoroughly waterproof. Left rubber boots attached. Made high enough to come up well under the arms.

No. 1 Grade, Guaranteed for a period of five years. No. 1, black, \$22.50; No. 1, white, \$30.00.

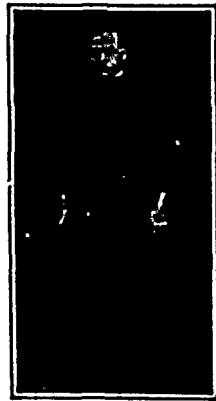
No. 2 Grade, Guaranteed for a period of two years. No. 2, black only, \$18.50.

Baptismal Trousers—Semi-Vest Attachment.

Similar to bibb-front attachment, except goes entirely over shoulders. Guaranteed five years. No. 1 grade only, \$27.50.

Baptismal Trousers—Bibb-front Attachment.

This and the Semi-Vest Attachment constitute two new styles embodying the very latest improvements. Protect entire body, similar to Semi-Vest Attachment, except it does not go over shoulders. Guaranteed five years. No. 1 grade only, \$25.00.



Baptismal Service Coat

Baptismal Service Coat

Modestly patterned for practical service, this coat, with sleeves and new convertible pure gummed cuffs attached, is to be used with the regular style baptismal trousers. It is constructed of rubberized, single texture material with ball and socket fasteners down the front and weighted at the bottom. This new garment, giving as complete satisfaction as higher priced robes, has been made to meet an ever-growing demand by those pastors who cannot afford the higher priced garment. \$16.00.

Baptismal Vest

Made separate from Baptismal Trousers, but with sleeves attached, and used with regular style baptismal trousers. \$15.00.

Baptismal Sleeves

Double texture black waterproof material with pure gum close-fitting cuffs that prevent water running up arms. Per pair, \$4.00.

The Avon Robe

Very popular, dressy robe, from finest quality French all-wool serge material. White or black, Black, \$30.00; white, \$35.00. Silk grille attached to either style robe, \$2.50, extra.

The Derwent Robe

Made substantially the same as the Avon, but very slightly cheaper material. Black, \$25.00; white, \$30.00. Silk grille attached to either style robe, \$2.50 extra.

Candidate Robe

Usually white for women and black for men. When ordering be sure to give breast measurements and height. Either color, style one, \$12.50; style two, plainer design, \$10.00.

Candidate Long Cape

For protection as candidate emerges from the water. \$12.50 each.

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Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker
C. P. Hargis, Field Worker

Standard Sunday Schools

The following have qualified for the Standard award:

Jellico, First—Pastor, Fred T. Moffatt; Superintendent, E. L. Williams.

Mt. Vernon (Elkhorn)—Pastor, L. M. Roberts; Supt., A. B. Hoover.

Little Clifty—Pastor, J. B. Brooks; Superintendent, E. L. Armstrong.

Salem, Guston—Pastor, Warren Filkin; Superintendent, W. R. Kennedy.

Campaigns in and Near Bowling Green

During the week of March 17-24 we had simultaneous Sunday-school Enlargement Campaigns with twenty-three churches and training schools with two other churches in and near Bowling Green. Although it rained nearly all the week yet we had fine visible results. The following total figures of these twenty-five Sunday-schools will be interesting:

| | |
|--|-------|
| Sunday-school enrollment | 2,619 |
| Av. Attendance for three months..... | 1,414 |
| Attendance the closing Sunday | 2,051 |
| Number attending study courses..... | 1,450 |
| Churches curtaining the building.... | 13 |
| Total Sunday-school possibilities..... | 8,897 |
| Total lost—nine years and over..... | 2,684 |
| New officers and teachers enlisted.... | 186 |

A number of churches decided to have Weekly Teachers' Meetings and several installed the Six Point Record System. Twelve curtained the buildings. The greatest result that came was a spiritual vision of the needs and definite plans by which to work to meet the needs.

Just a word is here given about each church which co-operated in the campaigns.

Barren River

This church organized a Sunday-school with Brother Paul Manning as superintendent. Curtains were placed in the building to separate the classes. Brother S. K. Entzminger led in the work here.

Bowling Green, First

Here we found Dr. R. T. Skinner doing a fine work. He is one of our new Kentucky pastors and it was a delight to see that the people were enthusiastic about him. He is a real preacher and pastor. He is ably assisted by Cleo Roberts who works with the students. Robert E. Lively is the consecrated superintendent.

Bowling Green, Second

Pastor Clarence Hardcastle and Superintendent John Speck are doing a good work. Eight new classes were started and more curtains will be placed in the building.

Burton Memorial

260 possibilities were listed for the Burton Memorial Sunday-school. This School will open up the first Sunday of April with eleven classes. Harry Beckman is the pastor. He will follow the work up in a great way.

Cedar Bluff

Brother U. G. Salter assisted at this church. Tom Oliver is superintendent and F. C. Hardcastle is pastor. This School was started with ten classes.

Clear Fork

Brother Pitts assisted Superintendent B. C. Meeks in the campaign, Curtains were placed in the building and the School will soon be Standard.

Friendship

J. T. Milier helped Superintendent Flem Forrester and Pastor W. T. Jewell. 197 possibilities were listed and we expect to see large results from the work.

Glen Lily

J. M. Carter worked with Superintendent Garrett Meeks and Pastor Clarence Hardcastle. With a resident church membership of thirty-one they had twenty-one take the examination, being the highest percentage of awards of any church. Curtains were placed in the building.

Greenwood

Pastor H. L. Green of Scottsville assisted Superintendent Roe and Pastor Givens in the work here. Five classes were added and they will place curtains in the building.

Iva

Missionary E. C. Sisk worked at Iva where Elon Phelps is superintendent. Large results are expected from the work here.

Plano

Superintendent W. Kirby and Pastor E. M. Ham were assisted by Brother M. G. Mines. 329 possibilities were listed and five new classes started.

Plum Springs

B. F. Smith assisted Superintendent A. S. McDaniel and Pastor J. C. Outland. Two new teachers and two new officers were enlisted. 133 possibilities were listed. Curtains were put up.

Providence

W. C. Christian was assisted by Brother Puffer. A Sunday-school was organized and the 179 possibilities will be urged to attend.

Rock Hill

Brother Bradley assisted Superintendent Aubrey White and Pastor Ellis M. Ham. 286 possibilities were listed. This school should soon be Standard. Curtains were placed in the building.

Rocky Springs

K. S. Combs worked with Virgil Smith and Pastor J. R. Brunson and a Sunday-school was organized with 216 possibilities, nine classes and eight officers, including Cradle Roll and Extension department superintendents. The building will be curtained.

Smith's Grove

Brother Mellichamp assisted Pastor Wesley Shrader and Superintendent Benton Smith. 368 possibilities were listed. Brother Shrader is doing a good work here.

White Stone Quarry

Brother I. W. Rogers helped Pastor E. F. Johnson and Superintendent Ralph Hall in a good work here. Six new officers and five new teachers were enlisted to go after the 358 possibilities.

New Hope

R. L. Slinker assisted Pastor J. T. Stum and Superintendent T. J. Robinson. A Sunday-school was organized with thirteen officers and teachers and 280 possibilities. Curtains were put up.

Trammel Fork

Superintendent C. E. Guy and Pastor Claude McCleary were assisted by J. A. Moore. A Sunday-school was organized with twelve officers and teachers. 325 possibilities were listed.

Brownsville

Brother Otis Maddox helped Pastor C. T. Alexander and Superintendent W. F. Davis. 231 possibilities were listed with seventy-nine of them over nine years of age lost.

Otter Gap

Superintendent Henry Cowles was assisted by W. A. Weston and they located 131 possibilities. Seven new officers and teachers were enlisted.

Liberty Hill

Brother G. M. Butte assisted Superintendent Hubert Butram and Pastor Sam Gardner. Eighty-three possibilities were listed and three new officers and teachers enlisted.

Cedar Springs

Brother Sam Maddox assisted Superintendent Cecil Elmore. 285 possibilities were listed and eight new workers signed up. This church had the largest number attending the training class. Curtains were placed in the building.

