

WESTERN RECORDER

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No. 22



I. J. VAN NESS, D. D., LL. D.

Retiring from the position of Executive Secretary of the Baptist Sunday School Board at Nashville, after thirty-five years of service with the Board, half as Editorial Secretary and half as Executive Secretary. The material growth and the enlarging number of directions in which it has wrought for the upbuilding of Baptist churches during the term of the service of Dr. Van Ness is a story of romance and inspiration.

Devotional and Religious Thought

ABIDE WITH ME

Composed by Dr. Basil Manly in 1850.
In doubt's dim twilight here I stray,
Upon me shines no cheering ray;
My Saviour, drive away my fear,
Abide with me, for night is near.

Dwell thou within my heart; O come
Not as a stranger, but at home;
Here reign supreme, it is thy right:
Abide with me both day and night.

And when my day of toil is done,
When weak and weary age comes on,
Uphold me, Saviour, as I die;
Abide with me, when night is nigh.

Soon shall a voice my slumbers wake,
A glorious, endless morning break;
When night and grief forever flee,
May I in heaven abide with thee.

CHRIST AS KING

"And He said: 'Verily, I say unto you, that there be some of them which stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.'"—Mark 9:1.

The first mark of the Church: Christ as King.

Christ and John had both preached that the Kingdom of God was at hand. In our text Christ said that it would be in the lifetime of some who heard Him that the Kingdom would come in power. That could mean nothing else but that when He, as King, had ascended the throne of the Father, the Kingdom would be revealed in the hearts of His disciples by the power of the Holy Spirit. In the Kingdom of heaven, God's will was always being done; in the power of the Holy Ghost, Christ's disciples would do His will even as it was done in heaven.

The mark of what a Kingdom is, is to be seen in the King. Christ now reigns as God and man on the throne of the Father. On earth there is no embodiment or external manifestation of the Kingdom; its power is seen in the lives of those in whom it rules. It is only in the Church, the members of Christ, that the united Body can be seen and known. Christ lives and dwells and rules in their hearts. Our Lord Himself taught how close the relationship would be. "In that day ye shall know that I am in My Father, and ye in Me, and I in you." Next to the faith of His oneness with God, and His omnipotent power, would be the knowledge that they lived in Him and He in them.

This must be our first lesson if we are to follow in the steps of the disciples and to share their blessing, that we must know that Christ actually as King, dwells and rules in our hearts.

We must know that we live in Him, and in His power are able to accomplish all that He would have us do. Our whole life is to be devoted to our King and the service of His Kingdom.

This blessed relationship to Christ will mean above all a daily fellowship with Him in prayer. The prayer life is to be a continuous and unbroken exercise. It is thus that His people can rejoice in their King, and in Him can be more than conquerors.

—Andrew Murray.

PANIC

No man can afford to meet life in a panic. A runaway horse is a blind horse, his terrors are increased by the noise of his own galloping. He will injure himself and carry destruction to others. So the psalmist teaches us our lesson: when your foes come at you open-mouthed, do not run, but remember that you have a great Ally. God is on your side, and in his presence potentates, principalities and powers sink into insignificance. Let your fears generate trust. Whenever you discover your enemies and your peril, remember your Friend and your resources. There is no day when you can calculate on immunity from peril, but there is not a day when God is not present in your life as your refuge and strength.—John Gardiner in Watchman-Examiner.

BEGIN WITH FAITH

"Add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5.)

Peter was old enough to be granted the privilege of reminiscing and good enough to be allowed to advise. Writing to those who would build Christian character so as to be richly furnished with the opportunity to enter the everlasting Kingdom of Christ, he advises thus: "You have been allotted a faith equal to and as precious as ours. Begin with that faith and add these virtues to it."

Did you know Peter when he was young? Did he show knowledge, temperance, patience, godliness, and love for the brethren? In knowledge he so far missed the meaning of the life of Christ that Jesus called him "Satan." Instead of self-control, he sliced off a servant's ear. When he might have been patient, Jesus was praying that his faith fail not. When he should have been giving forth a taste of the things of God, he was savoring of the things of the world. When he ought to have been loving the brethren, he was sowing discord in Paul's young church at Antioch. When he ought to have been loving Jesus, he was denying him.

It would seem that he had none of these virtues when he began. But do you know him and his strength in Christ now? Now he looks at his own path of development and advises others. To change his words a bit: "In the beginning I was allotted faith alone, just as faith is given of God to you—faith in the goodness of God and the saving power of Jesus. Because you have that which to begin, grace and peace can be multiplied in you. Begin your spiritual growth by adding to these virtues to the faith you have.

—C. P. Hardin, in Christian Adv.

ROOTS AND FOUNDATIONS

The greater the tree the more deeply the roots must sink into the soil. The larger the house the stronger the foundations must be. Thoughtful people will agree that in our day the roots of Christianity are being tampered with, and the foundations of Christianity are being undermined. While realizing that roots are not trees, and foundations are not superstructures, we ought also to realize that to cut the roots and undermine the foundations of Christianity is master strategy on the part of the devil. Such work is done underground, and too often the Lord's husbandmen and the Lord's builders are unaware of the purpose or even the prestige of this hidden and powerful enemy. Christian people everywhere ought to contend earnestly for the faith once for all delivered to the saints.—Watchman-Examiner.

"Be filled with the Spirit." It is a command. It leaves you and me no option in the matter. It is just as much God's command as any other command.—J. Russell Howden.

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

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How a Russian Ex-Atheist Brought a Communistic Leader to Christ

RUSSIA has been on the front page for a long while. The reports differ. So-called two-weeks-visitors to Russia cause much of the misunderstanding. But some of them have an ear to hear and an eye to see. One of these reports the following experience:

"A nursery is conducted in connection with this collective apartment house. We visited this, and it is typical of many others in the city of Leningrad and Moscow, and of all Russia. Before entering the nursery, all of us were given white robes such as doctors wear in hospitals. This was to protect the infants from germs on our clothes, said the nurse . . . Impressive at first, this was a cause for some amusement when we entered the nursery and found windows unscreeened, dust blowing in from the street, and flies about the heads and bodies of the babies."

Some see "white robes" only, and talk about them upon their return. Others see the open windows, dust, buzzing flies, and the rest of the "noble experiment" whose chief product is propaganda. Even a New York daily, one of the cleverest propagandists and protectors of that "noble experiment," had to acknowledge that about six millions perished from hunger in Soviet Russia last winter alone.

I

AS TO the religious situation in Russia, there is less difference in opinion. Although all in Russia who give information to the outside world of their suffering are most severely punished, yet every student of conditions in that country knows that no religious persecution in the world has been as severe as that under the godless rulers of Russia.

I was a pastor in Russia. My successor was kept in jail for seven months, then exiled for three years to one of the islands in the Arctic Ocean. There were 29,000 exiles on one island in the autumn; only 9,000 survived until the spring. Because he survived for three years, he was re-exiled, then exiled again to a place even worse, until he miraculously escaped to a foreign country. He is free to write, and he has sent me a manuscript of 364 pages describing his experience and that of other exiles. Horrors are described whose source cannot be merely human. One is reminded of the Society of Devil Worshipers in Moscow as the possible inspirer.

When things like this, and others even worse, come to one's knowledge, the grace of God is needed. One is reminded that the right spirit does not fight against flesh and blood, but against the spirits that use flesh and blood to accomplish their evil plans. One is reminded, also, that even the enemies of God have souls, and that it is possible for God to touch even them by his marvelous love. One illustration for God's glory is described here.

ON Wednesday night at the Memphis Convention Rev. I. V. Neprash, a devoted and proven Russian Baptist minister, was introduced to the body and spoke briefly, the pre-arranged program permitting no more. Dr. Neprash has been endorsed by our Executive Committee as a responsible worker and intermediary in RE Baptist interests in Russia. The article by him herewith was also published in the S. S. Times recently. It tells a story that makes a fit introduction for all who need it to the religious situation and malignant persecution now going on in Russia. Dr. Neprash told the writer that Russians antagonistic to the Red program are followed by secret Red agents wherever they go, and that a Red detective—of all persons a so-called Evangelical preacher!—was at Memphis on that job while he attended the Convention!—Editorial Note.

While in Europe two years ago, I was brought, in Brussels, to the home of a well-known Communist who had been a personal pupil of Karl Marx and personal friend and co-worker of Lenin. He was known throughout the world as an outstanding Communist leader, especially as Secretary of Commerce and Industry of the Soviet Government, and later as Director of the famous Arcos in London, which caused the British Government so much trouble.

A physician by education, he possessed a marvelous intellect. By birth he was of a Moldavian family of Greek Catholic faith, in southern Russia. One of his brothers was a senator, another a well-known college president. But this young man became interested in Socialism and devoted all his life to revolutionary activities. Prison and exile could not divert him

from his plans. Finally he had to leave his country and continue his revolutionary activities in Europe. By personal request of Lenin he came to Moscow and devoted all his energy toward the promotion of Communism.

I went to see him with a definite desire to bring him to Christ. Having been an atheist myself, converted through a scientific book on astronomy and not through preaching, I was rather self-confident about the result of my visit. I soon lost my self-confidence when I discovered what a problem I had before me. Mr. Solomon's mind was brilliant, his ability to grasp one's meaning was remarkable. Where shall we end if we start merely arguing? Who of us will step off his platform and surrender to the other? Shall we ever come to any end?

II

WHEN the preliminaries were over, and we were approaching the heart of the matter, I became conscious of the necessity of God's interference, and this consciousness grew in strength.

Something then occurred that taught me a lesson in soul-winning. While Mr. Solomon was talking, my heart went out in silent prayer, "Lord, apply Calvary, apply Calvary!" It was clear that nothing short of God's marvelous love as expressed on the cross would settle the problem and win this man. The reply to my prayer came almost immediately. But, strange to say, Calvary was applied not to Mr. Solomon, but to my own heart! Unexpectedly it was filled, and overflowed, with a flood of most tender love for that man, at which I myself marveled. Mr. Solomon detected the change almost immediately, and the ice broke in his own soul.

Analyzing that experience later, I came to the conclusion that, while longing to bring Mr. Solomon to Christ, I had had no love for him. And how could I? Before me was a symbol of a cruel system that breathed hell on earth. I longed to bring this man to Christ as a criminal, but not as

one whom Jesus loved, and loved so much that he even died for him.

Christ's Spirit was grieved by such an attitude. He had to apply Calvary to me first. And He did it, thank God! and this proved to be the key to Mr. Solomon's heart. As he said later, "Mr. Neprash, you are the first man who understood the state of my soul." It was understanding of heart, not of mind.

Love begets love. The barrier disappeared. His heart was open, and then the Lord did what I had asked Him for in the beginning. He applied Calvary to Mr. Solomon's soul also.

It would be difficult, even impossible, to describe the discussion that followed. Both mental and heart problems were brought up for settlement. The old philosophical problem of relative and absolute evil and good had to be viewed in the light of eternity.

Communism has many good points in it, but they are relatively good only, because, taken in their logical connection with other fundamentals of that system, they cannot stand the test of even a temporary application. The good falls with the overwhelming evil imbedded in the system.

III

THIS did not create any special difficulty, because Mr. Solomon had already been disappointed in Communism. His famous book, "Among the Red Autocrats," one of the strongest denunciations of Communism "in practice," which has just been published by Dr. A. C. Gaebelien [Our Hope Publishing Company, Philadelphia, \$1.10 postpaid], throws more light on the problem than this short article can do. Having been an atheist myself, I could more easily show Mr. Solomon the steps out of the mudhole, at the bottom of which one is so easily satisfied in worshipping pharisaically the "relative good."

There was the old, old question of a doubting human heart, blinded by sin, "If God is so good and almighty, and directs the world, why does evil predominate?" This had to be given an answer in the light of suffering, human free will, and God's eternal purpose.

The hardest part of the discussion was, as always, the problem of vicarious atonement. As Mr. Solomon, who was not present, put it later: "Why should somebody suffer for the sins of another? One must atone for his own sins." The Jews were not the only ones who rejected Christ, with his divine righteousness, because they were so self-satisfied.

Mr. Solomon had sufficient reason to be satisfied with the goodness of his own heart. I learned from others how he risked his own life during a famine in Russia in his student years, when he himself caught typhus and barely survived. While visiting a camp for lepers, he found a boy full of wounds. The boy's heart melted, and unexpectedly he asked: "Nobody kissed me in my life; will you?" Without a moment's hesitation he did it. My informant, who walked with Mr. Solomon through a forest, tells me how they saw a girl being bitten by a poisonous snake. Mr. Solomon threw himself down and sucked the poison out of the wound until blood began to appear.

I recall a scene in Petrograd, in an open-air political meeting, when a Communist was speaking to a large crowd. "Kill . . . Murder . . . Avenge . . . Massacre . . . Blood and blood . . . no mercy!" Forgetting the words and listening to his spirit, his motive, I understood that he did it "because he loved the poor people so much." The description of the beast in Revelation says that "he had two horns like a lamb, and he spake as a dragon." That is the spirit of Communism.

Self-righteous Saul had to be changed into righteous Paul, and Jesus alone was able to accomplish this. He was sufficient also for Mr. Solomon. What a battle it was at the end, —no so much of his will as of his heart. Regeneration is always a mystery. No wonder there is rejoicing in the presence of the angels when the blood of Christ cleanses one from sin!

IV

FIVE hours were spent together, with about twenty minutes taken for lunch. Finally we went to our knees. God was present; in his presence even a Communist has to bow, overwhelmed by the love of Calvary. It had been my privilege to see many coming in repentance before the Lord during twenty-eight years of Gospel ministry, but I cannot remember a cry to Heaven filled with such anguish as was Mr. Solomon's. Not prayer, but a cry for forgiveness, for cleansing, for renewing of the whole life, for "at least some peace" for his exhausted soul.

Surely his soul was exhausted. He passed on to his heavenly Home recently, and his wife writes that among his papers she found notes, written before his conversion, addressed to her and to the police, stating that life had become a burden too heavy to carry and that he had decided to commit suicide.

God had stopped him in a strange way. Coming out of his door, he happened to see a small black cross on the sidewalk, and picked it up. Possibly the recollections of his childhood filled his heart, restraining him from committing the crime of murdering himself. God had great things in store for him.

In one of his letters, which I received in America are these words: "My greatest joy now is to go to a nearby park, find a seclusion there, and pour out my soul to God in prayer."

Will Itching Ears Endure Sound Doctrine?

EDITOR ROBERT H. PITT, D.D., in Religious Herald

THE Western Recorder recently published an edition devoted specially to the discussion of the Baptist distinctive tenets. This departure from its usual routine was apparently welcomed very heartily by the readers. Editor Masters now announces his purpose to devote another issue at an early day to a discussion of elemental Christian doctrines.

Years ago the Religious Herald made the same experiment. We republished first a series of articles by the former editor, Dr. J. B. Jeter, on Distinctive Doctrines of the Baptists. Then we followed this series with another covering the same general themes, but contributed by eminent Baptists then living, including such men as Henry G. Weston, Alvah Hovey, E. Y. Mullins, Howard Osgood, Franklin Johnson, B. O. True, J. B. Gambrell, A. E. Dickinson, Madison C. Peters, W. R. L. Smith, B. H. Carroll.

It was interesting to note that though the second series of articles was written by a group of our men scattered all over the land, while the first series was written by one man, and that though a half century separated in time the first series from the second, there was practically no conflict of opinion and when a little later both series were published in a little volume (Baptist Principles Reset), they were found to dwell together in unbroken harmony. The little volume had a wide circulation but has now been long out of print.

In the meantime, there has scarcely been an issue of the Religious Herald, and, we think, scarcely an issue of the Western Recorder for that matter, that has not included some sort of discussion of some aspect of Christian doctrine and frequently of some distinctive Baptist tenet.

Tastes change, and it has long been noticed that our younger folk are increasingly losing interest in matters of this kind. It is also true, we are sure, that our pulpits are too often silent in "six languages" on these matters. The reader may answer for himself the question which arises here, whether the pulpit is silent because the tastes and preferences of the people have changed, or the tastes and preferences have changed because the pulpits have been silent?

We are safe, however, in any event in saying that it is a good time to restore some of this lost emphasis and that there is a duty to be discharged in these matters whether the people hear or whether they forbear.

"If Ye Know These Things"

CLYDE L. BRELAND, Th.D., First Church, Richmond, Ky.

"**ORTHODOXY**," states the New Century dictionary, is "soundness or correctness in opinion or doctrine, especially theological or religious doctrine."

"Orthopraxy" has not yet attained a place in the dictionary, by which token our linguistic mentors have apparently missed an opportunity. For orthodoxy, without corresponding practice, is of diminishing value.

Baptists have reason to be grateful for their consistent record in contending earnestly for the faith once for all delivered to the saints. We have ever been zealous in our insistence on a right interpretation of the Scriptures. This is as it should be.

But "orthopraxy" goes deeper. Jesus said, if ye know these things, happy are ye if ye do them." And even so deep did He go as to make right practice fundamental in the determination of orthodoxy. "By their fruits ye shall know them."

It is the prerogative of any group to say of itself what it would resent, coming from others. We should not like for our measure of support of the missionary enterprise to be the determinative factor in evaluating the character of our people.

