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No. 25

Christ in Prayer

EVEN to the Lord of glory prayer was as the vital breath. He lived in an atmosphere of prayer from first to last. When especially important work had to be done, or a difficult crisis had to be faced, or a trying experience, He met it by special prayer.

At His baptism He prayed. At the choosing of the twelve Apostles He prayed. Before doing many of His mighty works He prayed, and He prayed also after they were done. At His transfiguration He prayed. It came to Him in the very act of prayer. At the grave of Lazarus He prayed. When popular enthusiasm was eager to make Him a worthy king He prayed.

He prayed when the enthusiasm cooled and rejection came. With prayer He entered on the day of His last sufferings. With prayer He agonized in dark Gethsemene. With prayer He cast His murderers on the mercy He knew to be in the Father's heart. With prayer He looked up for support in the darkness of desertion on the Cross. In prayer He breathed His Spirit into the Father's hands. If He needed prayer, how infinitely more do we?

There are mysteries in prayer that we cannot solve. But we can in our faith transcend the mysteries when we look upon the Man Christ Jesus pouring out His soul in "strong crying and tears." It answers a thousand difficulties just to see the Saviour on His knees. For HE knew all the laws of the universe better than the wisest philosopher, and He would not have cried for help if it was impossible for God to answer such a cry.

The praying Christian alone is the over-coming Christian, the holy Christian, the shining Christian, the Christian whose life is one long service for the Master, and whose heart is filled with the Master's joy.—G. H. Knight, in "In The Secret of His Presence."

Devotional and Religious Thought

HAVE FAITH IN GOD

"Have faith in God," the Master said
To all who in His path must tread;
Though sharp the thorn, and fades the
flower,
"I'll be with thee" each day and
hour.

"Have faith in God," though storms
arise
And fierce the blast from threatening
skies;
Though sun and stars be hid from sight,
His love abides both day and night.

"Have faith in God," Thy Father's
heart
Doth only good to His impart;
The humblest saint who to Him cries,
He answers and his need supplies.

"Have faith in God," His word is true,
Its every promise given for you;
Trust Him through Heavens portals
bright,
Where faith is lost in wondrous
sight.

Chorus:

"Have faith in God," His Word is true,
He'll lead you all your journey
through;
His shepherd staff and blessed rod,
Will lead in peace, "Have faith in God."
ERNEST O. SELLERS.

"HEAVEN AS NEAR BY WATER AS BY LAND"

"Whether we live or whether we die,
we are the Lord's."—Romans 14:8.

A dark afternoon in September, 1583, and the sea stormy and threatening off the Azores Islands. Two vessels with storm sails set are pitching in the heavy sea: one, The Golden Hind, is a ship of forty tons; the other, The Squirrel, a ship of only ten tons. On the smaller vessel is one of the great navigators and colonists of the Sixteenth Century, Sir Humphrey Gilbert. Gilbert, a step brother of Sir Walter Raleigh, had written a noted discourse on the subject which engrossed the thinkers of that generation, the Northwest Passage. In 1583, he established in Newfoundland the first English colony in North America. Now he is on his way back to England. Because of the stormy seas and the danger of the smaller vessel being swamped, the Captain of The Golden Hind, sailing close to The Squirrel, cried out to Gilbert, who was sitting in the stern of his vessel with a book in his hand, and urged him for his safety to come aboard the larger vessel. Gilbert refused to do so, saying he would not leave his companions in The Squirrel. Then the Captain of The Golden Hind heard him

call out over the waves, "Heaven is as near by sea as by land." About midnight that same night, those on The Golden Hind saw the light of the smaller vessel, which was sailing ahead of them, suddenly go out, and in that moment Gilbert and his ship were swallowed up by the dark and raging sea.

That was a great statement, a great confession of faith, on the part of a man who was near to death on the ocean. The British Admiral took his Christian faith seriously. He believed that it worked on sea as well as on land, in the storm and in the calm. "Heaven is as near by sea as by land." It was his way of saying that God was with him wherever he went, on the land or on the sea, for the sea is His and He made it; and that should death overtake him on the sea, heaven and its joys were just as near by sea as by land.

—CLARENCE EDW. MACARTNEY.

"THE GLORY IN THE CLOUD"

From a jeweler comes this statement: "An imitation diamond was never so brilliant as a genuine stone. If your eyes are not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation stone is practically extinguished, while the genuine diamond sparkles even under water and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye."

The religion of many people seems genuine so long as they do not have to undergo affliction and trials. But when they are submerged under the waters of suffering, their faith is no longer a beautiful and resplendent thing. But at such times those who love God and trust Him reveal themselves as true gems in the diadem of the Kingdom.

An apostle said, "In everything give thanks." He did not mean that for everything we should be thankful but that in every experience there may be found some occasion for lifting the heart in gratitude. Jeremy Taylor, one of God's Saints of long ago, suffered the loss of his earthly possessions and yet he was able to rejoice that his enemies had not deprived him of "The sun and the moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the Gospel, my religion, my hope of heaven and my charity toward my enemies."

Many of us are required to live for the time being in the shadows. Is our faith of the kind that enables us to see the glory of God in the cloud?

—FRANK R. ELDER.

MEASURING COURAGE

The test of a man's courage is not to be gauged by the amount of boasting he does within the hearing of his friends. His bragging may be accompanied by the drama of sticking his thumbs in the arm holes in his vest, and dialating his chest until it is almost as large as the swelling in his cranium, so as to seem very imposing to the loafers who are listening with admiration. But the real test comes when circumstances place him in the society of his enemy. How does he behave there? Does he cower? Does he hesitate to act? Does he turn and run away? In the crisis will he accept conditions, or will he make them?

Therein was the lesson Peter had to learn. Glib of speech, he never lacked for words in evaluating his own strong points. He would always stick by his Friend, he said. There was nothing fragile about his good intentions. But when the zero hour came the fraternizing spirit was quenched; his versatility was dried up. He even had to lean upon the crutches of profanity—of all weaknesses! What a pity!

No wonder he wept bitterly when he saw in the mirror of events the reflection of his mussed-up appearance. The starch had been taken out of his conceit; drenched with tears was his pride which ever goeth before a fall.

GEORGE RALEIGH JEWELL.

Giving is a grace of the Christian life, not one of its burdens.

Christ's servants are to have no fear for their material needs, no fear of the enemy, no fear of death, no fear of failure.

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

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The Preacher and the Children

WILLIAM OLNEY, Spurgeon's Tabernacle, London.

THE BASAL truth in relation to the preacher's attitude to children is this firm expectant belief in their conversion. Unless he has settled it in his mind, that saving faith can be exercised by a child, and regenerating grace can be experienced in tender years, his efforts for winning boys and girls for Christ will be feeble and hampered.

In our life-time there has been probably no preacher more prominent in the salvation of the young than Rev. Edward Payson Hammond, long since gone to his rest. He was privileged in being a "Children's Evangelist." He was occasionally the guest of the writer, who is greatly indebted to his conversations and methods of working. He has witnessed in Mr. Hammond's ministry great companies of restless youngsters, not only awed into silence, but solemnly impressed and, in many cases, led to the Saviour.

Let every one interested in this special subject seek after any of E. P. Hammond's works, all of moderate size, and to be obtained second-hand. They cannot be read by an unprejudiced mind without the reader rising from the perusal with a fresh faith in the conversion of those of tender years.

I

THE usual mode of approach to the young to-day from the pulpit, is in the children's address. There is a danger attached to this. It is a temptation to the preacher, in this form of sermonizing, so to "talk down" to the children as to leave behind the essential truth of the Gospel. In other words, to try to interest, rather than to impress and lead to repentance and faith. C. H. Spurgeon never found it necessary to give a portion of the service specially to the young. It was all for them as for the elder folk.

A lady still attends the services in Spurgeon's Tabernacle who tells that it was under his preaching, as a little child, she discovered her sin, and Christ was suited to her soul's need. Whether at one time in the service we think of our youthful auditors, or if throughout the ordinary sermon, let us put the Bread of Life on so low a shelf that little hearts may reach it. Let us illustrate the truth so clearly in metaphor, type and figure of speech that the young mind can take it in. But let us always remember that the Lord Jesus is the Saviour of the child as well as the adult.

That fact is more widely recognized to-day than in our fathers' time. Only recently the writer attended a service where new members were received into a Baptist church, and another where baptism was administered. The services were within a few days of one another; and in both cases a number of the candidates were barely, or early, in their teens. The indifference of our adult population to religious services, which is constantly a theme of conversation to-day, and the contrast in the yielding of the young to Christ, appears strongly prefigured in Numbers 14:31; "Your little ones—

DR. OLNEY is a member of the Metropolitan Tabernacle in London, of which the immortal Spurgeon was pastor. A mature Christian and spiritually fruitful interpreter of the Word, Dr. Olney has for years conducted a page for preachers in "The Sword and Trowel," the little monthly magazine started by Spurgeon and still sent out by the church. This article first appeared in that publication. Its wise counsel in regard to child conversion and winning children to Christ is needed by teachers, parents, and others as truly as by preachers.—Editorial Note.

will I bring in, and they shall know the land which ye have despised."

It has been the habit of the writer for some years to collect instances of child conversion. When he was conducting a mission in Cheltenham, he received a letter saying: "I remember giving my heart to Jesus at the age of three, in West China, where my parents were C. M. S. Missionaries for twenty-five years. My Christian nurse, the first woman convert in that part, used to speak to me so simply of her faith in Jesus, that I knelt down one night,

praying with my mother, and told Jesus I would let Him have my heart." The writer was a young lady of nineteen, and she afterwards became the wife of Rev. F. H. Easton who was for some time pastor at Haddon Hall Mission Church. The letter concludes: "All my sisters and brothers—seven—were converted before five years of age."

II

ANOTHER written witness to early conversion is the following: "I was converted at the age of six." The writer of this letter was then thirteen. He details clearly the meeting he attended when God saved him. Conviction of sin and the acceptance of Christ were both evidently experienced. But time and space would fail us to tell of the numbers we have come across who were converted before reaching their teens. Why then postpone the date and age when conversion is looked for? Christ virtually rebukes so doing. "Suffer the little children to come unto Me," He says.

Saving truth may be comprehended and Divinely used by the Spirit, when other subjects may not be understood. I am acquainted with a woman who, as a child of five, wept because she said: "she had a naughty heart; she did not love Jesus." Her mother, too busy to attend to her, sent her into another room "to tell Jesus." She returned with the light of Heaven upon her face; and that joy she never lost. A child can understand the defilement of sin. The writer knelt with a child of six and asked Christ to give him a new heart. When the boy was sixteen he referred to that time, when Jesus changed his heart.

A child can grasp the need of the New Birth. A soloist in evangelistic work used to tell of playing at Sunday-school one Sunday evening with her two little sisters. As she gave out the hymn, as teacher, "Oh 'tis a thing most wonderful; almost too wonderful to be, that God should send His Son from Heaven to die and save a child like me," faith was created in the young heart. She was then nine, and has been a follower of Christ since. The Atonement can be grasped by a child-mind. Timothy appears to be an illustration of this. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

The preacher can reach the children in other ways beside appealing from the pulpit. Periodical visits to the Sunday-school will often not only encourage the workers, but lead,

through the pastor's special talk, to the decision of young hearts. Decision Day is such an occasion when his visit may be looked for and timely. (Though there also is a danger. For every Sabbath should be a decision day!) A home-visit; a quiet talk in private; the invitation to a walk with the elder lad or girl; may all lead to the winning of the heart of Christ.

In his evangelistic tours the present writer has at times come across those who were led to Jesus by a letter written them by Pastor C. H. Spurgeon. Finding that many of the ministers who had been trained in his College had unsaved children, Mr. Spurgeon wrote to each, and the letters were greatly blest. Let preachers sanctify the post in their efforts to win the young. And, again, a special mission for children should be an annual event. It is so at Spurgeon's Tabernacle, with good results. The Children's Special Service Mission provides experienced speakers for such occasions. But let the preacher "covet earnestly" the reaping with his own ministry.

III

A REMARKABLE service was held by the late General Booth, of the Salvation Army, at the Crystal Palace. Thousands were gathered together. At the close of his address the General asked for those who desired salvation to come forward. There was a slight hesitation. Then the crowd parted and allowed a little child of eight to come for-

ward. She proved to be the General's grand-daughter. Kneeling at a chair beside the grandfather, she yielded to Christ. She became a notable worker in the ranks of the Salvation Army.

In the Southern States of America a great concourse gathered to witness a baptism of some hundred candidates. Amongst them was a lad of twelve. His name was A. C. Dixon; and he afterwards filled the pastorate of Spurgeon's Church for a time.

Bring them in! bring them in!
Bring them in from the fields of sin!
Bring them in! bring them in!
Bring the little ones to Jesus!

Spurgeon would often tell of the complaint of a group of hearers against their pastor, that only one boy appeared to be the result of his year's ministry. The discontent was rendered groundless, when that boy turned out in future years to be the most notable missionary of his time. Was it not Martin Luther's teacher who doffed his hat when entering his schoolroom because, said he, "I know not what these boys may become." Let our preaching embody the lines:

"In the crisis of my days;
At the parting of the ways;
God is calling—calling—calling:
And my heart the call obeys."

God will reward your efforts.

Christ and Social Service*

M. F. HAM, D.D., Louisville, Ky.

THERE are two great contending armies in the world today, each trying to enlist every human creature. In the beginning we were told that the seed of the serpent and the seed of the woman would be in perpetual enmity. These two great armies are fighting for one objective, namely, the control of mankind.

We are today seeing Communism and Christianity, now in the last trenches, enlisting under the banner of the seed-of-the-woman Soldiers of the Cross, and under the banner of the seed-of-the-serpent Enemies of the Cross of Christ, who mind earthly things (Phil. 3:17-19).

The motive and objective of the Soldiers of the Cross is to rescue the sons of Adam from the god of this world and set them free in Christ Jesus. The seed of the serpent seeks to lead captive his victims, leaving them in the most abject slavery, using as his appeal and challenge "Service to Humanity," or what Communism likes to call "Society."

Pulpiters are enlisting for both armies, some preaching Circumcision, others the Cross. Circumcision builds up the pride of the man in the flesh, causing him to boast of his racial pride, "I am a Jew," "I am an Anglo-Saxon," "I am an Ayran." He also takes pride in his national glory, "I am a German," "I am an Italian," "I am an American," etc.

The man in the flesh puts extreme emphasis on his educational distinction as a university or college product, also on his financial success as a leading business man and his social cultivation and moral respectability. He also boasts of his religion, "I am a Catholic," "I am a Protestant," etc., etc.

All of this is the fruit of a gospel of "Circumcision," which present itself in one or more forms of social service. The seed of the serpent, in order successfully to wage his war, must enslave his subjects by methods of standardization, regimentation, etc., which of course crushes all individuality and personal initiative.

Being a religious person, man must have a God to serve, so Satan has taken the ideals once expressed through images and altars and embodied them in political, social, and religious group services. His victims are enlisted to serve these ideals, this being the last stage of idolatry. Even religious organizations or bodies that serve the altars around which these groups gather, have the most utter contempt for the Cross. The nobler the ideal the more deadly is the adoration.

In all advanced civilizations, ideals or idols become legion. Our present civilization is no exception. The Christian who surrenders to Christ cannot be forced to serve other gods, and hence he is a provocation to Satan and his dupes. These are ready to accuse the Christian of being uncharitable, with no love and concern for suffering humanity, because he will not be regimented into slavery, against which we are warned by the teachings of Christ when we are told that the last world developments will be the gathering together and binding in bundles (Matt. 13).

Social service may express itself in international, inter-racial, inter-social, inter-religious and many other forms of regimentation. The present retaliation to this vigorous socialistic, communistic campaign of the god of this world is a pronounced reactionary swing back to national, racial, and sectarian bigotry, which is just as destructive and idolatrous. Just as communistic international atheism demands no god, national sectarian grouping demands a plurality of gods.

The Christian cannot be enlisted in either army. He does not belong in either. He is a super-racial, super-national, and super-religious person, with his citizenship in heaven. He lives here in this world as an ambassador from heaven and cannot be a revolutionist, or as the Scripture says, "a meddler in other men's matters." The Christian has been commissioned to but one service to the unbeliever, and that is to make disciples to Jesus Christ.