Morgantown

C. P. Hargis assisted Superintendent Samuel B. Kent and Pastor John W. T. Givens. 441 possibilities were listed and ten new workers enlisted. This will come to be one of the best Sunday-schools in the State.

Silent Grove

Superintendent W. D. Ray was assisted by W. D. Morris and they located seventy-nine possibilities. Nine new workers were enlisted. This was one of the smallest fields but they had the second highest percentage of awards. The building was curtained.

Conclusion

All too brief are these words about the work done in these twenty-five churches. Time will tell as to results but we confidently expect a great advance in that part of the State in Sunday-school work. May God lead these officers and teachers in their great work.

SUNDAY SCHOOL ATTENDANCE

March 24, 1935

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

| | |
|---------------------------------------|-------|
| Louisville, Walnut St. | 1,272 |
| Newport, First | 1,012 |
| Owensboro, First | 901 |
| Louisville, Ninth and O | 759 |
| Bowling Green, First | 751 |
| Lexington, Calvary | 710 |
| Louisville, Parkland | 704 |
| Louisville, Carlisle Avenue | 702 |
| Paducah, Immanuel | 682 |
| Owensboro, Third | 669 |
| Louisville, West Broadway | 612 |
| Middlesboro, First | 588 |
| Harlan | 572 |
| Louisville, Baptist Tabernacle | 571 |
| Mayfield, First | 571 |
| Louisville, 18th Street | 547 |
| Lexington, Porter Memorial | 537 |
| Somerset, First | 527 |
| Louisville, Clifton | 526 |
| Louisville, 23rd and Broadway | 513 |
| Paducah, First | 454 |
| Harrodsburg | 443 |
| Covington, Latonia | 443 |
| Elizabethtown, Severn's Valley | 429 |
| Louisville, Eastern Parkway | 424 |
| Louisville, Virginia Avenue | 406 |
| Henderson, First | 399 |
| Covington, Madison Avenue | 380 |
| Bellevue, First | 373 |
| Jellico, Tenn., First | 369 |
| Corbin, First | 369 |
| Paducah, Baptist Tabernacle | 367 |
| Danville, Lexington Avenue | 347 |
| Greenville | 330 |
| Louisville, Baptist Temple | 313 |
| Richmond, First | 309 |
| Hazard, First | 284 |
| Fulton | 279 |
| Versailles | 272 |
| Louisville, Third Avenue | 249 |
| Irvine, First | 240 |
| South Jefferson (near Louisville).... | 240 |
| Beechland (near Valley Station).... | 234 |
| Beech Grove (near Perryville) | 217 |
| Louisville, Grace | 211 |

OHIO VALLEY NEWS

Pastor Edwin E. Deusner, Henderson, Ky.

Dr. Brown B. Smith, pastor of the Henderson First Church, has been appointed to lead the debt-paying campaign of Kentucky Baptists in this association. He has already begun in a splendid way. This dear pastor is frequently called upon by neighboring churches to serve in various capacities. Lately he has been in Owensboro delivering the inspirational messages for the annual B. T. U. Training School of the Owensboro churches. Still later he served in a similar capacity at the First Church, Madisonville, of which Dr. Hollis S. Summers is pastor. Dr. Smith's two-and-a-half years at the First Church have resulted in advances in every department of church work.

The quarterly meeting of the District B. T. U. was held at the Audubon Baptist Church, Sunday, March 17. Brother C. B. Curtis, Jr., of Calvary Church, Evansville, presided. Talks were made by Pastors J. O. Colley, Bethel and Robards Church, and E. T. Moseley, Walnut St., Evansville, and Brother Ralph Below, a young student preacher of Evansville. About 250 attended.

Judge Fred Bales, noted temperance lecturer from Columbus Ohio, spoke at the Audubon Church, Henderson, recently on the evils of the liquor traffic. His subject was "The Fiddler and the Fire." Brother Joe Percente, a former gangster now a Baptist evangelist, spoke twice there during February. Brother Herbert Schmitz is the aggressive pastor of this thriving church.

Brother V. E. McIntyre was formally ordained to the gospel ministry at the Friendship Church in Evansville, after having been called as pastor of this young church. Those on the examining council attested to his knowledge and belief in Bible doctrine and Baptist practices and recommended his ordination. Those having part in the service were Pastors F. O. Criminger, Herbert Schmitz and C. B. Curtis. Brother Curtis presided and gave the charge to the candidate and to the church. The task of preaching the sermon fell to the lot of this correspondent. He used as his text "There was a man sent from God whose name was John." John 1:6. Three points were developed namely: preaching is not only a man's job but a real man's job, the preacher must be a God-called man, and no one can do the job of another. Following the presentation of the Bible and the hand of fellowship, Brother McIntyre dismissed the service with prayer.

Splendid reports are being heard from the second annual Bible Institute at Uniontown Church held the second week in March. Dr. C. S. Bratcher is pastor of this church in addition to his work at Morganfield. The services were held three times daily and among those on the program were Pastors Herbert Schmitz, Audubon; Ernest Miller, J. R. Kelly, Paul Brown and J. W. Bullis, Sturgis; C. B. Curtis, Calvary, Evansville; and Ford Deusner, Hartford.

The Graves Creek Church plans to celebrate its 132nd anniversary with

appropriate services on May 12. Organized in 1803, it has the distinction of being the oldest church in Ohio Valley Association.

Brother Ernest Miller has already established himself in the life of the Sturgis community. Moving there from the pastorate at Bloomfield, Ky., he has made many friends as well as having renewed some old friendships here in the "Pennyrile." He is held in high esteem in Ohio Valley Association.

The folks over at Calvary Church, Evansville, are looking forward to their spring meeting according to their pastor, Brother C. B. Curtis. They have been fortunate in securing the services of Dr. E. C. Stevens, pastor of the Clifton Church, Louisville, as Evangelist. Dr. Stevens is a West Kentucky product and many from this section will be glad to hear that he is to be so close to us for a season of revival effort.

Pastor J. O. Colley, one of our Seminary students, is doing fine work at his two pastorates, Bethel and Robards. He has organized the young people in these two communities into B. T. U's. Brother Edgar Drumel, Parkersburg, W. Va., supplied for him at Robards, March 17.

Pastor Wbolely, Zion-Smith Mills, is busily engaged in a series of training schools at both of his pastorates. Later he plans to inaugurate a building program at Zion. The annual associational B. T. U. Convention will be held at Smith Mills in the latter part of June.

Mr. E. Kirk, State Sunday School worker, "dropped in" at the prayer meeting of the First Church, Henderson, March 20. Dr. Smith prevailed on him to lead the service and he responded with a splendid talk on Sunday-school responsibilities. After three years of illness, Mr. Kirk is now on the road to recovery. Thank God!

Space will not permit a full resume of the work being done by the various churches but marked improvement in the financial conditions of the rural districts is being felt in our church financing, and the morale seems to be better also.

Evangelist Gypsy Smith, Jr., is preaching at the present time in meetings with Dr. M. E. Dodd at the First Church of Shreveport, La.

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Why Continue Missions?

Hendon M. Harris, Pastor First Church, Madison, Ind.

Our changing age presents an opportunity for Christian missions which is unparalleled. Nations, institutions and modes of thought are breaking up. Confusion is so widespread that vast multitudes are grasping desperately at outworn panaceas and nostrums. Fear and uncertainty reigns in wide areas of the world's life at this moment. Never was there more manifest need for the peace and strength of the Gospel of Christ than now. Yet we find many mission boards beating a retreat instead of advancing boldly to seize the opportunities presented. Budgets are cut to the bone, missionary staffs reduced to the very minimum and practically no new fields entered. Are the churches willing to continue to conduct its missionary program at a poor dying rate?

There is need that pastors and Christian leaders realize the present condition and arouse missionary enthusiasm by sermons, definite prayer, mission study classes, and missionary rallies. Missionary interest is at such low ebb that one is led to restate some reasons for continuing our missionary work.

I. The Genius of our Religion. The Kingdom of Heaven is like yeast which transforms all it touches. The Gospel is Good News that is too good to keep. If we are truly Christian we are bound to share our religion with others.

