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WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, JUNE 27, 1935

No. 26

Purity and Power

HERE are the three chief causes for spiritual inefficiency. We are *not still enough* for God to come to us, nor *empty enough* for God to fill us, nor *sanctified enough* for God to use and honor us. A Christian ought to be "a vessel unto honor, sanctified and meet for the Master's use, and prepared for every good work."

Of the three inabilities suggested, lack of sanctification is the chief. The measure of our Christian power is just that of our Christian consecration. A single unmortified lust, whether of the flesh or of the spirit, a single besetting sin in heart or life, will hinder all usefulness to God, even though we be vessels of the most beautiful ornamentation and finest make. It was a law of ancient Israel that they should "bring an offering in a clean vessel into the house of the Lord." If unclean, it would be only "a vessel in which is no pleasure," and the offering within it would not be accepted. That law in principle is still unrepealed in the statute-book of Christ.

These are some of the answers to our questioning about our powerlessness in service. They are sufficient to be both a rebuke and a stimulus when we listen to them in the secret place, where alone they can be heard. It was just at the very time when Saul of Tarsus was in the depths of self-condemnation, and self-despair, utterly emptied of all his former self-sufficiency, that the Lord Jesus said of him to Ananias, "He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the people of Israel."

If we could only begin with a self-emptying as He did, might we not end where he did too, "filled with the Holy Ghost?"—G. H. Knight, in "In the Secret of His Presence."

Devotional and Religious Thought

"AN EARTHLY FRIEND"

The worth of a friend that's true
When clouds are black or skies are blue
Who but the Lord can measure?
His handclasp, warm and strong,
His tender words, and cheery song
Are better than golden treasure.

And then to miss him along the way
Is to bid adieu to a glorious day
And see night shadows grow;
But hope that in the afterwhile
We'll see again his genial smile
Is sorrow's welcome afterglow.

G. C. Whiteley.

"I WILL NEVER LEAVE YOU OR FORSAKE YOU"

Many have lost money in these last years, and many others, seeing the distress of those about them, fear lest they, too, shall lose their money and be destitute. But there are worse things than the loss of money, and it is a fact worth noting that one of the greatest promises of the Bible appears in connection with the anxiety of those who have lost earthly things, or who are wishing that they had more than they now possess. "Be content with such things as ye have, for He hath said, 'I will never leave thee nor forsake thee.'" Who says that? In its broad truth Christ says it, the Apostles say it, God says it, the Scriptures echo it from beginning to end. Probably the particular reference that the inspired writer here has in mind in the Old Testament is the word of Moses to the children of Israel when they were about to cross the Jordan. They had passed through many hardships and trials and sufferings, and before them was war and battle and conquest, but they must trust in God. "Be strong and of good courage. Fear not, nor be affrighted at them, for Jehovah is thy God. He is it that doth go with thee. He will not fail thee, nor forsake thee."

That is a promise that has never been recalled, and in the pilgrimage of life, it is one for us to remember. He hath said, and His word is true, "I will never leave thee, nor forsake thee." If He says that, then we ought to be able to say in return what the inspired writer says we ought to say, and can say, when he quotes that other great promise. "The Lord is my helper, and I will not fear what man shall do unto me."

In the Old Testament we read in the history of David, how in one of the saddest hours of his life, after the rebellion of Absalom had been crushed, and Absalom himself had perished in the Wood of Ephriam, David and his party on their way back to Jerusalem, came down to the River Jordan; and, says the Chronicler, "There went a ferry over the river."

On that ferry David and his household passed over. Deep, wide, rapid, treacherous, unfordable rivers of temptation, or sorrow, or sickness, or trial, suddenly cross our path. But always in Christ there is a ferry over the river. So he said of old, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

—Clarence Edward Macartney.

A PRAYER

He by Himself purged our sins, sat
down on the right hand of the Majesty
on high.—Heb. 1:3.

Calvary was His work alone. He accomplished it in divine perfection. "It is finished." Then He "sat down on the right hand of the Majesty on high." Oh, but it was a grand work, and it is a grand sight to see Him yonder in the highest seat of the highest heavens! But tongue and pen must now rest.

O Lord, strengthen Thy pilgrim host! The last milestone of our journey is about passed. Faith cries aloud to Thee, O Coming Lord and Saviour: "How long, O Lord? How long?" O Lord, Thy welcome voice is borne through the ranks of the advancing host: "Surely I come quickly." —Walter Scott.

PRIMING OURSELVES WITH WORDS OF PETITION

I will pour water upon him that is
thirsty.—Isa. 44:3.

Christian, thou needest not sit down in despair. Go to the Comforter, and ask Him to give thee consolation. Thou art a poor, dry-well. You have heard it said that when a pump is dry you must pour water down it first of all, and then you will get water; and so, Christian, when thou art dry, go to God, ask Him to shed abroad His joy in thy heart, and then thy joy shall be full. Do not go to earthly acquaintances, for you will find them Job's comforters after all; but go first and foremost to thy "God, that comforteth those that are cast down," and you will soon say, "In the multitude of my thoughts within me Thy comforts delight my soul."

—C. H. Spurgeon.

TAKE MURDER OUT OF THE NURSERY

A nation-wide drive is under the way to "take murder out of the nursery." It is sponsored by the Parent-Teacher Association, which is centering its attack on toy guns, holding that they lead not only to serious accidents but to actual crime. Thus, while the Federal, State, city and county agencies are concentrating movements to rid the country of its

"public enemies," the parents and teachers are trying to do their bit by putting a stop to such childhood games as "cops and robbers," and the like. Pledges from school children to get rid of their toy weapons once and for all are being asked. An honor roll for all schools which obtain pledges from seventy-five percent of their pupils and parents to put a stop to toy gun play has been started. "We must do away with the pernicious game of 'cops and robbers,'" said Mrs. W. F. Krahl of Chicago, humane education chairman of the parent-teacher organization of Illinois. "In one institution for the blind there are more than 300 children who must go through life sightless because their eyes were shot out by 'play guns.'" Sponsors of the campaign say the play weapons are making mock gangsters out of the nation's children.

—Methodist Protestant-Recorder.

LIVING MY LIFE

Let me live a life for Jesus
Though the cost be what it may
He has promised to be with us
Give us strength for every day
When the enemy assails us
And the way seems rough and long
If our God we're truly serving
He will fill our hearts with song.
Satan's snares are all about us
Sinful pride and pleasures too
But our God is more than able
He will lead us safely through.

MRS. LORINE RADER,

London, Ky.

Never make a plan without seeking God's guidance; never achieve a success without giving God the praise.—A. T. Pierson.

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WESTERN RECORDER

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

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Ancient Landmarks of the Fathers

CHARLES T. ALEXANDER, Dallas, Texas

GOD'S earthly people were commanded to preserve the ancient landmarks that fixed the boundaries of their inherited portions in the land (Prov. 22:28). To have removed these landmarks would have been a national calamity. It would have destroyed the continuity of their history as Jehovah's chosen people. Their national testimony and even their national existence would have been jeopardized and destroyed.

God's people are still a separated people with well defined landmarks to hold them within bounds and preserve them as a distinct people in the earth. The word "church" means that we are a "called out" fellowship that has been divinely separated from the masses of mankind. When we destroy our landmarks, as a spiritual body of as orthodox Christians, we destroy our identity as a people separated from the idolatrous, paganistic, religious world that does not know God.

I am not afraid of the scriptural use of the term "landmark." I do fear the man or the coterie of men, who seek to change our identity. Perhaps they should change theirs, even their use of the name "Baptist," which many inconsistently continue to wear. No one can be a real Modernist and a real Baptist at the same time. The devil cannot perform such a miracle as that; and the Lord will not, according to His own Word.

I

TEAR the landmarks down, and we shall become a motley mongrelized herd, compromised to death, prepared to be swallowed up in a sort of "union" as one of the "religionized" cults of the pagan world. Have not our ears been dipped in recent decades with the twin shibboleths "union" and "religion"?

That is the Satanic purpose that lurks behind the pagan Cult now all about us,—the Cult that bobs up here and there to insinuate itself into our fellowship, vocalizing the plea of "religion" as the common bond of "unity" that should make all humanity one fellowship in the great religious world. It means a "religion" that believes nothing, and stands for nothing in particular above a boastful self-sufficient species of animal bipeds that came from jungle and ocean slime. The religion of the Anti-Christ, yet to be revealed, will come that way,—at least with the loud proclamation of a "new religion," such as is now trying to pip the egg and burst the shell of the cosmos and begin flopping its wings and crowing. From all indications it will be a "shang-high," and the noisiest bird in Satan's barnyard.

The age-old battle that the people of God have fought through all human history is still going on. Fallen humanity, within itself, has not changed. Satan is still the same devil; he has not evolved at all. The devil's lie, his greatest weapon, that deceived in the beginning, is still working as a mighty force of deception in the spiritual realm. He has never ceased to be an aggressive "religionist." He well knows that mere "religion" never saved a soul, and never will. He is though the world's greatest "religious specialist."

They make no more of Jesus than that He is the founder of one of the world's great religions. They make large use of the name "Jesus"; but who ever heard them speak of "Our Lord Jesus Christ and Redeemer now on High"? This

Cult does not even know the Lord of Glory. That is why it is not Christian. Vital Christianity belongs on heaven's side of the empty Tomb of the Risen Lord.

Modernistic cultists rarely speak even of the "Christ of Bethlehem," because that get too close to the Incarnation. They speak beautifully of "Jesus of Nazareth," and the "Man of Galilee," and accord Him an honored place in the same catalogue with Moses, Plato, Aristotle, and Darwin. With the modesty of apology, they pronounce the "religion of Jesus" as the best of all the great religions—up to the present time. But, with them, Jesus is not a "finality"! He is "finite" and not a full, and final revelation of God.

II

THE nearest approach of the Cult to the Gospel message of the New Testament is their modernized version of ancient pagan philosophy. It says, as did the pagan philosophers, that human nature possesses inherently all the powers necessary to lift mankind to its highest peak of ultimate destiny.

In such scheme there is no place for the supernatural grace of God. Since humanity has never fallen, there is no redemption, and of course no place for or need of a Redeemer.

As historic Christianity is a supernatural power of redemption, and the Cult of Modernism, on the other hand, a denial of redemption, Modernism is essentially anti-Christian. As the Word of God is a history of redemption, it is not permitted to have an authoritative place in the religion of Modernism. Hence, both the Incarnate Word and the Inspired Word, the two pillars of the Christian Faith, go down together under the Cult that boasts of this pagan cult of its "learning" and up-to-date-ness.

It visualizes all humanity as being on a sort of joy-ride of evolution from the jungles of the "cosmic order," up to some sort of exalted destiny, the exact nature of which has not yet been unfolded to the poor dupe followers. Its philosophy of human life and human destiny is pagan, and anti-Christian. Its conception of Deity (if it has any) is essentially "Unitarian." Its vague idea of future destiny, is essentially that of the Universalists.

There is not an atom of vital Christianity in Modernism. It is antagonistic to every fundamental Gospel truth that the churches of the Lord Jesus Christ are called to proclaim.

To sum it all up, it is a religion without a Lord; a Cult without a Creed; a "christianity" without a Christ; a struggling, dying humanity, without knowledge of or communion with God; an ethical system without moral law or moral authority; a religio-philosophical monstrosity that without God and without hope in the world.

Like "Johnson Grass," it creeps in and grows under the surface. It now seeks to permeate the whole system of education in America, and to drag down the churches from their heavenly calling to the level of merely material service to man's fleshly desires and needs, in a seemingly laudible purpose "to make the world a better place in which to live."

If our Foreign Mission Boards had sent out only Modernists in the past, there would not now be a solitary Christian on any Foreign Mission Field. Why listen a single moment to the Sanballat pleas of a movement that would blind our

churches to the supreme objectives of Missions and Evangelism, and make us blind soup-kitchen servants of a lost world? That well meaning men and women become enamoured with the captivating professions of the Cult makes only the more obligatory upon us the duty of rigidly adhering to the great revealed truths of Redeeming Grace.

III

BEFORE I would consider seriously the plea of any movement that would seek to attach itself to our fellowship, I would have to know the faith and the supreme objectives behind the movement itself. I would have to ask: (1) What does the movement and what do the movers themselves think of Christ? (2) What does it think of God's Word? (3) Does the movement grip the vital faith of the Lord Jesus Christ as the Redeemer of a lost world, and the only hope of deliverance from Sin and Death? Does it grip the Word of God as the Living Truth, the supernaturally inspired and authoritative revelation from God? Or does it hold with Modernism that our Bible is just "a product of religion," and comes as no more than an imperfect and untrustworthy record of religious experience of men in dark ages of ignorance and superstition? Let us turn over the wood pile and see who or what is under it.

Secular government is an "ordinance" of God. As Christian citizens we are commanded to pray for the rulers, pay our taxes, and obey the laws. The community is made a better place in which to live when Christians live as they should. It is their duty to uphold the standard of righteousness, and speak out on every great moral issue. We have the right and even duty to consider such great moral issues in our Baptist Conventions. Christian civilization is a by-product of Christianity as lived in our churches.

But it is our duty to lift up the standard of righteousness everywhere about us, it is also our duty to preserve the distinction between the things of Caesar and the things of God. The time has not yet arrived when we should substitute the Philosophers of Greece for the Prophets of Canaan.

If ever there was a call to Southern Baptists to be faithful to the great Gospel of the Redeemer to all the world, that time is now. The world needs the Truth, the whole Truth, and nothing but the Truth, and in the Spirit and consecration of the Truth, to every lost man, woman, and child.

The mere "Social Gospel" of the Modernistic Cult is only an effort to use salves and plasters and poultices for the leprous world. It is all they have, since they reject the Christ. They might be permitted unmolested to pursue their spiritually-blind course. But that cannot be when their blind conceit and assurance leads them, while still holding the name "Christian" and "Baptist," to try to dragoon our whole Baptist fellowship in 25,000 churches into sanctioning and swallowing their poisonous dose. Since Modernism now proposes to be formally recognized among our churches under the guise of its "Social Gospel," Baptists have no alternative other than to administer the public rebuke it so well merits.

Lawrenceburg Baptists In Anniversary

SUNDAY, June 23, was home-coming day at the First Church, Lawrenceburg, Ky., Dr. Ernest N. Perry, pastor. It was the 101st anniversary of the old church. For a century the church has been rooted in the holy faith of Christ, and has become increasingly rooted by its Christly ministry in the hearts of a great company of people in that region.

The special services on Sunday consisted of a sermon on the past at the morning hour by the writer; another by the venerable W. D. Moore in the afternoon, together with a historical paper by Brother Homer Cammack; and a sermon on the spiritual outlook at the evening hour by Dr. John T. Stallings, pastor of the church at Nicholasville, whose lamented father preceded Pastor Perry in the ministry of the church.

A large attendance of members and visitors was present at the morning hour, and the spirit of the entire occasion was a spiritual tonic. We have the impression that our churches are increasingly observing these home-coming anniversaries, and we are sure it would be a fine thing if the number of them was increased. The historical paper traced interestingly the life of the church from its organization on June 23, 1834, with eighty-five members. Rev. T. J. Fisher was pastor. There have been in all thirty-one pastors. While in more recent years some of the pastors have been Seminary students, among pastors in earlier days where Drs. J. M. Frost, W. P. Harvey, and A. S. Pettie. Also Dr. Weston Bruner, now at Norfolk, Va., served them for two years in the 'nineties.

Rev. W. D. Moore, who preached in the afternoon, is one of the most beloved ministers in all the Lawrenceburg region. He is seventy-nine years of age, and has been in the active ministry fifty-one or fifty-two years. He is now pastor at Rippyville, Ky., in the Goshen Church, and gives it his full time. Mrs. E. N. Perry has kindly promised to write a sketch of this wonderful man of God for the Western Recorder.

The service of Pastor Perry at Lawrenceburg has now been six years. With the gifted wife, and their fine young son, E. N. Perry, Jr., the pastor resides in a comfortable parsonage near the church, in which this visitor had the pleasure to be entertained. The ministry of Brother Perry has been richly blessed both in his preaching and pastoral work, and he is ably assisted by Mrs. Perry. It was a day that will be remembered by Lawrenceburg Baptists, and it will certainly not be forgotten by the visitors who had the pleasure of worshipping with them that day.

