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No. 27

The Value of Fellowship

PAUL encouraged the idea of partnership. He recognized that the ideal life is not reached by the solitary Christian.

Something dies in solitude that would have put on strength and usefulness in the busy stream of life. In association with others antipathies sometimes help us more than affinities. People who rub us the wrong way put more spirit into us than those who only stroke us pleasantly.

It has been said that solitude is the mother country of the strong, and certainly no life can be strong without its great silences and detachment, its God-communing hours. But there are also great qualities that need company for their culture. They are brought into play by the stimulating contact of mind with mind.

One of the yearnings of our Lord for His disciples was that they might cultivate fellowship. He knew how much the world would be impressed by their love and unity. Paul similarly reminds disciples that a common act of grace raised them up together and made them sit together in heavenly places; that by the same mercy all enmities and hatreds and suspicion were abolished. When he warns converts to put away all lying, and to speak the truth, it is because "we are members one of another."

There is no private sin, no isolated wrong. A sin of the soul is a sin against brotherhood. It is a sin afflicted upon others. It is an outrage committed in the realm of spirit. If we could live private lives, we might be tempted to yield points of truth and honor, willing to suffer so long as we suffered alone. But when we reflect that if we did this thing it would injure others, we put the evil thing away. For the sake of others we keep ourselves free from the very appearance of wrong.—John MacBreath in "The Life of a Christian."

Devotional and Religious Thought

DEPENDING—DEPENDENT

A difference here one needs to note with care.

"Depending" oft may be the Master's word

When sending chosen servant here or there,

For Him on special matter to be heard.

It means the Master asks a servant true,

To do exactly what from him is claimed.

Is, thus, the Lord, today, on me, on you
"Depending" that His purpose shall be named?

"Dependent" thought of limit must awake;

Or helplessness, if trusted agents fail;
Or crippling, should some staff, supporting, break;

Or weakness, should some unwatched foe assail.

It means delay, should agent task decline;

Or waiting, as some task postponed may lie.

Could it be true for work here—yours or mine—

The Master has not other to supply?

Elijah thought the Lord had him alone
A recreant people from false gods to turn.

Abashed and humbled, hearing quiet tone,

A needed lesson he was made to learn.

But Philip sensed "Depending," and the thought

That Sov'reign God Himself had singled out

For special service earnest purpose wrought

And sped the message lifting one from doubt.

"Depending"! Token of the Master's grace;

Here op'ning to the servant unknown way,

Which, taken, leads straight on to higher place,

Or, through encounters, to victorious day.

"Dependent"? No! Can Infinite be hedged

By any finite arm? Can weakness bring

More certainty to what the Lord has pledged

In age-long purposes? Preposterous thing!

Then Soul Redeemed, whoever thou may'st be,

If e'er the Master wills thyself to use,
Shall He not rightfully "depend" on thee

For any task His gracious will may choose?

In wonder should the servant hear the call,

And humbly answer "Master, here am I;"

Lest, thinking Him "dependent,"—Lord of all!—

A lesson teaching, He may pass thee by.

SALLY NEILL ROACH.

A CUP OF WATER

Whosoever shall give you a cup of water to drink in My Name, . . . shall not lose his reward.—Mark 9:41.

Only a cup of water! Why not a loaf of bread? Oh, well, a loaf of bread might cost ten cents; a cup of water does not cost anything. He is looking on the heart; He is looking on the love of that heart. He sees the readiness with which that heart went for the cup and drew the water, and brought it to the person; and He sees there is a special alacrity about the service, because it was done for one that belonged to Christ. It is that which gives value to our service one to another, when we do it for those who belong to Christ because they are His, and it is this that rejoices the heart of the Lord.

—J. R. Caldwell.

BROTHERLY LOVE

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John 4:20.