II. The Command of Christ. He said, "Go!" This command has never been revoked and it constitutes our marching orders. What Christ commands is always best for us and he does not ask what we cannot do nor what mars our happiness. In the work of missions we find both usefulness and blessedness.

III. We have Abundant Resources. A few years ago there were 3,500,000 autos in America. The same year \$1,800,000 was spent for cosmetics, \$2,000,000 for tobacco and the movie industry was the fourth largest in the country. It costs approximately forty million dollars to build a modern battleship which in a few decades is obsolete. Would that a tithe of the world's budget for armaments could be invested in mission work. Our country has the material resources to Christianize the world if our wealth were truly consecrated.

IV. The Desperate Needs of pagan lands constitutes a Macedonia call to the people of Christ. These needs are truly appalling. Sin, ignorance, disease, poverty, famine and war take their toll of life and happiness among untold millions. This writer once saw a young woman missionary weeping when she arrived on the field. She said, "I had no idea the conditions were so bad and the people so miserable as they are. It is terrible." Multitudes are without Christ and without hope.

V. The Response to the Gospel is a

powerful incentive to pressing our work. This writer opened a mission field in the heart of China where there was not a single Baptist active in the work. After five years twenty-three were baptized and until the present time approximately one thousand have been received into the churches. Mission work is a glorious success. It is not a visionary enterprise but operates in the realm of the practical and has produced vast results. There are around 600,000 Protestant Chinese but their numbers do not indicate the scope of their influence which is much greater than any similar group of like numbers. Missionary work produces results.

VI. The Alternative of failure in the missionary program is too tragic for us to contemplate. The alternative is stagnation, death and a world heathenized with all that accompanies pagan civilization. If we fail, God will assuredly get others to carry it on. The church that has lost its missionary vision and passion will die and deserves to die.

VII. God's Blessing and His abiding presence are promised only on condition that we obey his commands. We cannot call him, "Lord, Lord," until we do what he tells us to do.

The Gospel is our heritage handed down to us from those who suffered to pass it on. We must pass the torch of our faith to others, making it glow with a warmer light than when we received

it. Let all Christian leaders "Lift up your eyes and look on the fields."

Finally, the doors are open and the volunteers numerous. We are without excuse! All that is needed is prayer and consecration and then that which we withhold to our hurt will be laid on the altar. May we witness a great missionary revival.

COMMENDING H. L. DOBBS

I want to commend to our Kentucky Baptists Mr. H. L. Dobbs, who is leaving us here at Memorial Hospital, Houston, after seven years of service, to be associated with your Kentucky Baptist Hospital in Louisville. He is one of the finest, cleanest, young Christians I have ever known, and I believe will be a real asset to you folk in Louisville and Kentucky. I trust you will make him and his wife feel at home. He married in December in our residence.

Just wanted you to know this young man's coming and hope you will make him feel at home.

You are having some mighty fine articles in the Western Recorder. I enjoyed especially the articles on the "Pre" side of the question, since I am a "Pre" myself.

ROBERT JOLLY,
Houston, Texas.

Pastor M. E. Miller, of Stamping Ground Baptist Church, is assisting Pastor George Childress' at Ninth and O Church, Louisville, in a two weeks' meeting, March 31-April 14.

The Heavenly Father

SUNDAY SCHOOL SEEDLETS FOR APRIL 7, 1935

We approach our lesson this week with more than our usual diffidence and humility, for the magnitude of our subject overwhelms us. We do find encouragement, however, in the fact that the phrase "The Heavenly Father" falls within our understanding to a much greater degree than the one word "God" would do, if that were our subject. We are not called upon, then, to attempt any mystical research of speculative analysis, or to conduct any sort of inquiry into the nature or character of God. Nor is it our task to make God visible to a world of skeptics, who think they would be convinced and satisfied—but would not be if we could but reveal Him to them through their physical senses. But that we cannot do; and if we could, we should find ourselves presenting Him only as God, the Architect of the universe. In this lesson we prefer to reveal Him to the hearts, the emotions of men. Thus we present Him as the source of all goodness, all kindness, and all love,—the Heavenly Father.

When Phillip pleaded that Jesus show them the Father, Jesus did not point him to the glorious firmament, nor to the beauties of nature nor the harmony of the spheres. He emphasized, rather, that they who would behold the Father should look steadfastly and understandingly upon the Son: for in the person, in the daily life, and in the spiritual philosophy of the Son was and is to be found the best revelation of the Father.

But now that Jesus has departed from our world, we must look into our own souls if we would see the Father. There, if our hearts are earnest, we shall meet the Comforter, even the Spirit of Truth; and He shall reveal the Heavenly Father to us, and show us the way to our heavenly home through Christ.

C. W. CRAFT,
New Castle, Ky.

MINISTERING TO THE BLIND FOR ONE HUNDRED YEARS

George William Brown, D. D., Gen. Sec'y.,
American Bible Society

A century of service to the Blind is rounded out by the American Bible Society in April of this year, 1935. During this period 116,000 volumes of the Bible have been distributed among the sightless, at home and abroad, an annual output of 6,000 reached for the second time in 1934.

The majority of the Blind have lost their sight in adult life and many of these adults, from previous occupations, have fingers so toughened and nerves so dulled that reading through their fingers is difficult. The so-called Moon character is the easiest for them to learn. It is a modified raised English letter large enough for the reader to feel with his finger tip. These large letters result in bulky books. A complete Bible requires fifty-eight large volumes, making a stack, the top of which a man or tip-toe cannot reach.

The Braille character is now taught to children in schools for the Blind and to adults whose finger tips are sensitive. It is based on a formation of six dots, three high and two wide, which are embossed in sufficient relief to be read by touch. It is written by hand with the use of a Braille slate and stylus; and a Braille typewriter, with just six keys is available. The system has been condensed by numerous contractions for syllables and words. Some learn to read it with astonishing rapidity.

For a full hundred years, the American Bible Society has been putting the Bible at the command of the Blind in the various systems in this country, and distributing them also in foreign fields and languages. It has supplied the Blind in twenty-five languages and systems, publishing abroad the whole Bible in Japanese Braille, and portions in Portuguese, Spanish, and Siamese Braille, and Korean in "New York point."

The Society is signaling this century of service to the Blind by a special edition of its single volume of selected Scripture Passages, and recently has presented copies to 1,517 pupils of thirty-six schools for the Blind. This volume is also being issued in the Moon character as an aid to the aged, invalids and travelers.

Newspapers have recently called wide spread attention to the "talking book," consisting of large, slow moving, phonograph records, running for a quarter of an hour. This provides the Blind with a reader who does not grow tired or peevish, never makes excuses, nor protests that he is too busy to read. The Society is putting its volume of selected Scripture passages in talking book form on two double-faced records.

The American Bible Society's special pride for its publications for the Blind is twenty-five cents a volume though

the cost is many times greater. Even at this favorable rate the cost to blind purchasers for a complete Bible in Braille runs to \$5.00 and in Moon to \$14.50, whereas editions of a whole Bible are available for seeing readers at thirty cents. The difference between the cost to the Society and the special price to the Blind is made up from contributions of those interested in the Bible and the Blind. This interest has not lapsed in a hundred years. Last year every applicant was supplied with at least some portion of the Bible.

On April 2, 1835, the Board of Managers of the Society gave \$1,000 to Dr. Samuel G. Howe, America's pioneer educational worker among the Blind, on his earnest appeal that the Bible be made available in embossed form. It wishes ever to be in a position to continue and expand its service to those who cannot read the printed page, and it counts upon the unfailing support of friends of these handicapped but eager truth-seekers.

Dr. C. M. Thompson spoke Sunday at Elizabethtown, Ky.

Evangelist G. G. Lanter, Ashland, and Pastor-Singer Donald P. DeHart, of Van Lear, have just closed meetings together at Louisa, Ky.

An exchange tells us "Uz and Oz, two little Kentucky towns, claim the distinction of having the shortest names of all railroad stations in the United States." Well, we also have Vi, in Pike County, Ky., and Pulaski County has a town called O. K. Lee County has a town called Oil. Some short girls' names include Eve, Glo (abbreviation for Gloria), and Ula. Among boys' names will be found, Lee, Job Van, Ned, Guy, Mac, Roy and Gus. Some brief verbals

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include Lay, Sip, Win, Fed (past tense of feed). Some more places the reader might like to know about in Kentucky are Joy, Ice, Fox, Gee, Zoe, Mid, Ono, Zag, Sky, Key, and New.