V. I. M.

Canada Subscriber Reports Satan's Gospel On Radio

Dear Sir: As I listened to the closing words of a broadcast to-day from I know not where, I heard these words "Remember, self-development and self-control will bring you sovereign power" and the announcer told us we were listening to the "Wise Man." I had reason to praise the Lord once more for the clear, uncompromising messages of the Western Recorder. The "Doctrinal" issue has been much needed. My copy was passed on to a young preacher. I look forward each week to the perusal of its pages and pray with many others that Dr. Masters may be spared many years for this needed and precious ministry. I enclose a postal money order for another year. Please address until further notice.

Cordially yours,

Wasaga Beach, Ont.

MRS. NATHANIEL MILLS

Kentucky Pastor In Florida Revival

DEAR Dr. Masters: During June it was my privilege to be with Pastor Ray Smith and the Williston Baptist Church, Williston, Florida, in ten days of revival services. The Lord graciously blessed the meeting, bringing the church together in fellowship and prayer, leading the multitude to hear the Word and adding unto the church many who were saved.

I was impressed with the fact that the Baptists in this Florida town were peculiarly of the Kentucky type. They know our language, and their accent is the same. They have a real Bible faith, earnestly contending for it. One of the primary reasons for their strong faith was made quite clear to me when visiting in some of the homes I found the Western Recorder. One of the pioneer families of the Williston Church has been receiving the Old Reliable for a half a century. Others of the membership have been reading it for a number of years.

So you, brother editor, have helped to build a strong Baptist church of which you did not know. You had reinforced the message of the pastor-evangelist, thereby sowing seed which another harvested.

Henderson, Ky.

BROWN B. SMITH

The Present Crisis and Its Solution

TODAY how many people there are wondering why the world is in such a mess; perhaps they blame democracy, perhaps the world economic crisis, or our politicians, or nationalism.

Yet again, why is it that the spirit of fear lurks in men's hearts, and that a feverish re-armament is going on? Why is it being said all over the Continent that war is inevitable? Why is it?

Is it not true to say that for many years now God has been virtually left out of the affairs of the world, and man simply isn't big enough to run the world on his own? May it not be that this is the fundamental reason for our troubles? We hear much nowadays of the brotherhood of man, but we must remember that brotherhood implies a common Father, and we are apt to forget the Fatherhood of God. The Bible gives us a graphic picture of what the world would be if man forgot God. Do we not see the state of affairs today mirrored to a large extent in the following description:

Knowing God they glorified Him not as God professing themselves wise, they became fools Even as they refused to have God in their knowledge, God gave them up to reprobate mind, being filled with all unrighteousness, murder, covetousness, strife, maliciousness, deceit, envy, malignity; being whisperers, insolent, backbiters, haughty, haters of God, boastful, inventors of evil things," etc., etc. (extracted from Rom. 1; see also Deut. 8 and Isa. 48:22).

Here, indeed, we have the primary reason for all our troubles. It surely is quite logical, and may be described as Cause and Effect—Cause: God left out. Effect: the world increasingly in chaos.

I

SO WE see that this mess is really our fault. We cannot blame a "God of Love" for allowing such awful happening when in fact, we have refused to allow Him any place in our plans, for God never forces Himself on anybody; He cannot work successfully for man's benefit unless man trusts Him, and believes in Him and His methods.

And what shall be the end of it all? Where is it all leading? Can we say?

Biblical prophecy has a great deal to say on the subject. Biblical prophecy is looked upon by many in these days as discredited, and yet no generation since our Lord's day has been given such tremendous proofs of the veracity of Biblical Prophecy as our generation.

Prophecy after prophecy has been fulfilled before our eyes during the last twenty years in the most striking way. Big Prophecies dealing with the fates of nations, and little ones dealing with men and women, plants, railways and towns, etc., etc.

1. **Prophecy.** "Jerusalem shall be trodden down . . . until the times of the Gentiles be fulfilled" (Luke 21:24).

Fulfilled. In 1917, Jerusalem liberated from the oppression of the Turk.

2. **Prophecy.** The Jewish remnant were to go back to Palestine in ones and twos (Isa. 27:12; 60:9).

Fulfilled. Year by year, Jews are now going back to Palestine in ever-increasing numbers.

3. **Prophecy.** "The land shall be planted with strange (vine) slips" (Isa. 17:10).

Fulfilled. Since the war over 1,500,000 foreign vine slips have been planted in Palestine.

4. **Prophecy.** There shall be a highway across the desert, Egypt—Assyria (Isa. 19:23).

Fulfilled. During the war a strategic railway was built

MANY to-day feel that world affairs are moving to a climax. In an effort to put in simple language a statement of what the Bible has to say in explanation of the situation, seventeen prominent Christian scholars in Great Britain issued a statement setting forth what the Bible has to say about current world events. It was published in "The Christian," of June 6, 1935. We believe that it contains a message of intense interest and importance to everybody, and we are therefore reproducing most of it here, omitting the part which sets down Bible prophecies of the condition of the world when the end-times approach.—Editorial Note.

to further the British advance. Today you can get into your sleeping car on the banks of Suez Canal and travel in comfort along the highway to Jerusalem and beyond.

5. **Prophecy.** Jerusalem shall be a city without walls (Zech. 2:4; Isa. 60:11).

Fulfilled. Since the war a new city has sprung up outside the city walls, and her gates are no more closed at nights.

II

THESE cannot all be coincidences—all these things have been literally fulfilled in our day and generation. Does it not require more credulity to believe them to be a succession of coincidences

than it does faith to believe that God is working out His Pre-ordained Plan?

One great outstanding event remains for future fulfilment: This event has been foretold by Old Testament prophets, by angels, by apostles, and by our Lord Jesus Christ Himself (John 14:3; Acts 1:11).

This event is the return of our Lord Jesus Christ to earth in person. Last time He came as the suffering Messiah (Isa. 53)—our Redeemer—next time He comes to rule as King of kings and Lord of lords (Rev. 19:16).

He is, in fact, going to rule in Power and Wisdom (Zech. 14:9; Psa. 72:8). Already can we not see that there is no other solution to our problems except one Supreme Authority? How else can we bring order out of chaos in currency warfare, tariffs, quotas, and territorial ambitions? How else can we have peace and prosperity? Man surely is proving utterly unable to give these gifts to a poor, distracted, despairing world.

III

THE return of our Lord in person has been quite clearly prophesied, and it is always connected with two other events of world importance:—

(1) The End of the Times of the Gentiles.

(2) The Restoration of Palestine to the Jews, and the Jews to Palestine.

It will probably have been noticed that the fulfilled prophecies already quoted deal with the Jewish race. From earliest days students of prophecy have realized that at the end of the dispensation the Jews were to be restored to Palestine.

But for centuries the way seemed barred. Turkey reigned supreme over Palestine. Then the Zionist Movement was founded with the expressed aim of restoring the Jews to Palestine. Still the door remained fast shut.

Then came the great world upheaval of 1914—we little thought it had anything to do with the destiny of the Jews. But in 1916 came the world-famous Balfour Declaration, which promised the British Government's support to the idea of Palestine as a national home for the Jews.

How few people recognized this as part of the divinely foretold plan; but what a thrill it was to those who did—God had foretold, and God was fulfilling.

In 1917 Jerusalem was liberated by British troops, and ceased to be trodden down under Turkish misrule, and the rebirth of the Jewish nation started to take place.

Today Jews are still pouring back to Palestine; the country is going back to cultivation. There is no unemployment in Palestine; building and planting are going on apace, a Hebrew University is established in Jerusalem, and the Hebrew language is once again being used in Palestine.

So we see one of the great events linked with the time of

(Please turn to Page 12.)

More About the Poteat Pimple Bureau—J. B. CRANFILL, Dallas, Tex.

A STUDY of the Constitution of the Southern Baptist Convention will disclose that it was organized for the proclamation of the Gospel rather than for "social research" or social service of any kind. A reading of the preamble to the Constitution, which follows, will edify all:

The messengers from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in Augusta, Georgia, May 8, 1845, for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel.

The men who foregathered at Augusta, Ga., May 8, 1845, are all gone now. None of them can be interviewed down here, but their works do follow them. They meant to project an organization, the purpose of which would be to send "the blessed tidings all the world around," and, in addressing themselves to this task, they were so far above the tiddle-de-winks Bureau suggested at the Memphis Convention by Rev. E. M. Poteat, Jr., that we may safely say they were in the stratosphere, as compared to the mists and fogs into which Dr. Poteat seeks to lead us.

I hope no one will misunderstand me here. I am in favor of doing all the good we can in all the ways that we can at all the times that we can, with all the means at our command. Without egotism, I think I can truthfully say that I have done as much social service as I have walked the way of life, as the next man you will find.

When I was eight years old, a neighbor boy, Reuben Stancill contracted a terrible case of what doctors would call purulent ophthalmia. The old-timers called it "old sore-eyes." This boy belonged to the poorest family in the neighborhood—a family who had few friends and not financial helpers. Every morning I took that boy to the spring, and lingered with him there until I had washed both of his eyes thoroughly with the pure, clear, cold water. He lost one eye, but I saved the other, and when he was forty years old he told my sister, then living, that I had saved him from total blindness. This is but a sample of the things I have been doing all my life.

I would not, therefore, inveigh against any social or neighborly benignance. On the contrary, with all my heart I acclaim it, but that was not what the Southern Baptist Convention was organized for.

It is interesting to read Article XIII in the Constitution of the Southern Baptist Convention, which follows:

No new enterprise involving expenditure of money shall be authorized by the Convention, except on the recommendation of the Board or Agency of the Convention which shall have the responsibility for raising or expending the necessary funds, or after action has been taken by the Convention in two successive annual meetings.

Dr. Poteat has not yet started with his new Board or Bureau. It will have to be considered again in 1936, and still again in 1937. In the meantime, I doubt not that the Southern Baptist Convention will have decided with practical, if not absolute unanimity that we do not need to detour into the byways and cul-de-sacs of this Social Bureau idea, but that we are more than ever resolved to adhere to the New Testament objectives set out in the Constitution of our Convention, and are more and more determined to give of our life's blood to the propagation of the Gospel, rather than in treating symptoms of the disease of sin, which disease the Gospel of Christ was intended to relieve.

As I understand the Poteat Pimple Bureau, it would in part at least take over the Social Service now being conducted by the Federal Government, and beguile the Southern Baptist Convention into sponsoring a South-wide smelling

committee that would go around meddling with everybody and everybody's business. That is what the Federal Government is now doing, with the result of an increasing discouragement and impoverishment of a large number who through thrift and self-sacrifice have amassed a living, and the passing of their hard-earned savings over to mendicants and dead-beats, who never worked when they had work and who won't work after the administrative socialistic schemes finish squandering the money of the taxpayers upon them.

Jesus did not come as a social reformer, as a meddler either in affairs of Government or society. His mission was both higher and deeper than all of the political or social fabrics of his or any other time. He said, "My kingdom is not of this world." He emphasized and re-emphasized that colossal fact. His voice comes ringing down the centuries, and every time in the unfolding of human history that those charged with the proclamation of the Gospel have sidestepped its plan and purpose, the world has suffered dire and drastic consequences.

I repeat what I said in a former discussion; we can well afford to delay final action on the Poteat Pimple Bureau until 2035. Meantime, let our evangelists go forth, answering the biggest question that ever fell upon human ears. "What must I do to be saved?"

The Jackson Hill Church, Atlanta, Ga., has called as their pastor Bro. A. T. Allen.

The Church at Iuka, Miss., has called Bro. John Bridges, recent graduate of the Southern Baptist Theological Seminary.

Dr. W. C. Boone, of the First Church, Jackson, Tenn., is preaching for Pastor C. O. Simpson in meetings at the Trenton Church, in Tennessee.

Evangelist G. G. Lanter, of Ashland, Ky., reports to us the organization of a Baptist Church at Flat Gap, Ky., on June 9. The new church is in Johnson County, Enterprise Association.

Pastor W. W. Hamilton, Jr., has resigned his leadership of the Napoleon Avenue Church, New Orleans, in order to accept a position on the faculty of the Baptist Bible Institute, in which position he will be associated with his father, President W. W. Hamilton, Sr.

At the Commencement exercises of Campbellsville College, Campbellsville, Ky., addresses were made by Dr. C. C. Warren, pastor of the Lexington Avenue Church, Danville, Ky., and Dr. J. McKee Adams, Professor of Biblical Introduction at the Southern Baptist Theological Seminary, Louisville. Diplomas were presented by President D. J. Wright.

Rev. J. R. Black, of the Temple Church, Memphis, Tenn., is preaching for Pastor Woodrow Fuller in meetings at the First Baptist Church of Fulton, Ky. Brother Howard Bennet, of Humboldt, Tenn., is leading the singing. Seven were added to the church on the Sunday before the meeting started, with the pastor preaching, which makes twenty-one who have united with the Fulton Church in the last three and one-half months.

The First Baptist church of Corinth, Mississippi has just closed a meeting conducted by Dr. Arthur Fox of Morristown Tennessee. The meeting extended from June 2 to June 16. Dr. Fox preached two or three times daily to assemblages that filled the church. There were fifty-four additions to the church, most of them by confession and baptism. The singing was led by his son, Paul Fox, a student for the ministry, having one more year in the Seminary. He did fine personal work among the young people. The church at the closing service invited Dr. Fox to return June and lead in another evangelistic campaign.

EDITORIAL

About Bibles

WE HAVE just come in from the Baptist Book Store with a new Bible. We had eight or ten already—of different sizes, type faces, binding, references, etc. But we needed one small enough to carry in a handbag or coat pocket, yet with good type-face and a few references. Miss Christina Stockmann, the gracious Store Manager, had it, of course, and at a moderate price.

Many of the revised editions are good—especially of the New Testament and especially for preachers and teachers. But King James remains the best for the general reader.

The Bible is God's revelation to man concerning sin and salvation; this life and its destiny; the whence, how, why, and whither of man. The best loved of books, it is also the most hated. The Written Word, like the Incarnate Word, has been crucified. It has been crucified over and over both by enemies and false friends. But, as He arose, so has the Book arisen. It has seen its enemies disappear as the withering grass—countless generations of them.

It is the best seller, though at the antipodes from all the best-seller dreams that ever troubled the imagination of

an ambitious author. It has wrapped up in it the wisdom of God, the way of life, the destiny of nations, and the eternal weal or woe of every human being. Though the best seller, it is alarmingly little read in the average home to-day. Religious faith now suffers tragically from the man-wisdom complex. It suffers from many preachers and teachers who parade their own thoughts of religion rather than bear witness to the thoughts of God revealed in His Book. Such prophets seem to say, "Behold, I think! Look at my ideas!" No wonder the people are confused and the Bible becomes almost as enigmatical to them as to these conceited and misguided prophets.

Pulpit Bibles! Seldom a Baptist church to-day has a pulpit Bible. We are told that practically every Methodist pulpit has one on the reading stand. The Methodist practice is the better. What more fit furnishing for a pulpit than a pulpit Bible? Amusing stories abound of visiting pulpit-supply ministers who forgot to put their own Bibles in the traveling bag when they came. The church building had to be ransacked that the visitor might have a Bible from which to read the text. Keep the Book of God on the pulpit!

Baptists and American Religious Liberty

WE HAVE just re-read the chapters on Religious Liberty which the writer embodied in a mission study book written by him and issued by the Home Mission Board in 1915, the name of the book being "Baptist Missions in the South." We compacted into two chapters facts gathered from every available authoritative source as to what Baptists did in bringing about the separation of Church and State in America.

The book is now out of print, as is each of the other mission study books by the same author during his period of Home Mission service. To be useful now much of the material would need re-vamping, and some of it would be out of date. But the now much-enlarged system of book-study on missions, doctrine, and allied topics, by church groups, surely should include at least an adequate brief telling of the inspiring story of devotion of our Baptist pioneer fathers in bringing Religious Liberty in America.