But in this connection, most disconcerting news comes to hand through statistics just released by the United Stewardship Council, covering missionary and benevolent contributions of the major denominations of America during the fiscal year of 1934. In this list, Southern Baptists stand near the last, with a per capita benevolence offering of ninety-three cents, and congregational expense of \$4.70. Thus the total per capita contributions of Southern Baptists, as of our last fiscal report, was \$5.63. Compare this with the following table, as released by the council; from figures provided by the denominations themselves:

	For Benevolences	For Local Support	Total Contributions
Baptists, Northern	\$ 1.73	\$10.40	\$12.13
Baptists, Southern93	4.70	5.63
Brethren, Church of	2.01	3.50	5.34
Brethren in Christ, United	1.63	8.28	10.09
Congregational and Christians..	2.12	13.01	15.66
Disciples of Christ	1.16	5.25	6.47
Episcopal, Protestant	1.82	13.69	15.52
Evangelical Church	2.38	14.68	17.28
Evangelical Synod of N. A.	1.93	12.27	14.34
Lutheran Church, United	2.13	10.41	12.55
Lutheran Conference, American	2.50	9.89	12.30
Lutheran Conference, Synodical	2.41	9.97	12.38
Lutheran, Other Synods	1.84	7.03	8.86
Methodist Episcopal	1.87	12.59	14.58
Methodist Episcopal, South	2.37	6.40	8.97
Moravian, North	11.91	12.00	24.16
Nazarene, Church of	1.63	19.58	21.20
Presbyterian, United	6.18	13.86	20.52
Presbyterian, U. S. South	4.91	12.82	17.73
Presbyterian, U. S. A.	3.58	14.72	18.30
Reformed in America	3.22	17.52	21.42
Reformed, United States	2.21	10.18	12.60
Canadian Baptists	4.50	15.55	20.00
Presbyterian in Canada	3.39	13.66	17.11
United Church in Canada	3.92	14.17	18.41

This comparative table of per capital gifts is not presented by way of disparagement, but that perchance it may stir up our pure spirits to a more effective support of the cause of Christ.

Southern Baptists, according to the above figures, have made a sorry financial showing during the past year. There are, perhaps, reasons other than those provided by the depression—which is not a peculiar Baptist possession—to account in part for our financial lethargy. Baptists are not, as a class, more covetous than other Christian groups. But

our people are largely unenlisted. Once-a-month preaching services with absentee pastors do not ordinarily build a congregation in the grace of giving. There are many of our churches which have not as yet advanced even so far as to embrace any plan of systematic giving. In some quarters, extreme emphasis on the doctrine of individualism in religion has impoverished our people in their spirit of liberality. Instances could be cited in which Baptist means have been drawn regularly to other than Baptist religious enterprises. And, too, the keeping of statistics, financial or otherwise, is an almost impossible task in a spiritual democracy such as ours.

But even with all these mitigating circumstances, it still remains true that Baptists have lagged behind the most of their fellow bodies of Christians in the grace of liberality. This presents something for us to pray about and more.

Kentucky Baptist Education Society Meeting

THE annual meeting of the Kentucky Baptist Education Society will be held at Georgetown College, Tuesday morning, June 4, beginning at nine o'clock. It is hoped that there will be a full attendance at this meeting. Letters have already been mailed to the members whose names have been enrolled.

The list is not complete. Apparently it never has been complete. In addition to the notices mailed we wish to take this further opportunity to urge the members of the Society to attend the annual meeting. We have made special effort during the past few years to secure a complete list of the members of the Society, and it is hoped by the use of enrollment cards further progress can be made in this matter at the coming meeting.

There seems to be much confusion concerning the terms Kentucky Baptist Education Society, and Baptist Education Society of Kentucky, and what constitutes membership in each. Inasmuch as this article has to do with the Kentucky Baptist Education Society meeting we will stick to that subject. So, for the sake of information needed we quote from the charter of the Kentucky Baptist Education Society the section dealing with membership. Section 1.

Be it enacted by the General Assembly of the Commonwealth of Kentucky, that each and every individual, who since the first day of January 1840, has donated and paid into the treasury of the Trustees of the Kentucky Baptist Education Society the sum of One Hundred Dollars, shall be and they are hereby constituted a body politic and corporate, to be known and designated by the name and style of "The Kentucky Baptist Education Society;" and by that name shall have perpetual succession and a common seal with power to change and alter said seal at pleasure. As a body corporate, they shall have full power to originate and carry into effect such measures as, in their judgment, will best promote the interest of Georgetown College, and the cause of Collegiate Education generally.

This explains the membership of the Kentucky Baptist Education Society, which through its Board of Trustees is the owning and controlling body of Georgetown College. However, Georgetown College is a member of the Baptist Education Society of Kentucky, which includes the various Baptist Schools of the state, and study of the charter and by-laws of this body will show the entire relationship of the Kentucky Baptist Education Society and the Baptist Education Society of Kentucky. From careful study of our Baptist Schools in the State we are convinced that each one began as practically a local, or semi-local proposition. As the denomination has grown the matter of properly relating and co-ordinating the different schools with one another and with the main body of Baptists has presented many problems. The Baptist Education Society of Kentucky is part of the answer to this problem.

(Please turn to Page 12.)

The Virgin Birth—Was Jesus the Son of Joseph or the Son of God?

PASTOR EDWARD N. LAWSON, Truesville, Ky.

Text: "Behold a virgin shall conceive and bear a son."—Isalah 7:14 (Scripture Lesson—Matthew 1:18-25).

THE purpose of this message is to help the many who have not had the opportunity to study it from a critical viewpoint. They certainly hear too little of teaching on this subject.

The Virgin Birth is the teaching that Jesus was born of a mother without an earthly father. To the Jews he was the bastard son of Mary—a son of an unknown father. This last statement is so ugly to some orthodox people that they attempt to refute it by saying that Joseph was His earthly father while God was His heavenly father, and continue to say they believe in the Virgin Birth. They seem not to realize that they have given the enemy every advantage, by uttering belief in opposites. They could not possibly do what they say.

Some explain that Joseph was such a noble father to Jesus, thus seeking to evade the issue of how Jesus came to be born. The facts concerning Joseph's attitude towards Jesus after birth is another matter and has no bearing on our subject. Jesus was the Son of God or he was a bastard, as the Jews claimed. The unborn child was not the child of Joseph and he was tempted to do what many others have done, namely get rid of his—as he thought—impure wife. The advice of an ambassador from the Lord saved her from disgrace. We are dealing with a delicate matter, and that possibly accounts for so little teaching on the subject to the average congregation.

I

PROBABLY never before in history have such attempts been made by many scholars to place the explanation of His birth on a natural basis. We owe much to scholars, but we are not willing to trust them in every regard. If we trust them in taking the miracle out of the birth of Jesus, then they will ask for further trust while they take every miracle out of our Bible. Moreover, the scholarship of believing writers is at least equal to that of the unbelievers. While the Rationalists are trying to do away with the Virgin Birth, we have much to say to make them uncomfortable in their anti-supernatural explanations.

Our young people are being taught that Jesus was born just as other men have been born. We want to study the subject of the Virgin Birth and do some teaching also. We do not have to accept the Virgin Birth in "blind faith." Much of the teaching is easy for us to accept and impossible for the rationalist to explain away.

Jesus was a perfect character and none other has ever lived. Where did He get His marvelous personality? What was the source of His supernatural power? If He was the "only Begotten of God" we do not need to answer such questions. If we say He was a bastard, a veritable sea of "explanation" must begin.

II

IF JESUS was born as other men, with a natural father and mother and God indwelt His soul as He never intended to do for another man, what advantage did God see in selecting a bastard? Some of the greatest men in the world were bastards. Alexander Hamilton was one, and if I am not mistaken Michael Angelo was another. The per-

THE following was delivered by Brother Lawson as an address before the Owen County Association Board on April 15. In it he achieves the difficult result of presenting in non-technical language abounding proof, chiefly Biblical, that our Lord was born of the virgin Mary by the instrumentality of the Holy Spirit. Such preaching is always appropriate, but it is especially needed to-day, in connection with the mad God-rejecting rush of unbelieving scholarship to make the schools of this nation breeding grounds for unbelief in supernatural revealed faith. Only by faithfulness in the pulpits can the churches adequately cope with this indefensible misuse of their position by false teachers in American schools.—Editorial Note.

son born a bastard has no advantage, but many disadvantages. The rejecting Jews made no attempt to deny His works. The best they could do was to claim that they were done by Egyptian magic.

If Christ was the Son of God, His wonderful works and resurrection naturally follow. If a natural birth was His way of entrance into the world, how will we explain His supernatural works? If He was born the Son of God, we are not surprised at His works. If he were not born the Son of God, how did He become deity? In that case, He did not. Those who do not accept His Virgin Birth only allow Him to be divine as any other good man is divine, to them He is never God.

The Virgin Birth explains the Incarnation—how God became flesh. The doctrine of the Virgin Birth is so important that if you settle it, you settle the deity of Jesus, and if you do not settle it, you unsettle all the remainder of His life and His resurrection. If Jesus was not God, I see no reason for worshipping Him, and He was not perfect, for He taught us that He was God. If he was not God, He is in the class with men—and other good men have lived and could do much for us.

III

WE WILL now state and reply to some of the main objections by which rationalists seek to discredit the doctrine of our Lord's Virgin Birth.

(1) Some say Joseph was His father, for Luke 2:48 says, "Thy father and I." The answer is by another question. Did any mother ever have a custom of saying, "Your step-father and I?" Certainly not.

(2) Others say Joseph was his father, for John 6:42 says, "Is not this Jesus the son of Joseph whose father and mother we know?" We answer that Joseph loved Jesus and for all legal purposes he gave Jesus his own name. I know a case where an adopted child resembled both of his parents more than most children do their natural parents and for a long time I debated with myself as to which of his parents he resembled most and remarked as to my judgment but was told that he was adopted. The child does not know yet more than I did at first. He goes by his adopted name and will never know what would have been his name by birth.

(3) Again, Matt. 13:55, "The carpenter's son." When they were polite they said it that way, but sometimes they were not polite and Mark 6:3, "The carpenter—the son of Mary" appears. If that is easily answered then the rationalist may answer (John 8:41), "We were not born of fornication." No one had charged anything about how those Jews were born. They knew that Joseph was not His father, and wanted to throw insult at Him concerning His birth.

(4) Luke 3:23 is interpreted by some to mean that Jesus was the son of Joseph precisely as He was supposed to be. It reads, "Being (as was supposed) the son of Joseph." The translation is unfortunate for *hos enomizeto* does not mean "as was supposed," but "as their custom was." That is it was their habit to enroll a man according to his descent.

(5) The silence of Mark is offered as an argument against the Virgin Birth. But Mark never saw Jesus and he got his story from Peter, and Peter never had any occasion in public address to mention the Virgin Birth. Mark's object

(Please turn to Page 23.)

EDITORIAL

Sons of the American Revolution Meet In Louisville

THERE is, we are glad to believe, a spiritual kinship and aptitude for mutual understanding and good will between the Sons of the American Revolution and the Daughters of the American Revolution on the one hand and Baptists on the other. We have not space in which to justify this thesis. But we could go back to the composition of the armies of Washington in the American Revolution to prove a unique Baptist aptitude for fighting for liberty and American principles.

It is a fact that these two patriotic organizations, which are in spirit one, are just about the only organizations that we can think of at the moment which are left in America that go the whole way on principles of liberty and life and politics and reverence and fear of God, in a fashion that makes Baptists feel at home all the way through. In that connection, we remember a certain type of animosity which was stirred up against the Daughters of the American Revolution in New York City some years ago.

The foreigner-community sentiment of that Babylon be-stirred itself for quite a while in sneers against the Daughters of the American Revolution, and in vicious and false propaganda sent out to the American press intended to discredit the prestige of and public confidence in that fine body of patriotic women. It was the same crowd who had con-temption fits as often as they thought they could get it across the footlights the story that our Puritan ancestors were so hopelessly narrow that they did not permit each other to sneeze on Sunday.

There have been some abiding results from that poisonous propaganda. The average city daily newspaper editor down South, where nearly everybody is a bona fide descendant of Americans of the old order, is still under the spell of the fear

of that period of insolent and vicious propaganda backed by the foreign atheists and Communists in New York. The average city daily paper, down South—even the deep South, in which ninety-five percent of the people are of the old stock—seldom seems able to utter a single vertebrate, manly word against the sustained propaganda, through press, professor's chair, and some silly liberal preachers, to discredit and put out of countenance the fundamental principles of this great Republic and of those who made it great and who made the wealth, that cheap sophisticated communists and parlor pinks now covet for themselves.

Reports have come to us by a responsible gentleman who took part in the Sons of the American Revolution meeting in Louisville last week which greatly gladden our heart. We have been reading our home-town newspapers. It seems they could not report any of the stuff at all without getting some that was pretty vertebrate. But we are glad to be assured that the whole program was of a vertebrate, patriotic and adequately informed character that leads one to hope that Americanism is not outmoded—Americanism as it has always been known until the parlor-pinks and radicals infected the sources of public information. It may have been too long torpid, but it seems ready to wake up. This S. A. R.-D. A. R. group has waked up.

We take off our hats to these organizations. We wish our Baptist people knew more about their work. We think it probable that if we are going to have an adequate reaction on the part of the American spirit toward all of the extravagant theories and vagaries that are now clamouring for their day in court, and indeed for a chance to run the country, the integration can not find a better center than is afforded by these organizations. They merit study, good will and support.

Taking Aim

SOME rough seamen had returned from a whaling expedition. While in port they attended service at a church.

As the group left the church, one said to the others: "It was a good sermon, but the skipper had no harpoons on board."

One does not need to be a whaler to catch the meaning. Dr. John Watson, of Liverpool, tells of another minister, of whom it was said: "He is a good preacher, but he scatters terribly." It would be a good thing for every preacher, when he faces his congregation, to ask himself, "Why am I in this pulpit?" One minister had the following words printed and placed upon the inside edge of the pulpit book-board: "Sir, we would see Jesus." When he entered the pulpit, or when a visiting minister entered it, he was reminded of the only adequate reason for his presence there.

A study of the New Testament churches and of New Testament preaching will show that the preachers took aim when they spoke. Such was Peter's sermon at Pentecost. He had a definite message to meet the needs of that particular group and occasion. So had the Apostle Paul, wherever he went. So had the other preachers. In Weymouth's translation of Acts 19:20, speaking of what happened at Ephesus in the way of confusion and persecution, and of what Paul made of it, we read: "Thus mightily did the Lord's message spread and triumph." It was the Lord's message which Paul preached, not his own philosophy.

In Acts 12:24 (Weymouth), we read: "God's message prospered and converts were multiplied." Peter had been in prison and was released by a miracle. The boastful Herod, allowing himself to be worshipped as God, as he sat arrayed in royal apparel, fell down dead. But Peter and others preached, and God's message prospered. That is what they

preached. That was why they preached—because they had God's message.

We would that every preacher who reads these lines would catechize himself along this line. There are many things to be said in the pulpit, but they must each have definite relation to the one great objective of heralding the message of Christ, else they have no place there. It is the same with the editor of a Christian paper. This editor has never been convinced that it was the business of a Christian paper to try to compete with secular periodicals in worldly news-summations. Even if there was not better reason, why do something that others do ten times as well? But there is a reason a thousand-fold more important. That reason is that the business of a church of Christ and of every paper worthy to serve a true church of Christ as its printed-page aid is to proclaim the message of Christ to lost men.

The pulpit's business is with salvation. If ears are dull and hearts are cold, that is still its business. If itching ears desire to be tickled, that is still its business. The preacher must decide between being faithful to his Lord and going through motions of trying to impart something that looks like religions without being God's message. The latter exercise requires a certain type of unusual gifts—but God spare us the affliction of having men in the pulpit who are willing to sell themselves to this caricature of Christian preaching.

We are to win the lost. But the church of Christ is also to build those who have been brought in—build them in spiritual things. That also is salvation. And both in the building and in the winning the church must keep itself attuned to reaching out after those without. No church is worthy of the name which has lost its compassion for lost souls, and has turned from an evangelizing agency into a

self-contained institution, concerned first to perpetuate itself.

It can do no preacher harm, whether young or old, to catechize himself on whether he takes aim when he preaches the Gospel. Many things may keep us from taking aim. We yield to the temptation to repeat a story we may have told before in these columns. A young preacher walked down the aisle of a church with uplifted head and lordly air, as if something wonderful would happen when he got into the pulpit. He did get there and started to speak. But it was not long before he realized that his sermon was a failure. He came out of the pulpit somewhat after the fashion of a rooster whose tail feathers had lost their swagger from being too long in a heavy shower. As he walked out with hanging head, he met an old minister who said, "Young man, if you had come in as you went out, you would have walked out as you came in."

No preacher should dare to go into his pulpit without a definite sense of mission in regard to the great salvation offered by our Lord, and the desperate need of men!

Knowing, Doing, Being

THE article elsewhere by Dr. Clyde L. Breland, of Richmond, Ky., will elicit warm interest from many. It is to be hoped that the interest will be of a quality that tends to self-examination. It is easy, on the basis of statements that do not seem to flatter self-esteem, to be led into the error of trying to find some one else we may scold about the matter, and thus make it the more difficult to see where our own responsibility and need lie.

Undoubtedly we have been looking too much to statistical standards of attainment in recent years. Nor is the fine statistical service of Dr. Alldredge at Nashville responsible. The use many make out of figures and the lop-sided emphasis that results make the trouble.

Figures measure ponderable things, while revealed religion deals with the imponderables. Figures set out before us the seen, faith visualizes the values of the unseen. Figures take the findings of the yardstick and the scales and put them down in print. "Faith which worketh by love" first finds God's revealed love in Christ and is itself magnetized by it into a life mastered and guided daily by the love motive.