Elkton Church, where W. E. Florer is pastor, has three young men preparing for the ministry, James Borders and James Gary, Campbellsville College, also Marvin Stinson who is attending the public school at Elkton. Brother Stinson has closed a meeting at the courthouse. Three conversions and several re-dedications." Elkton B. T. U. had a study course March 25-29.

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Summer term of 12 weeks opens May 13, 1935.

Fall semester opens August 19, 1935.

Write for Catalog

JAMES T. WARREN, President

JEFFERSON CITY, TENNESSEE

Woman's Missionary Union

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

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

W. M. U. Annual Meeting, May 13-15,
 Memphis, Tenn.

If you are planning to attend this meeting please send in your application for a delegate's card as soon as possible. Kentucky is allowed only FORTY delegates and these will be chosen as fairly as possible.

Miss Willie Lamb

Word has just reached us of the Home-going of Miss Willie Lamb, for eight years Corresponding Secretary-Treasurer of Kentucky W. M. U. during its pioneer days.

Miss Lamb gave largely, not only of her time and unusual talents, but also of her wealth to the work.

Kentucky women, with deep appreciation, will always love and honor her memory.

Mid-Year Executive Board Meeting

Voted that we take \$6,500 as the goal for our September Week of Prayer offering for State Missions.

Voted that we take a list of definite items from the regular State Mission budget for this offering, just as we do for the Home and Foreign Mission offerings and that this list be published in the program to be distributed.

This list has been compiled in conference with Dr. C. M. Thompson, and was accepted.

Voted that if we go above the goal, as we surely will, that we place another woman missionary in the mountains to do work similar to that being done by Miss Annie Allen.

Voted that the State apportionment for the Co-operative Program in 1935 be \$92,000.

Voted that the Kentucky W. M. U. goal for the 1935 Lottie Moon Christmas offering be \$14,500.

Voted that a linen shower be given Clear Vreek during the month of May.

Linen Shower

Clear Creek is our only Summer Assembly and is badly in need of bed linens, towels, small washable rugs, etc. I am sure every society will want to help supply this need. The following distribution was suggested:

- W. M. S.: Sheets, 8 quarter sheeting, 2 3/4 yards long.
- Y. W. A.: Pillow cases, 40 inches wide, 27 inches long.
- G. A.: Towels, both bath and hand.
- R. A.: Small rag rugs.
- S. B.: Paper napkins.

The Y. W. A. leaders will be notified, but we are depending upon the W. M. S. presidents to confer with the other young people's organizations and help them make arrangements. Mail your contribution sometime during the month of May to Miss Helen Royalty, Clear Creek Springs, Pineville, Ky. Of course you will remember that this must not interfere with the \$1.00 which each society is asked later in the summer to contribute toward the running expenses of the Assembly.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Echoes From The House Party

"This House Party has been a very inspirational one. It has given me clean thoughts and a sincere wish to become a better leader and sister to my Sunbeams."—Gilla Mae Mouser, Upton.

"I think all girls should come to the House Party. The thoughts have been a blessing to me, so I want to become a better G. A. member and do more to please Christ."—Lucille Alexander.

"We have all been brought closer to God and enjoyed every minute that we spent at Bethel. We believe every girl will go back to live better and work more in her G. A."—Harlan Girls.

"I certainly enjoyed the House Party, with Miss Jones and Miss Mather, too. It surely was so very nice and I'd like to come back, wouldn't you?"—Mary Jane Cabbage, Leitchfield.

"(1) The G. A. House Party has made us think more of others and less of self. (2) It has caused us to search our own thoughts to see if we are on the right or wrong road. (3) It has made us want a stronger and better G. A. and lots of thoughtful girls."—Russellville G. A.

"I think the G. A. House Party is nice because it brings lots of girls together to exchange ideas."—Viola Giles, Howell.

The G. A. House Party is wonderful in two ways. First, it brings the girls to learn more about Jesus and other countries and their customs. Second, it affords a lot of pleasure for the G. A. girls."—Christine Flemming, Howell.

"The suggestions that we get at the G. A. House Party help us to improve our G. A.'s at home so much. I think it is fine for the spiritual influence it offers."—Martha Smith, Hardinsburg.

"These thought provoking sessions of the House Party have been a challenge to us. We were made so welcome by the Bethel girls and the fellowship with the other girls has been so fine. All of us would like so much to return next year."—Fredonia G. A.

"The G. A. House Party has been wonderful, inspirational and helpful to all

girls present."—Girls of First Baptist Church, Fulton.

"The G. A. House Party brought me closer to God, and helped me to know what a wonderful life a Bethel girl can live."—Virginia Whitcomb, Cumberland.

ARKADELPHIA PASTOR VISITS SHELBYVILLE

I have recently had the privilege of being with Dr. C. W. Elsey and his fine church at Shelbyville in a two-weeks' meeting. I want the opportunity of saying out in public what I have been thinking all the time, namely, that in Elsey and his wife Kentucky Baptists have real jewels. They certainly know how to entertain a visiting preacher and make him like it.

The church and pastor had made good preparation for the meeting. Census, prayer, publicity and so on. Everything seemed to have been thought of—and done. And when a pastor and church really make preparation for a meeting it is a joy to hold one—and something of a vacation, as well.

The weather was certainly varied and assorted. I did not know that so many kinds of weather could be packed into two weeks' time. Looked as if it would hinder us sometimes, but really I think it did not. The attendance grew steadily, clear on through the last service.

The spirit of the people responded to the preaching of the gospel, too, and the interest was at its highest the last day.

I could see no evidence of undue emotional pressure, but in a thin and steady stream people kept coming to Christ—and to the church. There were forty-one additions (announced by the pastor), thirty-six of them for baptism.

Mr. Vertner Saxton, of Lexington was our song leader. He was formerly a radio entertainer of note and success. Now he is giving his time and talents to singing the gospel. He has religion, a beautiful voice, tireless zeal, and is an attractive and inspiring leader. I look for him to go far and do much in the work of the kingdom of Christ. It was a joy to work with him.

On the whole, I am grateful to God for Elsey, Saxton, the Shelbyville Church, and for the privilege of working with them. They are great in their steady devotion. Blessings on them, always—and on you, too, old yokefellow. Come to see us.

H. L. WINBURN,
 Arkadelphia, Ark.

A municipality in Europe has placed a high value upon the work of a missionary. The City of Strasbourg honored Missionary Albert Schweitzer, M.D., by naming one of its city parks for him on his sixtieth birthday. Dr. Schweitzer studied and taught in Strasbourg. He has now returned to his hospital work at Lambarene, Africa.

THE FIRESIDE

WHY NOT FORGIVE?

Margaret Hall Keller

Why not forgive the unkind thing
That to you has been done;
The hasty word that had the sting,
From some vile bitter tongue?

They do not seem to realize
The ravage made by hate.
Let not your angry passions rise,
And don't retaliate.

Let's try to turn the other cheek,
Though that seems hard to do;
Do not the angry word now speak,
Let patience conquer you.

Try hard to see some good, and by
His Golden Rule to live;
Be kind, no evil to belie
Your hurt, but just forgive.

PETER'S FEAST OF CANDY

Peter's father gave him ten cents one Saturday morning. "I thought maybe you'd like to buy the children some candy," he said.

Peter was ten years old, but Dave was only eight, while Dot was five and a baby, so Peter always called them "the children."

Peter decided to buy the candy before he told the others about it, so as soon as he could he put on his coat and ran around the corner to the grocery store.

My, what a lot of candy there was in the case! Peter bought a yellow gumdrop and a pink one, too; a black all-day sucker, round and hard like a marble; a lemon and a peppermint stick two pieces of licorice; a big piece of peanut brittle; a chocolate cream; five lemon drops, and three strawberry drops—all in a big, nobby sack. They looked good! Peter had never eaten all the candy he wanted, and on his way home he decided he would eat it all himself and not tell the children anything about it. He hoped to meet no one.