They had the leadership. It is not that any of us would minister to Baptist pride in a boastful way. Not that. We would challenge the present generation of Baptists to high living and high deeds on the basis of the sacrificial devotion and faithfulness to high principle manifested by their spiritual forebears. Of Baptist "brag" we may easily have too much. But of Baptist tractability to learn of the high spiritual achievements of their fathers, at the cost of suffering for spiritual principles—we cannot have too much of that.

There is no space in a religious paper editorial to develop even in the briefest way what Baptists wrought in bringing Religious Liberty in America. The best one can do is to dive down at some promising point, hoping to bring up pearls that will in beauty be an engaging sample of others known to await discovery and appropriation.

We confine ourselves to quoting briefly the witness of outstanding authorities, **not one of whom was a Baptist.** Dr. Hawks, distinguished Episcopal historian, in "History of the Episcopal Church in Virginia," says: "The Baptists were the principal promoters of putting down the Establishment, and in truth aided more than any other denomination in its accomplishment."

Bishop Meade, also an Episcopalian, in "Old Churches and Families of Virginia," says: "The Baptists took the lead in dissent, and were the chief objects of persecution by the magistrates, and the most violent and persevering afterwards in seeking the downfall of the Establishment."

Campbell, in "History of Virginia," says: "The Baptists, having suffered persecution under the Establishment, were of all others the most inimicable and the most active in its subversion."

The author of "American State Papers," on page 195, says: "No church in history, perhaps, has done more for Religious Liberty than the Baptists. No church has so long and so logically upheld the principles of individual freedom in all religious concerns."

Howison, in "History of Virginia," Vol. 2, pages 170, says: "The influence of the Baptists was strong among the common people, and was felt in high places. In two points they were distinguished. First, their love for freedom. Second, in their hatred of the church establishment. They hated not its ministers, but its principles."

Dr. Leonard Baker, nestor of Congregationalism, in "New England Theocracy," says: "It has been claimed for the Baptist churches that from the age of the Reformation onward they have always been foremost and always consistent in maintaining the doctrine of Religious Liberty. **Let me not be understood as calling in question their right to so great an honor.**"

William H. Cobb, of Boston, in "Meaning of Christian Unity," page 136, says: "Jefferson testified that he derived his practical conception of civil liberty from the actual workings of the equal rights in a little Baptist church in Virginia."

Other quotations would show the high opinion held by Washington, Madison, and Patrick Henry, of the principles and patriotism of Baptists, as these made themselves felt in the fight for American independence and religious liberty.

These are things for Baptists to treasure and pass on to those who shall come after. Enriching their own heritage in this way, they detract nothing from the heritage of others.

On the other hand, it is not to be desired, to be sure, that Baptists shall become so centered in acclaiming their consistent and age-long fealty to the cause of Religious Liberty, that they shall forget to ascribe this principle to its one great Source—to the grace of God in His blessed Son, who came to give liberty to the captives and to open up a door through which men from the bondage of sin may enter into liberty of Christ. Nor is it to be forgotten that this liberty was purchased at a supreme price. **It becomes ours only on condition that in our hearts and lives we gladly become the bondservants of Him who has purchased our freedom.**

Prayer and Spiritual Progress

RELATIVELY few Christians today seem to give much time to prayer. Prayer meeting services in the churches have greatly waned. Nor in general do ministers give the impression that they are men of prayer more than, or perhaps even so much as, men of bustling activity.

The selection of seven men to minister to and compose certain practical needs among the church members at Jerusalem, which is broadly regarded as the establishment of the office of the diaconate, was that the preachers—and there were a number of them—might give themselves wholly to **prayer and the Word of God**. In our search today to find our way back to New Testament pattern and practice, we cannot afford to treat that which was done then under the guidance of the Holy Spirit in the Jerusalem Church, with apparent disregard. To be content to do so would in itself be a sufficient explanation of the tragic spiritual impotence in the average church life today as compared with the churches in the Acts of the Apostles.

I

VERY few church members seem to read the Bible with regularity. Those who merely read a chapter at night when they are weary and tired and their minds wool-gathering, if an average was to be struck, would undoubtedly be found to be above it. Our forefathers in the faith read the Bible more and knew it better than we, and they prayed more than we do today. Many of them had regular family worship, but that has now disappeared from most homes.

The decadence of the prayer meeting in most churches marks the falling away of spiritual hunger. Aptitude to pray exhibits hunger; absence of it suggests indifference. Personal testimony prospers and ministers to the spiritual yearnings of others when it voices real spiritual experience.

But when one is without spiritual experience, then the urge to expression is absent. There are timid saints who shrink from public utterance, but the spiritually barren also shrink lest their barrenness be seen. Personal testimony of spiritual experiences in the distant past may be helpful, but a brother who is devoid of recent spiritual experience to which to bear witness, does become tiresome in the twentieth recountal of his long-ago conversion. Yet he is yet more helpful than the always-dumb.

Our day of strenuous activity and of hurrying here and there discounts and neglects and cuts off opportunity to attain inner spiritual experience. Rushing to and fro in the business and pleasure of the world leaves no opportunity to meditate upon life and its meaning and its issues, and yet those issues must be faced. "It is appointed unto men once to die, but after this the judgment," regardless of their speed in chasing Mammon and amusement. Too, we have but one life to live, and it cannot be lived satisfactorily apart from God.

II

THIS insulation of the world from God through material pre-occupation has its counterpart among church members. They are often insulated by the same things. Also the world's utter pre-occupation in the things of sense and time, its belief that material success and worldly welfare are the things really worth seeking, has also crept into the churches themselves. **We find churches adjusting their definition of success to material standards. Success is sought in terms of numbers, organization completeness, the amount of money raised to build material structures and institutions, and such like things.**

It is actually true, reluctant as we may be to have it set out before us on the printed page, that preachers are sought by many, many churches to be their pastors more on the basis of their having produced big numbers and other material tokens of success than upon any evidence they have given of spiritual insight and leadership, or that they are men who obey the Scripture in giving themselves even mainly—not to say "wholly"—to prayer and the Word of God.

This is a shameful thing. Yet who among us is not aware of the evidence of its broadspread existence? Knowing they are being looked upon as fit for preferment chiefly by these strictly worldly standards, what will the preachers do? What are they doing? There is, of course, only one thing which every true preacher of Christ must do. He must set his face like flint to obey God rather than men, and to look to the Lord to take his sacrifice of refusing to play the world's game for preferment in the Lord's church, and turn it into real spiritual fruitfulness. The Lord will do that in abundance for preachers who have faith enough to pay the price.

God has never used in a great way preachers who turn from His standards to those of the world, though some have doubtless attained large **worldly reputation** in that way. Those whom God has really used to take care of spiritual crises or to bring many souls to Christ, have been men who have put God first. They have been men of prayer. However much they may have studied books under skilled guidance, they have been essentially men of one Book.

In this respect there is no real difference between the God-called preacher with small education and his faithful brother minister who has had large educational opportunities. Both of them are men of one Book. Liberal education was never intended to train preachers into ability to entertain and amuse the people by preaching a Gospel—which is no Gospel at all—that does not definitely spring from the Bible and as surely lead to the Bible's Christ.

III

MARTIN LUTHER, in the heat of his great conflict with Rome, busy every minute, declared: "I cannot get on without three hours of prayer every day." Havelock, great English general in India during the mutiny, burdened with responsibility every moment, said it was his rule when he had to march at eight to rise at six, and if he had to march at six, to rise at four, in order to have time to pray and be alone with God. The private journals of Livingstone, the great pioneer of Central Africa, show that it was the same with him.

Paul spent three years in Arabia, meditating, praying, digesting the meaning of that experience on Damascus Road, communing with God. Our great Saviour himself spent whole nights praying. For ten days His disciples prayed before Pentecost. We cannot measure certainly all that their tarrying may have meant, **but it certainly meant that their own hearts were being purified, and their own spirits made humble and receptive as they waited upon God in prayer. How many of us need that far beyond all human devices and all expertness!**

There is an outer knowledge of the Bible, and an inner knowledge of it. An atheist may read it and know what it says, though extremely few of them do. But he is blind to what it has for man—for "spiritual truth is spiritually discerned." Neither do Modernists read it, except to find how to discredit its divine authority before the blind and the spiritually infantile. Knowledge of the inner Scripture comes to those who read in faith.

Real spiritual progress is inner-life progress. The arithmetic of heaven tells us that one shall chase a thousand, and two put ten thousand to flight. The strategy of heaven takes away an army of drones from Gideon, and gives him victory over the enemy at the hands of a true band of 300. One praying soul in a church—possibly a bed-ridden saint unable even to attend to its meetings—has often been honored by God to start revival fires that purged an entire community.

Do we believe it? How we need to believe it! How we need to act upon it! If God's grace has given us receptive hearts to believe it, let us not fail to act upon it. **If just we preachers were surrendered into the hands of the divine Master, we might expect revival fires to burn brightly in hundreds and hundreds of churches this summer.**

Paragraphic Comment

SINNING IN THE NAME OF LIBERTY

Next Sunday the Bible schools will study the passages in Romans 14 and 1 Cor. 8 that bear upon the Christian's duty to eschew the exercise of liberties in behavior which, while perhaps not harmful to him, are likely to offend the consciences of some of his brethren. The example by which Paul clarifies the principle was that of a Christian eating meat offered to an idol—which would not occur now. But the principle is involved in popular amusements, drinking and many other factors of personal behavior. In 1 Cor. 8:12 we learn that in sinning against one's brethren in these matters, "you are also sinning against Christ." If church members in Kentucky live up to this principle, there will be no doubt that Kentucky's dry law will be sustained when we come to vote on the Seventh Amendment next autumn. For liquor drinking corrupts, weakens and destroys its tens of thousands—body, soul, and mind. If it is not a temptation to many, we know well that it works havoc with multitudes of others. To the question, "Am I my brother's keeper?" the whole Bible answers with an unqualified "Yes." Many church members dodge the obligation, but are a hurt to the church, not a help. And they are "sinning" against Christ.

* * *

UNPLEASANT BUT NEEDFUL

Dr. L. R. Scarborough, of Texas, has sent out a communication to the Baptist papers, admonishing churches not to pay off their own local obligations without being correspondingly considerate toward those debts which embarrass the various missionary and benevolent causes supported by our people. It is known that not a few churches have pursued that course. That they may see the inconsistency of it, they only need to apply it to an individual church member. The church member—alas, there are many of them—who salves his conscience from giving to the cause of Christ on the ground that he is not able, since he only has enough to take care of his own personal needs, more than nineteen times out of twenty is sinning against the Lord and his church. It is not only easy to spend all one makes in maintaining one's own "standard of living," but the temptation is ever present to do that or else to lay aside what may be left over in accumulations. He must have faith enough in spiritual things to fight against this impulse of selfishness, or else he will give nothing. Of course there are a few who can throw money they do not need at the church, and make a reputation for having a righteousness which they do not possess. But the large majority of us are tempted in the other direction. No church need ever expect to develop the spirit of Christian giving in its members which is in its own practice guilty of a non-Christian selfishness. Nor can the most expert use of solemn words deceive even a half-aroused conscience.

* * *

"WILL BRING YOU SOVEREIGN POWER"

Thus spoke the "Wise Man"—so introduced by the radio announcer—over a station not identified by Mrs. Nathaniel Mills, at Wasaga Beach, Ontario, who reports it in her brief letter published elsewhere. The wise man said more explicitly: "Remember! Self-reverence, self-development and self-control will bring you sovereign power." That might have been a Christian Scientist. It might have been a Theosophist. It might have been a Unitarian. It might have been a Universalist. It might have been a Modernist. It might have been any other religious cultist on earth who seeks to get rid of the cross of Christ, and to win popularity with the world-mind by flattering the powers of human nature. It is standard "radio chain religion" in America. It is exactly the same trick that availed Satan in deceiving the first man and woman. He has used it to the undoing of multitudes ever since. It was never worked with such persistence as now, such determination or with such instruments of publicity by devices of man's invention,

such as the radio over which this man mouthed soft words for itching ears. At such a time every faithful Christian ought to be aroused and watchful. Every church, instead of being fanned to sleep by softly intoned words of sycophantish flattery, needs to inform itself that the Gospel of Christ's death for our sins is not permitted by the national broadcasting companies, its rules requiring that no speaker must say what might offend the faith of any other religion. It needs to see that its own pulpit is occupied by a preacher who scorns to follow the world away from the Lord of Glory and spend his time tickling its itching ears with assurances that SELF-attainment and not Christ saves.

* * *

PREACHING CHRIST OUT-OF-DOORS

Recently there was a unique dedication at the Moody Bible Institute. Before a gathering assembled in the court around which the Institute buildings are clustered, four new auto buses were set aside with appropriate ceremonies for the use of the students in carrying the Gospel to every section of Chicago in open air meetings. In a brief address President Will H. Houghton said in part: "We are dedicating these buses to-day to a militant Christianity. Communism and atheism are on the street corners. By the grace of God we are going to the corners with the Gospel message." There are many examples of open-air preaching in the Bible. The Bible speaks of the sinner as dead in trespasses and sin. It has no word to him, "Come to Church." But it has an unailing word to God's people to go out after him. We are fishers of men, and fish have their own haunts. They do not come where we may sit decorously in an easy chair with a shade over us while we dangle the bait or play the lure before them. We should like to see open-air preaching become more popular again among Baptists. We need to reestablish a modern equivalent to the old-time brush arbor. Apropos, we have information from Singer Fred Schofield, who will be with the great preacher, that Dr. George W. Truett in the revival he will conduct under the auspices of the First Church of Anderson, S. C., in July, will preach under a big tent—one that will seat thousands. It is the fine and large old church of which Dr. W. Mosby Seay is pastor.

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RISE CLASS CONSCIOUSNESS

Since the World War every observer is aware of a sweeping tide of class-consciousness. Nations are within the grip of an intense nationalistic spirit, egged on especially by their determination to take care of themselves in the economic stress. It extends all of the way down through society. Age, sex, economic status, white-collar, overalls—every group is talking the things intended to give it more power for ends that seem good to it. They are usually ends that are not so good for the rest of society—that is they are selfish ends. This group consciousness has tried to do its work within religious circles as well. Churches have often had to exercise prayerful and thoughtful care lest it take hold within the church fellowship itself in a hurtful way. It reminds us of the election of a rough Negro man, Sam Williams, the colored hotel porter, to be a deacon in his church. The next time one of his white friends visited town, Sam told him of his new honor. "But, Sam," said Mr. Smith, "how did they ever elect such a rough fellow as you are to be a deacon?" "Dat's jes' it, Boss," said Sam. "De rough element riz up an' sed they was 'termined to have some recognition in chu'ch!" There is one thing in this world that can master selfish class-consciousness. It is the faith of Christ—genuine faith and actually lived. Church membership in and of itself is no guarantee. But the church of Christ has within its keeping this marvelous, this blessed power. O that God would take hold of us and make of us the kind of people He can honor by making us conduits of this power! He will if we will pay the price, not otherwise. "He that loseth his life for My sake shall save it."

Spiritual Religion and Concern for Social Welfare Compatible

JOHN T. STALLINGS, Nicholasville, Ky.

TO MY mind few things could be more untimely and unfortunate than the idea that one who renders social service is doing unspiritual work. By example and teaching Christ showed that in ministering to the body one may be teaching the love of God and preparing the way for spiritual experience. We adopt this principle in medical missions. Why should we not apply it in our homeland at this time when about half of our population can no longer afford the services of a doctor even in serious sickness?

It is definitely taught in the Scriptures that ministry to the physical man ought to go hand in hand with spiritual ministry. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. "A sincere spiritual program cannot be indifferent to economic and social conditions.

It is simple truth to say that in every large and noble nature spiritual passion and social concern are not divorced, but united. In the last of his notable Belfast Lectures Prof. W. M. Clow, a passionate preacher of Christ, a sound Bible scholar and a noble social leader, refers to Ruskin as the true spiritual father of the English social movement. "The noble passion for the social well-being of all," he says, "has never ceased to move every honest-minded man since Ruskin proclaimed it in his prophetic message."