Dr. Breland understands the trickiness of figure-tests and warns against the unwisdom of too large reliance upon them. Then he drives home to our consciences some things not inviting to self-esteem, which the figures show. They bear only poor witness to our love to the Lord and to that revealed faith which worketh by love. Dr. Breland's admonition will find favor in receptive hearts. Baptists do not need to cringe and bemean ourselves before other religious bodies or before each other. If we were forced to do so, we would defend our own body and its imperfections and fight criticism that would magnify and parade our infirmities, while it remains blind to our strength and to the weakness of the critic's own glass house.

But we now wish neither to defend or explain our unsatisfactory figure standing in per capita gifts. When the writer was a student in Furman University, at Greenville, S. C., in the late 'eighties, there came one morning into Dr. Charles H. Judson's class in higher mathematics the venerable Basil Manly, Jr., professor then in the Southern Baptist Theological Seminary at Louisville. At Professor Judson's request Dr. Manly informally addressed the students. What he said was at once simple and vital. We have not forgotten it. In fact, it means more to us now than on that day.

That address has given us the heading used above. Dr. Manly told the undergraduates how fine it was that they could study under such able and approved teachers, how important it is to know. Then he said that knowledge is not an end in itself. Life means work; it is more important to do than to know.

But he did not stop there. Dr. Breland quotes our Lord's great words, "If ye know these things, happy are ye if you do them." The Saviour did not in that sentence express all

the essential factors in the spiritual equation. The primary element in His preaching was not knowledge or good deeds, but repentance and faith. Everywhere He placed at the base the necessity of their believing on Him, trusting in Him in the matter of sin and salvation.

And Dr. Manly said to these students, "Young gentlemen, it is important to know. It is more important to do. But it is supremely important to be." The venerable and beloved speaker pled with those young men in the mathematics class that the basal elements of character are decided by one's sustained personal relationship with and faith in our Lord Jesus Christ.

With very many of us this master note of the octave has seemed to be fading away into a forgotten echo. It is merely assumed to exist and to be in healthy condition, but not declared to be the supremely important thing. It is treated as if regeneration in and of itself guarantees sanctification, which the New Testament plainly and abundantly teaches is not true. It is assumed that soul-winning is the all of Christian effort. Thus is largely lost the power to win the lost, because the little accomplished in building them up in Christ after they have been won to Christ has cheapened the meaning of soul-winning itself.

The "know" has jumped the whole way across the field to the "do." It has jumped over the vital "be" and "become." The "do" has therefore tended to dwindle and to lose its power and appeal. Many of us have seemed to forget that the New Testament teaches that Christian usefulness depends on abiding in Christ, "walking in the Spirit," "reckoning ourselves dead unto sin." In short it depends on what the inner spiritual life actually is, rather than anything we can possibly do while we trust in ourselves.

The wheels of our Zion do not drag for lack of head knowledge, or capacity of mind and body. When they groan and squeak, it is for lack of more of the oil of grace, of the power of Christ in our hearts. Out of the heart are the issues of life. Only the heart that abides in Christ can bring forth much fruit (John 15:5).

Itching Ears and Sound Doctrine

WE REPRODUCE from the Religious Herald a fine comment upon the question of the current interest or lack of interest in doctrinal preaching and teaching. The subject bristles with questions, two of which the Herald propounds: Are the preachers losing interest in doctrine to please their hearers? or are those in the pew losing interest for lack of doctrinal teaching from the pulpit? How much is the question affected by the sustained non-doctrinal and anti-doctrinal treatment of "religion" in the secular press and in colleges and universities? Have both pew and pulpit allowed themselves to be frightened and discouraged by the propaganda of all worldly agencies dealing with religion, against doctrinal Bible teaching? There are some indications this is true. The Western Recorder has not received so much approval upon any other particular issue during the past fifteen years as upon our recent issue on Distinctive Baptist Doctrines. Our Baptist Sunday-School Secretary in Kentucky declares that there is a very general hunger among the young people in our churches to study the great doctrines of grace and also the distinctive doctrines of Baptists. We rejoice in Dr. Pitt's closing words, that some of the doctrinal lost emphasis needs restoring and that "there is a duty to be discharged in these matters whether the people hear or whether they forbear." The sustained world propaganda against vertebrate revealed Scripture doctrine has doubtless discouraged timid preachers. Lovers in the pews of non-doctrinal preachments of ethics and amiability add to this. It ought to challenge the preacher to faithfulness, but self-conceited preachers may learn to make a "superiority" out of their shame. As one young university student expressed it after going to church: "I heard a bunch of nothing pleasantly said." It requires some real, though tragically misused, talents to preach a "bunch of nothing" in good style and get away with it! Why not play the man for Christ?

Paragraphic Comment

COMMUNICATION OF DR. MARVIN ADAMS

We direct attention to the communication elsewhere of Dr. Marvin Adams, Chairman of the Kentucky Baptist Education Society. Dr. Adams urges that all persons who are qualified by the gift at any time of \$100 to Georgetown College shall not fail to attend the meeting at Georgetown of the Society on June 4—which is Tuesday of next week. He sets forth that work of great importance is to be accomplished in this meeting, in the selection, or rather nomination, of six persons to be trustees of Georgetown College. We are confident no one who is qualified as a member of the Society will fail to realize the importance of complying with the request of Chairman Adams. In this juncture each member of the Society should realize that issues that affect the welfare and fellowship of our Baptist people at large are placed upon him. We hope that each such Baptist will do his best to attend the meeting. The proposal that the other Society—the one that meets with the General Association yearly, and is called the Baptist Education Society of Kentucky—shall meet with the Georgetown Society is happy and we hope the suggestion may bear fruit.

SHALL "CHRISTIAN" BE CAPITALIZED?

Writers, suffer an admonition. We do not like to admonish our writers. We seldom do. We prefer for writers to follow their own preferred technique, just as a true preacher should do in the pulpit. But there are some tricks in the pulpit that should be taboo among men of good taste. Similarly in print. In the last several years we have received an increasing number of manuscripts from valued writers many of whom persist in writing the word "Christian" with a small "c"—thus "christian." Why do they do it? They do not write Mohammedan, Christian Science, Buddhist or Confucianist with small initial letters. Some secular newspapers began it. Then some book writers who had a literary and perhaps theological modernistic itch seemed to figure that it was a hall-mark of up-to-dateness. Christian writers should follow better patterns. If we are going to quit capitalizing "Christian," we will next have to write the sacred name "Christ" with a small "c." Please do not do it, dearly beloved. At least in the Western Recorder the word "Christian" will be printed with a "cap C." The principle that underlies the particular case we have mentioned is of far broader application. The tendency noted suggests a purpose to make common the sacred, though many who are caught in the net of the tendency, of course, have no such purpose.

UNOFFICIAL GROUP MEETING

Some weeks ago, on the call of some brethren who had met earlier and proposed the matter, a group of Baptist brethren of Kentucky met at Frankfort to consider the advisability of and plans for an unofficial meeting of Baptists from throughout the State to be held at Clear Creek on May 23 and 24. It was planned to discuss in the Clear Creek gathering the Baptist school situation in Kentucky, State Missions, the orphanages, and the Baptist Hospital. Also the interests of Prohibition in Kentucky were to be discussed. It was proposed that discussion should be informal, and to aid our organized agencies in the performance of their tasks and was not to result in recommendations to the General Association. On the twenty-third of May, in pursuance of the plan, about thirty-five brethren met at Clear Creek. The number included four or five brethren from Louisville, of whom the writer was one. Dr. G. W. Ellers was made chairman. For one reason or another several of the committees appointed by the first gathering were not prepared to report. However, the informal discussion which developed was in fine spirit, and was fruitful in the information it elicited. This discussion seemed exceptionally hopeful in relation to the outcome of the questions which center around Georgetown College. The writer was in the meeting until near noon on the second day. From Chairman Ellers

we have information that the constructive tone and fine spirit of the discussions continued through to the close. The discussion on the interests of Prohibition resulted in an utterance which we publish on another page. A committee consisting of Messrs. Marvin Adams, Samuel S. Hill, W. H. Moody, F. M. Powell, Byron C. S. DeJarnette and G. W. Ellers was appointed to foster the objectives of this design. Its special concern will be to enlist our young Baptist people to fight the liquor evil. Rev. D. H. Daniel is president of the Baptist State young people's organization. The above committee will cooperate with Mr. Daniel.

THREE PREACHERS

We have presented in the Scriptures many preachers. But we find only three of whom it was definitely said that they were preachers. Two of them were in the Old Testament. Noah (2 Peter 2:5) was "a preacher of righteousness." Solomon was also called "the preacher." The righteousness preached by Noah was that of righteous living, but it was not and is not now effectual to produce repentance. Solomon was the preacher of wisdom. Moses was "learned in all of the wisdom of the Egyptians," but the wisdom of Solomon "excelled all of the wisdom of the Egyptians" (1 Kings 4:29). In the New Testament we have our other preacher in the Apostle Paul (2 Timothy 1:11): "The Gospel, whereunto I am appointed a preacher." So Paul is the Gospel preacher. The preacher of righteousness himself failed in righteousness. Noah got drunk. The preacher of wisdom was himself unwise. Solomon became a backslider and an idolater. But the preacher of the Gospel of Christ found righteousness even "the righteousness of God." Not the righteousness He expects of men, but the divine righteousness of God in Christ, made available to men through faith in Him. God-called Gospel preachers are also preachers of wisdom, for they proclaim Christ, who is the wisdom of God (1 Cor. 1:23). Nor did Paul fail—Paul who preached the Gospel of Christ—in the things which he proclaimed. Read his shout of joy, his psalm of praise in the closing chapter of 2 Timothy. And do not forget that Paul's wonderful words of victory were penned in a prison cell and that from that cell he went to seal his testimony with his blood.

1935 BATTLE IS JOINED WITH JOHN BARLEYCORN

Extremely important is the committee report on page 20, issued by W. O. Carver, W. A. Frost, and D. H. Daniel, Jr., on the issue which now presses upon the Drys in Kentucky which must come to a show-down in the elections this year as to whether the Kentucky Seventh Amendment (the Dry Amendment) shall be swept away, or shall remain and be enforced in Kentucky. This Committee of Baptists speaks for the Kentucky State Baptist Training Union, recently in session at Corbin, and for the Baptist conference which met last week at Clear Creek Springs. In spirit and purpose it speaks the Baptist conviction of the whole State. The contribution of Baptists sought to be put into operation in this way is in the fullest fellowship with all other agencies working in the interest of Prohibition in Kentucky. It is merely an effort to get the Prohibition army into action as soon and effectively as possible by each division getting organized and prepared. It is hoped Methodists and other groups will be equally alert. In the South Methodists have never failed, so far as we are aware, to be on the firing line in the long-drawn-out war against booze, or in each battle of the war. Do not fail to read with care the pronouncement and the suggestions of the committee. After reading the article, let the reader call to it the attention of other Baptists and all Drys. The Western Recorder is as devoted to the social application of the Gospel of Redemption, as it is opposed to the Christ-minifying formularies of what calls itself the Social Gospel. Fighting John Barleycorn is to the end of effectuating what is obviously an extremely urgent social application of the Gospel.

Withering Blight of Christian Science

J. B. CRANFILL, Dallas, Texas

R. B. STONE, of Lexington, Ky., advises me that the Christian Science heresy is infecting the people of the Kentucky mountains. As a rule, all mountain folks are leary of speculative philosophies, and yet I have not only had this news of the invasion of the Kentucky mountains by Christian Science, but also the further word that the Holy Rollers are rolling through the mountains. Dismissing the Holy Rollers in the present instance, I address myself to Christian Science, which is the deadliest and most ineradicable blight that ever stole the livery of Heaven to serve the Devil in.

I remember quite well when this cult first began to propagandize Texas. I was living in Waco at the time and one of our dearest friends, who had been attending the parlor discourses of a Christian Science teacher and his wife, urged my wife and me to join in studying this wonderful new phase of religion. The teacher, who also acclaimed himself a healer, had been faring famously in his propaganda until I joined his class, and after that he didn't do so well.

He was saturated with Mary Baker Eddyism, and knew as much about the heresy he promulgated as any of the present day Christian Science teachers know. With him, there was not such thing as sin or Satan, no such thing as disease or pain, no personal God and no reason why any human being should ever shed a tear. This man taught the pantheistic theory of God, just as his successors teach it now. To the Christian Science teacher, there is no personal God, and Jesus of Nazareth was simply a peripatetic Christian Science healer.

I

THE Christian Science teacher will give you his concept of God by saying, "I'm a part of God, you're a part of God, every human being is a part of God." In other words, if their theory be correct, Nero, Judas Iscariot and Benedict Arnold were all parts of God, as were John Dillinger, Clyde Barrow and Bonnie Parker.

Concretely, the idea is that God is a diffused nonentity made up of little particles or germs of humanity blown about atmospherically by the dust storms of life. If by any means, the almost 2,000,000,000 human beings on the earth should die at one time, the Christian Science god would be dead! The thought, on the one hand, is nonsensical and, on the other hand, is monstrous.

There are two avenues through which this Christian Science heresy gains entrance for the propagation of their theories—one is through human ailments or misfortunes. Having had wide experience in dealing with the sick, I know on what frail straws those in physical distress will depend. All of the sick are sick in mind as well as body. The intimate relationship between the mind and the body has never yet been properly appraised even by the most eminent pathologists.

To begin with, many of the illnesses to which flesh is heir are not physical illnesses at all. A large percentage of the physical inerrancies are due to mental distractions of one kind or another. A true story emerges here of a man against whom his best friends planned what they thought a good practical joke.

Ten of them made up that on the following day when each greeted him, that one, grasping his hand, would say, "John, you are not well to-day!" or "You are pale!" or "You seem under par, what is the trouble?" and so on. Step by step, this man, in perfect health, began to feel distraught, and by the time the tenth man had greeted him and retailed to him his derogatory estimate of his physical well-being, the man was really sick, went home, went to bed and sent for the physician.

This brings me to say that the cases of illness cured by Christian Science healers are cases in which the patients are not really sick at all. They are the victims of imaginary ills

and when the Christian Science healer, in all solemnity, affirms and re-iterates the fact that they are not sick at all—that they just imagine they are sick—they soon are quite well again. There's a big story here, much too big for discussion in one brief article, but there is bound up in it an entire branch of what we doctors call pathology, as well as therapeutics.

II

I REMEMBER a case of this kind I had more than fifty years ago, a long time before Mrs. Eddy was ever heard of. This good woman thought she was ill, but she was really in splendid physical condition. Always a philosopher, I knew that if I told this woman she was not sick, she would be unconvinced, so I went the route adopted by many doctors by giving her what we call a placebo, in the form of a 6-ounce bottle of cochineal water, the most beautiful scarlet-red mixture that anybody ever looked upon.

I told her to take five drops of this "medicine" every two hours on the minute—that if she didn't take exactly five drops and take it exactly on the minute, it might not accomplish her cure. She was very eager to begin the treatment, took up the bottle of "medicine" and, in due course, came to my office, radiant with the glow of exuberant health.

Another case of suggestive therapeutics that occurred in my early years of medical practice made a reputation for me that doubtless persists yet at Turnersville, Coryell County, where I began my medical life. Dr. Callaway, the old-time village physician, gave Mrs. Bob Suggs up to die, telling her husband that it was no use for him to come again, for she would be gone in a week and his visits would only serve to increase an already mounting medical bill.

Bob came for me. After a thorough examination, I found no organic lesion and, while Mrs. Suggs was discouraged and was weak and anemic, I told her I thought she could get well. I was using all there is of value in Christian Science healing before Mrs. Eddy was ever heard of. I can yet see the sparkle in the sick woman's penetrating black eyes, as she looked up into my face and said, "Doctor, do you think it possible?" I assured her I did think it possible and that a week from that day she would be sitting up in bed.

Administering body and blood building tonics, prescribing more fresh air and, later, to be followed by sun baths, the dear little woman recovered and, at last accounts, was still alive, while Dr. Callaway has been dead twenty-five years. The saving of the life of Mrs. Suggs was a triumph, not only in the life of one obscure country doctor, but a victory for suggestive therapeutics, optimism, good cheer and the right medicines prescribed in the right way at the right time.

III

MANY cases of illness, brought to the attention of Christian Science healers are, however, of a different complex. I recall the incident of a child who was seriously burned when his home burned down. The family were Christian Scientists. They sent for the Christian Science healer. The healer "demonstrated" over him day after day and night after night. In due time, the child died. There have doubtless been countless incidents of illness Christian Science healers have tried to cure without results.

I remember another case that came within my own knowledge. One of my Sunday-school class, a winsome sewing woman, fell ill of pulmonary hemorrhage. It was the beginning of what would have been quick consumption if we hadn't sent her to Colorado, where she was cured. She sent for me not as a doctor but as her Sunday-school teacher, and when I reached her room I found on her bed a copy of Mary Baker Eddy's "Science and Health," bound for all the world like an Oxford Bible. The healer had just been to see her and had told her that she had not had a hemorrhage of the lungs—that there were no such things as lungs and there was no such thing as blood.

I knew the woman was a devout Christian, so I quoted her that Scripture, "Without the shedding of blood there is no remission of sins," and from that text preached her the true Gospel of salvation, all over again. When I had finished, she called the nurse and said, "Please take this book away and do not bring it back again." We made up money in our class to send her away, with the result that she was radically cured and, at last accounts, was doing well in her new environment.

It is not, however, in its activities among the sick that Christian Science does its deadliest work. This is performed in the realm of the spirit. These Christian Science teachers vociferate their faith in the Bible. They can quote Scripture by the yard. They dwell on how we are protected from the snare of the fowler and all of that. They pray. They read the Bible publicly, as well as privately. They build houses of worship. They assert and reassert their faith in God. It is thus that they trap the unwary who, having been healed of some imaginary ill, feel that if these Christian Science teachers and healers can relieve them of a pain they didn't have, they can also show them the highway to happiness and Heaven.