When Peter got home he went in the back door and climbed the steps very softly. He went away up to the attic, where he knew they wouldn't think of looking for him. It was cold up there, but he found a blanket and wrapped up in it and ate candy as fast as he could.

First he ate a piece of licorice, which stuck his teeth together and made him chew hard. Then he ate a yellow lemon drop, but he was in such a hurry that he bit it up before he thought and it didn't last long. Just as he started on the pink gumdrop he heard Dave calling from downstairs.

"Peter, where are you? Come here!" he called.

Peter sat very quiet. "They know I've

got the candy, and they want some," he said to himself, "but they're not going to get any."

At last the children quit shouting and the house was still. Peter put the all-day sucker in his mouth and sucked all the black off until it looked like a white marble, but that took too long to eat, so he put it back in the bag and ate the chocolate cream.

As he ate, somehow the candy didn't taste as good as he thought it would. He ate slower and slower, and after a long, long time, two hours, maybe, he got most awfully tired and went downstairs.

Just as he got downstairs the front door opened and Dave and Dot came running in all wrapped up, their cheeks red and very excited.

"Oh, where were you, Peter?" cried Dave. "We hunted and hunted and called and called. Uncle Ed. came and took us for a long drive in his new car."

"And we had candy and cakes," added Dot.

"Yes," agreed Dave, "he took us to a fine shop, and we had hot chocolate and cakes and sandwiches and he bought us each a big box of candy. See, I saved you some. Here it is."

"Here's some of mine for you, too," said Dot.

And both the children wondered why Peter looked funny and wouldn't eat any of the candy.—Exchange.

TRUST AND OBEY THE PILOT

Here is a ship which cannot get into the haven. The pilot comes aboard. The captain says, "Pilot, can you get her into harbor?"

"Yes, Captain, I will guarantee it. I will guarantee that I will get the ship into harbor if you leave her with me."

The captain goes to the helm, or gives orders as to steering the vessel, and at once the pilot objects that they are not trusting to him. "Yes, I am," says the captain, "and I expect you to get me into harbor, for you promised to do so."

"Of course I did promise," replies the pilot; "but then it was understood that I should take charge of the ship for the time being." He orders the helm to be changed, and the captain declares that it shall not be done.

Then cries the pilot: "I cannot get you into the harbor, and I will not pretend to do so. Unless you trust me I can do nothing, and the proof that you trust me is that you obey my orders."

Now, then, trust Jesus, so as to be obedient to him, and He will pilot you safely. (Matt. 11:28.)—Exchange.

GARNETT PUCKETT ORDAINED

The Council called by direction of the Walnut Street Church for the purpose of examining Brother Garnett E. Puckett, with a view to his ordination to the gospel ministry, met on Wednesday morning, February 27, at 10 o'clock at the church.

The Council was composed of the following: Drs. F. F. Gibson, V. I. Masters and W. M. Wood, of the Walnut Street Church; T. J. Barksdale, Calvary Church; Lewis C. Ray, Franklin Street Church; S. F. Dowis, Carlisle Avenue Church; M. F. Payne, Tompkinsville Church; Albert A. Stulek, Highland Park Church; and W. Stuart Rule, Eastern Parkway Church.

Dr. Gibson was elected as Chairman of the council, with H. M. Parrent as Clerk. Prayer by Rev. Dowis.

The chairman requested Dr. Masters to lead in the questioning. Brother Puckett gave an account of his Christian experience, his conversion and call to the ministry, and answered every question clearly and in a very satisfactory manner.

At the conclusion of the examination, the council heartily and unanimously voted that the church proceed with his ordination, and on Wednesday evening, at the eight o'clock service, before a large congregation, the charge was delivered by Dr. W. M. Wood, and Dr. Gibson led in the ordaining prayer and delivered the ordination prayer.

H. M. PARRENT,

Louisville, Ky.

FORMER KENTUCKY WOMAN'S SECRETARY DIES IN LOUISVILLE

Her many friends in Kentucky will regret to learn of the death of Miss Willie Etta Lamb, seventy-six years of age, who died at the King's Daughters Home for Incurables, Louisville, last Monday morning, March 18 at 6:00 o'clock. Miss Lamb, it will be remembered, was the first Corresponding Secretary of the Kentucky W. M. U., and remained active in the work after her retirement as long as health would permit. She is survived by a brother, Kinney J. Lamb, of Taylorsville, and a nephew, Charles Lamb. Funeral services were conducted by her pastor, Dr. Finley F. Gibson, on Tuesday afternoon at Lee E. Cralle's Funeral Home. Burial took place in Cave Hill Cemetery.



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PUT A NEW DROP UP EACH NOSE

ITHACA, NEW YORK, HAS A GREAT REVIVAL

The Tabernacle Baptist Church, Ithaca, New York, Rev. J. Irving Reese, pastor, closed a three weeks' campaign Sunday night, March 17. So far as any member of the church can recall, it was the most far reaching revival ever experienced in the church. Dr. Arthur Fox, Pastor-Evangelist of Morristown, Tennessee, and J. Dalbert Coutts, The Singing Scotchman of New York City, led the campaign by the direction of the Lord.

The assemblages were large from the beginning and grew daily, even through the snow and zero weather, and by the close of the campaign the basement auditorium was equipped by loud speaker to accommodate the overflow crowds.

The spiritual atmosphere of the revival reached every phase of the church's life and activity. The pastor's plans and preparation in prayer meetings for the campaign gave a ready response to the Gospel in sermon and song through the evangelist and his singer. And by the close of the campaign all the lost of the Sunday-school and church attendance were won to Christ.

The influence of the revival reached far out from the city and beyond the bounds of the county, to Endicott on the Southeast some forty-two miles away, to Cortland on the Northeast, to Elmira on the Southwest, to Trumanburg and Interlaken on the Northwest, and to Groton City, Dryden, Virgil and other towns round about the city of Ithaca. A number of conversions were had from the out-of-town folk.

There were 219 who made public profession of Christ as the Lord and Master of their lives. Among the number of conversions and reclamations were many of the older people. There were three brothers converted, the total of whose years is 211.

On the last day of the revival as the evangelist spoke on: "God and Man in the Plan of Life," there were twenty-three young people who surrendered to definite religious work for the service of their Lord.

The pastor is happy over the results of the revival and is saying: "The Lord is indeed good to us in giving us the revival we needed and wanted and in manifesting Himself so graciously in the saving and reclaiming of souls."

The Yankees of Ithaca say about these brethren: "J. Dalbert Coutts, the Singing Scotchman put on the greatest singing and song service ever had in a revival meeting in the City of Ithaca, so far as any of us can recall. He is the greatest combination as Soloist, Choir Director and Pianist we have known. Dr. Fox, the Southern pulpiteer, speaks as a prophet by the fire and fervor of the Holy Ghost, undaunted and unafraid. He pleased us. He scored us. He blessed

us. God witnessed to His Truth through these brethren by daily conversion and reclamations. We are on higher grounds, we thank God and take courage."

Evangelist Arthur Fox, as his custom is, announced a fellowship night for Monday night following the revival in which all the membership would bring a "Pounding" to fill the pantry of the pastor and wife.

The pastor announced that there would be the ordinance of Baptism on Sunday night following which would be the largest in the church's history.

J. D. C.

THE PASTOR REFUSED TO RESIGN

Down South a Baptist pastor drifted along. One day a group of his deacons called him to a conference and said, "The work in our church is suffering in your hands. You had better resign."

Now this pastor had no place to which he could go; so he said, "I have no place to go. I will not resign. I make you this proposition: Just be quiet for a time, and see if I improve and give promise of making good; if I do not, I will resign."

From that day the church had a different pastor. The deacons noticed a change for the better; the church noticed the change in preaching and pastoral work; and they praised the pastor. He took heart, sought wisdom from above, and made good. The work prospered and he served most acceptably for years.

There is a suggestion here for every pastor who has a hard time and whose work is not making the progress the church feels that it ought to make. "He that hath ears to hear let him hear."

—Biblical Recorder.