Dr. T. T. Eaton frequently urged people to read Ruskin. That is not hard to understand. Ruskin was a great spirit, a profound student of the Scriptures and of life, as well as of art, and a defender of Christian doctrines. I have never felt that he was as evangelical as he is commonly represented to be, although his philosophy was thoroughly Christian. Now Ruskin was forever saying to the preachers and spiritual leaders of England that they should be champions of social justice in order that men might believe in their sincerity and listen to the preaching of the Gospel. In "The Crown of the Wild Olive," he says, "Do justice and judgment." That's your Bible order." If you will let men know that you seek their welfare they will believe you when you preach the Gospel to them. He continues, "Alas! unless we perform Divine Service in every willing act of our lives, we never perform it at all. The one Divine work—the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do."

It would be easy to quote a score of passages of similar import, but this illustrates his method. His aim, of course, was to lead men into the higher spiritual life. With this end in view, he rightly insisted that the love of economic and social justice must attest the sincerity of the man who would preach the Gospel.

Let us turn for a moment to our own national life for an example. William Jennings Bryan, I believe, was the greatest statesman we have produced since the War Between the States. He may or may not have been mistaken in some of his practical ideas. Only a cynic, however, would deny that he had a great social passion. He loved men and battled to improve their social and economic situation. He bears the honorable title, "The Great Commoner." Concern for the welfare of men was the ruling motive of his political activities. This, however, did not exclude him from devotion to spiritual things. He was a devout Christian, a staunch church-member, and lover of the Scriptures. Spirituality and social passion are not mutually exclusive, but akin.

Bryan was deeply indebted to William Ewart Gladstone, England's great Prime Minister, for his inspiration. By nature Gladstone was conservative; he sided strongly with the aristocracy. His moral earnestness, however, gradually led him to the side of the people. He became a mighty champion of social and economic justice. In his lucid and

understanding sketch of Gladstone's character Gordon James says, "It is beyond the scope of this essay to follow Gladstone's political fortunes. His acts, like himself, have passed into history. We may notice, however, that as his experience grew his social sympathies widened. His passion for liberty, founded not upon political theory but upon religious conviction, burst the bonds of many of his earlier loyalties. Life became for him a continual crusade against all forms of tyranny and wrong."

He grew democratic and progressive. In his own day he was considered a radical. One thing is quite certain: he remained deeply religious. He studied the Scriptures daily, observed Sunday strictly, attended church regularly, and even took time from duties of State to do soul-winning.

It is entirely erroneous to assume that a passion for social justice cannot go with deep spirituality and is unbecoming in a follower of Christ. The very opposite is true. In all great natures, as in Moses and Paul, devotion to God and desire for human welfare go together. This Christ himself taught in his great law of love to God and to men.

The Social Gospel Issue

T. O. REESE, Sarasota, Fla.

IT WAS not my privilege to attend the recent Convention but with keen interest I kept up with the proceedings. From the reports in the papers and from what some friends have told me, I judge that it was one of the best sessions in recent years.

With interest I read the resolution proposing the formation of a new Board to be known as the "Social Service Commission." I have read all the editorials and articles I have seen referring to this matter, with Dr. T. W. Callaway, I think "this resolution, if pressed, would tend to divide our ranks and cause funds to be designated as never before." The introduction of the resolution and the backing it seems to have, would tend to indicate that many of our preachers and churches are getting lost—badly lost—in the swamps of Social Service.

Social Service is not Christianity but a by-product of Christianity. To feed the hungry, to clothe the naked, to house the homeless, to visit the sick, the troubled and the dying, is indeed a great work and should be done, but it is not the big task of the church. The main business of the church is soul-winning. Evangelism is vital, basic, fundamental. The church that majors on Social Service and minors on missions and evangelism is destined to go on the rocks!

This Social Service movement is simply a new wart on the nose of Modernism. The cure of the body more than the cure of the soul is the objective of Modernism. The instrumentalities of this new religion will be "pharmacopoeia of the druggist, the appliances of the operating room and the atmosphere of a modern hospital." Some years ago an exponent of the new religion stated that hell might be only tonsillitis and that by removing diseased tonsils we can get rid of hell! The up-to-date, the minister of the new religion, will not be a man like Paul or Peter who shall stand up and preach "Jesus and the resurrection," but a graduate of a medical school, an accurate diagnostician, a skilful surgeon, a family practitioner. His equipment will not be a Bible and a hymn book, but the scalpel and the saw of the surgeon, the pill bag of the doctor.

This new Social Religion will have to do with the here and not the hereafter—with the present and not with the future.

Brethren let us stay on the main line—let us give our selves to the big task of "making and baptizing disciples"

and then "teaching them"—teaching them for aggressive kingdom service! The supreme need of the hour is to stand by the faith once for all delivered to the saints—to preach the "preaching that I bid thee," as God said to Jonah.

If this world is ever to be prized up and swung Godward, we must use the Cross as our leverage. The hand stick of "social service" will not budge it a hair's breadth! To attempt to turn from the Gospel of blood to the Social Gospel is an insult to the Holy Spirit. It is an accusation against the Christ of God. It is virtually saying that when Christ founded His church, that he was short-sighted and did not see this century and its problems. The Gospel of a crucified, buried, risen, reigning and coming Saviour will win to-day and all the days. The Gospel has not lost its power and never will! Let us go back to Pentecost—three thousand converted on that one day. How was it done? Peter preached a crucified and risen Christ. On another day he preached the same truth and five thousand were saved. Suppose Peter had announced as his subject, "Cleaning up the slums of Jerusalem," or "Soap and Soup Salvation?"

Try any means or methods you will. Organize your church to the limit. Get everything fixed and nothing to do but press the button. Then, suppose the Spirit of God does not see fit to move upon such man-made machinery. If He does not, nothing will be accomplished. We have in the church of Laodicea such a picture. A perfectly organized church—a church with a full treasury and Jesus standing on the outside knocking for admittance!

Dr. I. N. Haldeman said, "There are churches which have responded to this twentieth century demand. They have organized themselves on the most approved business and practical basis. You can get preaching, find a place for prayer and, side by side with it, a place for advanced athletics. Swimming pools as well as baptisteries, employment bureaus and help agencies. Rooms for stores and offices rented out for the buying and selling of things—rooms and offices for the money changers and their tables. Everything from a sermon to a sandwich, from theology to theater."

Two high church officials were talking. One said to the other: "The time has come when the church can no longer say, 'silver and gold have I none.'" The other replied, "Yes, but neither can the church longer say to the impotent, 'Take up thy bed and walk.'" To the extent that the church depends on mere method and money she will fail in her God-given task!

We should "do good works" because we are saved and not in order to be saved. Here it is in a nut shell:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

For Church Bulletin Boards

A. M. SMITH, Jonesboro, Ark.

"NO NAME—it must be a Baptist church." These words briefly state a condition which is found among many of our churches. Particularly is it true in rural sections and small towns, and our city churches are sometimes no less guilty. Recently I drove for five hundred miles through cities, towns, villages, and countryside and did not see the name of a single Baptist church. I understand, of course, that some must have had names which I did not see, and that others were not directly on the route which I traveled, but of those which I did notice many were without names. Immediately I said, "It must be a Baptist church." I believe that Baptists are more negligent along this line than those of other denominations. A policeman in a large city directed me to a Catholic church in answer to my inquiry as to the location of a well-known Baptist church. When finally I found the Baptist church it had nothing to indicate its name—only a notice on the door, "Closed for Repairs." I hope they did not fail to include a good bulletin

board. I may pass that way again. On two occasions I got into Methodist churches when I was to preach to the Baptist brethren, and on another my taxi passed up the Baptist church and took me to the Presbyterian. Once I was directed to a Negro church, but somehow believe this was done purposely.

Our churches miss much in failing to advertize. A simple, attractive bulletin board hearing in legible letters the name of the church, the name of the pastor and his address, along with a few simple announcements as to the hours of service is one of the least expensive and most effective means of attracting the attention of the public. Such can be purchased at a nominal cost or made by a handy-man in the congregation. Even a signboard giving only the name placed on or before the building is better than no name at all.

There was a time when the congregation was made up almost entirely of the local residents, all of whom knew the name and location of the church. Today we have a changing, shifting population. Strangers are moving in, traveling men and tourists are on the road over Sunday, many of whom desire to worship with the church of their own faith. A superintendent of schools, traveling for a company during the summer months, called my attention to the bulletin board of a Baptist church in a town two hundred miles away. As he had passed by he noticed the name of its pastor, a college chum of many years ago. He avowed his intention of worshipping with the church the next time he passed that way.

A name on or about a church building is as essential as a number on a house or a name on a place of business. It indicates that we are doing business for the Lord in a Baptist way at a certain place. If it were within my province I would place a bulletin board on or in front of every Baptist church in the land. I move that we take the matter up at the next business meeting of the church.

Brother Oakley Hargrove, 949 Ridgway St., Mayfield, Ky., has four second-hand books he would like to sell: "They are 'The Old Baptist Test,'" by John M. Watson; "Church History," by Hassell; "Who are the Primitive Baptists? Debate by Potter and Throgmorton and 'Commentary'" by John Gill.

Twenty new members have been added to the Colonial Heights Church, Petersburg, Va., since the first of the year, and more are expected soon. The Sunday-school has increased more than twenty-five percent, and the preaching attendance has more than doubled since Pastor William I. Barkley went there from the Olive Branch Church, Linton, Ind.

Averett College, Danville, Virginia, closed the session with the largest enrollment in the seventy-seven years of history of the institution. Dr. C. C. Coleman, of Richmond, native of Kentucky, preached the baccalaureate sermon, and Dean Robert G. House, of the University of North Carolina, delivered the commencement address. President J. W. Cammack delivered diplomas and certificates to 133 graduates. The year was closed free of debt. The trustees took steps to erect a new dormitory to cost not over \$100,000. Averett has had no vacant room in the dormitories in six years.

Dr. B. V. Ferguson celebrated his nineteenth anniversary with the First Church of Fort Smith, Ark., on June 2, 1935. On that Sunday there were 1,241 in Sunday-school, 450 in the Baptist Training Union, and great congregations. The records show that in nineteen years something over 4,000 have joined the church 2,000 of them by baptism. There has been an average of over 200 additions per year for the period. The membership is now 2,775 and the Sunday-school enrollment is above 1,700. This is now the largest church and Sunday-school in the State of Arkansas. It has led the state in Sunday-school and Baptist training Union attendance for about two years.

Dedication of Stithton Church

CONGRATULATIONS are due to Rev. C. L. Niceley, pastor of the church at Vine Grove, Ky., and his people at Stithton, to whom he has preached for two years. The result of this work has been the establishment of a virile young church of some seventy members, and there will be dedicatory services next Sunday. A picture of the church and congregation will be found with the story of the work on another page. Brother Niceley has served this group of Baptists for only two years, but they have a \$6,000 building erected, and entirely paid for. Among the ministers whom the pastor has invited to take part in the dedicatory services are Dr. F. M. Powell, who will speak in the afternoon, and Dr. V. I. Masters, who will speak in the morning.

Courtesy and Consideration Please!

COURTESY and consideration please! Where and for whom? At the Southern Baptist Convention and for the preacher of the Convention sermon. Frequently during the recent years have I felt deeply for the preacher of the Convention sermon. One wonders if we should have a sermon delivered each year at the sessions of the Convention. I am wondering if we are just having it to save our face before the world. I have attended three Conventions at Memphis. At two of these Conventions I have actually almost pitied the preacher during the delivery of his sermon.

One of my good friends in a terse paragraphic statement in one of the papers said something about Convention sermon in terms not quite complimentary, to speak charitably. Who among us could preach with force or effectiveness with droves of people leaving every few minutes? Why place the sermon at the close of a long morning session when the messengers have already heard about all they can well contain for one meeting? But, if we are to have a brother preach at twelve o'clock, let us show him every courtesy and consideration that the great occasion honestly merits.

I want to ask one question of those who leave our Convention preachers—and this has been going on with increasing frequency during these latter years—are you sure that you would appreciate people getting up and leaving your church in considerable numbers during your sermons?

Certain it is that those of us who preach regularly, in the very nature of the case, must often deliver ourselves of subjects and themes that many in the congregation listen unto with real difficulty. No preacher is at his best every Sunday; no congregation is in a mood to listen every Sunday; themes and subjects have a varying degree of human interest, regardless of their basic and fundamental importance—suppose next Sunday morning some of our people who are not interested would arise and leave? Many of us would feel that it was at least a serious breach of courtesy.

Well, what about the Convention preacher? He has not asked to preach the sermon on this particular occasion. He has made careful preparation; I have heard some Convention sermons that I did not especially care for, but I have yet to hear one unprepared. Shall we show him the courtesy and consideration due him and the time? Or shall we sit there only so long as we may be enjoying the sermon or agreeing with the thesis of the preacher? Shall this time in our Convention be a spectacle, such as one may easily see at a gathering of one of the country's major political parties, or shall it be a period of helpful worship and reverence?

Let us give our Convention preachers a chance! Personally, I enjoyed the Convention sermon by Dr. J. B. Weather- spoon. It was well wrought out, it was earnestly delivered, and back of the sermon was a man whom many of us know as a real Christian gentleman in every sense of the word. I have remained with every Convention preacher I have ever heard—I would deeply resent people leaving my church next Sunday before I finished my sermon. I will always strive to accord the same treatment to my brother ministers at our great religious gatherings.

June 19, Orangeburg, S. C.

J. ELWOOD WELSH

THE PRESENT CRISIS AND ITS SOLUTION

(Continued from Page 5.)

our Lord's Return actually in course of being fulfilled. How far has the process to go before we can expect Him to come? We cannot say precisely, but our Lord Himself said, "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh" (Luke 21:28).

So on this score we can surely live in a state of expectancy—He is surely coming, and His return is being heralded already.

But let us always remember that these great events are linked up over and over again with the Coming of our Lord Jesus Christ. When He comes to rule, the Jews at last will recognize Him as the longed-for Messiah. The whole nation will turn to God, their whole outlook on life will be changed, they will become the great evangelizing nation of the world.

The Louisville Baptist Pastors' Conference will celebrate the seventy-fifth birthday of Dr. M. P. Hunt with a Luncheon Meeting at the Young Men's Christian Association on July 1 at 11:45 A. M. Dr. A. K. Wright will be in charge of the celebration. Speakers will be Drs. Frank M. Powell, E. F. Estes and M. P. Hunt.

Pastor Alfred A. Stulck, of the First Church of Highland Park, Louisville, Ky., will supply for Pastor Sam P. Martin of Winter Park Church, Winter Park, Fla., during the month of July. Dr. Martin will spend his vacation preaching the first Sunday in July at the First Church of Highland Park, then a week or two up near Cincinnati, and several weeks in Tennessee. Brother Paul Meigs, a Seminary student, will supply the last three Sundays of July at Highland Park.

Our good friend, J. Fred Scholfield, Baptist Gospel Singer of many years' service, and who is an honor to that service of high spiritual opportunity, writes us a personal letter. It has good news in it, but Fred closes by saying: "What you say in your paper is to be from your pen—J. Fred didn't write it." And here we are giving J. Fred away before starting. Among the good items he reports is an eight-day meeting at Fayetteville, N. C., with Dr. Joel S. Snyder doing the preaching, and Brother Scholfield singing. There were eighty-five additions. Next he was with Dr. J. E. Skinner at Murray, Ky., for nine days, and there were thirty-two additions (We wonder if Dr. Skinner, recently knocked out by a nervous prostration, is actually preaching through a revival already). Next Brother Scholfield went to Kershaw, S. C.—old Revolutionary town where Baptists have been weak since the day of Cornwallis, and he says he will be there eight days, and that they are "having packed houses and a fine meeting." Fred Scholfield is almost the only friend we know that we could take the liberty with we now take: Do not, dear Fred, talk about the church of Christ as a "packed house." Call it, please, "a large congregation," or "assembly"—anything but the politico-theatrical term. You are not the only one who does it, and you have a better excuse, not being a preacher. Brother Scholfield will be at the First Church at Anderson, S. C., with Dr. William Mosby Seay, pastor, and Dr. George W. Truett, who will preach in a tent meeting. Those are this Editor's people, Fred, and a fine people they are. He was saved and joined that church when a high school boy. If kinfolk really amounted to much "politically," and the writer had much influence, and wanted to use it, he could—Well, he could not do much with those people. A lot of them are his kin, and they are about the last word in individualism and Baptist independence. But a wonderful people at that. If any of them had very much pride in this kinsman who went out from their clan to become a Baptist editor, they would probably be taking the Western Recorder. In fact five or six of many hundreds of them do actually take it. This is to say to these that Dr. Truett will have with him to sing the Gospel a brother beloved worthy in gifts and spirit to sing the Gospel that Dr. Truett preaches. "J. Fred didn't say it," but throughout the South God's people know it and are ready to say it.