Loved with a love so wonderful, redeemed at a cost so infinite, there is but one proof of our love that will suffice. What is it? Hereby perceive we the love of God, that He laid down His life for us, that we accept and rest in; but the claim which grows out of that love, alas, we are slow to admit: We ought to lay down our lives for the brethren. Of that we stop short. We accept the love of God, we accept the gift of salvation, but of the third great purpose of religion—a power in us for the conversion of the world—we are content to remain in untroubled ignorance. This is the great hindrance to Christianity—un-Christlike Christians.

—Mark Guy Pearse.

WAITING ON GOD

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The eagle is the king of birds; it soars the highest into the heavens. Believers

are to live a heavenly life, in the very presence and joy of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given. All He asks is that you should sink down in your weariness and wait on Him; and allow Him in His Jehovah-strength to carry you as you ride upon the wings of His Omnipotence. Dear child of God! I pray you, lift up your eyes and behold your God! Listen to Him who saith that He fainteth not, neither is weary, who promiseth that you too shall not faint or be weary, who asketh nought but this one thing, that you should wait upon Him. With such a God, so mighty, so faithful, so tender, say thou to thy soul, "My soul, wait thou only upon God!"—Andrew Murray.

TRAVELING SECOND CLASS

Driving recently through the mountains of Southern California and Arizona, out of which so much gold has been taken, I spoke with miners and prospectors about the unmined and untapped veins of gold. In the mountains of the Christian life there are vast reserves of faith upon which we seldom draw. Theoretically, and earnestly, perhaps, we believe in God and in His great promises. But to rest upon them in the time of trial and danger, that is a different matter. The favorite verse of Dwight L. Moody was Isaiah 12:2: "I will trust, and not be afraid." He used to say, "You can travel first class or second class to heaven. Second class, is 'What time I am afraid I will trust.' First Class, is 'I will trust and not be afraid.'" Too few travel to heaven even Second Class.

—Clarence Edward Macartney.

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

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Southern Baptists and the Social Gospel

CLYDE L. BRELAND, Richmond, Ky.

PRINCIPAL A. E. GARVIE, emeritus of Hackney and New Colleges, London, is the author of a recent book, "Can Christ Save Society?" which has received wide acclaim as a conservative statement of the case for the social gospel.

Principal Garvie is a scholar of worldwide renown, whose valuable Handbook of Christian Apologetics has been used extensively in the training of the Christian Ministry. That he has made large contribution to Kingdom causes is beyond dispute. Anything which he writes is worthy of intensive study and profound respect.

Doctor Garvie bases his plea for the social gospel upon some three premises, two of which will not find large acceptance among Baptists, especially of the South.

I

THE first premise upon which his thesis is based is that the Gospel which Jesus preached was essentially social. "We miss what is most significant," he states in regard to the ministry of Jesus, "if we do not recognize that he wanted to win the nation as a whole as the object and then the organ of the kingdom of God, God's sovereign saving activity in the world. He failed [my emphasis], and his summons to the people to fulfil its divinely appointed destiny ended in the tragedy of his cross . . ."

Most of our people will find it impossible to reconcile this conclusion with the Gospel records, to say nothing of the voice of Old Testament prophecy. So early as the beginning of His public ministry, John records that Jesus was aware of the place of His crucifixion in the divine plan (John 3:14). It was no belated effort to turn social failure into spiritual triumph when He declared, "For this cause came I into the world" (John 12:27). The Cross was central in the purposes for which He came into the world, and His rejection by His own race was inevitable.

Doctor Garvie's second premise will prove equally unacceptable. Granting, as he does, that in the apostolic era "The leaders of the church did not think themselves responsible for the direction and organization of a permanent society," he concludes that "it is both foolish and wrong to suppose that the Christian Church of all lands and all ages is bound by the precedents in precept or practice of the primitive community of the apostolic age."