Then the Christian is instructed to render service to the household of faith—feeding, clothing, and education—which is not to be rendered until after they have been discipled. Jesus' reply to the man who asked him to make his brother divide his estate (Luke 12), was, "Man, who made me a judge or divider over you?"

EVEN THE WIDOWS IN THE CHURCH WHO WERE NOT CONDUCTING THEMSELVES AS FRIENDS OF JESUS, WERE NOT TO BE SUPPORTED BY THE CHRISTIAN BROTHERHOOD AND THE MAN IN THE CHURCH WHO WOULD NOT WORK WAS NOT TO BE FED.

All this present vigorous campaign that would make every preacher and New Testament Church soldiers of social service armies, has but one objective that is to prepare this world for the Anti-Christ.

Ten years ago the churches of the United States began to

vigorously spend in every form of social service, trying to educate and cultivate the people into a certain respectability. They overlooked the fact that the Gospel cannot be taught by men, nor learned from men, but that it must be revealed by the Holy Spirit through the preaching of the Cross.

Hence, we have seen our social and moral legislation and improvements swept away in the midst of a social and religious prosperity, and to undertake to improve the environment without improving the man is worse than a loss of time and effort.

Tolling Southern Baptists Off the Reservation

J. B. CRANFILL, Dallas, Texas

I WAS not privileged to attend the Memphis Convention recently held, but if I had been present, I would have joined in voting a year's delay on the suggestion by Rev. E. M. Poteat, Jr., who seems desirous of having a fifth wheel to the Southern Baptist Convention wagon. Really, I would have been quite content to vote for its delay until 2035. By that time, we might have had opportunity for its proper consideration.

Dr. Poteat's own designation of this new Bureau or Board is "Proposed Plan for the Establishment of a Bureau of Social Research." A digest of the plan made by Arthur M. Gilmore, Publicity Director for the Southern Baptist Convention, is before me as I write.

Happily, the constitution of the Southern Baptist Convention, which all of us should study more than we do, provides for the Convention to vote affirmatively two successive years before any new bureau or board is established looking to the expenditure of money. This matter of Dr. Poteat's was delayed for one year to give all of us time to consider the matter carefully.

I

JESUS said "My Kingdom is not of this world." When He gave His great Commission, He commanded us to go into all the world and preach the Gospel to every creature. There is nothing in the Gospel of Christ that squints in the direction of a research bureau such as Dr. Poteat suggests. Everything in the New Testament has to do primarily with men's souls. The miracles of healing Jesus did, looked not to the miracles themselves, but the eternal life wrought by His Divine power in the ones He healed.

Another great apologetic of the New Testament is, "Make the tree good and the fruit will be good." That was pre-eminently evident in the conversion of Zacheus. He was a little man, but intent on seeing Jesus. He climbed a sycamore tree, and, as Jesus passed by, the Master bade him come down, with the added word that He was going to take dinner at his house that very day. Zacheus accepted Christ as his Saviour, and immediately—enlisted in a campaign of social research? No, not at all. Instead, he said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

There is a quality of spiritual pathology in Christianity. Humanity's disease is sin, and when men give their hearts to God, their lives bear fruit similar to that which emerged from the life of Zacheus when he was saved.

Old-time doctors treated fever as a disease, but modern pathologists know that it is a symptom of a disease. Many a typhoid case was sent to the cemetery by the heroic doses of quinine and calomel, neither of which the patient needed. We know now that typhoid is a specific infection and must be treated as such.

Modern doctors do not depend upon local medication for the cure of blood diseases. They may indeed treat the pimple on the face as a temporary expedient, knowing full well the while, that when the blood stream is purified the pimple disappears.

II

THE distresses and the disturbances scheduled in Dr. Poteat's brief are pimples on the body politic. The real disease is deeper. Every earthly injustice is rooted in sin. In the event, therefore, that Dr. Poteat's Bureau is establish-

ed, we might call it "the Southern Baptist Convention Pimple Bureau." What we need, however, is not a Pimple Bureau, but a vigorous Evangelism that leads men to God.

All of the larger Baptist churches are already engaged in a high quality of social service. They are ministering to the poor, aiding the distressed, and burying the dead. Every Baptist pastor is busy every day seeking to alleviate human pain and tranquilize suffering human hearts. It, therefore, appears, I repeat, that the Bureau would be a fifth wheel to our Southern Baptist Convention Wagon. **WHAT WE NEED IS NOT MORE HARNESS, BUT MORE HORSE.**

No, Christ's Kingdom is not of this world. Every time a minister of Christ, a Christian church or a Baptist convention detours into the byways and highways of secular life and secular activities, thus side-stepping the main business of the salvation of souls, that man or church heads straight for the rocks.

I heard a story recently of a Baptist preacher who became terribly distraught because of the non-enforcement of the law in his town. He railed against the public officials for their laxity and cowardice, and projected influences that almost at times seemed revolutionary. Finally confronting the Chief of Police, he asked him why he didn't arrest a certain man who was the most dangerous criminal in the town.

The Chief of Police frankly answered that he and all his deputies were afraid of this man, but added: "Parson, if you think you can arrest him, I will deputize you as a policeman and let you go to it." The preacher accepted the challenge, armed himself, went to the criminal, jammed a revolver in his side, and told him to throw up his hands. The hands went up, but the preacher recently in reciting the episode said, "Suppose the hands hadn't gone up and I had killed the man?"

Just that sort of thing happened in a Texas town recently. The pastor of a Baptist church in Orange, Texas, inaugurated a clean-up campaign. I do not know this preacher, but the tragedy that ensued has brought heart-break and tragedy into the Baptist life of Texas, for this man killed the Chief of Police of Orange, and is now in jail, awaiting trial for murder.

III

LET us quote again, "My Kingdom is not of this world." Jesus did not come to the earth as a social reformer, as a welfare worker, as a political propagandist or as the promoter of any bureau or board for inter-meddling in the private life and affairs of the populace. That there are abuses around us, no one can deny. That these abuses should be remedied, is equally clear. That Christians ought to busy themselves in bringing to pass a better day, is apparent.

But all of this should be done by Christians as individual citizens rather than as churches and conventions. In every social uplift board and bureau, there is an element of meddlesomeness with the private affairs of those who rightfully or wrongfully are supposed to come within the purview of the projected enterprise.

One of our Texas pastors recently said that there was a great injustice visited on tenant farmers. No doubt in some cases that is true. But, on the other hand, there are great injustices visited by the tenants on landlords. There are great injustices by bankers and by men who owe the banks. There are racial problems that cry for help and adjustment. The liquor traffic, with its ghastly array of crime and murder,

(Please turn to Page 12.)

Deception of Satan—E. L. EDENS, Ashland, Ky.

THERE are few Christians today who seem to have intelligent knowledge of Satan and his workings. There are two vital sources for obtaining such information: experience and the Word of God. Experience is a very expensive teacher without the Word of God. Perhaps one of the most interesting studies a Christian could make of the Bible, would be to find its teaching on this subject. The Bible cannot be rightly understood apart from such viewpoint.

IGNORANCE IS SATAN'S FIELD OF LABOR

The ignorance of the people of God concerning the powers of darkness, has made it easy for Satan to carry out his work. Truth brings freedom and liberty. Man in his un-fallen state was not perfect in knowledge. Eve did not know the difference between "good and evil." That was the one essential condition for Satan to get ground with Eve for his work of deception.

It is astounding the ignorance which exists concerning things pertaining to the Christian religion. Perhaps Satan is doing his greatest work among those who profess to be Christians. They need to know of Satan and his workings. Satan told Eve "Ye shall become as gods, knowing good and evil."

He took advantage of their ignorance. He takes such advantage every time he gets a chance. He lied to Eve. Instead of their becoming as gods, they became rebellious to God like Satan himself. He also told them "Ye shall not surely lie." Yet the very day they partook of the forbidden fruit they were driven from the garden and from God's presence, which means, they died spiritually, being separated from God.

Sin always separates from God. Eve was conscious after her disobedience of her deception by Satan, "The serpent beguiled me and I did eat." Then it was that God pronounced a curse upon Satan and declared War between Satan and the Seed of the woman, which war is still raging at a mighty magnitude. In any warfare between nations, each enemy was sought to find out the plans and tactics of the other, so they might win in time of battle. Why is it that Christians have not discovered more thoroughly the plans and tactics of Satan?

One of the main reasons is that Satan's outstanding tactics is to keep Christians in ignorance of himself and his workings. It is claimed that many missionaries have failed on the foreign fields, just because they did not know and had not been taught how to combat satanic spirit workings. The truth of the matter is that many professed Christians today, who are supposed to be leading members of their churches, are doing their very hardest work (unconsciously) for Satan. (This statement will be verified in a later article by this scribe on demon possession).

The Scriptures throw much light upon this subject when they are rightly interpreted by the Holy Spirit to the spirit of Christians. Satan has always sought to misinterpret Scripture and here is the place he is getting in much of his deadly work. Satan makes it his business to keep Christians from their Bibles.

Reader, please pause and answer the question, "Why do you not read your Bible daily as you should?" It is because Satan has you too busy at other things which appear to be more important. He does not want you to know how God has exposed him in the Bible.

Another personal question, "How much time do you spend in prayer?" Why don't you pray more? **It is just because Satan knows how to keep you out of the front trenches of the battle. He wants you to keep busy looking after the luggage and other things of great importance, seemingly. The Word of God and prayer are weapons which Satan wants to be kept out of action.**

SATAN'S MAIN TACTICS IS DECEPTION

Just as Satan deceived Eve in the garden of Eden, just so is he doing that kind of deceitful work today. Perhaps you are saying, "Satan does not deceive me." Do not be too sure, for that is one of the best evidences that a person is being deceived.

Suppose that we make a little test by the Word of God and see if any are really being deceived: 1. A person is deceived if he is a hearer and not a doer of the Word of God (Jas. 1:22). 2. He is deceived if he says he has no sin (1 Jno. 1:8). 3. He is deceived when he thinks himself to be something when he is nothing (Gal. 6:3). 4. He is deceived when he thinks himself to be wise with the wisdom of this world (1 Cor. 3:18). 5. He is deceived by seeming to be religious, when he bridled not his tongue (Jas. 1:26). 6. He is deceived if he thinks he will not reap what he sows (Gal. 6:7). 7. He is deceived if he thinks contact with sin will not effect him (1 Cor. 15:33).

The main work of Satan is deception and it is astounding how the great mass of professed Christians are being deceived. His methods of deception are both old and new. Much of his work is done secretly and unconsciously. Lots of his work is carried on under the name of religion. However, he does not hesitate to be bold in the advertising of his work and keeping it before the eyes of the world, just so he is not given credit for it.

The daily newspapers and the moving picture shows are his best advertizers. They tell and show how to do his work, without giving him credit for it. **Satan has very little trouble getting his work advertized. Many professed Christians spend so much time advertizing the business of Satan (unconsciously) that they do not have time left for witnessing for Christ.**

Satan deceived and provoked David to number the children of Israel, and the result of such disobedience to God, was 70,000 of the children of Israel slain with pestilence (1 Chron. 21). Satan deceived Ananias and Sapphira to lie to the Holy Spirit about their offering and the result was they both fell dead (Acts 5:1-11).

Another vital element entering into the Satanic work of deception is the fact that he is in league with the carnal nature or fleshly lust of man. Many professed Christians have never been able to win the victory in their own hearts. There is but one safe attitude to take and that is found in the sixth chapter of Romans. The old carnal nature must be reckoned dead unto sin, but alive unto God through Jesus Christ our Lord. Christ is the only one who can give victory over sin and sinful nature and Satan. A careful study of the Scriptures by the help of the Holy Spirit and genuine prevailing prayer to God will bring victory to any anxious heart.

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"There may be comparative religions. Christianity is not one of them."—Miss Cable.

The venerable T. H. Campbell, Stuart's Draft, Va., in renewing his subscription to the Western Recorder, says in part: "I greatly enjoy reading the Western Recorder, and I realize that it helps both the head and the heart. One's spiritual nature needs to be fed, as well as the intellectual. The great need of these hurly-burly, restless days is more meditation, devotional reading, and earnest prayer. The Lord bless you and the great paper you edit."

"If we do not evangelize the world in this generation, it never will be evangelized; that is certain. You cannot go to the most remote temple in Tibet without finding that, where we ought to talk about Jesus, they are talking about Lenin and Stalin. Moscow has shown how to do a thing quickly. To our shame they have spread Communism by a simple, obvious, gossiping gospel. While we have been sleeping the enemy has been sowing tares."—Miss Cable.

EDITORIAL

Sacrificial Work—Christian Confidence

BISHOP McCONNELL, of the Northern Methodists, recently said: "I have been impressed by the fact that few missionaries are pessimistic, though they work in the hardest fields." The fact that one does work for Christ, and does not sit around and philosophize is a trustworthy antidote for pessimism.

The world is surely in as bad fix spiritually at the present time as it has ever been. Sin is the same, and selfishness is the same. Knowledge is far more broadspread, and with sin and self ruling, it brings men into more evil than ever before. They sin against greater light and with more power to effectuate their evil purposes.

If we sit down and talk about it, without throwing our lives unreservedly into the issue on the side of God, we are due to become either doleful prophets of pessimism, or—what is worse—parasitic hypocrites, who proclaim the glory of the *status quo* for the loaves and fishes to be had by lip-service. Not the theorist, nor the vendor of cure-alls to be taken by others than the vendor himself, but the person who cares enough and believes enough to take hold and really work at bringing men to the truth of God, can help men spiritually. Also he is the only person that will really win the hearts of needy humanity.

Such a man will not be a pessimist. When a preacher of Christ, especially, finds himself despairing of the Gospel he was called to preach, he is either mistaken about his call, or is in instant need that the still small voice of God shall make Himself heard in his heart, and bring him out from under the juniper tree. The Gospel which has been committed to him is the only truth that can cure this world of its ills. The only question is whether he is letting that Gospel dominate his own heart and life. If he does, let him get out and work at his God-ordained task, and God will take care of him and the fruits of his efforts.

"The Paramount Need . . . Is Scriptural Evangelism"

THE heading is quoted from the New Year's Greeting that was sent out by Dr. George W. Truett as President of the Baptist World Alliance. In the message Dr. Truett emphasizes evangelism as the first of three objectives to which he invites Baptists in every land to dedicate heart and hand. He says on this point:

Let us continually magnify, as our first objective, the winning of souls to Christ as their personal Saviour. He is the only adequate hope and help for all classes and conditions of humanity. The first business of every church, of every preacher, of every Christian, is to win lost souls to Christ. The paramount need of any and every land, at any and all times, is faithful, Scriptural evangelism. The oft quoted warning to the churches is true: "When they cease to be evangelistic, they will soon cease to be evangelical."

We feel that Dr. Truett could not have used the prestige of his high position any way more pleasing to the Lord than he does in making soul-winning his first admonition to the Baptists of the world. In doing so he remembers that our Lord said that He came, not to do what Jewish ambition desired, nor what the fickle fashions of human wisdom in every age have since demanded, but "to seek and to save that which is lost."

Baptists in the Southern section of America grew to be what they are to-day in numbers and prestige mainly through their devotion to a soul-winning evangelism. It preached that men are lost in sin, but saved through faith in the Son of God who, in expression of the matchless love of God, died for their sins.

And they are what they are in our present lack of zeal for spiritual truth largely to the extent that their devotion has lessened for a soul-winning evangelism. God still blesses us in the labors of some great evangelists and some great pastor-evangelists whose passion to take the Gospel out to the unshepherded masses cannot be quenched even by pastoral responsibilities.

Their zeal, however, does not appear to mark them for admiration and honor among all of us as it once did. These men are sustained by a quenchless passion of their hearts and He who imparts the passion gives them power to win for Christ, even in the midst of untoward conditions. But what are we to think of ourselves if, as a spiritual group or denomination, honesty compels us to confess that our prevailing opinion no longer holds up as a thing to be honored and praised before God and men, the great work of soul-winning evangelism?

Veteran Southern Convention attendants among our readers will not forget while they live the Sunday afternoon meeting of that body in 1906 at Chattanooga. The question to be discussed was evangelism. Particular interest was had in whether or not the Home Mission Board should be given the duty of conducting for the denomination South-wide evangelistic work.