IV

MEMBERS of the Christian Science cult are the most industrious propagandists perhaps in the whole world. They are active all the time. They live it, sleep it, proclaim it and expound it. They do not, however, expound all the facts of their cult as they really exist. They use well known and widely accredited Christian axioms as their fish-bait, and it is only through analysis and interrogation that their full grown principles and precepts are disclosed.

They are great distributors of literature. If Southern Baptists, with all of their large constituency, were as active and industrious in the distribution of their literature as the Christian Science propagandists are, the Western Recorder would have 100,000 subscribers, the Baptist Sunday School Board would print 100 times more books, tracts, leaflets and pamphlets than they now print, and our preachers would carry pockets full of the right kind of Baptist and genuinely Christian literature to be distributed as they walk the way of life.

Bear in mind that these Christian Scientists believe what they teach. I knew a woman who was a distant relative of mine, who taught her boy of twelve that there was no such thing as danger. He was delivering an afternoon paper route. He rode miles every afternoon on his bicycle. One afternoon, doubtless having been impressed by his mother's teaching that there was no such thing as danger, he was struck by a truck and died that night. I attended his funeral, conducted by a Christian Science teacher. If I keep my senses, I shall never attend another Christian Science funeral.

There was no emotion, there were no tears, there was no sense of loss on the part of the family, the teacher read the dull, dry unsympathetic service with less emotion than he would read "The Death of Cock Robin," and when it was all over with, I turned away with a feeling of inexpressible sadness that any human beings could so far stray from the true knowledge of God and life and death and things eternal as these friends had.

We'd better get busy combatting this heresy. It isn't easy to combat, and when it takes root it is almost impossible to eradicate it. The Kentucky friend wrote me that one of the mountain teachers who has become infected with this Christian Science heresy was once a Baptist preacher. This distant cousin was once a member of a Baptist church.

One of the approaches in the propagandism of Christian Science teachers is to tell the prospective convert that he needn't have to leave his own church—that Christian Science has members in all the churches. That's the way the infection starts. But the end of it is that the Christian Science convert anathematizes his old faith, which has withered and died, and as a prospect for reclamation from this heresy is always thereafter a pachyderm.

I repeat that our Baptist pastors and laymen everywhere had best get busy exposing this Christian Science fallacy.

The Bible Contains the Solution

DEAR DR. MASTERS: Enclosed find check for two dollars for Western Recorder for year ending April 1936. I remember hearing my mother lament the death of Dr. Eaton. She was fearful his place could never be filled. Were she living now I am sure she would agree with me that the paper was never better.

"See in the papers" that the Secretary of the Kentucky Farm Bureau is appealing to the Pastors of rural churches to support organized agriculture. God forbid! Will we Baptists never learn that the business of a preacher is to give himself to "prayer and the ministry of the word" (Acts 6:4). The Bible contains the only practical solution of our difficulties.

I have watched children play "I spy." The object of their search was in full view, but they couldn't see it. I am praying that God will open the eyes of His people to the fact that a consistent preaching of the "Word," followed up by godly living on the part of both pastors and people will do more to cure our ills than the establishing of a thousand Social Service Commissions.

This is written just to say, "Thank you for the Western Recorder," and not for publication. Where I have touched on other subjects I am using you for a safety valve.

Cynthiana, R. No. 1, Ky.

MRS. C. B. RENAKER

"This is a lost world to be saved, and not simply an ignorant world to be educated."

Pastor J. H. Page has resigned at Oakland, Miss., his resignation to take effect July 1.

The enrollment of the Southern Baptist Convention reached 4,268 out-of-town delegates. This does not include the local attendants. The figure is 167 less than the enrollment at Fort Worth.

Among the great patients in the Southern Baptist Hospital in New Orleans are Miss Elsie Clor from Palestine, a missionary under the Foreign Board, and Dr. N. M. McCall of Havana, superintendent of the mission work in Cuba.

First Baptist Church, Wichita, Kansas, Dr. Will C. McClung, pastor, held its annual business meeting in May. Reports for the year were very good. The Bible School shows an enrollment of 2,100. Total disbursements were \$39,829.58. The total additions for the year were 273, and 112 of these additions were by baptism. The membership of this church is 2,837.

The Andover-Newton Theological School will conduct its commencement at Newton Centre Mass., June 2-5. President Everett C. Herrick will deliver the baccalaureate sermon at the First Baptist Meeting-house on Sunday. On Tuesday morning Dr. Charles L. Seasholes, of Dayton, Ohio, will give an address on "Life as Expression," on Tuesday morning, and Dr. William W. Patton will speak on "The Soul and Society" in the afternoon. Commencement day exercises will be held on Wednesday, at which time Professor Richard M. Vaughan will address the graduates.

A Baptist Men's Clinic will be held at the First Church of Paducah, Ky., on Tuesday, June 4. At the morning hour Pastor George D. Heaton, Jr., will conduct the devotional period, and there will be two addresses, one by Dr. C. M. Thompson on "Magnifying His Membership," and the other by W. A. Frost on "Magnifying the Deacon." At the afternoon session Enlistment Worker J. S. Ransdall will discuss "Magnifying the Treasurer" and W. Earl Robinson, of Owensboro, will talk about "Magnifying the Clerks." Another talk is to be made on "Magnifying the Usher." Rev. L. R. Riley will conduct the devotional. At the evening session Dr. A. M. Parrish will have charge of the devotional, and Pastor H. S. Summers, of Madisonville, will speak on "Magnifying the Pastor." Interspersed between the topics during the day will be open forums and special music.

KENTUCKY BAPTIST EDUCATION SOCIETY MEETING (Continued from Page 5.)

One of the most important items of business at the coming meeting of the Kentucky Baptist Education Society is that of submitting nominations for six trustees. These nominations are then sent to the Baptist Education Society of Kentucky for election. In the letters sent out to the members listed, blanks were enclosed for their convenience in submitting nominations. Each person being entitled to one nomination for each vacancy.

Further nominations are made on the floor at the annual meeting. The twelve nominees receiving the highest vote are submitted to the Baptist Education Society of Kentucky, from which they choose six for the six vacancies. This seems as democratic as any organization could possibly work out as it gives each member of the Society full and equal voice and power in the matter of nominations. The amended charter and by-laws of the Kentucky Baptist Education Society provide that only Baptists can be nominated and elected as trustees of Georgetown College.

Because of the very close relationship of Georgetown College, with the Baptist Education Society of Kentucky, and it is our only Senior College, there is one other matter that we wish to present. The Board of Directors of the Baptist Education Society of Kentucky holds its mid-year meeting in June. As the president of the Kentucky Baptist Education Society, I wish to invite this Board to hold its meeting in Georgetown during Commencement Week. A suitable meeting place will be provided in one of the college buildings, or at the Baptist church. It is our personal wish that this might become an annual custom. Our schools are inter-related and it seems to us that close, personal contacts are always mutually helpful.

It is our earnest wish and prayer that the coming meeting may be constructive and in every way helpful. However great our problems they always melt away in the face of earnest prayer and a beautiful Christ-like spirit,

Cynthiana, Ky.

MARVIN ADAMS, Pastor.

Death of a Great Mountaineer

ON MAY 26 at Pineville, Ky., where he had his home, Judge T. J. Asher, in his eighty-seventh year, a pioneer developer of Southeast Kentucky, particularly in the coal and timber industries, passed away after a brief illness.

Judge Asher had at one time been county Judge of Bell County. He owned extensive coal and timber land in both Bell and Harlan Counties. Failing to interest the Louisville and Nashville Railroad in building lines out to the coal mines in Harlan in joining them, at the time he wanted it built, Mr. Asher built a railroad himself, and at a later time it was taken over by the Louisville and Nashville.

Mr. Asher was a Baptist and did much to put the Pineville church on its feet, and to contribute to its usefulness. He is survived by his wife, Mrs. Varilla Asher. This fine couple recently celebrated their sixty-fifth wedding anniversary. There are four sons and a daughter. Messrs. Hugh, G. M., A. J., and Robert Asher, and Mrs. M. Brandenburg.

The sympathy of many friends in Pineville goes out to the family in their loss. Our Pineville Church sorrows for a member whom they loved and who loved their fellowship. Business interests both of Southeastern Kentucky and of a far larger reach lose one whom they knew and respected as a leading factor in the growth of that great Kentucky section.

We are delighted to have from his own pen the information that Dr. J. E. Skinner is improving from his nervous breakdown. He says it is hard to get completely over it, however. Of course it is. One essential thing is to be content, at least for one time in his life to let some things go until tomorrow, and the day after tomorrow, that he has all of the time been running himself to get done to-day.

Anniversary of Broadway Baptist Church

AT THE sixty-fifth anniversary of the Broadway Church, in Louisville, on May 19, Dr. Hansford D. Johnson, pastor of the church since 1928, delivered a historical address, which in part is published here. Unusually significant in its own life and its local impact upon Baptist life, the Broadway Church has for long through its interest in and support of the great Seminary located in Louisville also wrought uniquely to serve the life of the Baptist brotherhood at large.

IN 1775 Rev. Squire Boone, a Baptist minister and a brother of Daniel Boone, came to Louisville. About five years later he bought a lot and used his own house as a preaching place. In 1815 the first Baptist church in Louisville was organized with fourteen members and was located at the southwest corner of Fifth and Liberty.

In 1839, when the membership had increased to 530 members, eighteen members withdrew to form the Second Baptist Church on Liberty Street between First and Second. Ten years later (1849) both churches were without a pastor and each church without the knowledge of the other extended a call on the same day to a young man named Rev. Thomas Smith.

Both churches decided to combine and build a new and commodious building in a new location. The new church was located at Fourth and Walnut Streets and was named the Walnut Street Baptist Church. An elegant building was erected and the first service held in it was the funeral of the beloved young pastor, Rev. Thomas Smith. [One source of information says that to prevent a funeral being the first service, a prayer meeting was held previous to the funeral.]

Louisville was growing at a rapid rate. Population in 1850 was 43,194; in 1870 it was 100,753. A choice residential section was building up in the direction of Broadway. Dr. George C. Lorimer, pastor of Walnut Street in the sixties, had a vision of a new church in this "southern suburb." A lot was purchased for the new church near the north-east corner of Broadway and Fourth Street, but on account of the proximity to the mother church it was decided to move further away. The lot was sold and a new lot was purchased at 123 East Broadway. A chapel was built, so arranged that it would be the Lecture Room when the entire building was completed.

On May 17, 1870, with the new chapel nearing completion, there was a meeting in the lecture room of the Walnut Street Church and 110 members signified their desire to become members of the new church. Officers were elected, the covenant of the mother church was adopted, and the name "Broadway Baptist Church" was selected. Two days later, on May 19, a council of brethren from Louisville Baptist churches formally constituted the new church.

On June 1, 1870 the young church held its first meeting in the new building. George W. Norton was elected as moderator until a pastor should be secured, and a call was extended to Dr. Lorimer, who had left the Walnut Street Church some time before. There seems to have been every confidence that Dr. Lorimer would accept, but he declined. On December 21, 1870, the church asked Dr. William M. Pratt to supply until a pastor was secured. In March 1871 a call was extended to Dr. J. A. Chambliss of New York and this was declined.

On May 8, 1871, a call was extended to Dr. J. B. Hawthorne, of Albany, N. Y. On the first anniversary of the first meeting in the new building (June 1, 1871) Dr. Hawthorne began his pastorate, and served until September 27, 1874. Under his leadership the main building was erected and on the first Sunday of May 1872, it was dedicated free of debt. The total cost of ground, building and furnishings had been about \$105,000.

On July 8, 1874, the pastor called attention to certain rumors about the building being unsafe, stated that an

architect and a bridge builder had been engaged to make a thorough examination and that they had reported that the building was unsafe and was "liable to fall at any moment" Reconstruction was begun immediately at a cost of \$20,000. The money was borrowed at an interest rate of nine percent, some years later reduced to seven percent. The debt was carried nearly a decade before it was finally paid off by a campaign led by Dr. J. B. Marvin.

On December 2, 1875, about one year after the reconstruction of the building, there was a disastrous fire, caused by defective heating system. The back end of the building was completely destroyed, the organ and pulpit were greatly damaged, and the flames climbed into the woodwork under the slate roof. The church collected \$28,000 insurance.

During the first few years the church had the system of rented pews. Some wanted names on the pews, but it was voted that only numbers should be used. It was further voted that if a stranger got into a rented pew he should not be asked to vacate. Free pews were assigned to those unable to pay. Rented pews were abolished in December, 1875; but time after time intimations were made that the church might return to rented pews if finances did not improve.

The pastors who have served Broadway have included the following: Dr. J. B. Hawthorne, June 1, 1871-December 27, 1874; Dr. J. L. Burrows, January 1, 1875-December 25, 1881; Dr. T. H. Pritchard, August 31, 1882-September 31, 1883; Dr. Henry Allen Tupper, Jr., April 1, 1884-December 8, 1891. When Dr. Tupper left, the church called Dr. W. W. Landrum on March 3, 1892, but he declined. Dr. W. L. Pickard, February 1, 1893-April 14, 1897. Dr. E. M. Poteat, then president of Furman University was called and he declined the call. Dr. Carter Helm Jones, November 1, 1897-October 1, 1907; Dr. W. W. Landrum, February 14, 1909-October 1, 1919; Dr. Russell Johnson Pirkey, July 1, 1920-June 25, 1925; Dr. Spencer Tunnell, December 17, 1925-July 23, 1927; Dr. Hansford D. Johnson, April 1, 1928-present.

The following professors in the Southern Baptist Theological Seminary at Louisville have been members of Broadway: Doctors James P. Boyce, C. H. Toy, George W. Riggan, F. H. Kerfoot, E. C. Dargan, A. T. Robertson, E. Y. Mullins, Charles S. Gardner and John R. Sampey. Seminary students who were affiliated with Broadway during their study in Louisville are legion. Broadway has been a great friend of the Seminary and its members have included many of the Seminary's most generous supporters.

Broadway has mothered and supported many mission Sunday-schools and mission churches. Among the present churches in Louisville which Broadway

once sponsored are the following: Calvary, Immanuel, Highland, Highland Park, Van Buren, and in a membership of 4,650 and a Sunday-school enrollment of 2,929.

In 1926-27 the building was renovated and re-lighted at a cost of about \$23,500, and an educational building erected at a cost of about \$140,000. A movement to build an educational plant was originally initiated in 1912, but it drifted over into the war period and was not begun. Then it was held up to avoid conflict with the 75-Million Campaign to which this church subscribed and paid \$150,000.

BAPTIST SCHOOLS RECEIVE MORE MONEY FROM GLADDISH ESTATE

In 1890 Brother W. T. Gladdish, of Warren County, Ky., willed his farm, then possibly worth about \$2,000, deeding it to his wife during her lifetime and at her death to go equally to Bethel College, Georgetown College and the Southern Baptist Theological Seminary.

Brother Gladdish died in 1900. About 1918 during the Bowling Green oil boom, the farm was leased to oil men for \$40,000, of which about \$22,000 was paid in cash. The balance of \$18,000 was to be paid from the production of oil from the lease of the land.

As this did not prove to be very successful, only \$1,000 more was paid, making in all \$23,000, which was put in

trust with the Bowling Green Trust Co., for the use and benefit of the widow. As she recently died this trust fund and the farm now goes to these three institutions, or their assigns.

Let more of our brethren trust their money into the Lord's hands. He can still take the lad's lunch and multiply it till it will meet the needs of his cause, and at the same time take better care of us and of our loved ones, than when we endeavor to board it for them.

W. H. MITCHELL.

Bowling Green, Ky.

The sympathy of his many friends in Louisville goes out to Leo T. Wolford, well-known attorney, who is a member of the Broadway Baptist Church, in the recent death of his mother, Mrs. Anne E. Wolford, who died at the age of seventy-two of pneumonia. Funeral services were held in Terre Haute, Ind. She is also survived by a daughter, Miss Jessie Wolford, Terre Haute, Ind., and two sons, Ray and Earl Wolford, Linton, Ind.

SELECTED VOLUMES

The Mystery of the Apostles

\$1.00

Eduwin Richardson Frost

Grandson of Dr. J. M. Frost, first Executive Secretary of the Baptist Sunday School Board



A series of character sketches that illuminate and radiate the Scripture narrative. The author gives an interesting, scholarly and critical, and yet eminently practical series of studies of the life, times, and work of each of the Apostles of our Lord.

A Greater Than Solomon

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Pastor of the Bellevue Baptist Church, Memphis, Tennessee

Sermons by our own gifted leader, about which even superlatives seem inadequate. A sincere study of these messages will "awaken our souls to stretch every nerve" in sacrificial service.

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\$1.00

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Pastor of the Belmont Baptist Church, Roanoke, Virginia.

Another volume of Broadman Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

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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 applications for the Standard of Excellence have been approved: Clear Springs, Russell County—Pastor, L. V. Chrisman; Superintendent, Hulon Bernard. Lothair—Pastor, M. C. Denny; Superintendent, M. M. Hampton. Campbellsburg—Pastor, A. L. Smith; Superintendent, N. A. Brent.

South Irvine Makes Progress

Pastor H. M. Herron is doing a good work at South Irvine. Several rooms in the basement have been made, a training class has been held and the school has become Standard. During April the attendance has averaged 147 and thirty-eight have been baptized.