Fellowship Tidings.

Dr. T. E. Ross, of Hattiesburg, is seriously ill in a hospital in the City of Washington.

Pastor H. W. Ellis, of Humboldt, Tenn., is preaching in a revival at Guthrie, Ky.

Charles Wingo, recent graduate of Union University, has been called to the church at Sherman, Miss.

There were ten conversions last Sunday at the First Church of Highland Park, Louisville, where Brother Alfred A. Stulck is pastor.

Pastor T. E. Waldrup, formerly of Mississippi, has resigned his church in Orlando, Fla., to go to the Stetson Church at Deland, Fla.

Dr. Finley F. Gibson, of the Walnut Street Church, Louisville, has been assisting Pastor Paul G. Horner in meetings recently in Simpsonville, Ky.

The First Church of Cookeville, Tenn., has called as their pastor Brother Harold Stephens, who recently graduated from Cumberland University, Lebanon, Tenn.

The Hempridge Church, near Shelbyville, Ky., has called Brother Harold K. Graves, a student in the Southern Baptist Theological Seminary, Louisville, to be their pastor.

Dr. Selsus E. Tull, of Middlesboro, Ky., is assisting Pastor J. P. Harrington, who on July 7 will celebrate his seventh anniversary as pastor of the Parkway Church in Jackson, Miss.

Pastor W. O. Beaty is back in Louisville, where he is pastor of the J. M. Weaver Memorial Church, after having preached for several weeks in a former church of his at West Point, Ky.

Superintendent Wayne Alliston has been given a leave of absence until January 1 by the trustees of the Mississippi Baptist Hospital. Mrs. Gilfroy, his Secretary, has been made Acting Superintendent until his return.

Brother Paul Rich has resigned as pastor of the Hempridge Church in Shelby County, Ky., and the Bewleyville Church, in Breckenridge County, Ky., to accept the pastorate of the Emmanuel Baptist Church in Carlinville, Ill.

Brother M. L. Hahn, of Bowling Green, Ky., has been called to the Mount Olivet Church, at Tatum Spring, near Willisburg Ky. The church has long been a half-time church, but they are now stepping up to a full-time church.

Pastor Walter Harvey, Waynesburg, preached for Pastor Owen Montgomery at Locust Grove (Lincoln County Association) in a two weeks' meeting. Brother Harvey is one of our most forceful young preachers, and his messages were plain, scriptural, gospel sermons. He is a recognized leader among young people, and the older folks appreciate

him just as much. Great and permanent good was accomplished at Locust Grove, and visible results were twenty-five professions of faith.

A law has been passed in Turkey forbidding ecclesiastics from wearing distinctive clerical dress except while in the act of performing their services. This means that all priests, nuns, and others have had to wear the prevailing styles.

Pastor Roy L. Puckett has resigned the pastorate of the Nolynn and Mussle Creek Churches in Severn's Valley Baptist Association, and the Richland Church, in Owen Association, to accept the pastorate of the Mt. Washington Church.

Pastor Clyde L. Breland, of the First Church of Richmond, Ky., closed a meeting of twelve days with the Buffalo Mission, of the church, on June 2. On June 3 he began a twelve-day meeting with the church at Kirksville, also near Richmond.

The First Baptist Church of Oklahoma City has called Dr. W. R. White, pastor of the Broadway Church in Ft. Worth, Texas, to succeed Dr. T. Luther Holcomb, new Sunday School Board Secretary. Dr. White was formerly Executive Secretary of Texas Baptists.

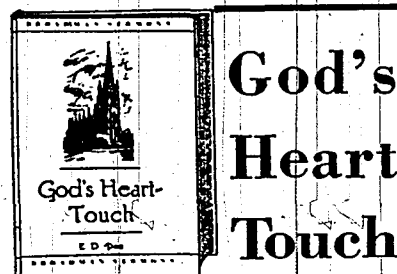
Pastor and Mrs. A. B. Pierce, Hazard, are the proud parents of a son, William Eugene Pierce, born May 13. The Recorder congratulates the father and mother on the arrival of this young man, and trust that he may be given a long life to be used for the glory of God.

Announcement has been made by Mr. and Mrs. C. O. Smith, of Hazelhurst, Ga., of the engagement of their daughter, Miss Irma Christine Smith, to Pastor Curtis E. Dowis, of Neon, Ky. Mr. Dowis is a brother of Pastor Solomon F. Dowis, of the Carlisle Avenue Church, Louisville.

On last Sunday, Dr. I. D. Eavenson, of Cleveland, Miss., baptized seven Chinese from the Chinese Baptist Mission, of that city. There have been nine professions of faith. Eighty-one Chinese are enrolled in the Sunday-school classes taught. Some of these drive twenty miles to the services.

Pastor Joseph Avery has been preaching in some meetings at the First Church of Prattville, Ala., and Singer Carlyle Brooks, of Atlanta, Ga., has been conducting the music and working among the young people. There were forty-seven added to the church in a real outpouring of the Spirit of the Lord.

Pastor L. H. Dawson has resigned at Lyndon Church, four miles east of Louisville, to accept the call of the Baptist Church at Nathalie, Va. He will move to his new field in about ten days. The Nathalie Church has a membership of about 900 members. Brother Dawson



By Elias D. Poe

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Baptist Book Store

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Louisville, - Kentucky

hails from Chatham, Va., and attended school at Georgetown College and the Southern Baptist Theological Seminary. He has been in Kentucky for the past eleven years. The Lyndon Church has secured Dr. Leonard W. Doolan as supply-pastor.

Many friends sympathize with Mr. and Mrs. J. B. Dossey of Fountain Run, Ky., and well-known there are Baptists, in connection with the accident suffered by their daughter, Miss Virginia Dossey, two weeks ago from an automobile accident. It was thought for a time that the young lady would not recover, but she is now making good progress in a Louisville hospital.

Singer Carlyle Brooks, Atlanta, Ga., has been leading the singing in another good revival for two weeks in Capitol Heights Baptist Church, of Montgomery, Ala., with Pastor R. C. Edge. It has been a fruitful meeting with many added and church uplifted. He goes next to be in a revival with the First Baptist Church of Prattville, Ala., to be with Pastor James Avery, who will preach for the next ten days.

Bible School Department

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

Standard Sunday Schools

We are delighted that a number of applications for the Standard Award are coming to us this month. We report the following just received:

- Cox's Creek—Pastor L. S. Chandler; Superintendent Ray M. Wright.
- Mt. Moriah (Lynn)—Pastor W. A. Kirtley; Superintendent Gaither Skaggs.
- Harlan—Pastor W. J. Bolt; Superintendent F. D. Perkins.
- Ekron—Pastor E. F. Johns; Superintendent J. D. French.

Ten Mile Association Standard

The Ten Mile Association is again Standard. Eight of the fourteen Sunday-schools are Standard, monthly meetings of Sunday-school workers are held and other fine work is being done every month. Rev. G. C. Mullins is the superintendent, E. J. Kuhn the Secretary and Rev. A. R. Abernathy is the associational moderator.

Bell County Sunday School Revivals

We have just returned from Bell County where we had Sunday-school revivals in seven churches and one mission. Pastor L. C. Kelly stated that the people responded better than to any previous effort made in the association. There were 638 people who attended the sessions at night in the seven training schools. Total possibilities (enrolled and prospects) of 5,401 were listed, with 1,801 of them nine years of age or over who were not members of any church. One church reported seven additions for baptism during the week. We give you a word about each of the churches.

Insull

Brother J. M. Carter and wife assisted Pastor Henry Hubbard and Superintendent L. H. Whittle. They had an average attendance of 109. Four new classes were started and a fine spirit was created among the workers.

Second, Middlesboro

Pastor Wint Bolton and Superintendent H. B. McManaway were assisted by Brother C. M. Mellichamp. This Sunday-school had been averaging 237 in attendance and had 291 on the closing Sunday. Four new classes were started. More room is greatly needed but the workers have the spirit to go on and expect additional space in the near future.

Millers Chapel

Brother S. E. Bradley assisted Pastor Browning and Superintendent George

Siler. Four hundred and thirteen possibilities were listed with 176 lost over nine years of age. This school should soon be Standard.

Old Yellow Creek

Brother J. T. Miller assisted Pastor Sharp and Superintendent Harmon Jenkins. This is a large community in the edge of Middlesboro and they have 619 possibilities for the Sunday-school. Four new classes were started.

Pineville

Pastor L. C. Kelly and Superintendent J. L. Lair were assisted by W. A. Gardiner and Mrs. Eureka Whiteker. A total of 1,240 possibilities were listed for the School. Several new classes were started in the Primary, Junior and Intermediate Departments. It was recommended that the Young People's Department be given five classes and that a new men's class be started in the Adult Department. Some 392 lost people over nine years of age were listed.

Riverside

This church had a census some months ago and did not take one at this time. Brother C. P. Hargis taught "When Do Teachers Teach" and reported a very large and enthusiastic class. Pastor S. R. Helton and Superintendent Robert Coign are doing a good work with the School. During the morning hours Brother Hargis had a class of men in the Vacation Bible School. This is often done in the Vacation Schools in the Mountains.

Walls End Mission

Thomas R. Brown worked at Walls End, which is a mission of the Pineville Church. A total of 357 possibilities were listed and two new classes started. This situation should develop into a church and this will likely come to pass before long.

Harmony

This church is located on the grounds of Clear Creek Springs, about a half mile from the Auditorium of the Encampment. The public school teacher, Brother Glenn Richardson, is superintending the Sunday-school and is doing an outstanding work. He led in taking a census and will teach Building A Standard Sunday-school and carry out all the features of an enlargement campaign. He could not be there all the week but started the work and will soon finish on his return.

Conclusion

We are grateful to God for this fine week in the Mountains. Yes, there are murders in the mountains but there are also many true churches and the good Christian people are doing the work in as fine a way as the churches of any section. May God continue to lead these fine people in a marvellous way during the coming months.

Crittenden Association Has Good Day

Brother L. B. Simpson, superintendent of the Crittenden Sunday-school Association, reports that seventeen superintendents made reports in June and that there were 180 in attendance at the monthly meeting. This is fine. You ought to be greatly encouraged, Brother Simpson.

SUNDAY SCHOOL ATTENDANCE

June 16, 1935

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

Newport, First	996
Owensboro, First	761
Louisville, Ninth and O	684
Louisville, West Broadway	586
Louisville, Carlisle Avenue	573
Somerset, First	529
Middlesboro, First	523
Louisville, Parkland	519
Harlan	514
Owensboro, Third	507
Lexington, Calvary	504
Danville, Lexington Ave.	494
Mayfield, First	478
Akron, Ohio, Calvary	474
Louisville, Eighteenth St.	448
Louisville, 23rd and Broadway ..	445
Hopkinsville, First	430
Lexington, Porter Memorial	430
Harrodsburg	427
Louisville, Baptist Tabernacle ..	426
Louisville, Franklin St.	412
Covington, Latonia	401
Louisville, E. Parkway	375
Madisonville, First	372
Elizabethtown, Severn's Valley ..	360
Covington, Madison Avenue	360
Jellico, Tenn., First	355
Bellevue	338
Louisville, Clifton	338
Corbin, First	336
Pineville, First	332
Greenville	321
Louisville, Baptist Temple	311
London	299
Louisville, Virginia Avenue	288
Fulton, First	282
Richmond, First	273
Louisville, Hazelwood	267
Louisville, Fourth Avenue	265
Lexington, Grace	241
Lynch	237
Hazard, First	220
West Point	219
Versailles	216

Dr. J. W. Cammack makes the comment in the Religious Herald: "In 1775 there was one church organization for every 1,376 of our population. Last year there was one church organization for every 586 persons." In other words, we don't need any more churches, but we do need to make better use of the ones we already have. Preachers would do well to hammer that into their members, and they can't hammer it in too strongly.

THE FIRESIDE

Signing the Declaration

Phyllis and Tom were spending July Fourth with Grandfather Hacket. All afternoon he had played with the children. He had helped them shoot firecrackers; he had shot off his double-barreled shotgun for them; and had even let Tom shoot it a few times himself.

Then at night, after a display of fireworks in the front yard, everyone was tired. Phyllis and Tom flopped in easy chairs. Grandfather was glad enough to rest, too, though he wouldn't admit that he was tired.

But Phyllis was soon exploring the big room, stopping to imitate thunder on the bass notes of the piano, patting the kitty on the head, and looking at pictures. Directly she stopped before an immense painting that occupied a whole corner of the room. "Oh, grandpa! Who are all these funny men?"

The men in the picture were strange looking. Some of them wore long white wigs with curls, while others wore their own hair very long, like a girl's hair that has not been bobbed for a year or two. Instead of trousers they wore knee breeches, like knickers, but much tighter. They were all standing around a table, where one of them was writing.

Tom looked reproachfully at his younger sister. "Dumbbell! Won't you ever learn to read? Look! Right there under the picture it says: The Signing of the Declaration of Independence."

Phyllis said nothing, so Tom went on. "Now, don't tell me you never heard of the Declaration of Independence! Especially after shooting firecrackers all Fourth of July!"

"Surely I've heard of it," Phyllis agreed, though secretly she wasn't sure what she had heard.

Grandfather Hacket walked over to the picture. Tom asked him to explain it so Phyllis wouldn't ask any more dumb questions. "All right," grandfather replied; "I'll tell you about the signing of the Declaration of Independence. But it won't all be for Phyllis. I'll bet I can tell you a few things, Tom."

"All right, let's see!" Tom challenged.

"Well, to begin with, how old do you suppose these men were?"

Tom looked at their long white hair and serious faces. He looked at his grandfather, and then back at the picture. "Well, most of them were older than you are, grandpa."

"Thanks for the compliment, Tom, but you're pretty far wrong. As a matter of fact only three of them were older than I am. Ben Franklin was seventy, Stephen Hopkins sixty-nine, and John Hart sixty-eight. Besides these there

were four others nearly as old. They were Matthew Thornton, sixty-two; George Taylor and Philip Livingston, sixty; and James Smith, fifty-seven. Most of them were younger, and three of them were actually thirty or less."

"But grandpa! They all look old."

"That's partly because of the way they dressed in those days, Tom, and partly because signing the Declaration of Independence was serious business. They were risking their lives in declaring their independence of England."

Phyllis was looking intently at the picture. She decided at last that she had made a discovery, and exclaimed, "Oh, look! There's a bishop!"

Grandfather Hacket smiled. "No, that's Ben Franklin."

"But he looks like a bishop."

"Ah, he was not bishop; he was an inventor," said Tom, in his best big-brother manner.

"Yes, and a printer, and a famous statesman, too," grandfather added. "In fact, he had a part in everything that concerned his country for more than sixty years."

Phyllis and Tom were taking in every word grandfather was saying, so he continued, "This is John Hancock, the first to sign. He wrote his name in a bold hand, saying as he did so, 'I write so that George the Third may read without his spectacles.' That's where we get the expression, 'put your John Hancock to something,' meaning to sign your name. This is Thomas Jefferson, who wrote most of the Declaration. He was the ablest writer in the Colonies, just as this man over here, John Adams, was one of the best debaters of his time and did much to get the Declaration adopted."

Grandfather paused. He was anxious

to see if the children were following him. They were, and Phyllis wanted immediately to know about the man to whom she was pointing. "That is Josiah Bartlett, Phyllis. He was the first to vote for the Declaration, and he voted so loud the rafters shook with his voice."

"Oh, boy! That must have been an exciting Fourth of July!" exclaimed Tom.

"It was exciting enough, Tom, but it wasn't the Fourth; it was July 2."

"You mean—Oh! I see. They voted on the second, and signed the Fourth."