The two speakers were Dr. Len G. Broughton and Dr. B. H. Carroll. Dr. Broughton was then an eloquent and able young pastor-evangelist, and Dr. Carroll—Dr. Carroll was the wonderful personality and matchless preacher that he was throughout his mature life. Space does not permit us to describe it. That great mass of Baptists were profoundly impressed. The Home Board was given instructions to set up an Evangelistic Department. This it did, and up approximately to the time we went into the 75-Million Campaign the Department wrought a service that was the wonder, admiration and despair of each of the other large evangelical bodies in the South.

But we got out from under. Effective Baptist concern veered around toward securing institutional stability and solidarity rather than a great work of winning the lost. We have been seeking to go forward since attuned to this new equilibrium and the prestige of evangelism has suffered much among us. Soul-winning and evangelism are now for the most part left solely to the church, though we do not thus leave to its unaided initiative many other things. In regard to them we fitly offer sympathy, counsel, and aid.

Of course each church has full autonomy. But does that call for letting our churches severely alone on their deepest task of winning lost souls to Christ and building up within them the hidden inner life through the Holy Spirit while we increasingly set up for them challenges and suggestions and aids in many other directions?

How much do we as a people think and pray and plan to the end that our churches may be encouraged and strengthened in pursuing real soul-winning objectives? Does evangelism any longer receive major emphasis in district associations, State Conventions, or the Southern Convention? Is it discussed in summer assemblies? Are pastors of the evangelistic type and those outstanding men of God who are still evangelists, put upon platforms to impart inspiration when we gather together under the regular instituted leadership of the denomination? Do we ever convincingly suggest that we really care to magnify before our people their soul-winning outlook in these perilous times?

We are asking these questions in the hope that they will lead faithful men to think. We are not asking them to scold anybody. We do venture to say that if we really desire to find a formula in the support and execution of which all our people can be brought together in a holy unity and in the power of the Spirit of God, we can find it in a deep and sincere effort to return with our whole hearts to soul-winning evangelism.

Do We Believe Men Are Lost Without Christ?

OUR LORD spoke of men without faith in Him as being lost. Luke 19:10: "The Son of Man came to seek and to save that which was lost." To be lost was to be separated from God. It was to be dead spiritually.

Our Lord came to save the lost. The word "salvation" is the all-inclusive word of the Gospel. It refers to the act of repentance and faith through which the sinner comes to Christ. It also refers to the processes of life by which the converted sinner through appropriation of the Christ-life daily dies to the self-life of sin. And it refers to the completion of this process—when those who have come to Christ here shall be perfected with Him in the future life. All of these are involved in salvation.

He declared that (Luke 15:7) "joy shall be in heaven over one sinner that repenteth." To Him the chasm between being lost and being saved was as wide as that which separates the eternal abode of the unrepentant wicked from the glory of the Celestial City. Faith in Him by the divine appointment of His Father had in it that blessed potency which enabled Him to say even to the repentant thief on the cross, "This day thou shalt be with me in Paradise."

I

OUR present-day tendency in religious circles is away from this searching and simple Scripture terminology. We tend to soften words and terms that point to the facts of sin and salvation and God's punishment of the wicked. Terminology is not important for its own sake. But it is so here because of the great truths which it bodies forth.

When we no longer conceive of men apart from God in Christ as being lost, when we increasingly substitute processes of intellectual apprehension for spiritual regeneration, and when we have so little conviction of the sinfulness of sin, that we do not find in our hearts any room to understand or to believe the Bible teaching on the fearful consequences of rejecting God's great offer of love that we may be saved from sin's consequences, it is time to take ourselves in hand as to whether we actually believe the great saving truths of the Gospel which made us Christians at all in the first instance.

Not without reason we Baptists look upon ourselves as a people to whom God has given spiritual success and many adherents because we have whole-heartedly and with simple directness and faith preached the revealed teachings concerning sin and salvation. God greatly honored His message as our fathers bore witness to it before the world. Multitudes have been brought into the churches who believe God's message whole-heartedly.

Within the last generation, however, there has developed among us more than a suspicion that this thorough-going confidence in God's message, in many places being softened and even diluted. Even in revival meetings there often seems to be a passion for success, conceived not in terms of prayer and obedience and faithfulness in declaring God's message of salvation, but in terms of material impression upon the worldly minded.

II

WHEN a church manages to bring in a large number of new additions in a revival, it properly asks its friends to rejoice with it over a great work accomplished in the name of the Lord.

But this becomes a mockery and a snare when the blessed Gospel is used to build stability for an institution called the church rather than to magnify the Lord and win the lost from sin. It is still more a mockery if its first, though unconfessed, objective is to build worldly reputation for a pastor or evangelist. Nothing less than spiritual blindness on the part of those responsible can keep them from seeing that the church will be much worse off spiritually as a result of such high-pressure effort at material "success," sought in the name of spirituality.

A pastor or evangelist who lets zeal to make a fair show

in the flesh displace in his heart genuine spiritual concern for the sad estate of lost souls, by that attitude is revealed as unfit for the holy task which God has committed to the church and to every God-called preacher.

It is a tragedy for a preacher to stand before the church and the public as an ambassador of the God who gave his Son to save the world, while his own heart is so unmoved by the lost condition and spiritual need and hunger of unsaved men, that even while pleading with them in the name of God he is more concerned to maintain and add to his own reputation among men as a man of power than he is to be faithful and Spirit-led in making known to them the unsearchable riches of Christ.

Do such preachers and religious workers really believe that men apart from Christ are eternally lost? Talk about Modernism! Are not such persons practical Modernists, though theoretical Conservatives? We are addressing preachers, editors, officials, church members. If doctrinal Modernism denies that man is lost or needs a Saviour, how much better off is the Conservative who holds to the doctrine, but in practice denies it by living and acting as if these teachings are conventional beliefs rather than world-changing, life-transforming revealed truths?

III

WE HAVE State boundaries within which State Missions serves to win the lost. We have Home Missions operating in the name of us all to win the lost within a nation. We have Foreign Missions for us carrying the knowledge of Christ to the lost millions of the earth in many a pagan land. Aside from all these, we have in our own communities, often in our own homes, those who are unsaved, lost. Do we believe it? Do our lives and words convincingly witness such belief?

May we suggest to those humble enough in spirit without resentment to search their own hearts, that they consider how complacent we are year in and year out in regard to the fact that a large number of the members we take into our churches find their way out of those churches by backdoor methods. No serious effort to measure this tragic leakage has ever made it less than forty percent of those who come in by baptism. They were received into the church as saved. They disappear from the church rolls, most of them drifting back to the world. Are they lost? We know the witness of their lives is lost. How much has that concerned us?

Were they saved? What did we do to build them into Christ after they came into the church? Some among us show resentment even when reminded of this vast back-door leakage. And indeed it does not encourage complacency or flatter self-esteem. What does our disconcerting complacency signify as to the genuineness of our concern for the lost and our own experience of and confidence in the power of Christ to save the lost?

We have tried to be searching in these paragraphs. Not that the writer is pessimistic or sensorious. If any is under sin, we feel we belong there with him. We could name off-hand scores of great soul-winning pastors and evangelists. How we thank God for them! They are faithful and God is greatly honoring and using them in the spiritual harvest even in days of broadspread unrest, peril and the cooling of the love of many.

The gravamen of our plea is this: In days in which if possible the forces of evil would deceive the very elect, let every receptive soul commit himself to God in prayer. Let him plead that the Lord shall not allow him to be misled or fall away. Especially would we plead with every preacher: Preach the Gospel! Preach God's Message, not man's philosophies. Preach Christ and Him crucified. Preach what the Bible reveals. Preach it, O preacher, and live it! For lack of the Gospel, preached and lived, the world is groggy, blind, deceived, unhappy and lost! It is the world's one way out.

Paragraphic Comment

TO GO INTO OR AWAY FROM THE WORLD In the former days monastic life took thousands who thought that to be spiritual they must forsake the world and live as recluses. Now the whole tendency is toward the opposite extreme. One must rush out into the world and cure it, whether or not he has diagnosed the ailment or has a proper stock of medicines. Once it was difficult to get men to be earnest enough to go into the world and sanctify it. Now the difficulty is to get them to have spiritual understanding enough to go away from the world and sanctify themselves. The primary need of multitudes today is, through prayer, Bible study and heart obedience, to open their own hearts and lives to divine currents of spiritual life and power. God cannot use a blind heart any more than a locomotive can draw a train without steam.

NOT A PATTERN BUT A PERSON The Christian's conformity to Christ, of which the Bible speaks is not through imitation of an outward pattern, but through the presence within of a divine Person. Christ is the Vine, we are the branches. The branch lives by letting the life of the Vine live in it, while it lives in the vine. Only as we can say, "Christ liveth in me," as did Paul, can we honestly say, "For me to live is Christ." What Christ was each Christian is to become, because of what Christ did on the cross, and of what He does now from His throne on high. John 15:5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." There is a process of being conformed to the life of Christ in the life of every faithful Christian. But it is the result of inward spiritual participation, and not outward imitation.

DR. HOLCOMB'S FINE OPENING It is reliably reported that, in his first utterance before the Baptist Sunday School Board at Nashville, with the Bible in his hands, Dr. T. L. Holcomb, the new Executive Secretary in substance declared: "I believe this Book to be from cover to cover the divinely inspired Word of God. It will be my purpose to see that the writers for our publications live up to and conserve this view, and that those who cannot do this be informed that their services are no longer desired." It was a fine thing for our Secretary to say and to say at the very beginning of his administration of the Board's activities and service. As the fact of his affirmation becomes known among our Baptist people everywhere, it will be to them the subject of gratitude and appreciation. It is not to reflect upon the practice of the Board in the past. Our Board, in our belief, has been exceptionally free from writers who cannot believe they are "abreast of the times" in scholarship without slopping over into the print pabulum of the anti-supernaturalists. Yet most big denominational Sunday School Boards in America have become deeply tainted with Modernistic shibboleths. Baptists in the South purpose to withstand it and give it no sanctuary. Their determination, as well as his own, rings in Secretary Holcomb's words. Let especially young Baptist university Ph.D.s take notice. There is to be no thoroughfare for the rationalistic professor's stuff into our literature!

SOUTHERN EXECUTIVE COMMITTEE MEETS Elsewhere will be found Brother Gilmore's report of the meeting on June 12 at Nashville of the Southern Baptist Convention Executive Committee. Dr. Frank Tripp was prevailed upon to continue working in the leadership of the Hundred Thousand Club, but the Sunday School Board will be asked to pay the cost of a supply for him in his absences from his church. It was fit that this should be done. We regard it wrong in principle and policy for the Southern Convention to accept without compensation important and expensive services at the cost of any church. There is in it an appeal to generous sentiment, but there

is likely to be more backfire than positive good. It belittles our great fellowship for important Convention services involving expense to be taken at the cost of a single church—though 25,000 churches are involved. President Sampey told the Executive Committee that during the year he expects to major through his office on deepening the life of the Baptist people of the South by challenging them to fresh and fuller study of the Scriptures. To this particular task Dr. Sampey has devoted his life. During his Convention presidency in what way could this beloved Baptist leader and scholar more helpfully use his high office than in leading us in the study of God's Book? This Editor, who after all the intervening years, finds it natural to take "study assignments" from Dr. Sampey, has already read his first Isaiah and Ephesians assignment, and is reaching for the next.

DELPHIC ORACLE ELEMENTS IN MRS. EDDY'S BOOKS In his Life of Mrs. Eddy, who founded the Christian Science cult, Mr. E. F. Dakin tells how she employed Rev. J. H. Wiggin, a retired Unitarian preacher of Boston, as the "ghost" writer of her books. "Science and Health" came under his hands first. On reading her notes, Mr. Wiggin said he found the "misspelling, punctuation, and capitalization were dreadful." But the though-content was yet more hopeless. He says of it: "There were passages that flatly contradicted things that preceded, and all through were incorrect references to historical and philosophical matters." Of particular interest is Mr. Wiggin's testimony as to intentional obscurity and facing-both-ways passages in her utterances. He writes, "She does not care to have the paragraphs clear, and delights in so expressing herself that the passage may have various readings and meanings . . . Sibyls have always been thus oracular, to 'keep the word of promise to the ear and break it to the hope.'" That Mrs. Eddy's high-sounding and intentionally obscure sentences have attracted so large a following in America is a sad commentary as to American commonsense and spiritual blindness, but worse in regard to the sufficiency and power of the witness which American Christians have borne to the Gospel of Christ. Obscurity is a characteristic in some degree of all 'ism cults.

1935 DISTRICT ASSOCIATIONS Elsewhere will be found the list of the District Associations in Kentucky, together with the time and place of the next meeting of each. There are exceptions, where we are unable to give the time or place of meeting. We urge moderators, clerks, and pastors to send us promptly the necessary information. The associational season begins in the last of July, and closes late in October. Even though Baptist editorial treatment of the district associations tends to be like Mark Twain said of the weather—that is, every one talks of it, but no one ever does anything about it—it is our conviction that no Baptist editor should give up the practice of urging the rich opportunity which Baptists have in their District Associations. God is blessing the use of that opportunity, for there are associations that largely use it for spiritual witness-bearing, good fellowship and practical effort. But there is much land yet to be possessed in the larger and fuller use of our annual associational meetings. An organization was effected by the Moderators of our Kentucky District Associations at the last meeting of the General Association. Moderator T. E. Taylor, of Little River Association, is Chairman. The purposes of the organization are both inspirational and practical. We cordially invite Chairman Taylor and other Moderators to use the Recorder columns—and especially use them for the next two months, before the 1935 associational season is well advanced—to the end of building interest and improving methods in associational meetings and associational practice throughout the year. Discussion by these brethren would edify us all.

God's Purpose Through the Church

H. S. SUMMERS, Madisonville, Ky.

Text: "To the intent that now unto the principalities and the powers in the heavenly places, might be made known through the church the manifold wisdom of God."—Ephesians 3:10.

IN THE second chapter of Ephesians, Paul speaks to those who have been made alive who once walked in disobedience to God. He calls attention to salvation by grace through faith.

This salvation is unto good work. Fellowship is thus established. No longer are they strangers and sojourners, but fellow-citizens with the saints and of the household of God; builded upon a firm foundation, the apostles and prophets, Christ Jesus Himself, being the chief cornerstone.

Attention is directed to the fact that the Gentiles are fellow-heirs, fellow-members, and fellow-partakers of the promises of God in Christ Jesus, through the Gospel. In beautiful self-effacement, Paul acknowledges the gift of God's grace in enabling him to preach the gospel, and to reveal the mysteries hidden in the God of creation. There are lessons of vital moment for Christians of today.

HIS purpose is to reveal the "Hidden Mystery." Ephesians 1:9. "Making known unto us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth." Also Eph. 3:9-11.

In Jesus Jehovah's plans and purposes for world redemption center. Paul was the instrument of a glorious purpose, the mouthpiece of a revelation waiting to be spoken and to be given to mankind. It is of interest to earth and heaven alike. The marvellous mystery of the Old Testament is Jesus and His work among men. Its altars, prophecies, types, shadows, and lights contain Him. In truth, He was the spiritual rock from which Israel received her strength.

In Him was the unity, substance, history, and meaning to the history of Israel. He solves past problems, unseals ancient mysteries, and creates new and deeper ones.

Consider, for example, the mystery surrounding His own person, the Atonement, the church, and its Builder. God wants this mystery revealed, and Paul, the architect of Christian doctrine, is used of the Spirit to make it known. "The prisoner of Christ Jesus, in behalf of you Gentiles," glories in the dispensation of that grace of God which was "Given me to you-ward."

The Franchise of Faith is made known. The Gospel is indeed good news. Forgiveness of sins is a fact. The Holy Spirit is present in power. The world is challenged by the worship, fellowship, and work of an earthly organization—His Church.

There are tasks and honors in His service. These truths are for the Gentiles. His life on earth, His Cross, His Resurrection, His Ascension, His Return to glory, His Intercession in heaven, and the fact that He is coming again.

WE DISCOVER the medium of this revelation—"Through the Church." Paul, the apostle and prince of preachers, was a citizen, a Christian, and a church man. What is the mission of the church? Preach the gospel, baptize disciples, and teach the observance of the commands of its Builder. Does this provide for the purpose of the Father that through the church the manifold wisdom of God should be made known, not only to earth's bounds, but to celestial realms as well?