IRVINE AND EASTERN DISTRICT

We are engaged in Study Course work this week. About sixty Intermediates, Seniors, and Adults are enrolled for the work. This includes several Seniors and Adults of the Calvary Church, West Irvine. Rev. E. R. Sams, Calvary's beloved pastor is assisting in the work.

"Our Doctrines," "The Meaning of Church Membership," and "The Intermediate Manual" are being taught.

We have an enrollment of twenty-nine in the Intermediate B. Y. P. U. and regardless of the fact that each one is in school, twenty-eight of them are taking the Study Course. We are pleased with the record.

Our Secretary asked me to give a report of the Eastern District Training Union Activities. I am afraid a report from me would be incomplete, but I am glad to report some progress in the Eastern District. Some of the Associations are making new efforts to organize. This seems to be our weakest point

in this District, but we hope to have more Associational Unions by another year.

"On to Corbin" is the cry just now. Eastern District will be well represented. A messenger from each organization is our goal.

W. J. NORTON,
State Vice-President,
Eastern District.

Irvine, Ky.

AT MORGANTOWN

Sunday, February 24, we had a great day at the Morgantown Baptist Church. First, there was a large attendance at Sunday School. At 11:00 A. M., the pastor preached on, "Pleasing God," and a fine consecrated woman, who had been immersed into another fellowship, came to us for membership and baptism.

During the afternoon and evening our Junior, Intermediate and Senior B. T. U's had fine attendance and splendid programs.

At the evening preaching hour seats were reserved at the front for the Intermediate Union and the pastor awarded diplomas to sixteen who had recently completed the Intermediate Manual.

Elder Carson Taylor of Dallas, Texas, then brought us an unusually fine address on "Public Enemy No. 1." It should be heard in every school-house and church house in the land. Brother Taylor is thoroughly in sympathy with youth. With scientific facts and simple understandable language he leads them

Hospital Month

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

Healing Humanity's Hurt

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital: and they are being paid 100% promptly at each maturity.

Southern Baptist Hospital

LOUIS J. BRISTOW, Supt.
NEW ORLEANS LOUISIANA

to discover and fortify themselves against their insidious foe.

Our new Sunday School Superintendent, Brother S. B. Kent, is getting a fine start. He and two others attended the recent Sunday School Conference at Princeton and brought to us much of the inspiration of that great meeting. He and his workers are planning a week, March 17-24 inclusive, studying, "Building A Standard Sunday School," under the leadership of one of our splendid State workers.

A "Church Party" of more than thirty listened in on the Atlanta broadcast of Dr. George W. Truett at 9:30 P. M., Sunday, February 10. Great inspirational address that! Five subscriptions to the Hundred Thousand Club already and we are expecting ten before the final round-up.

JOHN W. T. GIVENS.

SANDUSKY BEGINS SIXTH YEAR AS PASTOR AT CLOVERPORT

On Sunday, March 17, our pastor, Rev. G. C. Sandusky, began the sixth year of his pastorate of the Cloverport Baptist Church. Following Brother Sandusky's morning sermon, Judge R. L. Oelze gave a brief review of the last five years. He spoke of Brother Sandusky becoming pastor of the church soon after the removal of the L. & N. Railroad shops from the town. But in the face of discouragements, the work had gone forward. He spoke of the good audiences, harmony, etc., and voiced the appreciation of the church for the pastor and his family.

At the evening service the choir, after brief words by the Director W. A. Roff, dedicated a special number to the pastor. During the B. Y. P. U. General Assembly period, there was a program given in honor of the pastor and family, in which all five of our B. Y. P. U's were represented. At the close of this interesting program a cake with five candles was presented to Mrs. Sandusky.

Brother Sandusky preaches the pure gospel of Jesus Christ. We believe that his coming here is of the Lord and he and his family have the love and confidence of the church.

Brother Sandusky's evangelistic work in this and other counties has been richly blessed of the Lord. One hundred and twenty-nine members were added to the four churches where he held revivals in 1934.

W. A. ROFF, Supt.,
Cloverport, Ky.

A NEW VERSION

Recently we had a Mission Rally at our church. The program, carefully worked out, stated when each speaker would begin, and indicated plainly the time allotted. Did they observe the schedule? They did not. The presiding

officer seemed powerless to halt the flow of words. He was too much of a gentleman to hit them with his gavel, and they were not gentlemen enough to stop without being gaveled.

The last speaker arose, exactly one hour and seven minutes behind the schedule. He was a plain-spoken layman from the forks of the creek.

Pulling out his watch, he glanced at it, and then pulled his New Testament. "Brothers and sisters," he said, "I only have time to read a Scripture and comment on it, no time to make my speech. My time has been used up by these other speakers.

"I want to read the sixth verse of the 5th chapter of Acts, 'And the young men arose, wound him up and carried him out.' Brethren, this man Ananias wasn't a preacher such as we have listened to today.

"It says the young men wound him up—that means he must have run down. It don't say they wound up Sapphira, his wife; she died, evidently before she ran down.

"These preachers here today came wound up, and they stayed that way; then never did run down, but after listening to them I'm sure run down." And he sat down. The moderator, with scarcely controlled feelings announced that following the singing of hymn 127 and the benediction, the meeting would be adjourned.

Hymn 127 was "Art thou weary, art thou languid?"—Religious Herald.



Edwin S. Preston, State Secretary of Georgia. Conference Leader at Corbin

HOSPITAL MONTH

Louis J. Bristow, New Orleans, La.

In the calendar of Southern Baptists, the month of May will be observed as Hospital Month. Throughout the South, in more than 24,000 Baptist churches, 21,000 Sunday-schools, 32,000 woman's societies, 30,000 young people's organizations, and other Baptist bodies, our folk will be studying the ministry of healing. The Sunday School quarterlies will have a program for one day—the second Sunday in May—and other publications of the Sunday School Board will carry articles of information and stories of hospital activities. The official publications of the Woman's Missionary

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Society, the Young Woman's Auxiliary, and other such societies likewise will carry special articles directing attention to the denominational houses of healing.

It is expected that a more widespread study of hospital work will be carried on among Southern Baptists during the month of May than at any similar period in the past. Teachers and leaders should procure in advance all the information they can, so as to become familiar with one of the most potent agencies of the denomination. The Southern Baptist Convention, through its executive committee to assemble information to be sent out for use by the churches and their organizations. The writer hereof is serving as Chairman of that Committee, and literature will be sent without cost to anyone who requests it.

DIABETICS:

Read how I had Sugar Relief in 48 hours after years of suffering. Now I can eat, work, and enjoy life. No costly or painful treatments. Sugar removed in easy natural way. Pleasant. Results amazing. Write for Specialist's Free Book. Artlee Remedy Co., Dept. 26, Box 1314, Chicago

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Program Nineteenth Annual Session Kentucky State Baptist Training Union Convention, 1935

FIRST BAPTIST CHURCH, CORBIN—APRIL 11 to 14
THEME: "Magnifying His Church."