Grandfather laughed softly. "Wrong again, Tom. They voted on the second, all right; but the actual signing, as shown in this picture, did not take place until August second. And as a matter of fact, Thomas McKean, who was the last to sign, did not place his name on the Declaration until six years later."

It was not necessary for Mr. Hacket to say, "I told you so," for Tom was quite ready to admit that his grandfather was telling him some things about the Declaration he had never heard before. And both the children looked up sleepily, but with eyes that seemed to say, "Tell us more."

"One other thing," said grandfather, "and then you must run along to bed. I thought you might like to know, Tom that six of these famous men were called Thomas."

"Why couldn't there have been some girls to sign the Declaration?" Phyllis complained.

"Well, if there had been," Tom retorted, "I'll bet there wouldn't have been any with the name of Phyllis."

At that point Grandfather Hacket stopped a family argument by promising to take both the children to see the Declaration the next time they went to Washington.—R. M. Johnson in Advance.



Prayer Offered Before the Signing of the Declaration

REVIVAL FIRES IN ALABAMA

Dear Dr. Masters: The Cowell-Rodgers city-wide Evangelistic Campaign closed here last Sunday evening on a high tide. In the large tent auditorium with 2,000 capacity, packed to overflowing, Brother Cowell delivered his message on "Tomorrow."

This concludes a seven-week evangelistic effort with churches co-operating. Revival fire broke out in a number of the smaller towns adjacent to Sylacauga. There were over 700 conversions and reclamations.

Evangelist John C. Cowell, Jr., is from Fayetteville, N. C. He is loyal to the Word and preaches it with great power and signal success. In three services there were reached over 300. Mr. Earl S. Rodgers, the efficient singer and business manager of the party, was with Ham-Ramsey for twelve years.

We are looking forward to having these brethren back with us again. The day of reaching the masses is not over quite yet. They begin a city-wide effort in Talladega, Ala. next Sunday.

I am happy to be back in the Recorder family after dropping out for a while. I commend your faithfulness to the Word. May the Lord bless you abundantly.

J. E. BERKSTRESSER,

Sylacauga, Ala.

June 18.

PASTORS' REASONS FOR VALUING THE WESTERN RECORDER

Dear Recorder: This should be of interest to you who contribute so much to the work of Kentucky Baptists through the Western Recorder. On Sunday, June 9, 1935 the speaker was unable to come and address the Campbell County Sunday School Associations at First Twelve Mile Church. However the people were not left without a program. Rev. L. K. Barbee suggested each pastor present give his reason for taking the Western Recorder.

Rev. Barbee thoughtfully gave the other pastors time to prepare by speaking first. He pointed out the need for study of doctrine. He mentioned how the Seven Day Adventists are able to quote Scripture to protect their beliefs, and how if we are not upon our doctrine how they might be able to crowd us in a corner.

Rev. E. D. Davis of Ludlow further, stressed the doctrinal value of the Recorder as his reason for reading the paper.

Dr. W. R. Cole, pastor at Dayton, Ky., said the Western Recorder was his desert. After reading the morning and evening papers replete with murders, accidents, estrangements in matrimonial relationships, etc.

Rev. Shanks a visiting pastor was sorry that people, and even pastors might compromise with card playing and other evils, but glad that the West-

ern Recorder stood firm and did not compromise.

The writer tried to show how the paper helps in putting across the church program by having the people informed as to what people in Kentucky and throughout the South are doing. The Co-operative Program would not be such a stranger in some churches if people kept themselves informed.

Also this minor reason. How embarrassing it would have been to be asked to give reasons for taking the Recorder and then be called on in such a meeting and not be a subscriber. Brother pastors, a word to the wise is sufficient.

Dr. J. M. Rogers who subscribed to the Recorder when he was a boy in high school and has taken it through the years, and during his missionary work in China, resummarized the reasons given by the pastors in beautiful fashion. Dr. Rogers is one of our Spiritual giants never too busy his words as Pastor at Ft. Thomas to help in all our county work.

Before adjournment our president and superintendent of the great Sunday-school at Newport said he was surprised the preachers overlooked this point, "You can't afford not to take the paper and be a Baptist."

Perhaps other programs minus their speaker for the occasion can turn the meeting into a profitable one by having pastors or workers give reasons for taking the Recorder.

Newport, Ky. REV. JOHN E. HUSS

MORRIS BECOMES PASTOR AT JEFFERSONVILLE, GA.

I am moving this week to Jeffersonville, Georgia, where I have been called to serve the First Baptist Church. I have had a pleasant ministry of five years and four months here, but believe the Lord is leading to a new field. I must have the Recorder. I wish every Baptist in the world would read it.

A. N. MORRIS,

Dorum, Ga.

PASTOR AND MRS. NORDENHAUG IN SERIOUS ACCIDENT

I am distressed to say that Brother Josef Nordenhaug, and his wife met with a serious accident near here today. Dr. Nordenhaug is the pastor of the Prestonsburg Church, and he has been winning friends and doing a fine work. He is a Norwegian, but educated in this country, and is a Ph.D. of our Seminary at Louisville, I believe. He married in Louisville.

He was driving a fine new Dodge car near here, and at a sharp mountain turn called Ivy Point, he could not keep close enough to the right of the turn and a road truck coming up the hill collided, and his car was smashed in front and on the left side. He and his wife were thrown violently forward. Her forehead broke out the glass of the windshield, and her face was slightly cut, but the

examination indicated she suffered a torn ligament in her right knee.

Dr. Nordenhaug's head must have struck something more solid, and the examination here indicated there was likely a fractured skull. He was unconscious when taken to the doctor's office, but regained consciousness while I was there. He is a powerful man, of splendid spirit, and was perfectly calm and cool as he came to. He was taken from here to the hospital, first to Paintsville for better examination, and then probably to a hospital in Martin County.

We have secured the recognition by the Home Mission Board of the Eastern Kentucky Baptist Education Society. The term of permissive use is to be for the period of ownership of the Magoffin School property by the Home Mission Board, within the term of the bond issue as now extended or as it may be extended. The present time is about twelve years. After that we are to have the preference in the matter of conveying the property if it is still being operated as a school, and we wish to continue to operate it.

I understand the Barbourville Institute is being sold. That leaves not more than two Baptist mountain schools in Kentucky. We have held on while it seemed impossible, hoping that if there should be a consolidation of the work, the amount of appropriation to the school might be increased proportionately so as to enable us to live and do a larger work. I hope the appropriation to the remaining mountain schools will be as large as it was to the three.

FRANK A. CLARKE,

Salyersville, Ky., June 13.

CHICAGO CHURCH WELCOMES VISITORS

The North Shore Baptist Church invites to her various services of the summer any friends within your constituency who may be planning to visit Chicago.

The Church School begins at 9:45 A. M. The hour of the morning service is 11:00 o'clock; that of the evening service, 7:45 o'clock, beginning with a recital by Miss Frances Anne Cook, organist of the church. Young people's meetings convene at 6:45 P. M. The mid-week prayer service is held on Wednesday evening, at eight o'clock.

Dr. Herbert Whiting Virgin, Minister of the Church, will occupy his pulpit throughout the entire summer.

Visiting friends will be most cordially welcomed.

NELLIE A. WAGGENER, Ex.-Sec'y.

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HOW TO STUDY AND USE THE HYMNAL

Ernest O. Sellers, New Orleans, La.

Back of this subject lies the question, "How many churches have a real hymnal to study?" Investigations show that not to exceed thirty percent of the songs used in our Baptist churches can be classed as real hymns.

As of any other book we ought to know the standing and authority of the editors and composers of our hymns. This means more than to know the story of the hymn. Few hymns grow out of any striking experience but it is helpful and interesting to know something about the authors of both words and music.

Every walk, occupation, race, and religious party has made its contribution to the body of our hymns. Unitarian Whittier, Catholic Fawcett, the Bernards and Newton, modernistic Gladden and the evangelistic Wesleys—each has made his contribution and believers are richer thereby.

Truth rhythmically presented remains longest in the memory. This calls for care lest perversions and errors creep into our teaching through the use of song. It was this weakness, during the Arian controversy, which led the Roman church to take such careful supervision of its music.

No hymn travels far that lacks an appealing melody but care must be exercised lest the physical appeal predominates. To choose songs chiefly by some lilting melody is an absurdity.

The honest user of hymns will anticipate his needs and he will also avoid tiresome repetitions. Adaptation calls for careful topical study. The absurd, futile, humorous and often tragic selection of hymns that are foreign or antagonistic to the design, spirit or subject of the occasion calling for their use, may be avoided by even a small amount of thoughtful study and preparation.

Hymn singing is not a preliminary to something more important. Hymns express every emotion—praise, worship, aspiration—of the Christian life. They are also our greatest motivating agency. We are all of us guilty of carelessness in our hymn selections and depend too much upon the use of familiar material.

In the use of the hymnal our first suggestion is that we make a more constant and thoughtful use of the Topical Index. We do not plead for a mechanical co-ordination of hymn material with subject matter. But there should be no clashing or contradictions.

Again we should familiarize ourselves and our congregations with the great classical hymns, those that have been tested by time and experience. The mass of material at hand is too often an unworked mine of golden opportunity and inspiration.

Congregations ought to be instructed in what they are using. John Wesley's rule to "Give the sense" is one we ought

all of us to obey. Congregations can be cultivated to sing. The singing church is always the conquering church. The mystery is that churches so often neglect, relegate, restrict (sometimes even eliminate) hymn-singing and then wonder at the poverty and dryness of their services and convenings. It passes our understanding.

An honest study and a wise use of the hymnal will yield an abundant reward of spiritual inspiration, glow and victory.

Mr. and Mrs. R. W. Fray, who live near Spottsville, Ky., and both of whom are more than seventy years of age, have just been baptized by Pastor Edwin E. Deusner, of Henderson. Their son, who is a Baptist minister, has started them off in their Christian life by giving them a Bible and a year's subscription to the Western Recorder.

Dr. Walter P. Binns was compelled to cancel his engagement for Clear Creek Springs Encampment. The committee announces that Dr. T. D. Brown of Louisville has consented to take his place. The Encampment program will run from August fifth through the fifteenth. Dr. R. T. Skinner will be the speaker for the evening hours the first week and Dr. Brown will speak at the same periods the second week.

The bill in the Ohio legislative bodies recently to appropriate public funds for the support of Catholic and other schools, though passed by the Senate, was defeated in the Legislature by a vote of eighty-six to forty-two. Protestant schools in Ohio, badly as they would like to get their portion of a two million dollar appropriation, fought the bill as being contrary to the principle of the Separation of Church and State.

Several of their many friends have already expressed in our columns sympathy and sorrow on account of the death on May 21 of Mrs. Ralph Rowland Couey, wife of the beloved pastor at Carlisle, Ky. Mrs. Couey was native of Atlanta, and her maiden name was Lalla LaRue Johnson. Becoming ill at Carlisle, her husband took her to the Baptist Hospital in Atlanta, where she passed away after a lingering illness. Mrs. Couey was a woman of beautiful spirit and deep spirituality. She had a host of devoted friends in Atlanta, and has won a similar position in the hearts of our people at Carlisle. Our heartfelt sympathy goes out to the bereaved husband, and to other loved ones.

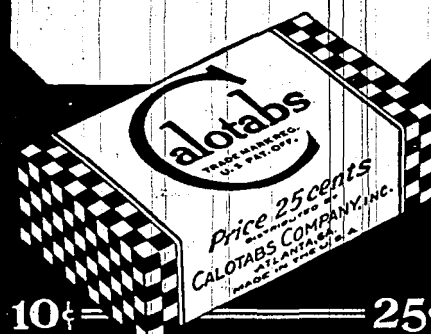
In the Kentucky Baptist sector many of our people have come to know Rev. W. W. Leathers, Jr., who has recently completed his doctor's degree at the Seminary, taking his post-graduate work at Yale University. During much of his time in Kentucky this fine young minister has been pastor at McHenry, down westward from Louisville. He is still pastor, and his father, Rev. W. W.

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Leathers, Sr., has recently been with him and McHenry Church in a two weeks' revival. The two honored the Western Recorder with a call. Rev. W. W. Leathers, Sr., and the Western Recorder Editor were classmates at Furman University—oh, just a few years ago. Our comrade of other years has spent his entire life as a pastor in Saluda Association, home-association of the editor and the largest in South Carolina. Brother Leathers has been Clerk of the Saluda Association for forty years. Pastors and others recently gathered and honored him with an anniversary service in that behalf.

MRS. EMMA LAMBERT

On March 14, 1935, God in His infinite wisdom was pleased to call our neighbor, and sister in Christ, Mrs. Emma Lambert, to her eternal home.

Whereas, Sister Lambert has been a devoted member of her church, a true and faithful companion, a loving mother and a kind neighbor we cannot express the loss in her departure.

Therefore be it resolved, that our church has lost one of its most useful members, and that we extend to her family and loved ones our heartfelt sympathy.

McGrady Creek Baptist Church,
MR. ARTHUR WILSON,
MRS. ARTHUR WILSON,
Horse Branch, Ky., R. 1.
June 19, 1935.

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Heavy Showers

Miss Helen Royalty, Clear Creek Encampment, Pineville, Ky., writes: "Between ninety and one hundred packages have come in and they are still coming. Some days the Postman brings us as many as six. I know you will want a list of them, but thought you had rather have a complete list, rather than one by piece-meal, so just as soon as they stop coming, I will give you a full list. We have sheets, pillow cases, towels, rugs, paper napkins, soap dishes and wash cloths, also curtains and drapes."

Baptist Hundred Thousand Club

From Dr. Tripp's report, at Southern Baptist Convention, to May 10, 1935:

State	No. Baptists in State	Members	Amount Paid
Texas	576,945	5,339	\$49,315.49
Kentucky	352,553	3,497	31,723.16
Tennessee	337,945	3,412	34,196.62

Kentucky ranks second in membership and third in gifts. I think this is explained by the fact that Kentucky enlisted many new members this spring, so they have not had a chance to pay in much yet. Let's give Texas a close race for FIRST place next year.

Kentucky W. M. U. Home Mission Offering

To June 4, 1935	\$7,711.83
Total Offering in 1934	6,750.06

Present Increase over Last Year 961.77

From Our Missionaries

Mrs. Appleby, Brazil: "Last Sunday was Mother's Day. I was unaccustomed to the white flower on my coat that brought mingled joy and sadness—joy at the ever-increasing richness of the Home over there and grief at the thought of returning home without finding Mother. The Y. W. A. celebrated the day most worthily, decorating the pulpit with yellow Silevestre Mimosa and dark red dahlias. At the close of a splendid program given by the Sunbeams and young women, carnations were distributed among the women. Such events help to increase that love and respect for womanhood not always shown in countries outside our own.

"Our Christians are very earnest and serious, giving little time to frolic or fun, and no time to such affairs as the Carnival. David and I enjoy June for other reasons. A week of it is spent in a revival at the church and a few

days at the Annual Mission Meeting. It is a joy indeed to be in fellowship with our missionary friends, bound together as they are by the strongest tie of affection I have ever seen outside the family.

"David is half past nine—a busy little fellow I assure you, studying Portuguese and English, helping in the Master's work. We could hardly get along without him to play for the services, to gather up the children for meetings, etc. He plays the baby organ for the open air meetings, and can accompany the hymns nicely on the violin for preaching services.

"The work most enjoyed in the church is with the children. We have a Vacation School every year, Sunbeam meeting weekly, childrens' meetings in the home every week and our Sunday School department separate. What adorable little ones are found here with a dozen races mixed to give great variety in type and color. They do shine at festas for Brazilians have Latin ability in the dramatic line. Our next festa is Childrens' Day held all over Brazil. An offering is given at this time for Missions.

"Our work is far from easy in a center so filled with convents. We beg of you one thing only—to be remembered daily in earnest prayer for our work and for deeper consecration of life. How sincerely I do thank you for interest in His Cause here! It is an ever-growing source of joy and gratitude to feel that our friends care. Though time forbids my writing our appreciation, we do not forget."