THIS sermon was preached by Dr. Summers last fall before the Little Bethel Association at Dawson Springs, Ky., and was highly appreciated by those who heard it. It is published here in somewhat reduced form.

In full confidence we assert that it does. The deity of Jesus and His full accord with the intent of His Divine Father, are clearly revealed in the work of His earthly institution. Through the living church, following a living Lord, this revelation is being made known.

The study of Angelology is interesting indeed. When Jesus was on earth, He was attended by angels. He was strengthened by their ministry in the period of temptation; In Gethsemane they came to Him and could have released Him from the on-coming mob, had the Father so willed.

The Bible reveals them as ministering spirits sent to earth to do service for the sake of them that shall inherit salvation. Christians can surely sing: "There are angels hov'ring 'round." The record discloses heavenly onlookers at the birth of the Babe of Bethlehem. Undoubtedly they gazed in wonder at the cross scene, and certainly they hovered above the sleeping guard about Joseph's tomb. It must have been with eagerness that they came to roll away the stone, and to assure the anxious watchers on Olivet's top, that the ascending Christ would come again.

Heavenly hosts are interested in earthly activities. Paul says: "We are a spectacle to angels and to men." Our field of activity concerns them. How does the church demonstrate, and reveal this divine mystery to heavenly groups? Peter declared (1 Peter 1:12), "Desiring to look into." Yes they seek to know what we are doing; what God is accomplishing through the church.

There is joy in the presence of the angels of God when one sinner repents. Our task is to make disciples by preaching the Gospel. We are God's instruments in the revelation.

Then the church may reveal, and does reveal God's love, as it acts in redeemed souls and motivates lives to the glory of Jesus. This love acts where tremendous opposition exists, yet faith is the victory that overcomes the world. Celestial beings are beholding our march of faith.

The church Jesus built is to be victorious, and not only earth, but heaven is interested and involved in the struggle. Above the clouds and smoke of battle, heavenly watchers observe the conflict. They see warriors in weakness, but likewise behold Him who sitteth on the throne. Often down here there is discouragement, as we attempt to carry on terrible odds. Among celestials there is great joy, and could our dull ears but hear, our hearts would leap with joy at the pans of praise sounding from yonder world from those who behold the victories of our Lord through His people in the earth.

LET us think of our Partnership in God's Plan. We have heard; we have believed; we are obeying. God works through the church. We are fellow-laborers with the Lord. It is ours to persuade men and women to be reconciled unto God. We plead with them to hear the Gospel. This is heaven's message to earth; this the joyful sound. This message for all time, and for all men, is the power of God unto salvation to every one that believeth.

We urge men to believe the Gospel. The Gospel presents Jesus, the slain Lamb of God, for sinners. By grace ye are saved through faith. The Gospel gives God's remedy for sin. He that believeth is not condemned. "Believe on the Lord Jesus Christ, and thou shalt be saved."

We entreat men to obey the Gospel. We sing: "Where He leads me, I will follow." Shall His churches be true? Our God is holy, high and lifted up. Our Christ is waiting the stroke of heaven's clock to wing His way back to earth for His own. Glorious will be that rapture. The blessed Spirit

is wooing, teaching, and leading in power. God's people are marching on.

We work with the blessed hope in view. Jesus is coming, and coming to claim His own. Angels are waiting and watching. Christians are working, and praying, "Thy kingdom come," and "Come, Lord Jesus." We must proclaim a Coming King, and be constantly on the alert, watching for our Lord.

We dare not play the part of cowards; doubters and deserters. We cannot be counted as traitors. The banner is ahead, and the call is: "Follow Me." With shouts of praise let us plan in confidence, and press forward. Unto Him be the glory, in the church, and in Christ Jesus unto all generations forever and ever, amen!

With money, with lives, and with message: in love, surrender, and sacrifice, let us carry on.

Why Not Be Fair?

By an U. S. A. Chaplain

IN an editorial under the caption "Put an End to the Making of Reverend Lieutenants" which appears in the Christian Century, issue of May 22, 1935, the author sneeringly quotes a "notice" which he claims had appeared in the church press giving the educational and ecclesiastical requirements of candidates for appointment to chaplain vacancies in the regular army. The writer claims that such a notice "Brings to light exactly the condition which has made the Christian Century insist that the army and navy chaplaincy, as now constituted, is something from which the church must free itself."

The editorial proceeds, "Successful candidates will be appointed in the grade of first lieutenants in the regular army." Then it adds: "The Reverend First Lieutenant Smithkins! That beats West Point! If Smithkins had gone to the United States military academy and finished the exacting course there he could have hoped for nothing better, on getting his commission, than a second lieutenant's rank. But by going to the Mizpah theological seminary, and coming armed with the proper ecclesiastical endorsements, Smithkins rates a salute from all the shavetails (2nd Lieutenants) from the moment he enters the army. This is the church in the business of recruiting commissioned officers for the war system, and it is time that it was stopped."

After the numerous and unceasing tirades which the Christian Century has made against the army, which it usually refers to as the "war system," one can hardly expect it to play a fair game in the matter. But one scarcely expects to find a calculating and deliberate misrepresentation of facts in a paper which calls itself "A Journal of Religion." The editors of the Christian Century are not dumb. They know that the course at West Point is only four years. They also know that the requirements for the chaplaincy is four years in college, plus three years in the seminary, plus several years of pastoral experience.

The fact is, the educational and professional requirements for the chaplaincy are such that usually the chaplain finds himself with lower rank and less pay in the army than the majority of men of his own age. In consideration of the high educational and professional standard clergymen as well as members of the medical profession (doctors, dentists and veterinarians) are given increased rank upon being commissioned in the army.

This is obviously no attempt to bribe doctors and ministers in order to secure their consent to enter the army—which seems to be the insinuation of the above-mentioned editorial. Not at all. It is a deserved recognition of professional ability and educational standing. It is only an attempt to play a fair game, that is all. It takes into consideration long years of preparation.

The historian Froude declared that the Protestant movement drew to Geneva every man in Europe who hated a lie.

One wonders if the editors of the Christian Century would have qualified for residence in the city beautiful! A white lie and a half truth is sometimes much more damning than deliberate falsehood. And when a white lie or a half truth is coupled with cynicism, disdain and scorn there can be no doubt of the intention.

We wish that the Christian Century would at least try to be fair, even to the object of its animosity and scorn. The fact of the case is that there will perhaps be a hundred applicants for every vacancy in the chaplains' corps. And it is our feeling that the standards should be kept so high, as they now are, that only worthy and well qualified men will offer themselves; and that when they do succeed in securing appointment to existing vacancies there will be no doubt as to their moral and professional qualifications.

Watchman-Examiner On Christian Social Action

WE BELIEVE profoundly that Christians should be the best neighbors, the noblest business men and the most intelligent citizens. They should spend and be spent in the study and solution of all social economic and political questions. The spirit behind the convent and the monastery is thoroughly contrary to the spirit of Christianity. We are entirely unwilling that anyone shall think that we are not as deeply interested in the questions discussed in the report as any member of the Commission to report to the Denver Convention. We feel that the Rochester Convention in creating this commission failed properly to consider many dangerous tendencies which were involved.

Our churches are bodies of believers organized for Christian work, Christian worship, and Christian fellowship. Our churches, as churches, therefore were not organized to deal with social, economic and political questions. When our churches, without surrendering their independence, entered into State Conventions and later into the Northern Convention it was to forward the work for which they themselves were organized. There was not the remotest thought that there was being headed up an organization which could speak *ex cathedra* on social, economic and political questions. We cannot but raise the question as to whether it is proper for a Convention such as ours to send out pronouncements on economic and political matters when the churches composing it have not delegated to it the right thus to represent them. In his letter to the Convention at Rochester, Chief Justice Hughes quite correctly said:

The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of great importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the church in entering into the domain of these controversies. The church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.

These are weighty words and strike the nail on the head. If it is objected that we are not discussing the report, we can only say that the principle at stake is more important than the report, even though that report has been prepared by the earnest, intelligent and devoted members of the Commission.—Watchman-Examiner.

"There is a hymn I never sing now. I may sing, 'My all is on the altar,' but I cannot sing, 'I am waiting for the fire,' because it is not true. If my all is on the altar, God never keeps me waiting for the fire."—Dr. Morgan.

"You have no business to go to any man and say: 'All you have to do is to believe.' That is not the divine order. The divine order is repentance toward God, and faith in the Lord Jesus Christ. As I heard Hugh Price Hughes say forty-seven years ago, the whole business of our relationship to Christ may be expressed in one word: Submit."—Dr. Morgan.

Co-Workers With God

T. H. CAMPBELL, Stuarts Draft, Va.

THERE are few if any who fully realize the honor that God confers upon His children in allowing them to be partners with Himself in the conversion and edification of the sons and daughters of Adam.

This arrangement by no means limits the sovereignty of God. For reasons satisfactory to Himself and helpful to His children. He uses it. If He had seen fit He could have written the plan of salvation athwart the sky, so men everywhere could read and be saved without the intervention of any human agent, but this is not His plan.

No man in a sense must be his brother man's Saviour. Not that he provides the plan or the power, but he must make it known and urge its acceptance.

The full Gospel, when preached accompanied by the Holy Spirit, enables men to repent and believe in the Christ as their personal Saviour.

Angels and archangels might have been gospel preachers, but God uses earthen vessels rather than heavenly ones in these days for warning and winning the lost.

As soul-winners, partners with God in carrying on His work in this world, all Christians, great and small, those who sit in the pew as well as those who stand in the pulpit, have a part.

Being in partnership with God in the execution of His glorious work is an honor beyond words to express. It should fill our hearts with the deepest humility. It will do this if we realize the contrast between Almighty God and our puny selves. Many would feel highly honored to be associated with some great and good man in carrying on his work—truly the honor is infinitely more when we are God's helpers.

A fuller realization of the part we have in our fellowmen's salvation would stir us up to larger activity as co-workers with God. Instead of exalting us in our own estimation, it would create within us the deepest humility.

The transforming power all comes from God, but He uses such weak creatures as are you and I, gentle reader, to accomplish His divine purpose. Of course God can do this with or without means, but usually He does it with means.

Man in and of himself, apart from God, can do nothing, but united to Him by a living faith and heartily working with Him, man's accomplishments may be indeed great. However humble our sphere in life may be, if we are co-workers with God, it will take eternity to reval the importance and magnitude of our work. Let this inspiring truth encourage every worker in the Lord's vineyard!

Southern Baptist Executive Committee Meets

WALTER M. GILMORE, Nashville, Tenn.

THE annual meeting of the Executive Committee, held in Nashville, June 12, was thoroughly harmonious and constructive. The many matters committed to it by the recent Convention in Memphis were dealt with carefully and prayerfully.

Dr. John R. Sampey, Louisville, the new President of the Convention, sounded the keynote of his administration in the opening devotional service, reading from Isaiah, the Book of Comfort, and from Ephesians, which magnifies the Church. He made it clear that he will major this year in the field to which he has devoted his life, that of deepening the spiritual life of Southern Baptists through the study of the Scriptures.

The Committee went on record as heartily endorsing and commending President Sampey's suggestion and challenge to Southern Baptists to read Isaiah 40-66 ten times and Ephes-

ians forty times between now and the next Convention in St. Louis, May 20, 1936. Pastors are urged to make of these passages in their prayer meetings and Sunday services.

Dr. J. E. Dillard, Birmingham, who has been Chairman of the Administrative Committee of the Executive Committee for many years, was elected Chairman of the whole Committee; Dr. H. L. Winburn, Arkadelphia, Ark., Vice-Chairman; Dr. Austin Crouch, Nashville, Executive Secretary; and Walter M. Gilmore, Nashville, Secretary, Treasurer and Publicity Director.

Dr. Frank Tripp was asked to continue his leadership of the Hundred Thousand Club, which has up to June 11 raised an aggregate total of \$302,868.28 for the retirement of the debts of the agencies of the Southern Baptist Convention. In view of the liberal contribution of Dr. Tripp's great church in St. Joseph in lending him to the denomination without cost for the past two years, the agencies participating in the benefits of the Hundred Thousand Club, in co-operation with the Sunday School Board, are asked to provide an assistant for Dr. Tripp and his church from September, 1935, to the meeting of the Convention in 1936.

The Committee on the Hundred Thousand Club, of which Dr. Tripp is Chairman, together with the heads of the several agencies benefited by the Club, are asked to promote the Club in the most efficient manner consistent with the resources at their disposal, putting on an intensive effort to secure additional members of the Club during January and February, 1936, in accordance with the policy of the Convention already adopted. Dr. T. L. Holcomb, the newly elected Secretary-Treasurer of the Sunday School Board, who was cordially welcomed by the Committee, announced that so far as he was concerned his Board would follow the same policy with reference to the Hundred Thousand Club that has been pursued during the last two years.

Dr. J. W. Storer, Tulsa, Okla., was made Chairman of the Administrative Committee, succeeding Dr. Dillard; Dr. Louie D. Newton, Atlanta, Ga., continues as head of the Committee on Co-operation and Enlistment; Dr. Hight C. Moore, Nashville, as Chairman of the Committee on Arrangements for the Convention; F. N. Smith, Clarksville, Tenn., Chairman of the Committee on Investments; and J. M. Shelburne, Danville, Va., Chairman of the Committee on Opdyke Scholarships.

The date suggested for the Every Member Canvass this fall is the same as last year—from the first Sunday in November through the second Sunday in December—November 3-December 8.

The Committee decided to hold its next meeting Wednesday, December 11.

TOLLING SOUTHERN BAPTISTS OFF THE RESERVATION

(Continued from Page 5.)

calls with clamant tones for prohibition. ALL OF THIS IS OF INFINITE IMPORTANCE, BUT THESE ARE NOT CHURCH QUESTIONS NOR BAPTIST CONVENTION QUESTIONS.

Some think that the Washington Government ought to seek to regulate and straighten out every American problem from cotton to colic. The alphabet has been ransacked for initials to label all the bureaus that have revolutionized Congress and made the White House a rallying place for outstanding representatives of the socialistic and visionary pedagogues and pilgrims in the United States, and the end is not yet.

True, the Supreme Court dealt a smashing blow to the ghastly political and social abortion known as N R A, but the White House has projected a campaign for the abolition of States Rights and for a change in the Federal Constitution so that we may have a real dictator, with authority to handle all the problems of state and nation, from toilet paper to safety pins. This is not the province of government any more than the Poteat Pimple Bureau is the province of the Southern Baptist Convention.

ST. MATTHEWS BAPTISTS HAVE CORNERSTONE-LAYING

On Sunday afternoon, June 16, an interesting service was held by St. Matthews Baptists, near Louisville. A while ago they started to erect their house of worship. They had gotten the basement built, and some six or eight feet of the walls above. Sunday afternoon they held a service for laying the cornerstone. They invited a number of ministers and other friends to be present and have some part in the exercises.

The weather, as everybody knows in these parts, was problematic. In the Ohio Valley sector this spring and opening summer has been a time of recurrent showers, and the time is quite extended. But the heavy shower at 2:00 o'clock gave away to brightness at 3:00, and quite a considerable gathering of visitors, as well as the local Baptists and their friends, were seated on the improvised seats of the second floor, with the open heavens as the roof, when Pastor John J. PreVol opened the services.

Among those who took part in the services were Revs. T. E. Ennis, E. F. Estes, O. M. Huey, C. W. Chadwick, E. C. Stevens, J. S. Randall, V. I. Masters and M. P. Hunt, and Brethren H. C. Cralle, C. W. Barnes, and Milam W. Beasley. Each of these offered a prayer, or read the Scriptures, or uttered some spoken word of greeting or reminiscence, except that Dr. Hunt engineered a collection—quite a good one, and taken in the best of spirit on the part of all, the proceeds to go toward finishing the new structure.

One of the outstanding features was the well-conceived historical paper read by Mrs. T. M. O'Neal, of the church. The paper showed that the idea of setting up a church at St. Matthews has brewed for twenty years, and has been active for eight years. Mrs. O'Neal showed how Drs. E. C. Stevens, E. F. Estes, O. M. Huey, C. W. Chadwick, Fred G. Tucker, and others, had helped, and how Dr. J. Phillip Jenkins, as Associational Secretary, had come to their aid. For a period they met in the local school house, and there were several temporary pastors who did good service. Then in January, 1934, Rev. John J. PreVol became pastor.