Discarding thus the authority of the Sacred Scriptures as the sole rule of religious faith and practice, which in essence means the discarding of all authority beyond the individual conscience—with consequent religious anarchy and chaos—it is not strange that Doctor Garvie should be led to conclude again that "In economics and politics alike, and even as regards domestic relations, we must beware of supposing that God has spoken His last word for the guidance of man's progress on earth." Thus the Christian's guide becomes not the New Testament, but the ever-changing conclusions of the religious mentors of society, through whom, we are asked to believe, God continues to reveal Himself.

II

THE third premise will elicit a more favorable reaction, dealing as it does with the practical expression of the Christian life. "There can be no doubt nor denial that the

authority of the revelation of God in the teaching and example of Jesus embraces the sphere of economics, for which an autonomy has been falsely claimed." Again, "He who, professing 'to keep himself unspotted from the world,' does not 'visit the fatherless and widows in their afflictions,' does not know what 'pure religion and undefiled before our God and Father' is" (Jas. 1:27).

And herein the premise is eminently right. Christians are "not of the world," but they are "in the world," and have an inescapable moral, as well as spiritual, obligation toward society. Christians comprise no inconsiderable portion of society and likewise they have in their regenerate nature the highest social urge that the world can know. That Christianity would be spurious indeed which refused to foster the deepest humanitarianism.

Likewise must the influence of Christian ethics extend beyond the Christian ranks. Right morals are not the distinctive Christian possession. Millions who are not Christians will yield a profound respect to the ethics of Jesus. Hospitals, orphanages and public educational institutions, all the children of Christianity, have long ago been adopted by the world at large. The whole of humanity, regardless of religion, pays homage to the Golden Rule, even though it refuses to permit it a practical expression.

Nor can it be maintained that the Christian community has no obligation to declare itself on moral and economic principles which affect human happiness. Christ has a word for every realm; and that word must find expression through His people. It is not even enough that we "visit the widows and orphans in their affliction." Christianity must be concerned about the forces which tend to make widows and orphans. It is better to maintain health than to provide hospitalization. Prophylactic treatment is preferable to the ministry of social healing. The Christian community admittedly has an abiding obligation to oppose the wrong, and to uphold the right, whether these principles be manifest in the realm of politics, economics or religion.

It must oppose the liquor traffic, because liquor is the enemy of humanity. It must oppose an unjust war, because war at best is destructive of human personality, and ought to be the last resort of self-defense. It must oppose the exploitation of childhood, the immorality of the motion picture industry, the vulgarity of sex, corruption in politics, and a thousand other manifestations of evil, because they are evil. Christianity is not a thing of the cloister alone; it rubs shoulders with the man in the street. The stylite was not Christian; he was only a pious ascetic.

And having said so much, it is only fair to state likewise that this is nothing new in Baptist life. Baptists opposed the wrong, and stood for the right, long before they had a committee on social service. But our weapons are spiritual. We must be zealous to keep them so. There is a place for organized expression of our social stewardship, if it remains true to Baptist principles in its methods. Baptists as other Christians, have no obligation to make themselves felt in every battle for righteousness.

It is not because of any disposition to escape battle for the right, that our people have been reluctant to follow the leadership of those who would have us give larger support to the social implications of the Gospel. Rather is it because

of our insistence that, in the conflict for social righteousness, we do not lose sight of the primary importance of the doctrine of individual regeneration. **All the social effort of heaven and earth cannot make one Christian. It remains eternally true that "Ye must be born again," and that without the visualization which the New Birth brings, one "cannot see the Kingdom of Heaven."**

III

THE social gospel has gotten itself into bad company. In large measure, the leadership of the social movement compromises those who have been notorious in their opposition to the Baptist faith. "The voice is the voice of Jacob, but the hands are the hands of Esau." The hands that direct the social gospel are essentially the hands of the modernist!

It is significant that, wherever large emphasis has been given to social organization in religious circles, the tendency has been to discount the necessity for the New Birth. Dare we assume that our denomination would prove the exception to the rule? True, some of our stalwart leaders believe that we need a more efficient social organization within our convention. But it is also true that the published works of some of the most vigorous supporters of the new social set-up indicate a strong friendship with the liberal position—which position rejects the supernatural and redemptive elements of faith.