From Miss Rose Marlowe, China: "I want you and Kentucky W. M. U. to know how very, very much I appreciated my lovely books, the plays, Bible dramatization, the music and the patterns. I've translated some of the articles in '1935 Ministers' Manual' already. You see I'm compiling, writing and translating a book of Chapel Talks, —that is Miss Yung Lai Meng and I are, and this has some good material in it. Juliette Mather has been after me for ten years to write a book about China and I am at last writing a book, but it is about the Lord and it is for China. My Personal Service Band holds an evangelistic service at the chapel service on Wednesday of every week and the girls lead the services and give the evangelistic message. They needed a more powerful message than they had or could give out of their experiences, so the need provoked my effort. Lai Meng and I have twenty services and messages ready for final corrections and copying already. We want to do five more and if possible we want to print our little "book" that it may go all over China to help other Christian leaders and preachers to better present the "Good news of His Redemptive Power." The book will cost something to get it printed. I don't know how much yet. I'm afraid to inquire for I want to print

it so badly,—and I'm just hoping the Lord will make it possible somehow.

"I was happy to hear that the W. M. U. went 'over the top!' God bless those precious women and young people!

"My most sincere and hearty thanks to the dear Kentucky women for my Christmas gifts."

W. M. U. Young People's Department

**JOSEPHINE PROCTOR JONES,
 Young People's Leader**



Fred T. Moffatt, Jr., President of Clear Creek Encampment, will be one of the speakers at the State Y. W. A. Camp, July 29-August 3.

State R. A. Camp

The following program is being carried out at the State R. A. Camp at Clear Creek:

Camp Program

A. M.	
6:00	Rising call. Dress, wash, comb hair.
6:15	Formation—Pledge to flags, exercise. Personal appearance inspection.
7:00	Breakfast.
8:00	Call to quarters to prepare cot and room for inspection.
8:30	Bible Study by Dr. Sam S. Hill.
9:15	Mission talk by Dr. J. W. Beagle.
10:00	Directed recreation.
11:45	First call for lunch.
12:00	Lunch.
P. M.	
1:00	Rest period.
2:00	Directed recreation.
5:00	First call for supper.
5:15	Take down flags.
5:30	Supper.
6:30	Extra activity period, directed by Dr. Thomas C. Meador.
7:00	Evening service conducted by Dr. W. H. Moody.
8:30	Call to quarters.
8:45	Taps. All is quiet.

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JOY AT NELSON CREEK, MUHLENBURG ASSOCIATION

Sometime ago I wrote you of the destruction of the Nelson Creek Baptist Church by fire, and I also said the members were going to try to rebuild.

Well, they did and now have the church completed and intend to dedicate it June 30. Are those folk in that community glad? I will say they are. People have been so generous and their faith strong enough that I learn they owe practically nothing on the building.

I know this will be grateful news to Rev. E. L. Howerton, who was reared near this church and possibly others who may have known the old church in by-gone days.

Nelson Creek Church is on Highway 62, about three miles northeast of Central City. I am so pleased myself I just wanted people to know the church is completed. Faith hath prevailed.

J. H. STAPLES,

Central City, Ky.

THAT LITTLE SLIP OF PEN

Eldridge B. Hatcher,
Blue Mountain, Miss.

My good friend, Dr. Masters, stated in an editorial some weeks ago that an article of mine in an issue of that week contained a "little slip of pen." The sentence in which he thought that he discovered my "lapsus pennaee" runs as follows:

"Can our Convention—not formally, but with the reality of people panting for breath—begin its session with its eyes upon HIM and keep them there as fixedly as Peter kept his eyes upon Christ when starting walking upon the waters?"

In my statement I do not ask if the Convention can look upon Christ in the same condition of mind and heart that characterized Peter in his walking on the water, or with the same spirituality, or non-spirituality, that he had at the time. The only point was the fixedness of his gaze. The only question that my trembling pen raised was as to whether our Convention, as it sought by faith to keep its eye upon Christ while following its daily program, could keep its gaze fixed upon Him as fixedly as Peter kept his gaze upon Christ when he started walking upon the water.

And now may I venture a little pleasantry with Dr. Masters. He says: "After that and after Pentecost, Peter never again fell into danger of doing things impetuously on his own and then asking his Lord to approve and empower what he had done."

The pen-slip occurs in that sentence in charging Peter with first stepping upon the water and then asking the Lord for His approval and empowering. Peter asked the Lord for His consent before starting upon the water. Here is the record as given by Matthew 14:28, 19):

"And Peter answered Him and said Lord, if it be Thou, bid me come unto Thee on the water. And He said Come."

[Dr. Hatcher is rendering a most helpful service to our Baptist people in his articles on deepening the inner spiritual life, and the Editor was not at all as happy as he imagined in dealing as he did with his highly valued friend's reference to Peter's walking on the water. We made, as we believe, a needed point. But no possible implication should have been permitted that Dr. Hatcher did not see and value all the truth of that experience. In the language of Roy Cohen's Birmingham Negroes, trying to be humorous is "one of the most things" an editor of a religious paper should avoid.—Ed.]

A NEW BOOK

"War On The Saints" is a book written by Mrs. Penn-Lewis in collaboration with Evan Roberts. It is a text book on the work of deceiving spirits among the children of God. It explains the Bible teachings of Satan and his confederacy of evil spirits. It is written for the believers who have conviction of the supernatural co-working of the Holy Spirit with the children of God. It certainly does expose in detail the deceptive work of Satan among saints. It was written as the result of the aftermath of the great Wales revival. The book is now in the fifth edition. There are 335 pages with an elaborate index. This book ought to help any pastor understand better the work of Satan in the program of his church. The book is published in England, but the Manager of the Baptist Book Store, 323 Guthrie St., Louisville, Ky., has agreed to handle orders for the book.

E. L. EDENS,

Ashland, Ky.

ARE WE SERVING GOD OR IDOLS?

"God forbid that we should forsake the Lord to serve other Gods" (Judges 24:16).

These words, though uttered many hundreds of years ago, by a people who were speaking from their hearts, are equally important for God's children to obey today. Joshua knew the love of God. He also knew the wrath of an angry God. He warned the people and told them to put away their strange Gods and incline their hearts unto the Lord.

As Christians, in this age of wicked idolatry, we may not fall down before an image and worship, but if we are not careful we shall be serving other than the true and living God, the gods of this world.

To whom or to what do we give our money, time and talent? In each walk of life, whom or what do we try to magnify? Do we seek to live our lives

for Christ? Do we give Him first place? Do we serve him best? Or do we seek Him only in times of failure, despair, distress and heart-aches? Do we give Him only what is left of our money, time and talent? Are we forsaking God for other things that are not worth while?

God forbid that we should forsake the Lord to serve the god of money, fame, pleasure or anything that we put before Him. God is our refuge. He is our salvation. He wants our lives free from serving the gods of this world. As Joshua warned the people so we are warned by God's word. We must not try to justify ourselves for our participation in ungodliness because it is popular. We must serve God in such a way that in whatever walk of life or wherever our lot is cast, others too, may see that we are serving God.

MRS. LORINE RADER,

London, Ky.

MOTOR VEHICLE DEATH RATE GROWS

"Never has the motor vehicle accident toll been so tremendous," says, "Public Safety" for June, 1935.

"The average motorist was not able to travel nearly so far in 1934 without an accident as he was in 1933."

The increase in deaths during 1934 greatly exceeded the use of the highways. All of the important types of fatal motor vehicle accidents showed increases in 1934. Pedestrian fatalities in which an automobile was involved are estimated to be sixteen percent above 1933 and thirty percent above 1927. Strange to say the safest group on the streets seem to be the children, as they have the lowest accident rate, which is perhaps accounted for by the fact that the children do not drink.

It is an interesting and enlightening fact that the rate of automobile deaths per ten thousand motor vehicles in the various countries almost parallels the rate of consumption of absolute alcohol. The rate is high in Italy (54.5), for instance, and lowest in New Zealand (6.6). The United States is fourth, only New Zealand, Canada, and Norway having a better record, and is followed by Austria, The Irish Free State, England, and Wales, The Netherlands, Scotland, Belgium, Germany, Switzerland, and Italy in order.

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Stithton Church To Be Dedicated at Ft. Knox Sunday

The Stithton Baptist Church, Fort Knox, Ky., will be dedicated with all-day services on next Sunday, June 30, beginning at 10:00 in the morning, and closing at 3:30 in the afternoon. All friends and visitors are welcome. Dr. Victor I. Masters, Editor of the Western Recorder, will preach at 11:00 in the morning, and Dr. Frank M. Powell, of the Seminary, will preach the dedication sermon at 2:00 o'clock in the afternoon.

The Stithton Baptist Church became a permanent organization on January 9, 1887. The record shows that after prayer and a sermon by Dr. Basil Manly the body adopted articles of faith, church covenant and rules of decorum. W. A. Brooks was chosen the first moderator, and W. A. Brooks, Jr., clerk. Rev. R. W. Jones was called as the first pastor, and he preached his first sermon as the new pastor on February 19, 1887. In May of that year Brother Jones resigned, and Rev. W. C. Wooldridge was called and accepted. History was in the making. On November 19, 1887, Brother Wooldridge offered his resignation, and a committee was appointed to suggest a pastor at the next business meeting.

Rev. B. F. Hagan was called on December 17, 1887, and served faithfully until \$150 was raised and the church house was completed in the early spring of 1888. Brother R. C. Kimble succeeded Brother Hagan in January, 1890. On April 11, 1891, Brother Kimble resigned and the church at once called Brother J. D. Dunkin, M.D., who served until July, 1892, at which time Bro. J. S. Hill, of Pitts Point, was called. Bro. B. F. Hagan was called the second time as pastor and succeeded Brother Hill on December 1, 1894. On January 5, 1895, Bro. J. C. Willett was elected pastor to succeed Brother Hagan. On March 9, 1901, Brother J. C. Willett closed his work and the church called Brother J. O. Willett, of Missouri. Brother J. O. Willett declined the call, and the church extended a call to J. W. Downey, of Louisville. The church constantly gath-

ered money for missions and benevolences.

Brother L. D. Calvin was Moderator for years, with J. H. Reesor as clerk. In June, 1904 a call was extended to Brother W. H. Bruner who served the church until June 1905, when Rev. Shephard was called, but did not accept, and the church proceeded to call Rev. W. F. Jagers. On December 12, 1908, Brother L. W. Calvin was elected Superintendent of the Sunday-school, and he served faithfully for years, and is at present the Superintendent of the



Pastor C. L. Niceley

Severn's Valley Sunday-school at Elizabethtown. Brother W. S. Shipp succeeded W. F. Jagers and served faithfully to December, 1915, and was succeeded by C. W. Bowles, now of Upton.

The Stithton Church was located in the beautiful little town of Stithton, Ky., and was the pride of the entire community. Able men served as pastor and the churches co-operated with sister churches throughout the State in the interest of world-wide missions. A committee was kept at work collecting mon-

ey for missionary causes and the poor of the church. Money for missions was brought to the business meeting on Saturday afternoon. The church also had a committee to collect money to aid old worn-out Baptist ministers.

The last recorded business meeting of the church was in January, 1917. The United States Government bought the church property as a part of Fort Knox, and for several years it was used as the chapel for the Government post, under the direction of the Army Chaplain. The entire little town of Stithton, with several hundred population, was bought as an army post. The church finally disbanded in May, 1919.

In 1923 a small remnant of members got together with the Methodists, who had also sold their property to the Government, and repaired an old abandoned school house, to be used as a Union Sunday-school, with separate preaching services. The Methodists had their pastor, and the Baptists used several young Seminary students to preach once each month.

In June, 1931, the Stithton Baptist Church called Rev. E. L. Whitlow as pastor, and he served well until April, 1933. The consideration of a permanent organization, with a new house of worship, was discussed and dropped, due to the very small membership. The money the Government paid for the old church proper was placed in the Stithton Bank, and was lost when the bank closed in 1932, except about \$2,700 has been paid back and used in the new building.

The church called Rev. C. L. Niceley, who is pastor at Vine Grove, in August, 1933. Brother Niceley having had wide experience in building and financial problems for various churches, took up the work with enthusiasm and wise leadership.

In June, 1934 the church met in call session from the pastor, who stated that we ought to build a house of worship and go forward for God or quit. The meeting was of one opinion—to build a church house under the leadership of their pastor. They voted to build. Committees were appointed with W. M.



Attendants at Stithton Baptist Church in front of Their New Building

Brown as Chairman of the Building Program, with the pastor pushing and leading. A suitable location was selected, plans drawn, contract let to Messrs. Jenkins and Essex, of Elizabethtown, and the building was on its way. History was being made sure enough by this time. A new day was dawning for the remnant of the old church. Every man, woman and child followed with all shoulders to the wheel. The basement was dug, sand and gravel put on the ground by donation of labor. Every person was content to do nothing less than his part. The contractors took charge and a beautiful brick veneer building, with full basement, was completed in October, 1934, with the first distinctly Baptist service since 1919. The average attendance in Sunday-school is now seventy-five. We have also a W. M. S. and B. T. U.

The Stithton Church is on the Dixie Highway one-half mile South of Fort Knox. It is valued at \$6,000 and is free of debt, due to the heroic work of every member and the wise leadership of the pastor. Mr. J. S. Ransdell, of the Baptist State Mission Board, spent a week recently in teaching and installing the six-point record system. Fifteen took examination on the book, Building a Standard Sunday School. A survey was taken and found to have possibilities for over 300 in Sunday-school outside of the Camp. Brother Ransdell is God's man and is a most excellent worker and fine, consecrated preacher.

MRS. SALLIE BROWN,
Stithton, Ft. Knox, Ky.

[Editorial Note:—There is a statement on page forty-two of the Minutes of the General Association of 1887 to the effect that the Stithton Church, in Hardin County, was organized November 14, 1886.—G. R. J.]

BROTHER McLENDON IN WASHINGTON

Dear Dr. Masters: I am at the Library of Congress in Washington a few days, happily studying the Ancient Ar-

minian Bible and Language, the last language I expect to study. I appreciate it very sincerely, because in it we have such a valuable translation of the Bible.

I have many kindred located in this beautiful city, one of them being my oldest son, H. B. McLendon, for years a subscribed to, and reader of the Western Recorder, as is my brother, O. H. McLendon, Cuthbert, Ga. Mr. H. B. McLendon is a member of National Memorial Baptist Church, this city, and for nineteen years has held a prominent position as worker in the Panama Office of Government here. With him I have a joyful welcome.

Last spring and summer, 1934, as now, I had the important privilege of being here both as visitor and worker among the people of God. I return to Kentucky soon.
426 Oglethorpe, St. H. R. McLENDON
Washington, D. C.

A CHRISTIAN JEW PREACHES IN FT. WORTH

The Gambrell Street Church, of Fort Worth, Texas, has closed a series of meetings led by Rev. Hyman Appelman. We had a good revival, which we think will continue.

This is the church where Brother Appelman holds his membership. We often pray for his meetings when he is in other churches. His home church loves him, and gave him good support. We thank God for the consecration of this Christian Jew.

The Lord gave us seventy-four additions to the church. There is a good deal of talk about a new building for our church. Brother Appelman gives us a tithe to be spent according to the will of the church. He offers us a second tithe if we go into the building program to be used for a new meeting house. We asked him to return to Gambrell Street Church for another meeting at his next open date in October, 1936.

No man can hear him through a meeting without having a new appreciation

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for Calvary's atoning blood. May the Lord continue to bless the churches through this good and Godly man.

P. F. SQUYRES, Pastor,
Ft. Worth, Texas.

BIRTH CERTIFICATE

of Some Roman Catholic Inventions
Prayers for the dead in the year
A. D. 300.

Making the sign of the cross, 300.
Worship in Latin language, 600.
Worship of Mary and saints, 788.
Worship of the cross, images and relics, 788.
Baptism of bells, 965.
Fasting on Fridays and in Lent, 988.
Fabrication of holy water, 1,000.
Marriage of priests forbidden, 1079.
Rosary beads invented, 1090.
Sacrifice of the Mass, eleventh century.
Sale of indulgences, 1190.
Transubstantiation of wafer, 1215.
Adoration of the wafer, 1220.
Aricular confession of sins to the priest 1215.
Cup forbidden to people at communion, 1414.
Purgatory proclaimed, 1438.
Apocryphal books added to the Bible, 1546.
Immaculate conception of Mary, 1864.
Infallibility of the Pope, 1870.
What next? And still the Roman Church claims never to have changed.
—Clipped.