It was an interesting paper. It made clear that the finished structure will cost about \$10,000 and that about \$6,000 of the amount has been provided for. Her paper closed with this appropriate prayer: "Lord, may this church be a lighthouse to those who are without Christ." The service of laying the cornerstone was rendered by Pastor L. C. Ray in a brief address and by a prayer uttered by Pastor Fred G. Tueker.

It was a happy occasion. It visualized the increasing consummation of high hopes and prayers in the hearts of faithful servants of the Lord. Bringing what they had accomplished and dedicating it

to Him, this faithful band was in spirit also girding itself to carry on in faithful endeavors to the completion of the church and to an established and loving ministry of the Gospel of our Lord. Dr. Stevens prophesied that the church is destined to be one of the most significant in the Long Run sector. So may it be!

They are fortunate in having as their pastor Rev. J. J. PreVol. He is still a young minister, but no novice at all. Already he has had several church-building experiences. He knows how to work in the things of Christ. He can endure hardness, but the "hardness" of building the St. Matthews structure and inner church life gives every indication of turning out to be a joy, so devoted and alert is that St. Matthews band of believers. V. I. M.

Fellowship Tidings.

Dr. Fred F. Brown, of Knoxville, Tenn., is assisting Dr. Leonard O. Leavell at the First Church of Gadsden, Ala., in a city-wide revival beginning June 16.

Dr. M. J. Twomey has resigned the pastorate of the Baptist Temple, Philadelphia, Penna., where he succeeded the late Dr. Russell H. Conwell five years ago.

Dr. Henry W. Tiffany, of the Park Place Church, Norfolk, Va., is to help Pastor O. N. Marshall in meetings at the Arlington Street Church, Rocky Mount, N. C., beginning soon.

Dr. Alfred A. Schwab, formerly of Kentucky, has been elected Superintendent of Acadia Baptist Academy, in Church Point, La. He has therefore resigned his pastorate at Leesville, La.

Miss Marjorie Eleanor Moore, recent graduate of the Baptist W. M. U. Training School, has accepted a position in the office of the Baptist Student Union Department of the Sunday School Board. Her new duties will begin July 1.

Dr. L. R. Christie, of the First Church, Tallahassee, Fla., and formerly pastor at Fourth Avenue Church, Louisville, preached the baccalaureate sermons at the University of Georgia and the Louisiana Polytechnic Institute, Ruston, La.

Dr. C. M. Thompson spent Sunday with Pastor George D. Heaton, Jr., at the First Church, Paducah, Ky., preaching for him at the morning and evening services. Some years ago Dr. Thompson was pastor at the First Church of Paducah.

Dr. W. Hersey Davis and Prof. R. Inman Johnson, both of the Southern Baptist Theological Seminary, Louisville, have been assisting Pastor Clyde N. Parker in a series of meetings at the Second Church, Petersburg, Va. Twenty-eight were added to the roll of the church.



SEASONAL BOOK CHAT

By
Dr. John L. Hill

● It is said that great movements, national and international, are stirring right before our eyes. Have you seen them? It is the easy thing, even the lazy thing, to rely upon rumor, to swallow the propaganda of the organization that knows what it is doing and relies upon the ignorance of the general public to make it possible to put over any pet project under surprisingly innocent guise. Isn't it about time "General Public" was asserting his generalship? It will be too late after the Write for Summer Book Buddings and read Dr. Hill's complete article.

Book Buddings

SUMMER 1935



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AND ASSOCIATED BOOK STORES

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BAPTIST BOOK STORE

323 Guthrie Street,
Louisville. - Kentucky

The West Huntsville Baptist Church, Huntsville, Ala., J. Vernon Rick, pastor, closed its revival of two weeks duration Sunday night, June 9. There were thirty additions by baptism and six by letter. The preaching was done by Rev. W. A. West, of Jackson, Tenn., and the music was directed by Roger M. Hickman, gospel singer of Petersburg, Tenn.

Dr. M. P. Hunt, pastor of the Eighteenth Street Church, Louisville, is now in Shawmut, Ala., assisting Pastor P. Earle Trent in a series of meetings. Mr. Trent is native of Tennessee, and formerly lived in Kentucky and Georgia. He attended Bethel College, Washington and Lee, and was for a year at the Southern Baptist Theological Seminary.

Bible School Department

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

Associational Superintendents' Conference

The Associational Sunday-school Superintendents Conference is to be held June 25-26 at Beechland Church, about fourteen miles from Louisville just off the Dixie Highway. While the conference is primarily for the superintendents of the various Associations yet the meetings will be open to everyone.

The Beechland Church is entertaining the Associational Superintendents. Others may get accommodations in Louisville hotels and boarding houses. Many of our Louisville people will likely attend. The program will start at 10:00 o'clock on the morning of June 25, and at 9:00 o'clock on the morning of June 26.

In going from Louisville one may drive out the Dixie Highway, or take the Orel Interurban car, and get off at Pleasure Ridge park.

Clear Creek Encampment

Get ready to attend the Clear Creek Encampment August 5-15. We have a good program. Drs. R. T. Skinner and W. P. Binns will be the evening speakers; Dr. S. D. Gordon will have the quiet hour period at 11:30, and Dr. John C. Slemp will speak at the Sunrise service.

For our Sunday-school workers we offer the following courses: "The Baptist Faith," Dr. C. H. Warren; "The Grace of Giving," W. A. Gardiner; "Looking At Learning," Mrs. Gardiner.

If there is a need for an additional course we shall be glad to arrange for it. Please write us if you think another is needed.

Clear Creek Open Now

Clear Creek Springs is now ready for guests. There may be some who would like to go there for a rest. Good meals and comfortable beds may be had at a reasonable price. Miss Helen Royalty is in charge again, and that means you will be taken care of in a fine way. Write her for reservations, or just go on and she will take care of you. If you wish reservations during the Encampment in August you should write to her for reservations as we expect to have a capacity crowd this year. The rates during the Encampment will be \$1.50 per day but at other times it is \$2.00 per day.

Some improvements have been made, the most important of which is better sewer facilities. The old toilets have

been torn out and new ones installed with a sewer line, making it thoroughly up-to-date.

A rock wall has been built from the C. C. C. camp to the entrance. The pavillion has been greatly improved by levelling off the floor and some improvements have been made in the auditorium, in the class rooms and in the book store.

This is the place for you to take your vacation. Go anytime until the first of September and you will enjoy the mountain air, the mineral water and the quiet of the hills.

Your Enrollment

More than forty percent of the associations showed a loss in their Sunday-school enrollment during 1934. Why? Did our churches lose their missionary zeal? Did the teachers and officers become careless as the needs of the people for the Gospel? Are we going to make such a poor showing at our District Associations this summer? Can you not yet put on a vigorous program of visitation in your Sunday-school and reach more of the people for Bible Study? Have you not a conviction as to the spiritual needs of the masses of common people about you.

Hungry-Hearted

He was hungry-hearted. His soul was starved. He saw people about him who seemed to have their spiritual lives in good condition but he was not in touch with the Giver of spiritual life. He wondered about the Christians around him. Did they care for him? He felt lonely. He felt out of joint. He was not satisfied with his condition. No pleasure was had from the worldly friends, and there seemed to be a gulf between him and his church-member friends.

One day a teacher in the Sunday-school felt impressed to talk with this man, but because of timidity refrained. That night this teacher could not sleep—the face of this man came up before him. He determined he would speak to the man the next day. He did so and was amazed at the response of gratitude.

The next Sunday this poor hungry-hearted man went to the Sunday-school and drank in all the teacher and preacher said. The Holy Spirit got hold of him and before the day had passed he found Christ as Saviour.

Is there some hungry-hearted man, woman, boy or girl near you whom you should help? Ask God to direct you each day to find the one who is ready for your love and helpfulness. Bring the hungry-hearted to Christ. He alone can satisfy.

Clifton Training School

Mrs. Gardiner and the writer assisted pastor Stevens and Superintendent Napier in a good training school the

first week of June. About fifty attended. It was a joy to work with these earnest people and have fellowship with them again. It was the writer's privilege to be with Pastor Stevens in the Seminary. Through the past few years he has served on the Sunday-school Committee for several terms and is now the Kentucky member of the Sunday School Board.

SUNDAY SCHOOL ATTENDANCE

June 9, 1935

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

| | |
|--------------------------------------|-------|
| Louisville, Walnut St. | 1,224 |
| Newport, First | 1,136 |
| Owensboro, First | 800 |
| Louisville, Ninth and O | 782 |
| Louisville, Carlisle Avenue | 680 |
| Louisville, Parkland | 672 |
| Lexington, Calvary | 645 |
| Louisville, West Broadway | 628 |
| Owensboro, Third | 603 |
| Louisville, Baptist Tabernacle | 567 |
| Mayfield, First | 556 |
| Paducah, Immanuel | 550 |
| Frankfort, First | 535 |
| Danville, Lexington Avenue | 543 |
| Louisville, 23rd & Broadway | 518 |
| Louisville, Franklin St. | 507 |
| Somerset, First | 507 |
| Louisville, Clifton | 488 |
| Hopkinsville, First | 479 |
| Harrodsburg | 474 |
| Akron, Ohio, Calvary | 467 |
| Harlan | 456 |
| Murray, First | 453 |
| Covington, Latonia | 430 |
| Jellico, Tenn, First | 382 |
| Madisonville, First | 382 |
| Paducah, Baptist Tabernacle | 377 |
| Elizabethtown, Severn's Valley | 375 |
| Louisville, Virginia Avenue | 360 |
| Louisville, Baptist Temple | 357 |
| Covington, Madison Avenue | 346 |
| Bellevue | 344 |
| Greenville | 330 |
| Louisville, Fourth Avenue | 328 |
| Henderson, Audubon | 309 |
| Pineville, First | 305 |
| London | 301 |
| Fulton, First | 278 |
| Versailles | 276 |
| Louisville, Hazelwood | 264 |
| Lexington, Grace | 264 |
| Hazard, First | 243 |
| Taylorsville | 242 |
| Paducah, East | 237 |
| Erlanger, Elsmere | 213 |
| Lynch | 212 |
| Louisville, Manly Memorial | 212 |
| West Point | 205 |
| Shepherdsville | 203 |
| Lebanon Junction | 200 |

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THE FIRESIDE

FOR DADDY'S DAY

My Daddy's name was written
Upon no page of fame.
He was no haughty hero
For ages to acclaim.

He was of modest merit
When matched with such as these.
From him I could inherit
No princely pedigrees.

But he was brave and honest
And knightly to the core,
The cream of all the commons,
And who could ask for more?

His love of God was loyal.
He served his state with zeal.
His home he called his castle,
His court of last appeal.

His wife, his sons, his daughters,
His neighbors, great and small,
Rose up to do him honor
And loved him, one and all.

His bit of earth was better
Because he passed that way.
Thank God for such a Father
On this our Daddies' Day.

DAVID E. GUYTON,
Blue Mountain, Miss.

FRIENDS

"They are going to visit a cave at Spruce Run," Isabel Kolinsky told her mother. "All our class are invited, and Professor Morton, a geologist, is to tell us something about the rocks and crystals found there"

"You are going, aren't you?" questioned her mother.

"I don't know," answered Isabel. "I'd like to see inside of a real cave but— Oh, well—the other girls all know each other so well, and while they are nice to me, there is a difference. I have not a real friend among them."

"Yes, I know," answered her mother, "but be patient; we have only lived here a month or so. You will make firends in time. Just keep your eyes open for a chance to do someone a favor sometime."

"They do not need favors," said Isabel. "They have such good times together. They do not mean to leave me out, I suppose, but they all seem to go in little groups and I just don't belong anywhere. There is one girl named Patricia Brown who smiles in such a friendly way, but she is always surrounded by her friends. I'd like to get acquainted with her but I never have a chance."

On thinking it over Isabel decided it would not do to miss seeing a cave with Professor Morton just because she might feel lonely, so on the day of the expedition she joined the class at the meeting-

place and took her seat on the school bus which was to take them near the cave.

Isabel tried to be interested in the gay conversation and often laughed with the rest, but much of the time they were talking about some good times in which she had not been included.

The big bus rumbled along the highway and Isabel enjoyed the fresh summer breeze and the perfume of the meadow flowers they were passing. Time passed quickly and before she realized it they had reached the place where they were to leave the bus and hike through the woods to the cave. Professor Morton, who had come in his own car with one of the teachers, met them there, and it was a jolly crowd of boys and girls who gathered around him ready to start on the two-mile hike.

As Isabel was leaving the bus she noticed that Patricia Brown was limping. "What is the matter, Patricia?" one of the girls asked.

"Oh, I jumped out of the bus and turned my ankle a little," answered Patricia. "I think it will be all right soon." She laughed and limped along with the other girls, making light of a rapidly swelling ankle. They all listened eagerly to Professor Morton, who stopped now and then to point out an interesting bit of Nature on the way. His trained eyes saw far more than other people's, and he commented on the lichens on the tree trunks, the different varieties of moss, and the funny brown puff balls they occasionally passed. At one of their stops Patricia sank down on the ground, saying: "It's no use, girls, I'll have to rest here and let you pick me up on the way back. My ankle is getting so painful I cannot walk on it."

Everyone was sympathetic and crowded around Patricia. Several of her friends offered to stay with her but she would not allow them to miss seeing the cave with Professor Morton. Isabel wanted so much to stay with Patricia but she did not offer, for she felt that if Patricia would not let her girl friends or Miss Wilson, the teacher, stay, she would also refuse to allow her to remain with her.

"I shall be perfectly all right here until you return," Patricia told them all. "It is just a short distance from where the bus drivers are waiting, so take your time and see everything there is to be seen." Patricia waved her hand gayly to them all as the hiking party went on to the cave. Isabel looked back longingly at her but Patricia was unfastening her shoe and did not see her.

The ankle was quite swollen but felt better when her shoe was off. Patricia

leaned back comfortably against a big tree trunk and looked up into the leafy branches. Too bad this had to happen on one of their rare treats like seeing the inside of a real cave, but as it had, she would have to make the best of it. She heard a rustling in the leaves, looked up, and there stood Isabel Kolinsky.

"Why, Isabel," said Patricia earnestly, "why did you come back?"

"I came back to keep you company," answered Isabel, dropping down beside her.

"But think what you are missing in not seeing the cave after coming all this long way to see it!" said Patricia.

"I would rather stay with you than see the cave," Isabel answered simply.

"Well, that is sweet of you," said Patricia, with a welcoming smile. "I shall have to be very entertaining if I am to compete with Professor Morton and the cave." And both girls laughed. They examined Patricia's ankle, then Isabel told about an accident she had had in the mountains; from that they discussed everything, from "cabbages to kings," as Patricia said, laughing. Isabel knew much about life in Poland, where she had lived as a little girl, and Patricia was always interested in foreign countries.

When the hikers returned they found both Patricia and Isabel in very good spirits. "You look as if you had had a good time," said Mary Ann, dropping down to rest a minute.

"We did," answered Patricia. "We have been around the world and back again while you were visiting the cave. Now you must tell us all about it."

When the group started back, Mary Ann and Isabel clasped hands and so made a chair for Patricia to ride in, and as Patricia weighed less than one hundred pounds, they returned to the bus quite comfortably. It was a merry ride home, even for Isabel, for she sat beside Patricia, and felt her friendly glance every now and then.

When Isabel entered her home that evening her mother said: "I know you had a good time without your telling me so. There are sparkles in your eyes which I have not seen since we came here. Was the cave very interesting?"

Isabel laughed. "I did not see the cave at all, but I made a friend, and that was more important." And her mother agreed that it was.

—Carrie Belle Boyden in Advance.

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INABELLE G. COLEMAN, Editorial Secretary

Second Generation Missionary

The only foreign missionary appointed at the Southern Baptist Convention in Memphis, Tennessee, was Miss Helen Dozier, the daughter of the missionaries Mrs. C. K. Dozier and the late Dr. Dozier. Helen will sail on July 12 on the S. S. President Coolidge from San Francisco, California, to join her mother, and brother, Edwin, in Japan, where she will do missionary work in Seinan Jo Gakuin, Kokura, Japan.