The leaders of the social movement in America are largely at variance with established Baptist conviction at three vital points:

First, there is a theological distinction. The social movement is largely a movement of those who believe that the Kingdom of God shall be brought about through the gradual transformation of society, and that the means to this end is social propaganda. Mankind, from its bestial origin, is on the march ever upward.

Some months ago, the Society for the Prevention of War sent a speaker to our little city for a lecture on world peace. His efforts were commendable, with the possible exception of a tendency toward extreme pacifism. After the meeting was adjourned, the informal conversation turned to theology. It was revealed that our speaker had ceased to believe in the visible return of our Lord; that, for him, the Second Advent was to be realized in the gradual social transformation.

Against this conception, Baptists of the South believe for the most part that the return of Christ will be sudden, personal and visible. We look for the blessed return of our personal Lord. We believe that, when He shall return, society will still be largely unregenerate. We count His return as one of our deepest hopes. We are reluctant to join hands in fellowship of effort with those to whom this hope has become obsolete.

Secondly, there is a difference in our conception of adequate motivation. Liberalism believes that the human heart is essentially good; and that all that needs be done is to direct it aright by the dictates of unfolding reason. When human society can be brought to an appreciation of the rightness of the ethic of Jesus, then acceptance will follow. God is the Father of all, it maintains; it remains only for reason to recognize and appropriate its privileges under His Fatherhood. The world must be educated to an appreciation of the ethics of the Cosmic Christ; His incarnation alone means little.

IV

BUT Baptists believe that the human heart, by its very nature, is essentially at variance with the things of God. Men will not be motivated to right conduct by reasons alone. None can be expected to give sustained allegiance to Jesus except those who love Him in person. It is vain to hope for the transformation of society apart from the transformation of the hearts of its individual members.

The case history of prohibition is of interest here. Baptists, along with other Christian groups, were rightly concerned actively in the fight for a sober and dry nation. But Christian forces alone were not responsible for its enactment, however much they may have contributed. So long as the

fight against liquor rested solely on moral and religious grounds, the liquor dealers chuckled over the puny efforts of the moralists. Prohibition did not come because of any widespread horror over drunkards' graves, or poverty-stricken homes, or abused wives and children.

It was only when the Great God Mammon spoke, that the liquor interests became concerned. Mammon, whose blessings come in terms of dividends, will tolerate nothing which interferes with business. Churches are evaluated as business assets. Little by little, American business became convinced that liquor interfered with profits. Railroads and other public utilities suffered in the assets column because of liquor's ravages among their employes. Multi-millionaires began pouring vast resources into the coffers of the Anti-Saloon League, as the most available agency, with which the nation was propagandized to the enactment of the prohibition amendment.

But the Great God Mammon, unlike our Christ, is a capricious god. He changes his mind frequently. Mammon continued sick, despite the prescriptions of prohibition. Perhaps Mammon would recuperate if he could saddle the tax load into the shoulders of the liquor traffic. Thus, one by one, the leaders of finance deserted the Anti-Saloon League, leaving it bereft financially like an unwanted stepchild, and formed a new organization to bolster a faltering Mammon by the repeal of prohibition. The resultant propaganda rendered its downfall inevitable.

Prohibition will return, of course, when Mammon decrees. Christian people will rejoice at its return, and will throw the weight of their numbers toward that end. But they will do well to recognize that Christianity is too weak numerically, and its hold on the rank and file of its own disciples is too precarious, for such a consummation to be brought about solely through moral and religious conviction.