P. M. Thursday, April 11
7:00 "Come Before His Presence With Singing" (Ps. 100:2b).....J. M. Chambers
Pianists: Mrs. W. T. Chappelle, Miss Virginia Nevels
Violinist: Miss Louise Hoe
7:20 WelcomeRev. C. T. Hicks
7:30 ResponseRev. John E. Huss
7:45 Devotional—"Magnifying the Head of the Church".....Dr. Ross E. Dillon
8:00 Quiet Time (Heads bowed, eyes closed. Piano and violin softly)
8:05 President's MessageRev. D. H. Daniel, Jr.
8:30 Keynote Address—"Magnifying His Church"Dr. C. O. Johnson

A. M. Friday, April 12
9:00 "Make A Joyful Noise Unto the Lord" (Ps. 100:1).....J. M. Chambers
9:25 Devotional—"Magnifying the Voice of the Church".....Dr. Ross E. Dillon
9:45 Address—"The 1935 Challenge of The Baptist Training Union"—
J. E. Lambdin
10:15 "Veni," I Came to ConferSimultaneous Conferences
All Associational OfficersJ. E. Lambdin
All PastorsDr. D. Swan Haworth
All General OfficersEdwin S. Preston
All Junior and Intermediate Leaders and Sponsors.....Mrs. J. E. Lambdin
All JuniorsMiss Mildred Curd
All IntermediatesMiss Grace Morehead
All Senior and Adult PresidentsHarold Sanders
All Vice-Presidents and Membership CommitteesL. C. Roberts
All Recording SecretariesMiss Helen Spahr
All Corresponding Secretaries and Social Committees—
Miss Mary Walker Barnard
All Bible Readers Leaders and Instruction Committees—
Miss Velma Scheible
All Group CaptainsMrs. D. Swan Haworth
All Treasurers and Missionary Committees.....Miss Ruth Sampson
All Choristers and PianistsJ. M. Chambers
11:25 Address—"Young Christians and the Printed Page".....Dr. V. I. Masters

P. M. Friday, April 12
2:00 "I Will Sing Praise To Thy Name (Ps. 9:2)J. M. Chambers
2:25 Devotional—"Magnifying Hands of the Church"Dr. Ross E. Dillon
2:45 Five Districts Answer the ChallengeDistrict Presidents
3:15 "Vidi"—I Saw It Demonstrated(Conference as in morning)

P. M. Friday, April 12
7:00 "Sing Praises to the Lord" (Ps. 9:11a)J. M. Chambers
7:30 Devotional—"Magnifying the Feet of the Church".....Dr. Ross E. Dillon
7:50 District Associations RespondAssociational Directors
8:25 Address: "Magnifying His Church Through Our Co-operative Program"
—Dr. F. F. Brown

A. M. Saturday, April 13
6:00 State Executive Committee Breakfast
9:00 "I Will Sing Unto the Lord" (Ps. 13:6a)J. M. Chambers
9:25 Devotional—"Magnifying the Body of the Church".....Dr. Ross E. Dillon
9:45 Address—"Youth and the New Temperance Movement"—
Rev. Marvin Adams

10:15 "Vivi"—I Conquered My Problems(Conferences as day before)
11:25 Address—"The Training Union and State Missions".....Dr. W. M. Wood

P. M. Saturday, April 13
1:30 "Sing Unto Him A New Song" (Ps. 33:3a)J. M. Chambers
1:45 Devotional—"Magnifying the Constitution of the Church"—
Dr. Ross E. Dillon

2:05 Business Session:
Minutes of last meeting—
Report of State Treasurer
Report of State Vice-Presidents
Recommendations of Executive Committee
Report of State Secretary
Pledges for 1936

3:00 Announcements and Adjournment
(See Cumberland Falls. Each one responsible for his own party.
Be careful and return by 6 P. M.)

Saturday, April 13
7:00 "He hath put a new song in my mouth" (Ps. 40:3a).....J. M. Chambers
7:30 Devotional—"Magnifying the Day of the Church".....Dr. Ross E. Dillon
7:50 Message: "The Training Union and the Sunday School"—
Rev. W. A. Gardiner
8:25 Address—"Magnifying His Church By Paying Our Debts"—
Dr. Brown B. Smith

A. M. Sunday April 14
7:00 Sunrise Consecration Service—"Magnifying the Task of the Church"—
Dr. Ross E. Dillon
9:45 Sunday School for All-Lesson for Visitors Taught in Auditorium—
Rev. W. A. Gardiner
11:00 Morning Worship
Sermon—"Magnifying His Church in Our World Task"
Dr. John C. Slemp

To Central District

Let all of us who can go to Corbin this year to the State Convention.

Corbin churches, homes and Civic Clubs welcome us heartily. The theme is "Magnifying His Church." We as young people are sure to be more fitted to magnify his church by hearing such men as Doctors C. O. Johnson, F. F. Brown, John C. Stemp, R. E. Dillon, V. I. Masters, W. M. Wood, Secretary W. A. Gardiner, President D. H. Daniel, Jr.; and many others. We grow by getting the views of others.

Let us show them what Central District can do, but if you find it impossible to go, let your prayers follow your friends. If using a car "bring somebody else."

THOMAS COOK,
President Central District

Walton, Ky.



Dr. Brown B. Smith, Pastor First Baptist Church, Henderson, Kentucky.
Saturday Night Speaker

Southeastern District

Our State Baptist Training Union Convention meeting April 11-14 at the First Church, Corbin, offers a fine opportunity to Southeastern District. Every association in our district should be well represented at this meeting. Those of you who have not organized your association for a definite Training Union program, will you not do so before the State meeting and have the officers attend the Associational Conferences? We feel that the greatest help the State Secretary could possibly have from the strong churches in every association is to strengthen the weaker churches through the associational organization and thus extend your influence beyond the circumscribed circle of your own church membership, and making our great aim your aim in reality—that of "Training in Church Membership." For those who read this statement it is an appeal to individual Training Union members. Take it up with your Union immediately.

A. J. ASHER,
President Southeastern District,
Harlan.

The Prince Avenue Church, Athens, Ga., has called Rev. Pope A. Duncan, and he has accepted.

News and Truths About Home Missions

J. B. LAWRENCE, Executive Secretary-Treasurer Home Mission Board.

Those who refuse to carry the yoke of Christ upon their necks will also refuse to carry the Cross of Christ upon their backs.

What have we to show for two thousand years of Christian witness in the world? Much indeed. There are millions of true followers of Christ; many God-called preachers; great denominational organizations; splendid institutions; and a great and abiding literature. But the nations—governments, business, society, politics, civilization—are practically untouched. The world has yet to be won to Christ. We have not yet disciplined the nations. Our mission is far from complete.

Dr. McCall Thirty Years In Cuba

The Temple Baptist Church in Havana held a special service celebrating the thirtieth anniversary of Dr. M. N. McCall as Superintendent of our mission work in Cuba, on February 16, 1935.

Dr. R. R. Machado, one of our missionaries, was the speaker of the evening. He spoke first of Dr. McCall's ability as an organizer. He showed how the few churches and workers had developed into a much stronger group due in a large measure to the efficient service of Dr. McCall. Then he told of the influence of the character of this splendid man of God who has given himself unstintingly to the Cross of Christ among the Cubans for a period of thirty years. "The exemplary life of our Superintendent," says he "has meant much to the men working with him. Then Brother Machado told how sickness, financial difficulties, problems in administration and difficulties untold had not at any time turned Dr. McCall from his path of duty, but that with even greater tenacity he had stayed with the work when the way seemed darkest. Southern Baptists do not have on any mission field a greater missionary than M. N. McCall.

A Religion of Redemption

Christianity is before all things a religion of redemption. Much is involved in this. If such be its character, then to be true to itself it cannot afford to be simply nice, dainty, fastidious. It must be willing to lay its healing hand on all spiritual maladies, even on those which are the most repulsive or desperate.

Its proper vocation is to find and save the lost, to lift up the low, to teach the ignorant, to set free those in bonds, to wash the unclean and to heal the sick; and it must go where it can discover the proper subjects of its art.

Some think of Christ as merely an ethical teacher. Ask such what Christ has done for the world and they will say: "He has taught the great truth that true happiness is attainable only by self-denial." Others very remote from

these in their creed, yet kindred in their spirit, think of Christ largely as a theological doctor or revealer of divine mysteries.

But Christ is first of all a Redeemer. Christianity is primarily the reconciliation of men to God and to each other. Revealed religion from the beginning to the end of the Bible has to do with the manifestation of God as the God of grace, as one who is affected with the sins and miseries of men, and in love and pity comes to save men. Doctrines are important as springing out of and illustrating the self-revelation of God in the drama of redemption.

If this be the nature of Christinity, what is our task? Is it not a saving task? Our mission as Christians is to man and our task is to save him. Much there is yet for us to do, both at home and abroad, if we would save the race.

Missionary Ruiz Needs A Car

Brother Ruiz, our missionary to the Mexicans in West Texas, is one of the most efficient, effective and active workers of the Home Mission Board. In a letter just received, he gives an outline of his work. In this letter he calls attention of his need for a car. Will some big-hearted Baptist or some Missionary Society heed what he says and furnish the money with which to buy him a car? He needs it very badly in his work.