Looking Backward, Forward and Upward

Jessie R. Ford, Assistant to Ex.-Sec'y.

Looking Backward—Our Foreign Mission Board has cause to thank God for all his many blessings during the past convention year. Our income has shown a healthy and steady increase; our debt has been reduced to \$580,000; and everywhere there seems to be a growing interest in foreign missions. The past five or six years have been hard, but out of them have come many blessings which will continue to bear fruit in future years. The backward look brings us to our knees in humble gratitude to God, for his continued guidance.

Looking Around us we are overwhelmed with the needs on every hand. Need for reinforcement in our missionary personnel. Need for repairs to our property left these many years without proper attention for lack of funds. The needs of an awakening people around the world, affording such opportunities as we have never faced before. Every letter from Dr. Maddry in China tells of needs, needs, needs. "Already," he says, "we have waited ten years too late to meet them." As we lift up our eyes and look around us today we see that the fields are indeed white unto the harvest—and the reapers are few.

Looking Forward—we stand amazed at the possibilities of Southern Baptists. The payment of the debt within the next few years. The sending of new missionaries to fill the many gaps in our ranks. The continued growth of interest in foreign missions among the people here at home, through the help of that great band of women in Woman's Missionary Union; through the untiring labors of Drs. Maddry and Jones, as they travel here and there laying this great cause on the hearts of our people; through the information and inspiration which will come from Foreign Mission Week at Ridgecrest, August 11-18. There will be gathered missionaries

from practically all of our foreign fields; Drs. Maddry and Weatherspoon will bring heart-burning messages right from the field, and once again as we see the mighty power of God working among the peoples, our hearts will burn within us, as we shall cry "Here am I, Lord, send me." We look to the future with high hopes and happy hearts.

As we have looked backward, around us, and forward, let us not fail to **Look Upward**. "From whence cometh our help, our help cometh from God." It is because our people are looking upward that we can look forward with such assurance of victory. "They looked unto him and were radiant." May the faces of our Southern Baptist hosts this year shine with the radiance that comes only from the upward look to God.

Report of Treasurer Foreign Mission Board—May, 1935

| | |
|-----------------------------|-------------------|
| Co-operative Program..... | \$3,291.06 |
| Designated Gifts | 4,620.74 |
| Debt Account | 774.25 |
| Lottie Moon | |
| Christmas Offering | 6.00 |
| Miscellaneous Receipts | 712.06 |
| Total Receipts | \$9,404.11 |

Financial Flashes

E. P. Buxton, Treasurer

By comparison with recent months the above figures seem rather insignificant, but this is due to the fact that as usual the April figures included practically two months' receipts, leaving only a few scattered returns to be gathered up in May. With the month of June the figures will again become normal, and the financial exhibit from then on should be more imposing.

While there are no outstanding features in the figures for May, it is a matter of encouragement that budget receipts continue to show an increase over the 1934 income. For the month of May itself this increase was in round figures one thousand dollars, while for the five months' period to June first there has been an increase of approximately nine percent over the corresponding period of 1934. This is exclusive of the Lottie Moon Christmas Offering, of which the major portion is applied on items included in the current budget.

The debt of the Board as of May 1, 1935 was \$590,000. During the month of

May there was paid on this the sum of \$10,500, so that on June 1 the debt stood at \$580,000. It is earnestly hoped that before the end of the present year this amount may be reduced to below half a million dollars. The release of funds through debt reduction that were formerly absorbed in interest charges, and now made available for the work of the Board, is one of the most heartening things in recent years, and should prove a challenge to the friends of foreign missions to match their interest with their gifts.

Foreign Mission Glimpses at Memphis

Forty-six missionaries representing Japan, China, South America, Africa, Mexico, and Palestine, were present for Foreign Mission night of the Southern Baptist Convention at Memphis, Thursday night, May 16.

In his annual foreign mission report, Dr. Charles E. Maddry states: "It should be said to the everlasting credit of Woman's Missionary Union that the Christmas Offering of 1933 in a very definite way stopped the disastrous seven years' retreat in our foreign mission work. It was given to the devoted women in our churches not only to check this retreat, but to make the first triumphant following the terrible lean years from 1926-1933. "The objective of Woman's Missionary Union for the Christmas Offering for 1933 was \$135,000. Up to April 15 we had received \$173,000.

"The objective of the Woman's Missionary Union for the Lottie Moon Christmas Offering for 1934 was \$150,000. Up to April 15 we had received a total of \$213,576.33. Out of this amount the sum of \$122,463 was set aside for the salaries, rent, children's allowances, and travel expenses of 113 missionaries."

"Two years ago we inaugurated Foreign Mission Week at Ridgecrest. This week has been made possible through the generous co-operation and financial assistance of the Sunday School Board and the efficient and considerate management of Dr. R. F. Staples," said Mr. R. S. Jones who presided over Foreign Mission night of the Convention.

"These days at Ridgecrest are given over to informational and inspirational studies and addresses, and it has already become one of the most popular gatherings among Southern Baptists. Plans are now being perfected for the observance of this special week, August 11-18. The Ridgecrest management will offer attractive rates in hotel and cottages."

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Roy L. Puckett, Mt. Washington, Ky. Accepted.

Hugh Dozier, Marshallville, Ga. Accepted.

J. A. Bonner, Villa Rica, Ga.

C. F. Wilkins, Newport, Ark. Accepted.

T. E. Waldrop, Stetson, Deland, Fla. Accepted.

D. D. Long, Blackshear, Ga. Accepted.

Wade Freeman, Elvins, Mo. Accepted.

A. S. Day, Mt. Vernon, Mo. Accepted.

Clark Hensley, Carpenter Street, Moberly, Mo. Accepted.

W. E. Farr, Goodman, Miss. Accepted.

E. C. Hendricks, Bonita, Meridian, Miss. Accepted.

Deb. L. Stennis, Enterprise, Miss. Accepted.

Jack Bridges, Iuka, Miss. Accepted.

A. A. Thacker, Howell, Ky. Accepted.

W. L. Davis, First, Darlington, S. C. Accepted.

Resigned

Oscar L. Smith, First, Brownsville, Tex.

Hugh Dozier, Montezuma, Ga.

R. F. Wilkins, Dardanelle, Ark.

T. E. Waldrop, Delaney Street, Orlando, Fla.

W. E. Hardy, Shuqualak, Miss.

D. D. Long, Main Street, Leesburg, Fla.

G. M. Baker, Clifton Hill, Mo.

Roy Reynolds, Elvins, Mo.

A. A. Thacker, Lewisburg, Ky.

A. J. Seale, LaFollette, Tenn.

J. H. Hardy, Nederland, Tex.

Roy L. Puckett, Nolynn, and Middle Creek, Severns Valley Association, and Richland, Owen County, Ky.

Ordained

D. H. Bunch, Monticello, Ky.

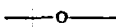
R. P. Brown, Hartford, Ky.

Died

J. E. Billington, Paducah, Tex.

W. O. Young, Batesburg, S. C.

F. P. Davidson, Warrensburg, Mo.



TENNESSEE COLLEGE

Tennessee College, the only Senior college for young women in Tennessee, has completed twenty-eight years of worthy service. Its most cherished treasure is embodied in an imposing group of alumnae and former students, who are exemplifying the standards and ideals of the college in the various walks of life. The faculty is composed of scholarly men and women, who are in thorough sympathy with the cause of Christian Education.

Courses of study leading to the B.A. and B.S. degrees are offered in Arts, Sciences, Music, Home Economics, Journalism, Physical Education, Dramatics, Bible and Religious Education, Secretarial, and Commercial Teaching.

The beautiful campus of twenty acres,

THREE

Baptist Men's Conferences

| | | |
|------------------|--------------------|-----------------|
| ASHLAND | LEXINGTON | NEWPORT |
| Tuesday, June 25 | Wednesday, June 26 | Friday, June 28 |

An earnest, prayerful effort to help our men become better informed, and more efficient in their local Church work will be made. A definite study of Church life in all its phases will be given special attention.

Brother Pastor, we cordially invite you to bring as many of your men as can attend. Come, praying for the Conference that we may have the guidance of the Holy Spirit in the whole program.

Select the place nearest you and plan now to attend.

| | | |
|------------------|--------------------|-----------------|
| ASHLAND | LEXINGTON | NEWPORT |
| Tuesday, June 25 | Wednesday, June 26 | Friday, June 28 |

BAPTIST STATE BOARD OF MISSIONS

E. KIRK, Brotherhood Secretary 205 E. Chestnut, Louisville, Ky.

shaded by more than seven hundred native and imported trees, in the heart of Murfreesboro's residential section, is the pride of Tennessee College.

Students find beauty and happiness under Christian influence on this campus.

Healthful recreation, under supervision is found in tennis, hiking, camping, swimming, hockey, golf, archery, basketball, and volley ball.

The student life is a rich blend of serious study, resourceful activity, fun and recreation, moral and religious development, in an atmosphere of Christian inspiration.

While Tennessee College is a "small college," a student's acquaintance is not narrow, for the student body is composed of representatives from fourteen states—Massachusetts to Minnesota; New York to Florida. At the small college, every girl personally knows, and is a friend of, every other girl. The professor knows every girl as an individual—not as a certain number on the class roll.

The wide range of student homes represented at Tennessee College is an education in itself. A young lady learns at first hand about the North, the South, the East, and the West, from native students of those geographical areas.

Tennessee College is not interested in mass production, but in educating the individual.—Contributed.

UNION PRESIDENT AT MURRAY

Our revival meeting of ten days closed last Wednesday night with thirty-seven additions to the church, fifteen baptized.

Dr. John Jeter Hurt, President of Union University, Jackson, Tenn., did the preaching well, and J. Fred Scholfield had charge of the singing, and of course that was done well.

The church was greatly revived and the outlook for better things—up and down the line—is bright and promising.

I am rapidly regaining my health and strength and am enjoying my work "with the brakes on" better than I thought I could.

J. E. SKINNER.

Murray, Ky.

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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.

Heavy Showers!

Splendid reports are coming from Miss Helen Royalty, Clear Creek, Pineville, Ky., of the linen shower Kentucky W. M. S's gave them during the month of May. Sincerely do I hope that every organization in the State had some part in this. If you delayed or forgot it, there is time yet, before the summer encampment opens. I know you don't want to be left out.

Mrs. Ralph Couey

Kentucky W. M. U. lost a valuable worker when God called home Mrs. Couey, for nearly two years Superintendent of Bracken Association. Her enthusiasm, her untiring energy and her capable leadership will never be forgotten and will be an inspiration, to all those who knew her, to do more efficient work for the Master.

When told, near the beginning of her last illness that there was practically no hope of recovery, she smiled bravely and said, "Well, I have tried to show my people how to live for Christ; now I will show them how to die for Him."

Our heart-felt sympathy is extended to Mr. Couey and our earnest prayers will sustain him as he takes up again the work they were doing so splendidly together.

Mission Work of the Home Mission Board Among the Indians

Part II

After leaving Quarsoda Church, Sunday afternoon, we stopped just a moment at Only Way Baptist Church, where the pastor, Aaron Hancock, his family and the young people of the church were gathering for their B. Y. P. U. Mrs. Hancock has sung often at the Southern Baptist Convention and turned down a very flattering offer to sing in opera at New York City, saying her work is as a pastor's wife. Mr. Hancock urgently requested our prayers for his work at Only Way (among the Sac and Fox Indians) and that among the Choctaws, his own people.

At 8:30 P. M., tired and hungry, we arrived at Pawnee, Okla., and found our Missionary, Mrs. Beard and a goodly number of Indians at the church waiting for us. Here we saw the greatest contrast between the old and the new. The old ladies were wrapped in beautiful blankets, the old men had plaits of hair wrapped with colored yarn hanging over their shoulders and some wore blankets. The young people were dressed

in American clothes and used splendid English. The pianist and choir leader were both splendid young Indian men. Several of the young men had white wives. The old people sang a number of charming Indian songs for us, and the choir, with Mrs. Beard's help, sang a beautiful anthem in English.

In Mr. Beard's absence, a young Iowa Indian, Solomon Kent, recently appointed missionary to his own people, preached and it was interpreted by Nora Taylor, a leading member of this church, sitting in a chair down in front. Nora was an interpreter for Miss Jayne for many years.

What thrilled us most were the testimonies. An old blind man, Harry Madbear, with long decorated plaits and wrapped in a blanket and with a glorified face, said: "I don't know much English, but I am always glad to speak a word for my Lord. We count on that God loves us. I know that you people pray for us people. We try to carry on the Christ work here the nearest way and the best way we can."

Jasper, the only deacon the church has, when called upon said: "I'm scared. We are trying our best to carry on this work. We have 400 members, Pawnees. I have been here fifteen years. What God says, that Book up there, is strong talk. That's good for us. I used to get hurt when I used to hear strong talk. I get hurt; I get mad. I am full blooded Indian, but cannot use (read and write) Indian language. I was not taught in home. There is nobody we can turn to but Jesus Christ. I thank you—see you Sisters here."

A splendid young Indian man, Stephen Gover, sitting with his charming white wife, testified:

"I was raised in a Baptist church, taken by my mother. I think the Red Man stands just as much chance of getting to Heaven as the white man. All men are alike in the sight of God. I was converted at Chilocco (Government school). When I heard the invitation given someone seemed to push me out and say, 'Arise. You are chosen to be a follower of God.' I served on the Evangelistic Team at Bacone (Baptist University). I have thought of entering the ministry, but am still undecided. If it be the will of God, I say 'use me,' if to preach, 'lead me.' I only ask that He lead me."

Nora Taylor: "I am so happy to see you sisters here. It sure helps us to go on and work for Jesus. It sure encourages us. I am always glad to say a few words for my Saviour, for I know He is the only one who can lead us on to Heaven. I know to follow Him is the only way. I am like Jasper, had only three or four grades, but I am glad I can go with Jesus. Remember us and pray for us."

Solomon Kent, the preacher for the evening: "Mrs. Lawrence, it has been nine years since I met you at the Only

Way Church. I have been working, carrying the Gospel to my own people (Iowas) for several years with no salary—paying my own way. I had nothing, but I talked with the Lord, 'If you will supply my needs, I will do your work.' I put Him to the test, for I wanted to see the work done. From the time of the depression the Lord has not taken a meal away. I have had three every day with my children. I have been so busy I forgot about Home workers, then suddenly a letter from Board saying I have been re-appointed! They had been thinking about me. I tell Indians, 'Let's not depend too much on Home Board offering, let's help ourselves.' I have proof there is a God. He helps me when I get weak. I think God said, 'Let not your heart be troubled.' It means a great deal to me. I attended the Southern Baptist Convention at Chattanooga and stayed in the home of Mrs. Anderson. There were some white people in the meeting dressed more like Indians than I was. Remember my church (Iowas) of fifty-eight members. The work there is going nicely. Recently the Sunday School brought ten or fifteen dollars to repair the church. Remember Iowa Baptist Church in your prayers."

Mary Nelle Lyne.

Invitation

Mr. E. Kirk extends an urgent invitation to the women of Kentucky to attend the Baptist Men's Conferences, to be held at Ashland, Tuesday, June 25; at Lexington, Wednesday, June 26; and at Newport, Friday, June 28.

I sincerely hope that a large group of our women can be present at each of these important conferences.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

College Y. W. A. Girls Share Missionary Education

Summertime offers a fine opportunity for College girls to do some of the things they have learned during the school year and haven't had time to do. The following pledge was suggested in the Window of Y. W. A. and was signed by twenty-six of the girls at Bethel Woman's College:

"My Promise to Share"

"My world is large—I will enlarge another's world.

I love Christ more—I will help others to love Him more.

I am more eager that the world know Christ—

I will help others to be eager also

Therefore during summer vacation I will—

.....Teach a Mission Study class.

.....Organize a Sunbeam Band, or a G. A., or a Y. W. A., or an R. A.

.....Help conduct one of these mission-
ary organizations.

Name
Home Address

Unique Birthday Party

One Y. W. A. had an attractive birth-
day party on the anniversary of its or-
ganization and each girl brought as
many pennies as she was years old.
With this money they subscribed for
several copies of The Window of Y. W.
A. A good plan, why not try it? More
copies of your missionary magazine
means better programs and more mis-
sionary enthusiasm.