Gipsy Rodney Smith, Sr., of Cambridge, Eng., is conducting revival meetings at the present time in the Municipal Auditorium of Atlanta, Ga.



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Address AQUILA CHAMLEE, President

FORSYTH, GEORGIA

**Baptist Training Union
Department**

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

After Sunday, What?

Next Sunday is the last one in June. Let every union make it the best day yet in this quarter. Check up on all your program work and what you have done on that. Then do not forget your regular monthly business meeting at the regular time. See that all Officers and Committees make written reports of the work done during the past month and that plans are made for July. This is your last opportunity to make June and the second quarter of 1935 what it ought to be.

Stop the Slump Before it Starts

Everyone should have a pleasant and profitable vacation and at the close of the time should be refreshed and recreated in body, mind, and spirit. Yet there is no need for the customary expected summer slump. It is a time when we should and must work harder, pray more, and be happier than ever before. "I Dare You" to make it popular to be just as loyal, industrious, and progressive this summer as you were last winter. Why not be more so? Evidence has come proving that there is new life in various places now as we enter into this season of the year. Let us make it a glorious summer for Christ by Magnifying His Church."

Calendar For July

Theme: His Church the Cradle of Freedom.

Scripture: Ye Shall Know the Truth, and the Truth Shall Make You Free. (John 8:32.)

If therefore the Son shall make you free, ye shall be free indeed (John 8:36).

What To Do: Read "The People Called Baptists," by McDaniel, to learn of the contribution Baptists have made to the advancement of religious and civil liberty in the world. Send a delegation to the Southwide Baptist Training Union Assembly, Ridgecrest, North Carolina, July 28-August 3. Plan to be well represented at Clear Creek Encampment, Clear Creek Mountain Springs, Pineville, August 5-15.

Maysville, First Bracken

On Sunday, June 9 and during the week following it was a privilege to be with Pastor J. L. Stone and First Church, Maysville, in the teaching, training, and preaching services and in a training school. I had the opportunity of speaking to several groups and to bring the message at the regular preaching hour on Sunday night in connection with a special young people's service. One Intermediate boy played the pipe

organ and another the violin. A group marched in singing "All Hail The Power," several other musical numbers were presented, and the senior president made a talk.

Dr. and Mrs. Stone, Director R. B. Ford, and other workers had been preparing for the training school and so conducted it during the week. Mrs. R. B. Ford had charge of the Story Hour, Miss Julia Taylor taught the Junior Manual, Miss Grace Morehead taught The Intermediate Manual and I taught The Senior Manual for the Seniors and Adults. In attendance during the week were people not only from First Church but also at the invitation of First came people from Maysville, Tabernacle and Mayslick.

Those of us from out of town appreciate more than we can express the hospitality of the homes and the privilege of service. It was a good week and all attending were helped.

Maysville, Tabernacle

I had heard and read of the progress made by Pastor T. Howard Kingston and his people at Tabernacle Church, Maysville. Sunday afternoon, June 9 found me enjoying my first visit to this church. A fine group under the direction of Miss Helen Sweet attended the Training School at First Church.

Bracken Associational Executive Meeting

On Wednesday, June 12 at First Church, Maysville the first meeting of the Executive Committee of Bracken Associational Training Union was held. The churches were grouped into four groups and the work was discussed and some definite plans were made. The Officers have a vision of their opportunity and are beginning their program enthusiastically.

Long Run and West Central

Those of you from West Central Region who were not in attendance at Fourth Avenue Church, Louisville during the sessions of the first Leadership Conference conducted by Long Run Association and West Central Region missed one of the finest practical and inspirational feasts that has been prepared for you in a long time. Director Cummins and President Borders and those who worked with them are to be commended in appreciation of their fine service rendered in planning for this meeting. Five of the best leaders we have in the South were selected to lead the Conferences and they led them well. They were Mrs. J. E. Lambdin and Mrs. Henry C. Rogers of Nashville; Mr. Jesse Daniels and Mr. Mark Anthony of Jackson, Tenn.; and Dr. George W. Graham, of St. Louis, Missouri. The Devotionals were conducted by Rev. R. F. Doll, Long Run Union Pastor-Advisor. The Song Services were led by Harold Graves, of the Seminary. Inspirational Messages were brought by Dr. S. S. Hill and Dr. W. O. Carver.

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The Keynote was: "Magnifying His Church."

**Shelby County Associational Banquet
Precedes Study Course**

The first Shelby County Associational Training Union banquet was held on Friday night, June 14, at Bagdad. Many thanks are due the officers and committees who planned and carried out the plans for this enjoyable affair so successfully. More than a dozen churches of the Association were represented and about two hundred were seated at the tables. It was an "Owl Banquet" and was called "Feast of Wisdom." The hand-made souvenir programs in green and white and the room and table decorations carried out the idea of "Magnifying His Church Through Study." State President D. H. Daniel, Jr. appropriately presided as toastmaster. Pastor W. W. Cook led in the singing of "I Love Thy Kingdom, Lord," "Give of Your Best to the Master," and "The Training School" (Tune: "Loyalty").

Talks were made by the writer on "A Desire For Wisdom," Miss Catherine Wise on "Attaining Wisdom," and Dr. Ross E. Dillon on "Applying Wisdom." Raymond Coppinger, of the Seminary sang solos. The blessing was expressed by Pastor W. W. Cook and the benediction by Pastor R. B. White. This occasion prepared all for the Training School to follow.

RECORD OF ATTENDANCE

**Baptist Training Unions reporting
enrollment of 100 or over**

June 16, 1935

	Att.	Vis.	En.
Louisville, Grace	141	3	160
Louisville, Ninth and O	128	35	181
Louisville, Franklin St.	110	15	145
Louisville, E. Parkway.....	106	15	185
Louisville, Temple	101	16	159
Jellico, Tenn., First	100	114
Okron, Ohio, Calvary	90	13	108
Louisville, Parkland	87	14	164
Louisville, Beechmont	87	11	143
Harrodsburg	86	15	133
Severn's Valley	84	2	121
Louisville, Crescent Hill. .	81	18	133
Louisville, 23rd & Brdwy	80	17	109
Fulton, First	75
Madisonville, First	71	16	123
Lexington, Grace	58	129
Danville, Lexington Ave..	55	11	105
Hazard, First	54	12	112



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

God's Christ and God's Book, by A. & W. F. Naismith, published by Pickering & Inglis, 126 pages.

This is a most helpful little book. The living Word and the written Word are dealt with in a way to deepen understanding and appreciation of the Bible and its Christ. The twelve chapters include such subjects as "Plenary Inspiration," "The Resurrection of Christ," "The Trail of the Serpent," and "Will Christ Come Again?"

100 World-Known Witnesses, by Hy Pickering, published by Messrs. Pickering and Inglis, Ltd., London, Eng., 50 pages.

The 100 witnesses are to the Second Coming of Christ. The testimony of prominent ministers and laymen, especially in England and America is given concisely, to their belief in the personal and pre-millennial Second Coming of Christ. Among Americans they include such names as that of Dr. R. A. Torrey, A. C. Dickson, Robert E. Speer, A. T. Pierson, L. W. Munhall, D. L. Moody, Howard A. Kelly, James M. Gray, and W. Bell Dawson.

Rural Church Problems, by J. W. Jent, published by Oklahoma Baptist University Press, Shawnee, Okla., 140 pages, price seventy-five cents.

Dr. Jent is Dean of Faculties of Oklahoma Baptist University. He is experienced in the field of the rural church and of its needs. This is the third or fourth book he has written upon the country church. There are twelve chapters, each of which deals with some particular question affecting the life and health of the churches out in the open country. The book is more arranged for class use than for the general reader, and yet it will be found extremely interesting to all persons who are concerned for the welfare and spiritual fruitfulness of country churches.

The Life of a Christian, by John MacBeath, M.A., published by Messrs. Marshall, Morgan and Scott, Ltd., London, Eng., 120 pages.

This is one of the inner-life books published by this well-known English publishing house. It is an excellent book in itself, dealing with the characteristics, resources and duties of the Christian life. It will be the more in-cause the addresses are based upon the

teresting to a number of our readers be-Epistles to the Ephesians, which President John R. Sampey has invited preachers and others in the Southern Baptist Convention to read forty times during the present year. This and other English books reviewed by us may be had from your Baptist Book Store. Then the Zondervan Publishing House, Grand Rapids, Mich., is the American representative of this English house.

Christian Realities, by Robert E. Speer, published by the Fleming H. Revell Co., 256 pages, price \$2.50.

Dr. Speer is a Christian scholar of ripeness and maturity. In this work he undertakes to tell frankly what a Christian is and what he is for, what the church is and how its mission is to be fulfilled, and what are the characteristics of the lives of those whose passion is to know and do the will of God. In his seventeen chapters there is evident the purpose to help Christians of the present day to find for themselves the adequacy of the Christian Gospel to give to life motives sufficient to brave and worthy living in these times of unrest and unbelief.

Handfuls of Parched Corn, by John Watt, published by G. P. Vallance, Barkingside, Essex, England, 140 pages.

It is a work of outlines for Bible addresses and sermons. Such outlines are helpful to those who know how to use them. Mr. Spurgeon issued such a work and described it as water to prime the pump. If used in this way it is helpful. But the priming cannot possibly take the place of water in the well itself, and some gifts for getting it out. In the foreword the reader is admonished that many religious addresses today are below the intelligence of those who hear them, and that the present generation is not satisfied with preaching that has no message, point or power. We think this little book will help many, but we really doubt its usefulness to speakers whose own powers do not permit utterances equal to the intelligence of hearers.

The Word of God and the Word of Man, by Karl Barth, published by the Zondervan Publishing House, Grand Rapids, Mich., 327 pages, \$1.50.

This work of Dr. Barth has been published in several English editions. Karl Barth is the great German theologian who has come to the front as the head of a school in theology, which is fighting back in Germany to the authority and sovereignty of God from the emptying formularies of modern rationalism. The influence of this school of theology is reaching out into the Christian world at large. Barthianism is not at all points acceptable to conservative Christians. It makes concessions in regard to the inerrancy of Scripture which conservative theologians see no reason for making. But in the words of Dr. A. Z. Conrad, of Boston, the reader finds him-

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self able to say, "We are led straight back to the Word of God as the source of inspiration and of reliable information. One feels that he has the positive foundation under his feet when he reads this book."

The Coming of Christ, by I. M. Haldeman, published by Service and Supplies for Christian Work, 156 Fifth Avenue, New York, 325 pages, price \$1.75.

In the death of Dr. Haldeman a few years ago there passed away one of the most prominent and effective preachers of the Word of God among American Baptists. Dr. Haldeman was particularly devoted to preaching on prophecy and upon the Second Coming of Christ. He was a Pre-Millennialist. He said: "The coming of our Lord for His church is the most imminent event on the horizon of time, between us and the moment when our Lord shall suddenly and secretly descend to take the church to Himself into the place prepared . . . there is not a single predicted event." Probably the reader will be unable to find in a single volume a more complete setting forth of the doctrine of the coming of Christ than is presented here in this work by Dr. Haldeman.

Quiet Talks With Eager Youth, by Dr. S. D. Gordon, published by The Fleming H. Revell Co., 160 pages, price \$1.25.

The several books issued by the author in the Quiet Talks series have had a total sale of more than 2,000,000 copies. The writings of Dr. Gordon are theologically sound, and spiritually inspiring. His books are within the understanding of all intelligent Christians, and definitely tend to the building of the inner Christian life. In this book he is at his best. He has wise counsel for the youth of today, a thing of which youth is in great need. His numerous short chapters are arranged under four divisions under the figure of youth traveling along the highway. The first division deals with youthful eagerness for the road. The second with green traffic lights, the third, with highway signboards, and the fourth with shady tree bits.

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George Muller, The Man of Faith, by Fred G. Warne, published by Pickering and Inglis, Ltd., 240 pages.

Unto the Skies, by Lillian G. Carleton, published by Pickering and Inglis, Ltd., 207 pages.

These are two of the books in the series being issued by Messrs. Pickering & Inglis, Ltd., for young people. They include volumes of interesting and wholesome stories, as "Unto the Skies" and biography as in George Muller, who in England for many years conducted a vast orphanage without any formal source of support, depending on prayer. The series is all commendable, good reading for the young, and also for elders

The Tragedy of Sin, by M. W. Doggett, published by Southern Publishers, Inc., Kingsport, Tenn., 175 pages, price \$1.50. May be purchased from the author at Montreat, N. C.

In a foreword President Lingle, of Davidson College, of North Carolina, says: "This is no ordinary book. The author has been a minister for fifty years, and has been a diligent, devout student of the Holy Scriptures." The little book deals with the problems of Sin and Satan. The venerable author discusses Scripture passages that bear upon these. This he does mainly by comparing Scripture with Scripture. He deals with such controversial themes as the return of the Lord a thousand years, and the Anti-Christ, and this he does thoughtfully. Also with other themes less controversial, but of gripping interest.

A SHAMELESS DESECRATION

The liquor traffic continues to violate every sense of propriety and decency in its greedy fight for profits. Few incidents in recent years have been more shocking than the use of Lincoln's Gettysburg Address in a nation-wide broadcast advertising a certain brand of beer. Representative Francis D. Culkin was fully justified in his denunciation of this incident. In a letter to Mr. Anning S. Prall of the Federal Communications Commission the Representative accuses the man in charge of the broadcast with mutilating the address, paraphrasing it to extol the alleged merits of alcohol and defiling a sacred classic with misplaced and vulgar comedy. "Cannot the power to withhold a license be used some way so that this shameless performance will not be repeated?" he asked.

It might be thought that with the door barely closed upon National Prohibition the liquor traffic would show some restraint. It is showing none. A rising tide of indignation is the direct result of the prevalent advertising intended to increase the use of liquors by women and young people.

It requires no prophet to predict the state of affairs in America within a

few short years if this commercialized debauchery of the people is not stopped. Bringing the women of the nation within the sphere of influence of the liquor traffic will alone double the liquor bill, double the incidental cost of the traffic, double drink-caused delinquency and deficiency, double the alcoholism rate, double the police problem, and once doubled these social calamities will be supported by a deeply-rooted narcotic appetite throughout the population. Meanwhile, traffics in other vices are daily increasing their menace. The thin crust of civilization has been broken by the underworld, which is surging up to a new influence and power.

zine features the theme, "His Church A Lighthouse of Truth." Story Hour Programs are now appearing regularly in this magazine. The regular departments and articles offer suggestions for a full-rounded training program. All of the magazines have been carrying loving tributes to Dr. I. J. VanNess, retiring Executive Secretary of the Sunday School Board. Thank God, he lives among us yet, a man who is willing to let God use every power and energy of his life.

DEDICATION OF MT. PLEASANT CHURCH, OWEN COUNTY

The dedication service of Mt. Pleasant Baptist Church will be held June 30, with Dr. Harrold W. Tribble speaking on the subject of "The Sanctified Church." All friends and members of the church are requested to be present and remember us in prayer. We are happy to have Dr. C. M. Thompson to represent the Missionary Program on this occasion.

CAMPBELL JEFFRIES.

JUNE PERIODICALS

Sunday School Young People and Adults offer help on the practical problems of Adult Learning, Meditation, Visitation, Preaching Attendance, The Department Superintendent, Class Personalities, Records, Fellowship, Opening Programs, Extension Department, Lesson Discussions, Lee Lines, Teacher Helps, and Ridgecrest Sunday School Conference Program.

The Sunday School Bulder extends another cordial invitation to the Sunday School Conference in "The Land of the Sky," July 21-27. Articles deal with Evangelism, The Census, New Classes, Sunday School Revival, Christian Education, Weekly Teachers' Meeting and The Lesson and The Program.

The Baptist Training Union Maga-

An exchange tells us that eight precincts in Chicago have voted to oust the saloons from their territory. Many will find it hard to believe, but truth is stranger than fiction. They must have had good reasons for their voting that way, for no one has ever accused Chicago of being prejudiced against the wet forces.

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