Fort Thomas Plans Building

Pastor J. M. Rogers reports that the church is going to erect an addition to the church building to care for the Junior and Intermediate departments. A man, not a member of any church, recently left one thousand dollars to the church. He also left a thousand dollars to the First Baptist Church of Dayton.

A Visit To Ouachita College

It was my privilege to visit Arkadelphia for a few days just before the meeting of the Southern Baptist Convention. This is the home of Ouachita College, the Baptist Senior College of Arkansas. The enrollment is the largest in the history of the School. Dr. J. R. Grant, the president, has made a large place for himself in the School and in the State. He is strong in faith and believes that a Baptist School should contribute to the religious life of the denomination. He approved the plan of Dr. O. W. Yates to have simultaneous training schools in all the churches of the Association, using the college students as teachers.

Another such week is planned for the Fall. Ouachita will be a distinct blessing to the District Association through these Sunday-school and Training Union study courses. Kentuckians will remember Dr. Yates as he was for years connected with Bethel College at Russellville. I am rather proud of this religious service of my old School.

Make June Standard Month

Will you Sunday-school superintendents help us make June our best month for Standard Sunday-schools? We have been running behind our record of last year—something like eighteen fewer than at the same time a year ago.

If you will concentrate on the Standard during the month of June you can make your school Standard. It takes conviction and work. It takes an earnestness. It takes your will to do. It depends on you, brother superintendent. Let us catch up and go beyond last year's record and let us do this in June. We greatly appreciate your co-operation and help. We are dependent on you. All we can do is to look to you for your help and then deeply appreciate it. Let us do this thing in June.

Get Your Diplomas

All of our superintendents should plan to have study courses leading to the new Training Course diploma. Let me make the following suggestions:

I. Select one book under each number: (1) The Book We Teach or Outlines of Bible History. (2) Building A Standard Sunday School. (3) Some Learning Processes or Personal Factors in Character Building. (4) When Do Teachers Teach or Looking At Learning.

II. Map out a plan for these study classes.

Make your plans for a year. Decide on the first book to be taught and a time to teach it. Decide on a later week in which to have another book taught. Have only one book taught at a time as all will need these diploma books. Try to have four books taught within twelve months.

III. Please keep in mind that if half of all officers and teachers, including the pastor or the superintendent, hold the award for "Building A Standard Sunday School" the School may qualify on Point 9 provided a training class has been held during the twelve months just preceding the mailing of the application. Or your school may qualify on the old requirement if it has met this. This plan will hold good during this calendar year. Announcement will be made later as to the requirement for 1936.

SUNDAY SCHOOL ATTENDANCE

May 19, 1935

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

Newport, First	1,014
Louisville, Walnut St.	947
Lexington, Calvary	685
Louisville, Ninth and O	625
Paducah, Immanuel	575
Owensboro, First	550
Louisville, Carlisle Avenue	549
Harlan	546
Louisville, Parkland	536

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

Louisville, West Broadway	518
Mayfield, First	504
Lexington, Porter Memorial	451
Louisville, Eighteenth St.	447
Frankfort, First	444
Louisville, Franklin St.	423
Louisville, 23rd and Broadway	404
Danville, Lexington Avenue	393
Covington, Latonia	392
Owensboro, Third	390
Harrodsburg	372
Louisville, Clifton	357
Bellevue	351
Covington, Madison Avenue	339
Louisville, Eastern Parkway	318
Paducah, Baptist Tabernacle	299
Louisville, Virginia Avenue	283
London	280
Louisville, Baptist Temple	279
Hazard, First	279
Fulton, First	270
Louisville, West Side	270
Black Mountain, Kenvir	267
Madisonville, First	254
Greenville	219
Versailles	214


You are soon to walk the golden streets, white-robed and white-hearted, too. Oh, rejoice in the immediate prospect, and let it nerve you for the present conflict.—Charles H. Spurgeon.

Standing by our Lord's sepulchre and looking backward there is abundant cause for sadness. . . Standing by our Lord's sepulchre and looking forward there is abundant cause for rejoicing.—W. L. Watkinson.

We cannot call anything true religion unless through it God may be found at the counter, in the kitchen, or in the shop. The Christian religion includes not only the teachings and ideals of Jesus Christ, but also His daily life.—Kagawa.

God is light, and in Him is no darkness at all. Let us stand in the light, and be searched, cleansed and purified by it! Let us absorb and reflect that light as Moses did! Bathing in its fellowship will impart to us something of God's beauty. So shall we be transformed into His likeness!—F. B. Meyer.

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Removes Dandruff, Stops Hair Falling, Imparts Color and Beauty to Gray and Faded Hair.
6cc. and 4cc. and 2cc. Druggists.
Parker Chemical Works, Pasco, N. Y.



The Co-operative Program for April, 1935.

C. M. Thompson, General Secretary and Treasurer.

The Financial Record of the amount furnished by the churches for Co-operative Program enterprises during the month of April is herewith published. Amounts for Budget objects are in the first column and amounts for Designated objects are found in the second column. In some instances remittances were received from Association Treasurers who failed to give the names of the contributing churches and we had to give credit to the Association as a whole

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Pleasant Grove	40		Georgetown	3.00	237.30
BAPTIST—			Pleasant Hill	12.12		Grace	30.00	13.80
Association		12.00	Princeton, First	93.41	24.71	Great Crossing	4.81	10.95
Bethel	20.50		Princeton, Second	2.06	5.03	Hillsboro	16.82	
Lawrenceburg		4.60	Princeton, Baptist	1.12		Immanuel	248.08	250.55
Mt. Freedom	5.25	6.25	CAMPBELL—			Midway	17.32	43.15
Salvisa	5.00	21.78	Alexandria	7.25	3.00	Mt. Freedom	16.71	
BARREN RIVER—			Bellevue, First	51.30	46.55	Mt. Pleasant	125.00	28
Fountain Run	100.00		Dayton, First		13.00	Mt. Vernon	41.26	23.55
BELL COUNTY—			Flagg Springs		2.00	Paris, First	120.48	29.26
Alva	13.17		Fl Thomas	43.50	27.00	Porter Memorial	206.20	23.71
Mel drum		5.00	Grants Lick	10.68	27.40	Providence	5.00	5.00
Middlesboro, First	18.00	40.00	Ludlow	6.80	3.00	Sparta Mill		2.18
Middlesboro, Second		5.00	Monticello	13.53	17.95	South Elkhorn	58.30	1.95
Old Yellow Creek	1.00		Newport, First	128.08	9.01	Stamping Ground	6.25	9.05
BETHEL—			Oak Island	13.00	21.00	Versailles	2.00	
Adairville	48.91	34.63	Old Licking	11.02	5.00	ENTERPRISE—		
Auburn	11.20	30.65	Pleasant Ridge		7.72	Inez	4.75	5.45
Dripping Springs	4.75	10.50	Second 12 Mile	29.34	13.49	Painville		3.00
Elkton	20.22	57.00	Wilmington	28.19	1.00	Pikeville, First	100.20	31.80
Guthrie	14.25	19.25	CENTRAL—			Salersville	1.00	3.50
Mt. Gilead	6.25	5.00	Bethlehem		9.90	Stone	10.00	1.00
Mt. Zion	7.60	7.75	Bradfordville		4.75	Maroffin Institute Y. W. A.		1.00
Muddy River	18.07	9.00	Springfield	45.62		FRANKLIN—		
New Union	4.96	2.00	Lebanon	35.78	12.00	Bethel	1.25	
Post Oak	111.35	96.23	New Hope	2.50		Buck Run	20.50	
Russellville	1.70	1.00	CHRISTIAN COUNTY—			Cedar Grove	25.00	
Spring Valley	23.54	9.15	Bainbridge	1.60		Forks of Elkhorn	16.00	
Trenton	12.15	5.10	Cady	4.95	7.00	Frankfort, First	135.36	23.75
Walnut Grove			Concord	3.90		Lebanon	10.45	
BLACKFORD—			Gracey	2.00	2.00	Mt. Carmel	4.25	1.00
Blackford		48.00	Hopkinsville, First	37.96	27.95	North Fork	8.65	3.00
Hawesville		40.00	Hopkinsville, Second	16.44	11.43	Thorn Hill	28.82	7.65
Mt. Eden	2.50		Lafayette	2.36	6.50	Swallowfield	2.26	1.00
Yelvington	2.80		Little River	4.79		FREEDOM—		
BLOOD RIVER—			Locust Grove	14.05		Albany	14.07	
Birmingham		6.19	Mahden	12.77		Barksville	15.00	25.00
Calvert City	3.21	4.01	New Barren Springs		5.00	FRIENDSHIP—		
Cherry Corner	33.45		Olivet	25.22	15.91	Fabius	5.25	
Elm Grove	51.09		Pembroke	11.42	27.66	Waverly, First	139.08	82.76
Flint	.50		Pleasant Hill	1.50		GASPER RIVER—		
Gilbertsville	7.00		Salem	27.68	40.25	Morganstown	18.00	7.00
Hardin	30.00		Sinking Fork	2.50	4.25	Union	16.20	
Murray	168.00	45.15	Walnut Street		16.93	GOOSE CREEK—		
New Bethel	8.00		West Union	1.50		GOSHEN—		
New Harmony	12.34		CRITTENDEN—			Association	2.27	1.00
Olive	5.86		Bethany	3.80		Carrsville	8.75	2.21
Poplar Springs	3.00		Crittenden	4.15		Leitchfield	44.70	13.79
Rushing Creek	10.59		Crooked Creek		5.00	Little Chilly	3.16	.00
Salem	14.31		DeMossville	8.00		GRAVES COUNTY—		
Sinking Spring	17.50		Gardnersville	14.80	10.00	Chapel Hill	16.33	
Sugar Creek		23.30	Lawrenceville	4.22	1.55	High Point	5.00	
Union Ridge	3.04		Mason		5.00	Cuba	30.00	
West Fork	63.00		Sherman	5.11		Mayfield, First	64.10	13.25
BOONES CREEK—			Shiloh	3.00		Melber	25.00	
Allensville	26.39		Turners Ridge	7.34		New Liberty	2.84	
Beattyville	4.85		Williamstown	10.99		Sedalia		28.00
Boones Creek	7.02	2.71	DAVISS-McLEAN—			Station	5.00	
Calvary	4.00		Bethabara	19.60	11.00	GREENUP—		
Heidelberg	5.00		Beuna Vista	15.42	4.00	Ashland, First		64.58
Irvine, First	12.50		Buck Creek	9.75		Cannonsburg	12.08	8.71
Providence		3.00	Dawson	6.26	9.00	Glenwood		21.00
Union City		51.78	Eaton Memorial	11.82	10.00	Grayson	1.85	
Williams Memorial	1.00		First, Owensboro	720.00	27.44	Olive Hill	2.33	1.95
Winchester, Central	25.00		Friendship	13.09		Pollard	20.00	
BOONEVILLE—			Glennville	2.40	7.00	Russell		1.00
BRACKEN—			Green Briar	5.25		Unity	57.09	16.20
Auxusta		9.72	Karn's Grove		5.00	GREENVILLE—		
Carlisle	39.46	85.35	Macedonia	4.35		HENRY COUNTY—		
Dover	3.76	15.00	Maceo	29.05	5.00	Bethlehem	48.96	13.36
Felix Chapel	2.00		Mt. Liberty	6.00		Divona Ridge	12.05	
Flemingsburg	1.25	1.00	Panther Creek	2.35		Emmence	116.15	96.45
Lewisburg		7.00	Pleasant Grove	8.00		Lockport	2.00	
Locust Grove	15.00		Pleasant Ridge	19.25		New Castle	20.09	15.59
Mays Lick	16.68	11.25	Red Hill	2.75	7.5	Pleasureville	27.22	8.00
Maysville	68.85	67.85	Sorgho	1.00	1.00	Port Royal	24.62	11.90
Millersburg	15.30	4.00	South Hampton	3.20		Smithfield	12.00	8.00
Mt. Olivet	2.65	4.23	Stanley	43.25	8.00	Turners		16.27
Mt. Pisgah	10.00		Sugar Grove		26.85	IRVINE—		
Mt. Sterling	16.53	8.00	Third, Owensboro	262.07	173.26	JACKSON—		
Olympia Springs	7.50		Utica	1.11	65.66	LAUREL RIVER—		
Sharpsburg	1.00		Whitesville	93.29	38.05	London	12.86	
Two Lick	11.00	43.00	EAST LYNN—			Providence	1.58	
Vanceburg	1.86		Gilboa	3.00		LIBERTY—		
BRECKENRIDGE—			Rolling Fork		2.08	Cave City		1.00
Cloverport	21.45	10.00	EAST UNION—			Glasgow	128.00	112.51
Corinth		4.00	Gatliff	15.00	20.50	Glasgow Junction		4.00
Dry Valley	1.00		Jellison, First		80.72	Hibsville	11.24	12.80
Garfield	3.00		Pleasant View	1.00		Home Cave	50.95	27.51
Goshen	15.17		Pruden	5.05		Little Bethel	4.45	
Hardinsburg	27.32		Rocky Springs	80		Salem		8.25
Irvington	13.41		EDMONSON—			Three Springs		8.25
Stephensport	5.00		ELKHORN—			Walnut Hill	4.00	
CALDWELL—			Ashland Avenue		3.00	LINCOLN COUNTY—		
Chapel Hill	1.50		Bryan Station	4.84	2.25	Crab Orchard	2.50	
Criper	2.45		Calvary	433.03	394.41	Maywood		5.00
Donaldson	4.00		Cane Run	5.50	1.00	New Salem	10.00	
Eddyville		40.13	Clear Creek	7.26		Pilot	8.30	
Fredonia	12.18	27.71	Clover Bottom		17.00	Stanford	30.96	31.00
Harmony	8.30	3.50	David's Fork	7.25	9.71	LITTLE BETHEL—		
Kuttawa		30.00	Elizabeth		1.00	Dalton		7.00
Lebanon		5.00	Felix Memorial	23.22	4.29	Dawson Springs	44.50	6.00
Macedonia	5.50					Diamond	12.30	

	Budget	Desig.
Dixon	6.23	
Earlington	59.54	
Madisonville	127.73	16.00
Nebo	6.00	
New Hope		4.00
New Salem		2.30
Pleasant Grove	7.93	
Slaughters	5.00	
Victory	.75	
White Plains		1.00
LITTLE RIVER		
Bethany	12.69	8.76
Buffalo	21.57	
Hurricane	1.75	
Lamasco	1.95	
Liberty Point	8.68	
Mt. Pleasant	29.35	
Oak Grove	17.91	
Wallonia	6.35	
LOGAN COUNTY		
Bellview	2.54	
Elm Lick	17.50	
Green Ridge	4.60	
Liberty	17.46	9.70
LONG RUN		
Baptist Tabernacle	39.50	40.50
Baptist Temple	29.39	4.85
Beechland	48.20	31.43
Beechmont	65.48	63.81
Buechel	17.29	23.85
Calvary	130.03	3.00
Carlisle Avenue	1.40	
Cedar Creek	33.09	43.21
Clifton	441.00	120.26
Crestwood	75.32	73.49
Deer Park	250.57	100.32
East	34.87	2.74
East Audubon		2.00
Eighteenth Street	102.43	21.97
Elk Creek	6.16	
Farmdale	18.92	.65
Fairdale	1.00	1.00
Fourth Avenue	287.10	246.35
Franklin Street	13.40	1.62
Grace	5.12	1.00
Hazelwood	71.68	18.64
Highland	396.25	79.24
Highland Park, First	32.25	
Highland Park, Second	12.57	40.00
Immanuel	70.33	32.68
Jeffersontown	60.77	1.00
Kings	19.19	
Lee's Lane	.25	
Little Flock	19.75	1.00
Lyndon	8.94	17.40
Meadow Home	8.83	
Ninth and O	107.75	49.63
Ormsby Avenue	50.57	3.00
Parkland	325.52	116.40
Pleasant Grove (B. C.)	45.00	
Pleasant Grove (J. C.)	13.74	11.34
Plum Creek	5.77	8.00
St. Matthews	14.90	.55
Shawnee	18.15	
Shively	18.72	3.00
South Jefferson	4.15	
South Side	6.00	
Taylorville	50.00	1.00
Third Avenue	80.93	6.00
Twenty-third and Broadway	150.00	17.00
Van Buren	4.25	
Victory Memorial	130.80	68.59
Virginia Avenue	151.50	31.21
Walnut Street	1,083.58	69.51
Weaver Memorial	76.30	28.93
West Broadway	176.48	45.62
S. B T. Seminary	29.98	
W. M. U. Training School	28.25	5.00
LYNN		
Aetna Union	3.10	
Bonnieville	3.44	
Buffalo	48.61	.25
Falling Springs	.85	
Knox's Creek	19.61	
Leitchfield Crossing	6.76	
Magnolia	21.56	
Mt. Pisgah	1.33	
Oak Hill	13.18	
Pikeview	29.18	
Three Forks Bacon Creek	27.84	
Upton	1.70	4.25
LYNN CAMP		
Grays	2.07	
Horse Creek	.50	
MCCREARY COUNTY		
Green Wood	26.00	
Stearns	7.84	
Whitley City	1.00	
MOUNTAIN		
MT. ZION		
Corbin, First	38.65	
Corbin, Central	91.51	102.92
Williamsburg, First	150.00	43.00
Williamsburg, Main St.	3.75	
MUHLBERG		
Association	4.50	
Bellview		6.50
Browder		.40
Cherry Hill		2.00
South Carrollton	.75	
NELSON		
Bardstown	121.50	38.79
Bloomfield	12.80	
Chaplin Fork	1.50	
Cox's Creek	27.80	25.75
Lebanon Junction	55.29	5.00
Little Union	2.15	
Mill Creek	11.01	20.96