Any book listed below may be or-
dered from the Baptist Book Store,
323 Guthrie Street, Louisville, Ky.

**Robert Laws, of Livingstonia, by
James Johnston, published by Pickering
and Inglis, Ltd., 206 pages.**

Robert Laws was in a real sense the
successor of David Livingstone in mis-
sion work in Central Africa. He was a
great pioneer in the mission fields, and
the wonderful story of the great work
he established in the Livingstone coun-
try in Africa is as thrilling as chapters
from the Acts of the Apostles. This is
a wonderfully fine book to inspire young
people, and their elders as well.

**Bible History, by Robert N. Waring,
published by the Fleming H. Revell Co.,
520 pages, price \$5.00.**

This book is primarily for the use of
the Bible student and particularly de-
signed to help such students for refer-
ence purposes. It belongs in the home,
church, school and Christian college.
From Genesis to Revelation it narrates
all of the events set down in the Scrip-
ture in the order of their occurrence. It
enables the reader to locate information
no matter what the date, book, chapter,
or verse. Through mechanical device of
indented paragraphs and cross-refer-
ences textual continuity is preserved. It
is a large octavo volume, with full in-
dex, genealogical tables, charts and
maps.

**Studying our Lord's Parables, by R.
C. McQuilkin, published by Zondervan
Publishing House, Grand Rapids, Mich.,
168 pages, price \$1.50.**

In this work seventeen of the thirty-
four parables in Matthew, Mark and
Luke are treated in a vital and helpful
way. Designs will help the ordinary
Bible student to study the parables for
himself. It is also a helpful guide to

pastors and Bible teachers in their study
and teaching. The book is well adapted
either for the general reader, or as a
text book. The author devotes him-
self to interpreting the divine teachings
of the parables rather than to the now
familiar barrenness of trying to empty
them of their supernatural teachings.
He deals faithfully and principally with
the difficulties in interpreting the spiri-
tual meaning of the parable and warns
against trying to get too many meanings
out of it.

**A Toppling Idol—Evolution by Arthur
K. White and Ray B. White, published
by Pillar of Fire, Zarephath, N. J., 240
pages, price \$1.00.**

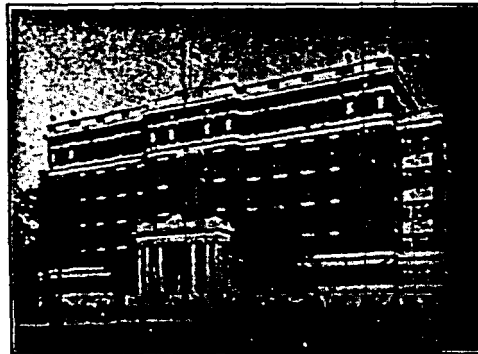
This work on evolution is written to
bring within the range of the popular
mind what the evolution teaching is all
about and how it fails to make good
when it is brought to the test of actual
knowledge in scientific and other fields.
The work is copiously illustrated, and is
admirably adapted for its purpose. It
is a book for parents to put in their
homes for their boys and girls to read,
and it is so attractively written and
illustrated that they will read it, if they
had it.

**The Blessing of Believing, by Strother
A. Campbell, published by the Fleming
H. Revell Co., 121 pages, \$1.25.**

The author is the pastor at Baptist
Temple in Charlestown, W. Va. The
book consists of ten of his discourses.
In the introduction Dr. Phillips, of the
First Church, Cleveland, Ohio, says that
the eternal insights of religion have been
spurned, not because they have been
proved false, but because they are "old
and respectable," and declares that the
sermons of Dr. Campbell are a good an-
tidote for this disease. The sermons are
readable, and quite easily understood,
and they are not long. It is interesting
to a Baptist to note that in the book
which bids for the patronage of all evan-
gelicals, there is one sermon named
"Bantam Baptists." Well, there are
some of our Baptists of that kind, and
Methodists and Presbyterians, and
others, of that kind.

**Royal Service, by H. P. Barker, pub-
lished by G. F. Vallance, Barkingside,
Essex, England, 100 pages.**

It is a study in Christian leadership.
The study is moulded around the vari-
ous classes of leaders which the author
finds in the New Testament. He does
not find there an exact counterpart of
what Baptists find. We presume he is
a Church of England writer, for he finds
room for a different order as between
bishops and pastors. There are other
points at which the reviewer is unable
to foregather with this writer. For in-
stance, he practically does away with
deacons entirely. This he accomplishes
by the device of making them "minis-
ters" and "servants." Of course he finds
justification for this in the Greek words
"diakonas" sometimes being used of



**KENTUCKY
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meals, general nursing, nursing super-
vision, and the services of a dietitian.

The same services may be had in a
two-bed ward at \$3.50 or a four-bed ward
at \$2.50 per day.

None of the prices mentioned will cover
the actual cost of the services rendered.
The Institution is not operated for profit,
but it is our purpose to care for the sick
and suffering in the best possible manner.

GEO. E. HAYS, Supt.

ministers. But his conclusions do not
really follow. By the same tokens he
could bring confusion as to the status of
the apostle Paul who speaks of himself
both as an apostle, a minister and a
preacher. However, the work is done
with reverence and evident devotion to
the Bible, and will be found challenging
and helpful to preachers and others.

**The Mystery of the Apostles, by Ed-
win R. Frost, published by the Zonder-
van Publishing House, Grand Rapids,
Mich., 126 pages, price \$1.00.**

This is a good book on its own merits,
and aside from the author. It will be
of larger interest to many of our read-
ers to know that the author is a grand-
son of the lamented Dr. J. M. Frost,
long Secretary of the Baptist Sunday
School Board at Nashville, and a
nephew of Miss Margaret A. Frost, of
Louisville. Dr. James I. Vance, well-
known Presbyterian minister, in a fore-
word, speaks in high terms of the work
of Mr. Frost, saying that the studies ex-
hibit keenness and ability, as well as
moral inspiration, and that they are
well adapted to the needs of preachers
and Bible class teachers. Of this own
work, Mr. Frost says, that it "seeks to
set forth significant, interesting and un-
usual data pertaining to the twelve
apostles whose function it was to spread
the Christian faith over the world."

KILL ALL FLIES

Placed anywhere, Daisy Fly
Killer attracts and kills flies.
Guaranteed effective. Neat, con-
venient — Cannot spill — Will
not soil or injure anything. Lasts
all season. 20c at all dealers.
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DAISY FLY KILLER

District Associations in Kentucky

| Date | Association | Church |
|------------|---|--------|
| July— | | |
| 30-31 | Henry County, Port Royal. | |
| 31-Aug. 1 | Simpson County, Middleton. | |
| August— | | |
| 7-8 | Bracken, Carlisle. | |
| 7-8 | Daviess-McLean, Utica. | |
| 7-8 | Gasper River, Union. | |
| 7-8 | Liberty, Little Bethel. | |
| 7-8 | Little River, Boyd's Hill. | |
| 8-9 | East Lynn, Pleasant Hill. | |
| 14-15 | Logan County, Antioch. | |
| 14-15 | Ohio County, Central Grove. | |
| 14-15 | Crittenden, Demossville. | |
| 14-15 | Owen County, Dallasburg. | |
| 15-16 | North Concord, Sinking Valley. | |
| 21-22 | Barren River, Indian Creek. | |
| 21-22 | Campbell County, Oak Island, near Morning View. | |
| 21-22 | Russell Creek, Greensburg. | |
| 21-22 | South District, Cornishville. | |
| 28-29 | Ten Mile, Paint's Lick. | |
| 28-29 | Friendship, Winchester. | |
| 28-29 | Tate's Creek, Good Hope. | |
| 29-30 | Baptist, Lawrenceburg. | |
| 29-30 | Central, Lebanon. | |
| 29-30 | Breckenridge, Dry Valley, Mystic. | |
| 29-30 | Shelby County, Elmburg. | |
| 30-31 | Bell County Concord, Flat Lick. | |
| September— | | |
| 3-4 | Bethel, Muddy River. | |
| 3-4 | Elkhorn, Midway. | |
| 3-4 | Elkhorn, Clear Creek. | |
| 4-5 | Allen County, Gainsville. | |
| 4-5 | East Union, Pruden's. | |
| 4-5 | Edmonson, Holly Springs. | |
| 4-5 | Greenup, ——— | |
| 4-5 | Russell County, Poplar Grove. | |
| 4-5 | Sulphur Fork, Providence. | |
| 10-11 | Mt. Zion, Meadow Creek. | |
| 10-11 | Pulaski, Bethany. | |
| 10-11 | Severn's Valley, Cecelia. | |
| 11-12 | Boone's Creek, Calvary, Irvine. | |
| 11-12 | North Bend, Latonia. | |
| 12-13 | Wayne County, Beaver Creek. | |
| 13-15 | Mountain, Fairview. | |
| 13-14 | Three Forks, Fleming. | |
| 17-18 | Ohio Valley, Calvary, Evansville, Indiana. | |
| 18-19 | Caldwell County, White Sulphur Springs. | |
| 19-20 | Christian County, ——— | |
| 19-20 | Nelson, Cox's Creek. | |
| 19-20 | Upper Cumberland, Creeches, Twila. | |
| 20-21 | Lynn Camp, Lynn Camp. | |
| 25-26 | Lynn, Boiling Springs. | |
| 27-28 | Freedom, Stony Point, near Cartwright. | |
| October— | | |
| 3-4 | Long Run, Plum Creek, Waterford. | |
| 4-5 | Laurel River, Green Hill, Bond. | |
| 8-9 | West Kentucky, Milburn. | |
| 9-10 | Little Bethel, Victory, Providence. | |
| 23-24 | Blood River, West Fork. | |
| 30-31 | Graves County, Liberty, Folsomdale. | |

Note: The Western Recorder does not have any record of where and when the 1935 sessions of the District Associations listed below will be held. If the name of your association appears below please get in touch with your Moderator and Clerk and furnish us with these two items about this year's meeting, and it will be printed in future issues of this paper with those listed above:

| | |
|----------------|-----------------|
| Blackford | McCreary County |
| Booneville | Ohio River |
| Enterprise | Old Bethel |
| Franklin | Rockcastle |
| Goose Creek | Salem |
| Goshen | South Concord |
| Greenville | South Kentucky |
| Irvine | Union |
| Jackson County | Warren County |
| Lincoln | White's Run |

DEATH OF DR. J. T. REDDICK

Resolved: That in the passing of Dr. J. T. Reddick on Sunday, May 12, 1935, the City of Paducah lost a most able physician, and a most devoted citizen in Christ.

That the First Baptist Church lost a most faithful member who had served this church in every capacity.

That the Board of Deacons of this church lost one of their outstanding members, a man who interpreted aright the office of the deacon.

That a copy of these resolutions be placed in the minutes of our church, as well as a copy sent to the Western Recorder, and to the family to whom we offer our deepest sympathy.

W. A. BLACKBURN, Moderator,
C. F. KING, Clerk.

[Dr. Reddick will be greatly missed by the First Church in Paducah, and by Baptists of the City and West Union Association, and by a great host of

other friends in Paducah and that section. He was prominently known throughout Kentucky as a practising physician, and was at one time President of the Kentucky Medical Association. For many years he has been held in the highest esteem by the fellowship of his own church, both for his Christian character and his interest in the concerns of the Kingdom of Christ.—Ed.]

BAPTIST ASSOCIATION NEWS

Our Sunday-school and B. T. U. Convention met with Mt. Freedom Church, June 9. Several churches were represented, Brother Gilbert Shelby brought a good message on Paul, Barnabas and Demos.

The Sand Spring B. A. U. rendered a program on "The Lost Man." Brother Perry talked on "Reasons for a B. A. U." Brother Morton is director of the Sunday-school work, Brother Keightly

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director of B. T. U. work. They are working to create more interest among the churches.

The Association's District Board will meet at Kirkwood June 17. The following brethren will speak. Devotional, W. D. Moore; Christian Duty, T. G. Shelton; the commission of our Lord, M. D. Morton; Temperance, E. N. Perry. This was followed by a round table discussion.

We want to express our appreciation of the Doctrinal Issue of the Western Recorder. We encouraged the people to secure a copy and read it and also to file it away for future reference.

The Western Recorder has wrought a good work in the past years. I do not remember when it did not come to my Father's home. It served to help establish me on the great doctrines of our Lord.

May it please the Lord to send us a great revival on the great blood-bought doctrines of our Saviour. God always blesses Baptists when they ring clear on these truths of redemption.

T. G. SHELTON,

Cornishville, Ky.

MEN'S CLINIC AT PADUCAH

Our State workers held a Men's Clinic for the churches of the West Union Association on Tuesday, June 4 at the First Baptist Church of Paducah. The theme of the meeting was "Magnifying Church Membership."

Dr. C. M. Thompson spoke on "The Church Member in His Relationship to the Church," and W. A. Frost spoke on "The Church Member As A Deacon." J. S. Ransdell spoke on "The Church Member as the Treasurer," and W. Earl Robinson spoke on "The Church Member As A Church Clerk."

H. S. Summers addressed the group on Tuesday evening concerning "The Church Members' Appreciation of the Pastor."

The meeting was very successful and we believe that through such clinics our men will be better acquainted with what church membership really means.

GEORGE D. HEATON.

GRAY'S OINTMENT

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RELIGIOUS ACTIVITIES AT BETHEL WOMAN'S COLLEGE

"The difference between Christian education and secular education," says Dr. Dodd, "is not a difference in form and fact but a difference in spirit. Whatever the spirit is the school will be, and whatever the school is the students that it turns out will be." The religious activities at Bethel Woman's College are directed toward the maintaining of this "difference in spirit."

In line with our great Southern Baptist student movement, Bethel's B. S. U. seeks to co-ordinate all of the religious groups on the campus in a unified program designed to meet the needs of all the girls. Its Council serves as a clearing house for the activities and problems of the several unit organizations. The B. S. U. magnifies the church as a divinely given institution and seeks to give the students abundant opportunity to continue their normal church life. They attend Sunday-school and morning worship every Sunday in the church of their choice.

Contacts with state and southwide denominational forces are brought about through subscriptions to denominational papers, through delegates to state and southwide student conferences, and through visits to the campus of denominational leaders. Each year the B. S. U. co-operates with the administration and faculty in the sponsoring of Student Evangelistic Week.

The largest unit religious organization on the Bethel campus is the Y. W. A., which seeks to magnify the ideals of W. M. U. Amid the busy days of college life, Y. W. A. calls its members to "abide" through prayer. Each morning a watch service is held before breakfast, and these moments of prayer, praise and fellowship give direction to the day's activities. The prayer ideal is further kept before the girls in the annual observance of the special seasons of prayer.

The organization would lead its members to see the Word of God remaking, transforming lives. Through directed

personal service, Bethel girls come to realize anew that life is most worthwhile when lived for others. Giving takes its important place with regular gifts to the Co-operative Program and special offerings during the seasons of prayer. The stewardship declamation contest gives added emphasis to stewardship, challenging the students to a devotion of talents as well as of material gifts to the Kingdom enterprise. Each spring Bethel's Y. W. A. is "big-sister" hostess to the Kentucky G. A. House Party.

The Life Service Band with its semi-monthly meetings contributes its spirit of devotion and consecration.

The religious program at Bethel seeks to discover hidden talents, to open up enlarging visions of service, to capitalize all for the highest, noblest and purest living. It strives to present Christ's program in such a way that it will make its own challenging appeal. Bethel Woman's College desires to make her contribution not only in the training of a consecrated leadership but in the development of a devoted "fellowship," in the sending out of young women of high and noble purpose, prepared to go back into homes and churches to do the Master's bidding.

RUTH PROVENCE,
Religious Director.

SOUTHWESTERN SEMINARY SUMMER SCHOOL

L. R. Scarborough, Fort Worth, Texas

We are very greatly gratified at the wonderful attendance we are having for our summer school, an increase of at least thirty-five percent over last year and in years for the last several. We have never had a finer group. They are here from everywhere and everybody is happy and doing a fine piece of scholarly study.

The Seminary force is being organized for a great summer campaign after the summer school is over. We are joining up with the State Mission forces to go afield for lost souls.

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The prospects for the enrollment next year are very encouraging. We open the twenty-ninth session of the Seminary September 9. We invite correspondence with students desiring to study Theology, Missions, Sacred Music, Religious Education or Secretarial Work for the kingdom of God or for local churches.