FOR IT REMAINS TRUE THAT AMERICA IS ESSENTIALLY NON-CHRISTIAN; ITS GOD IS MAMMON. AND ONLY AS HEARTS ARE INTRODUCED TO CHRIST IN THE BONDS OF LOVE WILL CHRISTIAN CONVICTION EVER BE ABLE TO EXERT PREPONDERANT INFLUENCE. "HE THAT LOVETH ME NOT," SAYS JESUS, "KEEPETH NOT MY SAYINGS."

V

IN THE third place, there is a spiritual distinction. Baptists preach the necessity of a spiritual rebirth. Liberalism discounts necessity. Baptists believe that the New Birth is the most radical and far reaching experience that can possibly come to an individual. It endows him for the achievement of a personal righteousness. It leads him to strive for holy living. It, and it alone, can bring him an adequate motivating love. It opens his eyes to the relative importance of material possessions in the scheme of eternity.

Those who are spiritual in our fellowship have an uneasy suspicion, to be sure, that the experience of the New Birth is not clearly so universal in our churches as it ought to be.

But that suspicion does not alter its imperativeness. "A new heaven and a new earth, wherein dwelleth righteousness," is impossible of realization without it.

This is—and must be—our position. Whatever alterations may come in the structure of our denominational co-operative machinery must be such as will maintain inviolate these deep-seated principles.

Dr. Clyde L. Breland, pastor of the First Church of Richmond, Ky., is spending two weeks in Coffeetown, Miss.

Rev. J. T. Pope, formerly pastor at Corbin and other points in Kentucky and Tennessee, died at the home of his daughter, Mrs. J. J. Hagan, at Richmond, Ky., on June 26. He was seventy-five years old, and had been in failing health for several years. Surviving are his widow, three sons and one daughter.

An Open Letter to Rev. E. M. Poteat, Jr.

J. B. CRANFILL, Dallas, Texas

DEAR DR. POTEAT: In the preamble of the paper you submitted at the Memphis Convention in behalf of your "Bureau of Social Research," you schedule the following items as demanding the official attention of the Convention:

"The amazing confusion of the public mind on Liquor; the increasing laxity of moral imperatives; the recrudescence of mob violence in lynchings and labor disputes; the changes in the ideals of the home and its increasing disappearance as the place of discipline and instruction; unemployment and the efforts to correct it by the government and business, impress us with the fact of the confusion and uncertainty of our social life."

It seems to me, dear Doctor Poteat, that you are projecting your activities at the wrong end of the line. "The amazing confusion of the public mind on Liquor" came out of Washington. When President Roosevelt was inaugurated, the Eighteenth Amendment was in full force, we had no legalized beer in America and, aside from traditional violations of the prohibition laws, the country was in a reasonably tranquil frame of mind concerning the liquor traffic. The confusion of which you speak arose when President Roosevelt, ignoring the Eighteenth Amendment (he has never seemed to care anything about the Constitution), led in submerging free America in 3.2 beer, through which the whole fabric of our social, political and moral life has been revolutionized. With one wave of his hand, the President turned us over, bag and baggage, to the brewers, the most rapacious aggregation of vampires that ever scuttled a ship or cut a throat.

I

WHEN the Eighteenth Amendment was adopted there were 1,332 breweries in America. They were closed over night, but they never ceased their agitations. Through the Beer-Brewers' Congress, they held a strangle-hold on many politicians, and, beyond a reasonable doubt, turned the scale in the last national election. I have no legal evidence of the fact, but have believed always that the trade for delivering the United States to the brewers was made either before or at the Chicago Convention, when Roosevelt was nominated. At any rate, whether there was any trade or not, in apparent disregard of his oath to abide by the Constitution, the President promptly led in the most devastating procedure in American annals. It is thus that I feel that you should have visited the White House instead of bringing your theses on this "amazing confusion on the Liquor traffic" to the Memphis Convention.