	Budget	Desig.
Mt. Washington	12.34	28.95
New Haven		5.00
New Salem	25.00	39.15
Riverview	9.00	1.00
Shepherdsville	13.00	12.49
NORTH BEND		
Beaver Lick	5.00	
Bellview	2.00	4.10
Big Bone		12.91
Burlington	14.25	32.87
Calvary	17.37	
Covington, First	90.00	31.50
Elsmere	137.52	1.41
Erlanger	67.57	7.00
Ft. Mitchell	14.75	3.00
Immanuel	72.00	50.00
Independence	2.00	
Latonia	185.49	18.66
Madison Avenue	172.59	38.05
New Bethel	9.40	3.25
Oak Ridge	13.92	
Petersburg	10.77	
Sand Run	20.00	14.00
South Side	44.88	10.80
Union	12.18	10.90
Visalia		3.22
Walton		11.66
NORTH CONCORD		
Barbourville	24.30	
Big Branch Creek	1.00	
Dauids Bend	1.50	
Liberty	2.10	
River Baptist	.50	
Swan Pond	.50	
OHIO COUNTY		
Beaver Dam	70.46	76.67
Concord	4.17	2.00
Deanfield		1.00
McHenry	18.62	4.10
Dundee	3.96	
Hartford	5.03	7.00
Mt. Pleasant	3.00	7.50
Ohio County		7.25
Rockport	2.10	3.50
Simmons		2.16
OHIO RIVER		
Mexico	1.00	
Union		4.04
Marion	10.90	
Blooming Grove		3.40
OHIO VALLEY		
Audubon	20.73	2.22
Bellfield	13.73	
Bethel	40.05	
Calvary	23.60	9.00
Clay	29.50	5.00
Corydon	33.90	2.00
Hebbardsville	1.00	
Henderson, First	120.88	37.78
Immanuel	98.90	18.25
Little Mount	8.05	7.00
Morganfield	109.40	27.43
Mt. Pleasant	5.87	1.00
Poole	6.10	
Robards	7.10	
Sebree	5.22	1.00
Shady Grove		2.00
Uniontown	2.28	
Walnut Street	15.81	14.47
Zion (H)	6.45	4.00
OLD BETHEL		
Providence	2.00	9.05
OWEN COUNTY		
Beech Grove	14.25	3.30
Dallasburg	17.72	
Elk Lick		3.00
Greenup Fork	3.15	
Long Ridge	11.50	36.32
Owenton	124.00	
Pleasant Ridge	45.00	
South Fork	38.00	15.00
Squiresville	24.00	
PULASKI		
Association	314.90	184.34
Burnside		46.65
Cedar Point	1.00	
Somerset, First		53.65
ROCKCASTLE		
Brodhead	5.35	26.20
Conway		1.12
Livingston	12.81	10.00
Mt. Vernon	2.45	
Ottawa	5.00	
RUSSELL COUNTY		
Clear Springs	5.00	
Fairview		5.18
Friendship	15.52	11.97
Poplar Grove	12.00	5.00
Russell Springs		100.21
Sano	3.34	
White Oak		2.10
RUSSELL CREEK		
Campbellsville	201.95	36.03
Columbia	4.50	21.45
Greensburg	94.00	1.00
Macedonia	25.00	
Milltown	5.00	1.00
Trammel Creek	10.15	
Zion		11.00
SALEM		
Buck Grove	14.44	
Ekron	2.85	
New Brandenburg	13.00	
Salem	17.07	
Stithton	7.75	24.33
West Point	25.03	
SEVERNS VALLEY		
Cecelia	17.55	

	Budget	Desig.
Gilead	21.80	10.95
Rineyville		1.00
Severns Valley	229.30	94.00
Sonora		5.10
White Mills		3.00
SHELBY COUNTY		
Bagdad	42.63	23.73
Buffalo Lick		25.80
Christiansburg	7.31	11.00
Cropper		9.50
Elmburg	6.47	3.59
Finchville	50.09	1.00
Graefenburg	5.06	28.96
Hempridge	11.00	
Little Mount	30.00	5.40
Mt. Moriah	1.00	1.06
Mt. Pleasant		5.10
Pigeon Fork		9.00
Salem	22.25	18.13
Shelbyville, First	456.02	73.31
Simpsonville	58.11	
Waddy	31.95	11.55
SIMPSON		
Franklin	62.91	16.90
Providence	6.60	
Shady Grove	9.00	
Sulphur Spring	5.43	1.00
SOUTH CONCORD		
SOUTH DISTRICT		
Beech Grove	47.04	
Burgin	47.21	
Cornishville		3.00
Danville, First	11.72	11.73
Doctors Fork		5.00
Lexington Avenue	65.00	
Forks of Dix River		31.50
Perryville	72.96	46.50
Harrodsburg	74.85	93.49
Salt River	6.00	
Shawnee Run	13.28	7.00
SOUTH KENTUCKY		
SOUTH UNION		
Jellico Creek	1.00	
SULPHUR FORK		
Ballardsville	18.76	7.57
Covington	5.00	
Harrods Creek	12.60	
LaGrange	121.59	43.00
Poplar Ridge	2.10	2.00
Providence		13.95
Sligo	10.07	8.00
TATES CREEK		
Calvary	5.40	22.35
Gilead		1.50
Liberty	3.94	
Richmond, First	16.52	30.47
Waco		2.00
White Lick	3.00	
TEN MILE		
Clarks Creek	7.57	
Elliston		2.00
Macedonia		3.00
Mt. Zion	10.37	
THREE FORKS		
Blackey	1.00	
Hazard, Broadway	4.25	2.00
Duane		4.00
Fleming	10.00	22.19
Hardburly	2.00	
Hazard, First	43.30	82.61
Hyden	7.00	
Jackson		5.00
Jenkins	24.10	4.68
Lothair	2.20	9.75
McRoberts	1.50	
Neon	4.00	6.94
Whitesburg	9.00	10.35
UNION		
Beaver	5.25	2.00
Berry		2.41
Brooksville	17.38	12.00
Cynthiana	26.00	.80
Falmouth	36.76	2.00
Indian Creek	3.54	2.00
Morgan		4.00
Union		3.00
UPPER CUMBERLAND		
Balkan		2.00
Evarts	6.22	
Harlan	125.00	83.70
Kildav	5.42	
Liggett	14.33	27.26
Loyal	14.25	16.33
Lynch	18.04	
Verda	57.00	
Twila	6.00	
WARREN COUNTY		
Bowling Green, First	529.51	153.70
Clear Fork	1.80	4.00
Friendship	13.20	
Oak Forest	3.70	5.25
Oakland	7.25	15.75
Pleasant Grove		2.00
Woodburn	50.00	7.62
WAYNE COUNTY		
Central Union	2.05	
Monticello		5.50
WEST KENTUCKY		
Arlington		5.00
Bardwell	7.50	7.65
Fulton, First	145.61	34.61
Hickman	5.50	1.00
Mississippi	16.87	
Poplar Grove		3.00
Springhill	2.10	
WEST UNION		
Bandana	10.25	
Barlow	14.60	7.16

	Budget	Desig.
Blandville	1.47	
East Paducah	90.00	10.00
Harmony		11.63
Immanuel	13.25	33.32
Kevil	2.00	.60
Oak Lawn		6.00
Olivet	2.00	
Paducah, First	224.62	96.28
Wickliffe	9.00	1.00
WHITES RUN—		
Association	5.60	
Carrollton	9.00	14.62
English	2.50	2.60
Ghent		8.47
Warsaw		2.16
MISCELLANEOUS—		
Mary F. Kerlin, Bradford, Ky.	15.00	
John Gaskin, Yosemite, Ky.	.50	
W. M. U.		10.00

Distribution of Receipts—April, 1935

Foreign Missions—		
Budget	3,731.48	
Designated	1,028.29	
Total		5,759.77
Home Missions—		
Budget	1,741.36	
Designated	4,239.12	
Total		5,980.48
Southwide Education—		
Budget	1,281.15	
Designated	6.24	
Total		1,287.39
Ministerial Relief—		
Budget	522.41	
Designated	3.92	
Total		526.33
New Orleans Hospital—		
Budget	186.57	
Designated	1.56	
Total		188.13
S. B. C. Bonds—		
Budget	310.95	
Total		310.95
State Missions—		
Budget	3,109.57	
Designated	1,581.09	
Total		4,690.66
Education in Kentucky—		
Budget	2,332.18	
Designated	8.54	
Total		2,340.72
Ky. Bapt. Child. Home—		
Budget	777.39	
Designated	167.34	
Total		944.73
Louisville Bapt. Or. Home—		
Budget	233.21	
Designated	105.91	
Total		339.12
Ky. Baptist Hospital—		
Budget	1,282.70	
Designated	4.41	
Total		1,287.11
Church Building—		
Budget	38.87	
Designated	.63	
Total		39.50
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	121.31	
Total		121.31
100 Thousand Club		2,588.89
Miscellaneous		2,042.75
TOTAL RECEIPTS		28,072.84

Distribution of Education in Kentucky

Georgetown College—	
(Held in reserve)	927.96
Bethel Woman's College	394.38
Campbellsville College	394.38
Cumberland College	336.39
Hazard Institute	85.06
Southeast Ky. School	85.06
Magoffin Institute	85.06
Onelda Institute	11.60
Expense	20.83
Total	2,340.72

MONTGOMERY PREACHES ONE SUNDAY AT PRINCETON

Dr. D. E. Montgomery, former pastor of the First Baptist Church of Princeton, Kentucky, was invited to supply the pulpit of our church Sunday, May 19.

I have never witnessed such a reception as was given our former pastor. It was said by many that the largest crowd ever assembled in our church came to hear him. The messages which he brought at the morning and evening hour stirred our hearts and we are all inspired to greater activity in Kingdom service, and by his visit we will be better prepared to receive our new pastor.

Dr. Montgomery was our pastor for a little more than four years. The sermons he preached and the influence he wielded for good, during that time in our midst, will outlast the stars. When I think of our former pastor I am reminded of what the inspired writer said of Barnabas, "That he is a good man and full of the Holy Ghost and Faith."

Dr. Montgomery left us of his own free will and accord and shall always hold a warm spot in our hearts and shall always be welcome, not only by me, but by all members of our church and the entire citizenship of our city and country side.

We have heard fine things of his work at Leesburg, but that is characteristic of him wherever he casts his lot.

Words are inadequate for us to express how very much we miss him, his most excellent wife and his previous children. May heaven's richest blessings be upon them is our prayer.

BERNARD JONES, Church Clerk,
Princeton, Ky.

BUTLER BUILDING DEDICATED BY PROFESSOR FOGLE

The Butler Baptist Church and Sunday-school enjoyed a day of most gracious worship services on Sunday, May 12. For more than fifty years the Sunday-school had been meeting in the one-room church building for its study of the Bible. Soon after the beginning of the present year a movement was revived to build separate class rooms and the work was speedily completed and all bills were paid promptly as they came due. All labor was furnished free by members and friends of the church and was under the direction of our Sunday-school Superintendent, Brother W. C. Huddleston.

Plans were made for our dedication services to be held on May 12. Dr. D. E. Fogle, Professor of French at Georgetown College, brought the dedication message in the morning and was heard by a full house. Special music was beautifully rendered by the Georgetown Violin Quartet under the direction of Miss Fannie Stoll. A delightful hour was spent at lunch which was served by the ladies of the church. In the after-

noon a pageant, under the direction of Homer Smith, was presented by the Sunday-school.

The services came to a climax as Miss Ruth L. Ford, who for the past year has been resident nurse at the Southern Baptist Theological Seminary and who is planning to sail for Kwel Ling in China as a missionary nurse in September under the Foreign Mission Board, gave a talk on "China's Part in Our Sunday Schools." Her message was a brief review of her call to training for foreign mission work and then of the joy of receiving the call to go; a glimpse of the work on the mission field; and then closed with a challenge to our Sunday-school so to teach that China would be benefitted and that great missionaries might be produced even in our own school.

I know the Lord's blessings were upon us throughout the day.

ORTIE E. BRADSHAW, Pastor,
Butler, Ky.

FROM A MISSIONARY IN BRAZIL

My Dear Dr. Masters: Wrong again! In your article on Dr. Bagby in the April 4 number of the Western Recorder you say here in Rio there are sixteen or more Baptist churches—there are more for we number twenty-six churches with memberships ranging from fifty-odd to the 600 plus membership of First Church, some 3,173 in all.

I enjoy the Western Recorder thoroughly—we read it, then pass it on to others who do not get it. I sometimes wonder how much longer America can go on at the pace she has set and not go down completely. If only such papers as yours could be put into the hands of thinking people, Christian or non-Christian. I feel my heart contract almost every time I pick up a magazine from the United States. The things one reads or sees show so plainly the drift toward oblivion—the same road Rome travelled. May the Lord richly bless and guide you in your splendid responsibility.

EDITH A. ALLEN,
Caixa 2655,
Rio de Janeiro, Brazil.

The Louisville Baptist Orphans' Home was the beneficiary of a \$5,000 bequest in the will of Mary Caldwell Johnston, New York City, widow of the late Rev. Dr. Rufus Perry Johnston, years ago pastor of the Fifth Avenue Baptist Church in New York City. Other bequests were left to five of her kinsmen who live in Louisville, namely, George D. Caldwell, Mrs. Julia C. Jefferson, John P. Caldwell, James G. Caldwell and Nannie S. Norton.

LADIES' KNEE LENGTH HOSE

3 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Anglo Yarn Chardonaise Hose.
L. S. SALES COMPANY Asheville, N. C.

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.

Sympathy Extended To Mrs. Whiteker

Our hearts go out to Mrs. E. B. Whiteker, our beloved President, in the Home-going of her Mother, Mrs. E. B. Sayers. Mrs. Whiteker was called home from Memphis, her mother having suffered a stroke of paralysis. Mrs. Sayers died on Saturday, May 18, and was buried May 20.

Mrs. Sayers has rendered valuable service to Woman's Missionary Union, having served as its president in 1910 and 1911, also as Superintendent of North Bend Association for some thirty years, as well as having been Superintendent of Union Association for about four years after moving to Cynthiana.

Blessed is the heritage of memories left to the bereaved daughter, who follows in the footsteps of her mother, seeking to be useful in Kingdom service and honor her Lord. M. G.

Seen and Heard at W. M. U. Convention

Mrs. V. I. Masters

Mrs. Eugene Levering, of Baltimore, stated that we would be celebrating, next year, the golden jubilee of the Literature Department, as a bureau of literature was established by Miss Annie Armstrong in 1886. According to the Minutes of 1889, many copies of three tracts, three pamphlets and Christmas literature were sent out. In 1934 there were 27,100 copies of tracts sent out, and during the last twenty-five years leaflets published by W. M. U. number 1,077,585.

Our "Mission Fields" was first published in 1906 and it became "Royal Service" in 1914.

The W. M. U. in China, Japan, Nigeria, Chile, Brazil, Roumania and Cuba publish their own missionary literature.

Twenty-seven letters in the hands of twenty-seven chairmen of committees on arrangements, at Memphis, said to us, "We trust you will be made happier."

The slogan of the telegraph company is "The message must go through." Should it not be the slogan of every lover of Missions? John 3:16.

The Hundred Thousand Club receipts, last year, amounted to \$267,598. Members 31,777. Kentucky has one percent of membership enrolled.

On the honor roll of colleges and schools having A-1 Y. W. A's, we find for Kentucky: Bethel Woman's College, Campbellsville College, Georgetown College and Magoffin Institute.

One hundred and twenty-six churches reported, from eight States, a contribution from every resident woman member of the church. Kentucky had six such churches.

Mrs. P. B. Lowrance, Southwide Personal Service Chairman, announced this as the twenty-fifth anniversary of organized Personal Service. She reported 7,600 conversions, 20,000 organizations not reporting; 2,211 societies reported Personal Service among Negroes. "He who loves best his fellow man is loving God the holiest way he can."

Miss Mallory reported thirty-four victories on the W. M. U. Calendar in 1934. Only two activities on which we did not reach the mark or go beyond.

The message of Mrs. F. W. Armstrong, President of W. M. U., sounded a note of optimism as she spoke from the theme, "Our Trophies and His Triumph." An outstanding assertion was "Not in our generation and seldom in the history of the world, has there been greater need than now to fortify Christian faith, to stimulate Christian purpose."

Lottie Moon offering from 1888 to 1934 amounts to \$2,837,699.60.

"Civilization makes the world a neighborhood. Christianity makes it a brotherhood."

"When we women want to do something outstanding for God, we have a special Week of Prayer."

The total gifts to Missions in 1934, by Woman's Missionary Union, amounted to \$1,915,802—over \$300,000 more than was given last year. This does not include \$686,297.37 given to the work in the various States.

"Missions wait on Stewardship."

"Stewardship waits on you,"—are the two slogans adopted by the W. M. U. "Is it I that is causing Missions to wait on Stewardship?" said Miss Mallory.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

"The Traveling Story Hour"

This is the fascinating title of the interesting new S. B. Mission Study book, written by Miss Katherine Harris, formerly Young People's Secretary of Virginia W. M. U. It is the first story book about the work of our Home Mission Board and its Missionaries ever published especially for Sunbeams. It is bound in a sky blue cover and in it are stories and "make-believe trips," things to make and things to do. Every Sunbeam leader will welcome it as the book she has been looking for. Order it now from Baptist Book Store, 323 Guthrie St., Louisville, Ky., for thirty-five cents.