We are sending Dr. W. W. Barnes of the Chair of History to Central Europe for a season of theological lectures and preaching in several of the seminaries under the direction of Dr. Everett Gill. He goes without any expense to the Seminary or to the Mission Board. Some fine friends of Broadway Baptist Church here are furnishing the funds for this tour. At Dr. Gill's request we are beginning, we hope, a great movement in helping the other seminaries of the South in furnishing visiting lecturers to our seminaries in Central Europe.

Listen to this fine testimony from a venerable minister of Christ down in Alabama. Writing from Jamestown, Ala., Rev. H. T. Leath says in part: "I am a month and ten days over seven-eighths of a hundred years old. For more than fifty years I preached the Gospel of Christ, believing it as taught by J. R. Graves, A. C. Dixon, J. M. Pendleton, T. T. Eaton, and others of like faith. They have gone on to glory, and it will not be long until I go join them. But I want the Western Recorder while I linger here, for it speaks clearly above the din of strange voices, the truths of the same old Gospel that I learned long ago and loved so well, and which were taught by men who earnestly contended for the faith once for all delivered to the saints."



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Address AQUILA CHAMLEE, President

FORSYTH, GEORGIA

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

June and Juniors!

There are only two more Sundays left in June during which time we can complete the record for this quarter. Let us make it the very best we have attained thus far. This is a call not only to Juniors, as the heading might indicate, but to Intermediates, Seniors, Adults, and in fact the entire Training Union.

The O. C. G. of Your Organization

Please do not fail to check up on your organization and see if the necessary officers have been elected, the proper committees have been chosen and are meeting each month, and that your Union is divided into groups. Mr. President, it is your responsibility to see that your Union is perfectly organized.

The W. B. S. of Your Meetings

What about your weekly meetings? Are they ever weakly? Miss Group Captain, do you use the Quarterly as the basis for your programs? Mr. Vice-President, do seventy-five percent of your members attend? and are they on time? Miss Group Captain, do seventy-five percent of your members study the lesson, and has every active member taken part on the program at least twice this quarter? And you don't let them read from the Quarterly do you? Mr. President, are at least seventy-five percent of your members attending the evening preaching service? and do you lead your union to co-operate in the general assembly?

Mr. President, have you held a business meeting this month, and did all officers and chairmen of committees present written reports? Was it held in connection with the general monthly business meeting and did you make a monthly report to the Training Union? Don't forget the report blank in the back of your quarterly to be filled in and sent to Training Union Department, 205 East Chestnut, Louisville, and your annual report to the church.

Miss Corresponding Secretary do you know that you are Chairman of the Social Committee? Have you planned a social for your union this quarter?

The D. S. G. of Your Educational Work

Mr. Bible Readers' Leader, are at least fifty percent of your members reading daily the Daily Bible Readings as found in the Quarterly? Have at least fifty percent of your members already passed a written examination on one of the books in the Study Course during the year?

Miss Treasurer, do at least seventy-five percent of your active members

give systematically to the Church according to the church plan?

Use Your Program of Work and Make Progress in Your Work

Check up on your standard as suggested above. Work on the weakest points. Send in your report. Put your name on the list of Standard Unions for the second quarter of 1935. Don't stop there. Go on "Training in Church Membership," keeping your program before you and your goal above you. Work Your Program of Work!

Start A Study Course—Try A Training School!

Last June we had 902 awards. How many will we issue this month? That will depend upon how many complete courses of study in schools or by correspondence. If you have not conducted a school there is still one week left in this month—plenty of time for a study course if you will arrange it.

Capper Bill Number S-541

Let me urge that, if you have not already done so, write at once to United State Senators, M. M. Logan and A. W. Barkley, Washington, D. C., insisting that they do all in their power to support the Capper Bill Number S-541 which is designed to prohibit the transportation of intoxicating liquor advertisements in Commerce between the states.

In this there is no prevention of the state's right to provide for regulation of liquor or liquor advertisements within the state, but it would prevent advertisements in dry states by means of Interstate Commerce, such as radio, press, and motion picture.

It is a patriotic duty and Christian privilege that we have in expressing to our Senators our feelings in this regard. It is something we can all do and we ought to do it now. I have already done it. Have you?

Burton Memorial, Warren County

After leaving the simultaneous training school in Warren County, word was received from James B. McCoy, who taught the Senior Manual at Burton Memorial, that the attendance on Wednesday night was about three times what it was the first night and he is going to have a B. Y. P. U. there. I think I can say that this increase in attendance was due largely to the faithful and persevering visitation through the day by Mr. McCoy in the homes of the people.

Grace, Louisville—Long Run

"We have just closed our Evangelistic Services. We had splendid results, for the month's work. There were six additions. W. O. Beaty was with us on

May 5; on May 12 A. O. Linger; E. L. Averitt on May 19; and May 26 F. B. Fitzgerald. All gave us wonderful messages. Our attendance was good with an average of 169 and many visitors. Our pastor helped in a wonderful way." J. W. Polston, Director.

Another Association Organized— Bracken At Mays Lick

On Friday, June 7, at the May's Lick Church the Bracken Associational Training Union was organized.

Commendable indeed is the fine spirit manifested by Pastor A. D. Odom and his church at Mays Lick in preparing for and taking care of the meeting so well. Their gracious hospitality was enjoyed by nearly 150 people representing eight churches. Pastors J. L. Stone, of Maysville, First; A. D. Odom, of May's Lick; R. R. Couey, of Carlisle; T. H. Kingston, of Maysville, Tabernacle and Brooksville; O. G. Foster, of Aberdeen and Dover; and Floyd Montgomery were present and participated in the program.

The meeting began at 3:00 P. M. with song service in charge of Pastor and Mrs. Montgomery. Pastor Odom had planned the program and presided over all sessions. The devotional was conducted by Pastor Kingston. The welcome was extended by Archie Allison. Then it was my privilege to present the Standard of Excellence as a program of work for an Associational Union. After questions, discussion, and testimony in favor of the work, the Standard of Excellence was adopted as the Program of Work for Bracken Associational Training Union.

At 6:00 P. M. about 130 were seated at the banquet tables which were beautifully decorated with candles and flowers. A delicious meal was served. Piano and vocal solos were beautifully rendered by three ladies from Mays Lick.

The evening session began at 7:30 with the song service conducted by Pastor and Mrs. Montgomery. The devotional was led by Pastor Stone. A special musical number was given by an Octette from Mays Lick. Pastor Couey brought a challenging message. Three

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young ladies from Maysville, Miss Berline, Miss Mauley, and Miss Breeze presented special features in word and song. Maysville Quartette sang a special number. The associational officers were elected and installed.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

June 9, 1935

| | Att. | Vis. | En. |
|---------------------------------|------|-------|-----|
| Louisville, Grace | 151 | 4 | 160 |
| Louisville, Ninth and O. | 125 | 32 | 186 |
| Lexington, Porter Memo. | 110 | 29 | 161 |
| Henderson, Audubon | 110 | 1 | 125 |
| Louisville, Beechmont | 106 | 15 | 141 |
| Louisville, Parkland | 101 | 17 | 176 |
| Akron, Ohio, Calvary | 100 | 15 | 107 |
| Jellico, Tenn., First | 98 | | 110 |
| Corbin, First | 97 | 20 | 153 |
| Cox's Creek | 97 | 8 | 103 |
| Louisville, Temple | 90 | 18 | 159 |
| Harrodsburg | 89 | 20 | 126 |
| Paducah, Immanuel | 85 | 8 | 188 |
| Louisville, Crescent Hill. | 84 | 19 | 127 |
| Louisville, 23rd & Bdwy. | 83 | 17 | 110 |
| Newport, First | 80 | 5 | 176 |
| Taylorsville | 74 | 8 | 118 |
| Madisonville, First | 72 | 13 | 128 |
| Severns Valley | 72 | 7 | 124 |
| Lexington, Grace | 67 | 12 | 133 |
| Owensboro, First | 67 | 16 | 124 |
| Hazard, First | 60 | 10 | 112 |
| Danville, Lexington Ave. | 51 | 7 | 105 |

CLIFTON PASTOR IN MEMPHIS MEETING

I had the pleasure of being in meetings with Pastor J. A. Wright, of the Boulevard Baptist Church, Memphis, from May 19 to June 1. This church of 900 members has been wonderfully blessed in the spiritual ministry of the pastor for the past sixteen years. He is one of God's noblemen—a minister of first magnitude in spiritual things. On June 2 he began his seventeenth year as pastor of this church. He has been in the ministry some sixty years, and is still most active and vigorous in his devotion to Christ and His cause. He was formerly pastor in Kentucky, at Fulton and Adairville, and other places. He has many friends in Kentucky, and we are sure they will be glad to hear this report of his good work in Memphis. He and his noble wife have wrought wonderfully well for Christ.

Clifton Baptist Church,
Louisville, Ky. E. C. STEVENS.

SUNDAY SCHOOL WEEK AT RIDGECREST

J. N. Barnette, Department Secretary, Sunday School Board, Nashville, Tenn.

The Southern Baptist Summer Sunday School conference conducted at Ridgecrest, North Carolina in 1934 was so successful that the Baptist Sunday School Board feels justified in offering a similar conference for the week of July 21-27, 1935. The inquiries con-

cerning this conference indicate another capacity crowd. From West Texas to Maryland, Sunday-school workers have indicated that they are coming to Ridgecrest for a blending of information, inspiration, fellowship, and recreation.

There has been provided a comprehensive and practical program for all classes of Sunday-school officers and teachers with the emphasis centered on growth, Bible teaching, and soul-winning.

Dr. W. Hersey Davis, of the Southern Baptist Theological Seminary, Louisville, Kentucky, will lead a special Bible study hour each morning. Dr. J. Dean Crain, Pastor Pendleton Street Baptist Church, Greenville, South Carolina, will speak each evening. Rev. Edgar Williamson, Pastor First Baptist Church, Paragould, Arkansas, will lead the music.

Dr. John Ingle Riddle, Supervisor of Teacher Training, Alabama College, Montevallo, Alabama, will demonstrate teaching principles and methods in the Young People's and Adult Conferences. Dr. J. M. Price, Director Religious Education, Southwestern Baptist Theological Seminary, Fort Worth, Texas, will discuss teaching principles and methods in the Intermediate Conference. Dr. Homer L. Grice, of the Sunday School Board, will lead in a similar discussion for the Elementary Group.

Conferences on every phase of Sunday-school work will be conducted under the direction of Mr. Arthur Flake, Secretary of the Department of Sunday School Administration, Mr. W. P. Phillips, Secretary of the Department of Young People's and Adult Sunday School Work, Miss Mary Virginia Lee, Secretary of the Intermediate Department, and Miss Mattie C. Leatherwood, Associate Secretary of the Elementary

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The afternoons will be free for recreation and rest. The nights are delightfully cool and refreshing. The surroundings are inspiring and uplifting. The opportunity is offered for fellowship with some of the choicest spirits from seventeen states.

The appeal of the conference is wide. Sunday-school field workers, associational officers, pastors, general superintendents, all other general and department officers, class officers, teachers, and other earnest Christian workers will find the best in Sunday-school methods and Christian fellowship.



Turn Coupons Into Dollars for Clear Creek

By special arrangement the manufacturers of Octagon Soap Products, Rumford Baking Powder and Knox Sparkling Gelatine agree to redeem their coupons for cash instead of premiums to retire Clear Creek Encampment bonded indebtedness. Let all Baptist churches, organizations and families save these coupons and mail them to

L. C. KELLY, Pineville, Kentucky

This effort will be continued until the goal of 5,000,000 coupons is reached. **KEEP ON SAVING THESE COUPONS! KEEP SENDING THEM!**

**A SUNDAY-CONSCIENCE
DEVELOPING**

There was a time, writes Dr. Thomas A. Johnson, Librarian of the Southern Baptist Theological Seminary, when Sunday was looked upon, chiefly at least, as a day of rest and worship, but in the thought of many moderns it has degenerated into a day of sports and revelry. A sports writer in a daily paper has this to say of a recently rainy Sunday:

"If the Weather Man would only stop and think of all the grief he causes when he presents us with a rainy Sunday, that much-caricatured old fellow with the weather vane on his high hat would never again furnish anything but bright, warm sunshiny days for the Sabbath. The all-day rain Sunday certainly put a big crimp in sports activities in these parts. Golf, baseball, casting, tennis and trapshooting enthusiasts had to remain indoors, inactive and mumbling to themselves what a heck of a fellow the Weather Man must be, in a sports way."

In the same mail, that we received the above clipping from Dr. Johnson there also came a letter from another friend, W. H. Mitchell, Bowling Green, enclosing another clipping bearing on the laxness with which people are regarding the Day of Rest. The enclosure was a set of resolutions passed by the congregation of the First Baptist Church of Bowling Green, as follows:

"This church has from time to time gone on record as being opposed to Sabbath desecration, and we note with regret that recently we have Sunday baseball at the Fair Grounds, which disturbs the peace and quietude of the Christian people of that portion of the city, as well as giving offense to all Christians in the city, who believe in the higher principles of righteousness, and have sacred regard for the observance of the Sabbath.

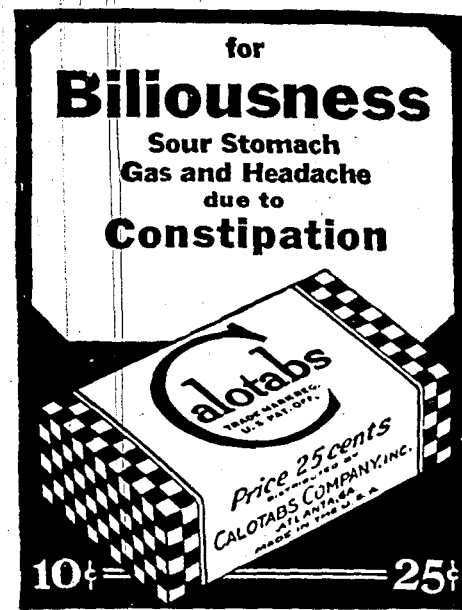
"We also desire to express our regret that we have the moving pictures on the Sabbath, and call upon all Christian people of the city to use their influence and the means at their command, with those in authority to have the two evils cease to exist, in order that we may attain to a higher state of morals than we believe is prevalent in the community at this time."

The story was told us recently of a Baptist deacon who hoisted his clubs on his shoulder early one Sunday morning and went by the residence of another Baptist member who was not a deacon, and asked him to go with him for a game of golf. The wife of the member was just inside the house and overheard the conversation which took place on the front porch. She stuck her head out of the screen door and gave expression in strong language as to what she thought of a Baptist deacon who not only would play golf on Sunday himself, but would seek to induce other church members to desecrate the day by the same

indulgence. She said that she could not remember ever hearing him ask anyone to go to church, but that if he would try that latter "game" for a while their pastor wouldn't be preaching to so many empty benches on Sunday morning and Sunday night.

Her preachment may seem to some to be a "strange doctrine" for usage in 1935, but her admonition was just what the man needed. There are six days in the week in which to play golf, or any other game one chooses. With prevailing shortened hours of labor, many people are not working more than six to eight hours a day, and only four or five days a week. If one says that he is too busy to take his exercise during the week we can only say that he should call to his assistance one or more persons from the ranks of the unemployed so as to spread the labor, thus helping others as well as himself. The depression has done much to teach us that one's own job is not everything in life. There are other considerations, such as health, a good balance between work and play, the happiness and contentment of others not so fortunate as one's self. And often these are of far more importance than any selfish ambitions of our own. Circumstances seem to be driving us toward the Golden Rule if we will not embrace it voluntarily.

It begins to look as if Baptists are becoming conscious of a need for more consistent observance of the Day of Rest, and well we may. G. R. J.



William P. Phillips, Secretary of the Young People's-Adult Department of the Sunday School Board, Nashville, is now in the Kahn Hospital, Marshall, Texas, recovering from injuries sustained in an automobile accident. It is thought that he is not seriously hurt.

Dr. R. E. Day, San Francisco, Calif., is spending some time in the Mid-West and the East, preaching at conferences, the Moody Memorial Church in Chicago, and Northfield. He is also writing a biography of Dwight L. Moody, and is spending much of his time doing research work in Chicago and Northfield.

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