In this letter he says: "God has blessed us with rich mercies of His bountiful Grace. There have been conversions in all our mission stations. There have been baptisms also in our thirty mission stations, where there are twenty-four Sunday-schools, with one hundred Sunday-school teachers and twenty-four Sunday-school superintendents. There are twelve Mexican Baptist churches today in my territory and ten church houses, the San Angelo Church house being the best of the ten. I have more calls now than ever before and the thing that makes me very sad is that my car is gone, it is too old and cannot do what I want it to do for me. A letter from Presidio, Texas, 480 miles South of San Angelo, on the Border line, has been received by me in which those poor people cry for my help. Last week a letter came to me asking me to come to preach to a place 136 miles South of San Angelo. And to be short, I have letters from the North, South, East and West, urging me to come to help them in their hunger for the Truth. You can imagine what my agony may be when I tell you that in many, many of these cases they cannot give the necessary traveling expenses, because they are so poor."

Maintaining Baptist Democracy

Baptist churches are independent democratic bodies. The democratic

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principle should be applied in all Baptist organizations and gatherings of every sort. It is, however, a misapplication of the principle of democracy to make individual churches integral units in denominational organizations. The New Testament nowhere groups churches of a given section into an organic whole. New Testament churches never acted collectively in any matter. The Jerusalem Counsel was not a meeting of church delegates, but a conference of Christian leaders over an important missionary matter. The findings of that Counsel were not submitted to the churches for their ratification or approval, but were promulgated as the basis of missionary operations. New Testament churches are not integral parts of an intra-church body, but independent organizations. This means that an association or convention is not composed of churches, but is composed of individuals who are members of churches. A general denominational organization composed of churches would be an ecclesiastical body no matter what its name might be, and would be in a position to act authoritatively for the churches whether it did so or not. Churches do not have to be organically united in order to co-operate. Our mission work is a co-operative enterprise.

RECORD OF ATTENDANCE Baptist Training Unions reporting enrollment of 100 or over March 24, 1935

| | Att. | Vls. | En. |
|---------------------------|------|------|-----|
| Louisville, Walnut St. | 211 | 47 | 253 |
| Bowling Green, First | 199 | 25 | 289 |
| Louisville, Grace | 182 | 50 | 182 |
| Louisville, Parkland | 155 | 45 | 181 |
| Lexington, Porter Memo. | 150 | 42 | 169 |
| Louisville, Ninth and O. | 139 | 25 | 209 |
| Paducah, Immanuel | 124 | 22 | 166 |
| Louisville, E. Pkwy. | 120 | 17 | 180 |
| Henderson, Audubon | 115 | 11 | 125 |
| Louisville, Temple | 109 | 12 | 158 |
| Gilead | 103 | — | 115 |
| Harrodsburg | 99 | 7 | 140 |
| Newport, First | 97 | 23 | 182 |
| Louisville, Crescent Hill | 96 | 34 | 158 |
| Severn's Valley | 96 | 13 | 119 |
| Owensboro, First | 95 | 28 | 133 |
| Lexington, Felix Memo. | 88 | 6 | 120 |
| Cox's Creek | 81 | 5 | 102 |
| Irvine, First | 73 | 9 | 108 |
| Danville, Lexington Ave. | 57 | 7 | 105 |

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Woodrow Fuller, First, Fulton, Ky. Accepted.

W. T. Lowrey, West, Miss.

W. C. Sledge, Schlater, and Money, Miss. Accepted.

W. S. Staggs, Jr., Ardis Memorial, Bossier City, La.

C. A. Alexander, Tabernacle, New Orleans, La. Accepted.

D. D. Someral, First, Wellington, Tex. Accepted.

W. A. Bell, First, Pontotoc, Miss.

George W. Sheafor, Oak Lawn, Dallas, Tex. Accepted.

L. G. Gatlin, Hartsville, Tenn. Accepted.

L. S. Williams, First, Sandersville, Ga. Accepted.

Buford Nichols, Hamilton, Tex. Accepted.

D. D. Barber, First, Brick, Okla. Accepted.

A. J. Pinson, Soper, Okla. Accepted.

Barney Flowers, Eudora, Memphis, Tenn.

Resigned

D. B. Hill, Overton, Tex.

L. S. Williams, Buena Vista, Owensboro, Ky.

D. D. Barber, Trinity, Paul's Valley, Okla.

A. J. Pinson, Chandler, Okla.

Ordained

Willard Wood, Pineville, La.

Noah Page, Columbia, Ky.

Died

J. O. Hill, Memphis, Tenn.

George W. Riley, Clinton, Miss.

T. J. Ham, Bowling Green, Ky.

STATISTICS AGAIN

In your issue of March 21 John W. T. Givens, Bowling Green, gave a list of six churches in Kentucky that gave more than \$5,000 to missions and benevolences for the year 1934.

He also gave the average per capita gifts of these churches, and Walnut Street, Louisville as \$5.70. I can only make it \$5.40.

I wish to give you the average per capita gifts of some Louisville churches that gave less than \$5,000 as follows:

| | |
|---------------------|----------|
| Deer Park | \$6.99 + |
| Fourth Avenue | 6.32 |
| Broadway | 6.25 |
| Beechmont | 5.59 |
| Immanuel | 4.82 |
| Crescent Hill | 4.65 |
| Clifton | 3.77 |
| Parkland | 3.13 |

Brother C. M. Mellichamp did a splendid work for our church (Beechmont) and the Recorder. I understand he got fifty subscriptions from our membership, several more than we had ever been able to get before.

I am sure it will be a blessing to our

church, and we greatly appreciate the work our brother did.

E. J. BENNETT.

The Baptist and Reflector seems to swell with pride as it tells about the debating teams of Union University,

Jackson, Tenn., having won sixteen straight victories. Some of their victims include Mississippi State College, Mississippi College, Millsaps, Howard, Auburn and the University of Chattanooga. The coach and all four members of the teams are Baptist preachers.

Wonderful Prospects

THE prospects are abundant for unparalleled success in the observance of *Western Recorder Circulation Enlargement Month*. Our Business Manager, Brother Frost, is not a man given to pipe-dream optimism, yet he comes around with a smile after every incoming mail delivery these days.

More than 400 pastors in Kentucky have written setting forth their purpose to preach upon the Printed Page for Christ and to press the circulation of the Western Recorder before their churches during April. We wonder if anything comparable to this has ever before happened in the history of Baptist journalism in the South.

It encourages and delights us. It is an indication that the great old paper, owned by Kentucky Baptists and published as their own undergirded printed-page witness to the Gospel of redemption and to the holy fellowship and service of God's people, is going to have the privilege of bearing this witness into the homes of thousands who have until now not been opened to understand the whole the world of Christian purpose and service which the Western Recorder opens up.

One might think that all our people know that here is a paper that has borne its weekly message for 110 years. Many do, but many have not known. Many of our best feel as the saintly Mrs. Evie Southall, of Hopkinsville, Ky., who in a letter just received says, "I have been a subscriber to the Western Recorder for seventy years and could not do without it, for it is spiritual food for my soul." Throughout Kentucky and throughout the land are men and women of three-score years and ten and far more of fewer years who gladly witness that the printed-page Gospel of grace preached in the Western Recorder has been and is a blessing to their lives and to those who are coming on after them.

And now our brethren are going to their pulpits throughout Kentucky to magnify the Gospel of the Printed Page, and hold up before their people the necessity of placing the Old Western Recorder in their homes as the trusted printed-page medium at once to counteract the false "gospel" of worldliness—alas, already in a profusion of publications in most of those homes—and to open up the magnitude of that world of faith and service which gathers around the blessed redemption of Christ, and the purpose to spread the knowledge of His salvation to the ends of earth! It stirs us deeply with humble gratitude.

It begins to look like nearly every Baptist pulpit in Kentucky will ring with this message at some time during the gladsome month of April. Nothing in nature is more inspiring and cheering than the bountiful springing life of April. But more grateful to us than tender forest green, springing blue grass carpet and the graceful riot of fresh flowers, is this cheering promise of the support and active aid and fellowship of our pastors and churches.

There are yet others who have not written us, who will have a part in Western Recorder Enlargement Month. Each mail is bringing additional names.