Our Work in the Mountains

I don't know when I have been more moved by a talk than I was by one made by Mrs. Lewis W. Martin, Hazard, Ky., as she told of the needs and work in the mountains. Mr. and Mrs. Lewis W. Martin are working under the Home Mission Board and in connection with their work Mrs. Martin will hold several Daily Vacation Bible Schools. She will need crayons, scissors and construction paper in this work. Surely some young people's organizations would like to help by sending her a box of such supplies. Send them to Mrs. Lewis W. Martin, Hazard, Ky.

Two other young people doing a fine work up there in the mining camps and mountains are Misses Irma Gaffney and Ruth Achey. We can help them by sending old clothes and shoes, from children's sizes on to adults, to them to distribute. Send them to Miss Irma Gaffney, Hazard, Ky.

Let's also pray for these earnest, unselfish workers in our Kentucky mountains.

June and Camp

June is camping time for R. A's and Y. W. A's and it isn't far away, so hurry the names in for the Boys' Camp, at Clear Creek, June 20-28 and the Southwide Y. W. A. Camp, at Ridgecrest, N. C., June 25-July 5. Remember the cost: \$3.50 for the Boys' Camp; \$1.50 to \$2.00 a day for Ridgecrest Y. W. A. Camp and the round trip fare on the bus \$6.00. Write to this office, immediately, if you want to go on the bus, as it only accommodates twenty-five.

Glendale Vacation Bible School

Every young person enjoys and profits from the Vacation Bible School. Mr. W. T. Waring, pastor at Pleasureville and about four of his young people, assist in the one at the Glendale Home each year. He is asking some of our young people's organizations also to share in this school by sending the following supplies to him in care of Kentucky Baptist Children's Home, Glendale, Ky.

Construction paper (about 50 packages)
 Bristol Board (22 x 18, about 100 sheets)
 Pencils (about a gross)
 Unbleached muslin (about 100 yards)
 Loose leaf note book paper about 50 packages)

Show card ink and brushes as available.

None of this material is expensive. The construction paper costs about ten cents per package of twelve sheets, the Bristol board about three cents a sheet, the muslin from five to seven cents a yard, the show card ink can now be obtained in the various ten-cent stores in "sets" at about twenty cents a set, and the pencils are of little expense.

If each organization will give just a little bit, as was done last year, there will be "enough and to spare." I feel sure that the Y. W. A's, G. A's, etc., will be glad to have a share in this work.

THE FIRESIDE

FROM CHOIR LOFT TO GRAND OPERA

"When you take charge of the throttle on No. 8 tonight handle that engine carefully, for you have distinguished people on board and precious cargo." This was the wire from the road's manager handed to W. R. Newman at night just as he was about to take his engine out for its fast run. Tears came into the old engineer's eyes for the precious cargo" was his own daughter, Kathryn, on her way to a concert performance.

When she was twenty-three years old Gigli took her with him for his assisting artist in four concerts; Chicago, Detroit, New York and Boston. Soon these four concerts had been lengthened into a dozen others including Philadelphia, Montreal and other important musical centers. The great audience loved her and the critics praised her art and beautiful spirit. She took the nation by storm. The country was at her feet while she was still in her girlhood.

And what about Kathryn Newman, daughter of the locomotive engineer, and what lay back of her phenomenal success? She grew up in a church at Fort Scott, Kansas, and taught a Sunday-school class in her church. She began singing in her home choir and later her mother took her to Kansas City where her voice culture began. She went to one of the ministers in the city and asked for a job in the choir. One night at the prayer service she sang, "The Master Passes By," and "The Ninety and Nine." They wept over her singing and hired her. Later on she went to New York to pursue her studies. She lived with her mother there in a single room, prepared her own frugal meals and sang here and there in the churches in order to make a living. Then, Gigli took her with him on tour and the nation took her to its heart.

As one familiarizes himself with the course of the musical stars he is made to marvel at the unusually large number of them who first sang the old familiar songs in the choirs of some of the churches before they thrilled the hearts of the musical world in the great centers of population. It is well to emphasize this contribution of the churches to the realm of music. Says Professor Isaac L. Battin, "Almost all singers have, at some time or other, sung in church choirs. Most of them have enjoyed their church singing so much that they have kept it up just as long as their work would permit."

"God gave me my voice," said the incomparable Melba, and when she died she was carried back to the little church in Lilydale where she first sang as a

child and was buried by the side of her father. The newspapers said there were hundreds of wreaths from every corner of the globe testifying to the esteem in which Melba, whose name in private life was Helen Porter Mitchell, was held. The little church where the diva sang as a girl was crowded to overflowing for the funeral services which were attended by the representatives of funeral and state governments and of the world of music and art.

From her first song in the choir of her little church to that great evening in London in 1926 when she sang her farewell to the concert stage before Queen Mary in Covent Garden is a long story; but she started using in that choir loft the golden voice which she said God had given her long before it was trained by the great Marchesi to the point where she was ready for world appearances. She sang everywhere and was the wonder of those who heard her. Her services to the British soldiers in the late war will never be forgotten. But when she came to die she was carried back to her home in Melbourne and buried from the little church where she had first learned to sing.

"I should like to die singing," said Schumann-Heink, "and as the last tone of my voice faded away and the curtain fell I, too, should like to go out on the wings of my last song." These are her words spoken at the time when she celebrated her sixty-ninth birthday. Born in Mozart's country she mothered eight children. All six of her boys were soldiers in the Great War. One fought on the side of Germany, five in the American Army. Afterwards she sang for the veterans in their hospitals as she had opportunity.

As a child she grew up in a convent. "One of the sisters noticed her voice and she began singing in the church." That is how Schumann-Heink began her unparalleled career. Once I had a letter from her in which she said, "I sang in the church in Dresden. It helped to make me the musician I am." Then, she went on to say, "Of course, we sang Beethoven, Hasse and Mozart and simply the hymns or light music as they sing in New York."

And there is Marion Talley, the Kansas farm girl, who sky-rocketed to fame as an opera singer and then retired to the cornfield. She came forth in a burst of glory and was acclaimed by all who heard her. Her name was upon the lips of everyone and her story was carried by every newspaper publication in the land. What was there back of the fact that at such a youthful age Marion Talley could bring the nation to her feet and then retire before most others ever get started? She was born in Nevada,

Missouri, and when quite young her parents took her to Kansas City where her musical career began. In 1925 she joined the Metropolitan Opera Company of New York and at the close of her performance she responded to twenty curtain calls.

There was a very definite something behind this blazing trail of glory; for before ever facing the bright lights in the nation's greatest metropolitan centers, and the music lovers who assembled there to hear her, Talley had first faced a Sunday church congregation in the choir where she sang as a growing girl. The church discovered her as it has discovered scores of other great singers. Through her own popularity attention was focused upon her, and behind her wonderful career still stands that church where she sang in the choir each week.

What a large proportion of grand opera and concert singers have been discovered in churches! One thinks not only of Melba and Schumann-Heink and Marion Talley and Kathryn Newman, but of Amalie Materna, Giovannina Battista Rubina and of Angelica Catalani. One recalls that Mary Lewis, Katharina Cavaheri and William Hayman Cummings were first noted in church choirs and that Grace Moore, the great opera soprano, first sang in her little choir loft in the First Baptist Church, at Jellico, Tenn.

Edward Ellsworth Bishop says, "Almost every prominent oratorio or opera singer of the last generation came up through a church somewhere. Singers of more or less eminence who have at least partly made their way through choir work are Mrs. Lillian Nordica, Emma Abbott, Emma Thursby, Jane Osborn-Hannah, Carl Duffel, Theodore Van Yor, William Wade Hinshaw, Theodore Carle, Ella Russell, Geneva Johnstone Bishop, at one time the highest paid singer in Chicago, and many others."

O. O. McIntyre has recently spoken of the great number of noted singers who have been discovered in the churches of New York City. But this has been only the natural course of the musical stars, for in the nature of the case the church choirs would be the first to discover talent and to give its youthful singers an opportunity to try out their powers in songs upon small groups of sympathetic listeners. That, precisely, is what the churches all over Christendom have been doing. From these humble beginnings many of the famed singers of the world have been launched upon their careers which have brought unceasing glory in their wake. Indeed, it may be said that one great service of the churches to the world has been just

this discovery and encouragement of those gifted in song.

There was Enrico Caruso, who was thought by many to have had no equal within the memory of mankind. When but a child he was singing in the churches of Naples where, in 1873, he had been born. Richard Crooks, noted tenor of Trenton on the Delaware, began in a church choir in his city when he was a mere lad. Before going into concert work he went to New York where he continued singing in church choirs. Clarence Mitchell, baritone, went to Chicago at the age of nineteen to begin his musical studies in earnest and while there sang in a number of that city's churches. Beniamino Gigli sang for ten years in the largest church of his native town where his father was sexton. He soon became chief soloist and it is said that even then his voice attracted great throngs of people. He went on from that choir loft until he

became the most celebrated Italian tenor of his day.

In the years that are to come when the world of music lovers goes to search for musical talent and to find the men and women who will hold the national spotlight in grand opera and grand concert, it will still be going to the churches. The choirs all over this nation and Christendom are constantly receiving the raw material from which the stars are made. Some of the future's great singers will come from the city choirs and others will be discovered in the open country. The village, small town and city choirs will vie with each other in discovering them. Some of the little forgotten places of today, which serve now only as whistleposts and filling stations, will go on producing not only the governors of the land but the Metropolitan Opera stars of the future years.

—Charles H. Dickey in *Charity and Children*.

Report of Baptist Committee on the Prohibition Issue in Kentucky

KENTUCKY is still a dry State in sentiment. Notwithstanding the high-powered wet campaign of propaganda, deception and bulldozing; in spite of the action of the last Legislature, of the attitude of the State Administration and of the politicians of both parties; in face of the fact that the State is now being disgracefully flooded with liquor, it is still true that a definite majority of the voters of Kentucky are in practise dry and in principle utterly opposed to the legalization of the liquor traffic.

Up to the present moment, the Constitution of the State prohibits the manufacture, sale, and distribution of all intoxicating liquors for beverage purposes. All acts of the Legislature and local legislative bodies permitting and proposing to regulate such traffic are in violation of the fundamental law of the State. The Supreme Court of the State took advantage of technical facts to avoid delivering an opinion which would have declared the present state of things and the laws authorizing it unconstitutional and illegal.

I

The most dangerous aspect of our present situation lies in the lack of hope, courage and determination on the part of a majority of the people who in heart wish to see Kentucky free from all forms of liquor traffic. There has been a wide-spread feeling that there was little hope for successful resistance to the powerful combination of politics, greed and appetite for giving freedom to the liquor interests to exploit our people.

We need only to take account of the actual facts, to acquaint ourselves with present conditions and to renew our

moral conviction, in order for it to become immediately possible to enlist an irresistible majority of the people of Kentucky in a crusade that will not only maintain the Seventh Amendment as the expression of the moral and political conviction of the Kentucky people, but will make it imperative that the Legislature will provide the necessary laws and that the executives will enforce them with a thoroughness not heretofore known.

We need to face the present situation as it actually is; then to raise in the mind of every citizen of Kentucky the definite question whether we desire such a situation; then to unite the conscientious, aroused, moral voters in a determined campaign to check the tide of drunkenness, lawlessness and immorality. We can stop them at the bulwark of the Seventh Amendment; and then can turn upon them with a new campaign of education, law, and sustained enforcement, and drive them out of our fair State. It is no easy task but it is easily possible. It requires only the courage of conviction and the determination of a holy crusade.

II

There is increasing evidence that the people are ready for such a campaign. It requires a new leadership. Let us forget what we lost. Let us not go forth to recover something which we have lost. We go out in the fear of God, to win something which we want and which we feel we must have in the interest of morality, in loyalty to the youth of the day and the children of tomorrow. We do not need a campaign of has-beens. The situation calls for a crusade of the living generation. Tens of thousands of Kentucky voters have come into

their majority since 1919. There is a vigorous moral assertion of youth, eager to give expression to their conviction for an ethical social order.

A year of personal observation of the saloon has convinced these young people that they were being stuffed with lies when they were told that conditions under even the poorly enforced Prohibition laws were worse than in the days of legalized liquor traffic. They have witnessed with their own eyes on every hand the increase of the evils of the traffic in every form.

The Christian young people of the State are ready to enter upon a vigorous crusade to save their own generation. They constitute a sure hope of success. If the older campaigners will join with them, and if the ministers of all denominations will accept their responsibility and their opportunity and throw themselves with determination and conviction into a powerful fight.

With the Christian citizenship of the State overwhelmingly against the liquor traffic, it will be a shame and a disgrace if for lack of leadership and organization the present advantage shall be lost and the liquor traffic be permitted to establish itself in the fundamental law of Kentucky. This simply must not be.

In the formation of the Kentucky State Citizens' Committee we have an organization through which it is possible, with prompt, energetic action, to unite in a winning campaign. All anti-liquor forces of the State are ready heartily to merge their efforts under the united leadership of the Citizens' Committee.

III

A practical plan has been worked out in all essential details. The Baptist young people, in their recent State Convention in Corbin, have taken the lead for challenging the hosts of young Christians to the holy warfare. Rev. D. H. Daniel, their President, has been commissioned to lead their campaign. He is a member of this Committee, but will have to permit the Chairman and the other member to say that he has eminent qualifications for this leadership.

Baptists constitute far the largest evangelical denomination in Kentucky. Upon them must rest largely the responsibility for present conditions and for the deliverance of the State from them. They must be ready at all times to work with unreserved zeal and enthusiasm with all other moral forces in this campaign. It is necessary that in some way the request of the Citizens' Committee shall be met by the formation of a strong Baptist committee to press the cause in our own denomination and to combine our energies with those of other denominations and of all other temperance groups that are to participate in this campaign.

The whole force of the campaign must be projected first of all upon the one

objective of retaining the Seventh Amendment in the Constitution by vote in the November election. It is important to avoid all diverting issues. We need to avoid any discussion of whether we will favor Local Option in case of failure to retain the Amendment. We must retain the Amendment and not discuss what we will do if we fail.

The amendment is right in principle and represents the real wish of a large majority of Kentuckians. More than half of the counties in Kentucky showed a majority against national repeal. There would be a much larger majority against repeal of the Kentucky Amendment. Here is the sheet anchor of our success in this great moral issue.

Plans are definitely under way to bring to Kentucky in June a vigorous young man who led the young people of Kansas in retaining Prohibition by tremendous majority in that State. He will lead a similar campaign of the youth in this State. But our reliance is to be mainly upon our own people.

IV

Information and guidance in methods of campaigning must be made available for ready use at the earliest possible moment. The forces are to be organized thoroughly, down to the last precinct unit throughout the entire State.

Every Baptist pastor and every other Baptist leader has a call to the colors and to the utmost use of energy and influence to make this campaign a glorious success. They must be willing to pay the price of criticism, censure and antagonism. The cause is worthy and the duty is plain. It would be a sin against youth and against every moral ideal and interest not to come to the help of the Lord at this time.

The action in Mississippi, Alabama, Tennessee, North Carolina, Kansas, Georgia, and elsewhere shows that already there is the re-affirmation of conscience and conviction. The tide is definitely turned against the superficial enthusiasm for repeal. The hard and obvious facts of liquor dissipation and devastation are shocking the people into a new realization of the intolerable evils of the liquor business.

V

It has been announced that this meeting is to entertain no motions and pass no votes. For this reason alone the Committee submits no formal resolutions. We set as the immediate aims.

1. Primarily and emphatically, the retention by vote in November of the Seventh Amendment.

2. The choice of a legislature that puts integrity, morality and social welfare above expediency, political ambition and personal or class advantage; that will carry out the mandate of the Constitution to enact laws for the carrying out of a constitutional prohibition.

3. The election of executive and ad-

ministrative officers from Governor to constable who will obey, support and enforce the laws.

4. Systematic and thorough education social evils of the uses of and traffic in of the people in the physical, moral and alcoholic liquors.

As means to this end we suggest:

1. Every possible encouragement to the campaign of young people already under way, so that it may speedily become a great militant and victorious crusade of righteousness.

2. The immediate formation of a committee of Baptists for the enlightening, enlisting and marshalling of the Baptist hosts of Kentucky in the cause of temperance and effective prohibition.

3. Full and enthusiastic co-operation with all the forces seeking the aims outlined above, and specifically universal support of the Citizens' Committee and the places it shall adopt.

4. Vigorous and unremitting leadership of pastors and other leaders of Baptist people in all local communities and in larger areas, including the entire State.

5. Constant prayer for wisdom, courage, and energy to carry through this undertaking in the fear of God and in the service of the men, women and children of Kentucky, and of the world.

W. O. CARVER,
W. A. FROST,
D. H. DANIEL.

Dr. H. E. Watters, formerly President of Union University, Jackson, Tenn., and of Georgetown College, in Kentucky, is spending the summer doing enlistment work for Beale Tift College for young women in Georgia. According to his present plans he will return to Louisville in September.

Pastor A. F. Covington has recently resigned the pastorate of the First Baptist Church, Brookhaven, Miss., and has accepted the position of Enlistment Secretary for the Mississippi Baptist State Convention, in which position he will be associated by Secretary H. B. Genter, at Jackson, Miss.

Congratulations to Pastor J. N. Binford and the Springfield Church. The Springfield Church has just closed its fifth year under the pastorate of Brother Binford. It has been a pastorate of happiness, of increased fellowship, of the wiping out of all debts, and of building both the physical and the spiritual structure of the church. There are about 350 members, the fellowship was never better, and it registers its thermometer in a prayer meeting that averages about seventy-five in attendance—which is quite cheering. Brother Binford went from the Louisville fellowship to Springfield, and we have scarcely seen him in the city since. His people are treating him well. We have never seen him look better.

BAPTIST MEN'S CLINIC

Under the Auspices of the Baptist State Board of Missions
in Kentucky to be held at

FIRST BAPTIST CHURCH
Paducah, Kentucky

TUESDAY, JUNE 4, 1935

Magnifying His Membership

10:00 Devotional.....Rev. George Heaton, Pastor-Host
10:15 Magnifying His Membership.....Dr. C. M. Thompson
11:00 Magnifying the Deacon.....W. A. Frost

AFTERNOON SESSION

1:30 Devotional.....Rev. L. R. Riley
1:45 Magnifying the Treasurer.....Rev. J. S. Ransdell
3:00 Magnifying the Clerks.....W. Earl Robinson
4:00 Magnifying the Ushers

EVENING SESSION

7:00 Devotional.....Dr. A. M. Parrish
7:15 Magnifying the Pastor.....Dr. H. S. Summers
8:30 Question Box

**Baptist Training Union
Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

June

Theme: His Church a Lighthouse of Truth.

Scripture: The sum of thy word is truth (Psalm 119:160a).

"Go ye therefore, and make disciples . . . baptizing them . . . teaching them to observe all things whatsoever I commanded you" (Matthew 28:19a, 20a).

"Ye are the light of the world. . . Even so let your light shine before men" (Matthew 5:14a, 16a).

What To Do: Plan to be represented at the Southwide Baptist Training Union Assembly at Ridgecrest, North Carolina, July 28-August 3. Welcome returning students and enlist them in the Senior B. Y. P. U. Do extension work in the association, teaching study courses and organizing unions in our own churches and in negro churches.

Leadership Conferences

If you have received or do receive information concerning a Training Union Leadership Conference to be held at some time during the first part of June for your Region (District) please do not treat it lightly. It is important. The purpose of this conference will be to present a practical and inspirational program for Regional and Associational officers, all Junior and Intermediate Leaders and Sponsors, all Senior and Adult Presidents, and all General Officers and Pastors. Of course all others are invited. Please try to be present and bring others with you.

Long Run and West Central

Announcement has already been received of the first West Central Regional Training Union Leadership Conference to be held at Fourth Avenue Baptist Church, Louisville, June 14 and 15. The first session will be held at 2:30 P. M., Friday. The last one will be Saturday afternoon. Competent leaders, some of them from out of the State, will be present to conduct conferences. C. C. Borders, Director of the West Central Region, and George W. Cummins, Director of Long Run Association, and other officers of these organizations are combining to make this an inspiring and profitable meeting.

Training Union Magazine

Have you read the June number of The Baptist Training Union Magazine? On page twenty-four you will find an article entitled: "A Graded Baptist Training Union in a One-Room Building." This refers to Zion Church, Henderson, Route 4. There are also pictures of Pastor Davis Woolley and the

Training Union. This account ought to inspire other churches in one-room buildings to do as much or more. Even churches in buildings having more than one room, might learn some valuable lessons.

Meeting of Associational Training Union

(Program suggested in June issue of The Baptist Training Union Magazine.)

Theme—His Church a Lighthouse of Truth; (1) Songs and Prayer; (2) Devotional—Matt. 5:13-16 (See Editorial and Purely Personal) (10 minutes); (3) Roll Call, Business, Announcements (10 minutes); (4) Special Music; (5) Discussion—"More Plans for Attending the State Assembly"—Led by associational director (10 minutes). [Note—The Juniors and Intermediates may be separated into another room if desired. See program, page sixteen.] (6) Talk—"Reaching More Seniors for the Training Union" (15 minutes); (7) Talk—"The Place and Power of Adults in the Training Union" (15 minutes); (8) Discussion—"How to Reach and Care for More Seniors and Adults in the Training Union"—Led by an informed worker (15 minutes); (9) Song; (10) Talk—"His Church Must Give the True Light to the World" (20 minutes).

Attention Intermediate Leaders!

There is to be another Southwide Intermediate Sword Drill at The Southwide Baptist Training Union Conference which is to be held in Birmingham, Alabama, December 31-January 2. In this drill there is to be a representative from each state. Kentucky was well represented two years ago at Nashville, and we certainly wish to be ready for it this year. If an elimination is held in your association the winner will represent the association at the Regional Convention in October. If there is no elimination in the association each church may send its own representative to the Regional Convention. The winners of the five Regional Contests will meet in the final contest for the decision of the State representative sometime after October.

If you have not already received the pamphlet of Rules for the Southwide Intermediate B. Y. P. U. Sword Drill you should write to Training Union Department, 205 E. Chestnut Street, Louisville for a copy at once. Every leader and member should be drilling on these drills from now until the contest is held.

Clear Creek Assembly

Many Baptists from over Kentucky are looking forward eagerly to Clear Creek Encampment which is to be held at our great Clear Creek Mountain Springs, four miles from Pineville on a paved road. The date is August 5-15. You have to visit the place to appreciate it. Many improvements are being made. The program this year is going to be one of the best. Surely it is enough to say that Mr. and Mrs. W. Earl

Robinson are to have charge of the music again.

It will be a wonderful investment if you will plan to go and to enlist others to go. An effort is made to promote all departments of our work. It is an ideal place and time and environment for meditation, rest, and recreation in all parts of life.

Sympathy Extended

Our sympathy deep and sincere is extended to our State W. M. U. President, Mrs. Eureka Whiteker, of Cynthia in the death of her mother. We pray that Mrs. Whiteker, who serves her Lord and people so faithfully and well will be sustained in this trying hour by the Grace of our Heavenly Father who doeth all things well.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over
May 19, 1935

	Att.	Vis.	Tot.
Bowling Green, First	201	27	320
Louisville, Franklin St.	140		130
Paducah, Immanuel	156	59	196
Louisville, Ninth and O.	123	38	185
Henderson, Audubon	123	35	125
Louisville, Temple	114	11	164
Louisville, E. Parkway	112	10	185
Lexington, Porter Memo.	100	25	173
Newport, First	98	18	176
Louisville, 23rd & Bdwy.	98	14	114
Louisville, Beechmont	89	7	141
Harrodsburg	84	9	134
Taylorsville	82	13	119
Owensboro, First	80	18	130
Louisville, Crescent Hill	76	8	133
Madisonville, First	74	8	124
Severns Valley	68	3	133
Danville, Lexington Ave.	66	8	105
Elsmere	65	5	110
Lexington, Grace	61	12	139

MARRIAGE AND DIVORCE

That marriage is a divine institution is clearly set forth in the Scriptures. "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife and they twain shall be one flesh" (Mark 10:6, 7).

God established marriage in the beginning, and to look upon it as only a civil contract, or as a union of convenience is to degrade its highest and greatest benefits. There is a sacredness in the union of two lives that is too little esteemed. Marriage is the sacred bond of the home, and unless that bond be held sacred and exalted to its true place, there could be no true happiness. The normal marriage state is that of monogamy, one man for one woman, one woman for one man. This is clearly shown by the fact that the numbers of the sexes are practically equal all over the world.

Marriage is too sacred a relation to enter hastily. Two persons who are

married, therefore, are married into that sacred relation which God teaches should remain a permanent union. The words of Jesus are authoritative. The civil law cannot set aside His law. When God speaks let the whole world be silent. On the day of transfiguration a voice from heaven said "this is my beloved son hear ye him" (Matt. 17:6). In Matt. 19:9 Jesus said, "Who-soever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who-so marieth her which is put away doth commit adultery." Even in case of fornication divorce is not commanded, but only permitted. Permission is here given the husband to put away his wife in case she is guilty of fornication, but after he has put her away he is not permitted to marry another. Paul said in 1 Cor. 7:10, 11: "let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband."

Death ending the marriage relation, leaves the surviving party free to contract a new marriage, as though there had been no previous marriage (Rom. 7:1-3 and 1 Cor. 7:39).

Now concerning the man and his second wife which our Kentucky pastor referred to who wanted to unite with the church I will call his attention to the Word of God (1 Cor. 6:9, 10): "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Should such persons be in the church? Every intelligent child of God can but answer "never!" If such persons are to spend eternity in the lake which burns with fire and brimstone, then a church of Christ here on earth is no place for them. We must guard the door of entrance.

M. V. OSBORNE,
Waynesburg, Ky.

THE VIRGIN BIRTH
(Continued from Page 6.)

was to narrate the events of Jesus' ministry within the limits of the common apostolic testimony. This began with the baptism of John in Christ's thirtieth year and ended with His ascension. Mark therefore gives no account of His birth. He is even silent as to whether Jesus was born at all or not. Mark is silent as to the existence of Joseph. By parity of their argument from silence, therefore, we would have to say Joseph had not existed.

(6) The silence of John is offered as argument against the Virgin Birth. But John's purpose did not lead him to narrate the earthly origin of Jesus. He confined himself with His divine descent. "The word became flesh," but

how he does not say. John must have had the Gospels of Mark, Matthew and Luke. At the crucifixion Jesus gave to John the charge of Mary. She spent the remainder of her life in his home. John surely was curious enough to want Mary to tell him the story of the birth of Jesus. I am satisfied she told it many times. John does not correct the accounts given by Matthew and Luke, nor does he correct the silence of Mark.

(7) The silence of Paul is adduced by some who oppose the Virgin Birth.

He wrote fourteen letters, but is silent on the Virgin Birth. We answer that Paul was not given to recalling incidents in Jesus' life, though we know that he was very familiar with them.

If silence is an argument, then we might conclude that Paul did not believe that Mary ever lived, for he nowhere mentions her. Paul must have known of the Virgin Birth.

(a) He never contradicts it. We are led to suppose that he knew it. (b) Luke was his personal physician and traveling companion. Would he not have told Paul about it? (He did not consider the "second man from heaven" (1 Cor. 15:47) as having an ordinary entrance into the world.

(8) Some say the idea of Virgin Birth was a Jewish Myth. The text for this sermon was not applied by the Jews to the Messiah. Edersheim lists four hundred fifty-six passages which were messianically interpreted by Jews and this one was not included. The Jewish through the sect of the Ebonites were the first ones to oppose the Virgin Birth.

(9) Others say the idea arose as a Gentile myth. If a Gentile source explains its origin, we reply that it certainly was copyrighted, for no other Gentile people ever used it. In all


heathendom there is no story analogous to that of the Virgin Birth. At this point the Modernists say we are wrong. They teach that such a story is common. But the stories they offer from in the myths of the Greeks, Romans, Babylonians and Persians, are unhistorical, vague and timeless. Their origin lies back in the dark, dim, distant dawn of time. Our Gospel account of the Virgin Birth was within a generation or two of the historical person involved.

The so-called similar examples included, Hermes, Dionysus, Hercules, Plato, Alexander the Great, Augustus, and others. But in these stories, impurity is as rank as it ever gets with mortal men, and their chief gods were the chief offenders.

The story of the so-called virgin birth of Alexander was on this wise. He "was begotten by a serpent co-habiting with his mother." He was proud of this story and gave encouragement to circulating it. What other details would make you think this virgin birth was similar to the Virgin Birth of Jesus? The better minds in Greece and Rome were ashamed of the rotten vulgar stories that present-day Modernists say are similar to our Gospel Virgin Birth. Plato wanted them banished from the Republic. Tertullian says that they were subjects of public ridicule.

If we grant that the story of Christ's Virgin Birth was copied from heathen mythology, where was the unless personality copied from? That is unknown in all heathen mythology.

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DEATH OF PASTOR E. J. WELLER IN CRASH

Last week, on page twenty-four of the Western Recorder a news story was published in connection with the tragic accident and death of Rev. Ernest Jewell Weller on Monday afternoon, May 16. Since the publication of that account this office has secured further details about Mr. Weller and his funeral.

Rev. Ernest Jewell Weller was a son of Jonathan Jacob and Annie Weller, and was born in Nelson County, Ky., November 28, 1876. His mother died when he was two years of age, and his father when he was fourteen, causing him early in life to learn to assume responsibility. He was converted early in life, but did not unite with any church until late, after hearing a sermon on God's Purpose in the Life of Saved People." He was deeply impressed with the fact that every saved soul was saved for a specific purpose. He prayed definitely that God would show him the purpose for which he was saved. It was not until after he was twenty-five years old that he felt thoroughly convinced that he should preach, whereupon he entered Bethel College at Russellville, and the Southern Baptist Theological Seminary at Louisville, where he obtained his Th.B. in 1908.

On June 1, 1910, Mr. Weller was united in marriage to Miss Kathryn B. Stout, daughter of John William and Elizabeth Stout, of Normandy, Ky. Miss Stout, a graduate of Bowling Green Southern Normal School, as it was called at that time, was a teacher in Spencer, Nelson and Jefferson County schools. To this union were born six children, two boys and four girls: Jewell Dorothy and Martha Weller. Grace, S. Grace, Edith Rose, Ernest Judson, Edith Rose and Ernest Judson are students in Georgetown College, and the two smaller girls, Dorothy and Martha are finishing the graded school in Georgetown this year.

Mr. Weller's first pastorate after his marriage was in Hopkinsville, Ky., where he organized and built up the Second Baptist Church, erecting the working unit of the church house, the Sunday-school assembly room and class rooms, to which the present beautiful auditorium was added later. Afterwards he was pastor at Sebree, Ky., Greenup Fork, Owen County, Bethlehem, Henry County, Ky., Immanuel Church in Covington, Ky., where he led in the erection of the present commodious brick building. After five and a half years there he moved to Steele, Mo., where he was called to be pastor. Later he was at Jackson, Mo. In 1927 he came back to Kentucky and was pastor at Waynesburg, Ky., and afterwards at Mt. Hebron and Liberty, two half-time churches in Garrard County which he served at the time of his death.

Pallbearers were Rev. L. A. Music, Rev. M. E. Miller, Stamping Ground;

Rev. A. E. Gibson, Rev. L. E. Curry, Rev. I. W. Manley, and Cecil Erwin.

The honorary pallbearers were Dr. J. W. Thompson, Dr. Stanton Pierce, Prof. D. E. Fogle, Rev. J. E. Baird, Owenton, Rev. W. T. Waring, Pleasureville, Dr. George Ragland, Lexington, President H. N. Sherwood, Dr. W. B. Jones, G. W. Vanderpool, Malcom Osborne, Robert Tracy, H. E. Stone, H. C. Stone, L. M. Montgomery, J. W. Hamm, Donald Lucas, Carl Vanderpool, Russell, J. B. Dean, Harrison Dean, A. D. Lee, H. E. Montgomery, I. J. Dean, Rev. W. B. Casey, R. A. Broadus, John Land, Elmer Ray, and J. B. Land.

Fellowship Tidings.

Louisiana College has honored Rev. T. W. Gayer with the honorary degree of Doctor of Divinity.

Pastor Clinton B. Coots, is to preach the baccalaureate sermon for the Germantown High School this spring.

Pastor Leo T. Green, Forks-of-Elkhorn Church, Duckers, Ky., is just recovering from an operation on his spine.

Down in Winston-Salem, N. C., the First Baptist Church and the Brown Memorial Baptist Church have decided on a merger. The plans are being perfected to complete the consolidation.

Dr. Claude T. Ammerman, pastor of the First Church of Taylorsville, Ky., and Miss Cora B. Glass, of Frankfort, Ky., are to be married on June 18 at the First Church of Frankfort. The bride is a daughter of Mr. and Mrs. Joseph Glass, Frankfort.

Rev. W. L. Cooper, formerly of Mississippi and Associate Pastor at the Deer Park Church, Louisville, has just completed four months with the Southside Church of Montgomery, Ala., during which time fifty-two have been added to the membership.

Dr. J. McKee Adams is expecting to leave New York on June 19 for seventy-eight days of touring through England, France, Egypt, Palestine, Samaria, Syria, Turkey, Greece, Italy, Switzerland, and Holland, directing a party for the Wicker Tours. Dr. Adams anticipates that the party this summer will be even larger than last summer.

Here are tidings from Dr. J. E. Skinner, of Murray, Ky. True, it is about one of his preacher sons, but he has a right to be heard about those fine boys. Good preachers seem to be a Skinner family tradition. At the Memphis Convention we met his fine upstanding brother, Pastor C. L. Skinner, of Martin, Tenn. Now we have his gifted son, Dr. R. T. Skinner, as pastor of the First Church of Bowling Green, Ky. Well, our Dr. Skinner in a personal letter says in part: "William Carey, my second preacher boy, has just finished his course in the Southwestern Seminary, which

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he decided to take after being fifteen years in a pastorate in Tennessee, and now in Murray with his dad, and will make this headquarters while waiting for a pastorate to open to him—in Kentucky, I hope. He has a fine preacher's wife, and one son fifteen years of age. He saved enough money to take his seminary course, and 'owes not any but to love.' He has been successful in everything he has undertaken, and his dad is confident," etc. We are too, and we join "dad" in the hope that the pastorate will be in Kentucky. We like the sound of that "saved enough money to take his seminary course." Folk like that never know what an alibi is when they get up against something hard. And life is full of things that are hard—pastorates are too.

On Sunday, May 26, the writer had the pleasure of speaking at the morning hour for Pastor W. R. Lambert and his good people at Virginia Avenue Church, in Louisville. Brother Lambert has been six months at Virginia Avenue, and is doing an admirable work. The membership is some 700 or 800. Since his arrival there have been thirty-two additions, eighteen of them by baptism. There was a good attendance on Sunday morning, and it is a pleasure to speak in that fine auditorium to the appreciative and kindly people. Pastor Lambert came to Virginia Avenue from a pastorate at Mt. Dora, Fla. At various times he has preached in several States down in the deep South. He and Mrs. Lambert are native of Alabama.

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