I am not sure I know what you mean when you refer to "the increasing laxity of moral imperatives," but your meaning is clear to me when you go on to say that there is a recrudescence of mob violence, both in lynchings and labor disputes. The mob is the deadly enemy of society whether it appears in the form of the mob murder of a helpless Negro or whether it becomes incarnate in so-called "labor strikes," where men are ruthlessly murdered and where property rights are flouted and ignored. There's a big word here that could be said, but I am wondering what business the Southern Baptist Convention would have in any attempt we might officially sponsor to stop this lawlessness.

The Southern Baptist Convention was projected not as a social reform or social research organization, but for the distinct purpose of the proclamation of the Gospel. Steps of vital importance have been taken, eventuating in the establishment of four Southwide boards, and these, collaborating together, have one perennial and unwavering objective—that of giving Christ's Gospel to the lost. I will not pause to enlarge upon the various functions of these separate boards, for you are just as familiar with their prerogatives and policies as I am.

I was interested in your reference to "the changes in the ideals of the home and its increasing disappearance as a place of discipline and instruction." This suggestion presents an issue of vital concern to us all. I greatly fear that in any average audience of our American people, a large percentage—perhaps half of the men and women—are divorcees. At Reno, Nev., there is a festering ulcer upon American life, which increasingly adds to the contemptuous regard in which the marriage vow is held in many quarters. I wonder if you have noted, as I have, the news that emerges from Reno. I take it you are a persistent reader of the press, just as I am, and that you make it a point to keep abreast of the times.

But your discussion of this vastly important matter might have more properly visited Washington instead of Memphis. To the whole nation it has been published that two of the children of our President have equipped themselves with Reno divorces for prompt re-marriages during his incumbency as chief executive of our nation. In this experience Mr. Roosevelt has my deep sympathy and that of multitudes, just as we sympathized with all the youth of America when with one stroke of the pen his signature to the bill for 3.2 beer turned loose upon all America that which is submerging multitudes through drunkenness.

II

IN YOUR preamble you refer to unemployment. There is a good deal of unemployment, but what has the Southern Baptist Convention to do with that? How can any board or bureau of our Convention leave the high and lofty objectives outlined in our Southern Baptist Convention constitution and descend to the plane of the stick-whittling, seat-warming army of our population, many of whom never worked when they could find work, and who would not work now if they had work. That is no part of the business of a great religious body. The Convention is the clearing house and co-operative agency of Baptist churches that have sought and now seek to give the message of Christ's redeeming love to a lost world. That is their God-appointed task and the Convention would cease to be their trusted servant and become their would-be ecclesiastical dictator if it sought to turn their energies to other ends. When a man is converted to God, he quits whittling sticks and looks out upon a new and glowing world, full of opportunities for service.

Dear Doctor Poteat, if you will turn your attention to the sources of the troubles of which you speak you may perform a needed service. If you desire to become a welfare worker on your own account, none of us would say you nay. If you want to take up the question of reforming the social world, that is a matter which none of us would desire to meddle. As one humble constituent of the Southern Baptist Convention, I do protest against your effort to sidetrack the religious activities expressed in the proclamation of the Gospel into the byways and hedges of this so-called "Social Research" program.

Yes, I noticed that the President of the Northern Baptist Convention, in his inaugural address at Colorado Springs, led in mentioning the very program you projected at Memphis, but that should not in any wise influence Southern Baptists in their work and field of service. [The Northern Convention later achieved a "dog-fall" in its Social Gospel flirtation.—Ed.]

Bear in mind that the President of the Northern Convention is a school teacher, and that most all of this so-called new deal agitation and heresy emanates from the Brain-Trusters. Not only is this so, but the agitations of Brain-Trusters and their social meddlesomeness emanate from institutions of so-called "higher learning." Speaking for myself, I am fed up on it. I am worn and weary of it. We

(Please turn to Page 13.)

The Sand Foundation of the "Social Gospel"

JAMES L. ROBINSON, Campbellsville, Ky.

THE NEXT Southern Convention will face the gravest question that has confronted it in the knowledge of this writer. The brethren have a whole year to consider a committee's report recommending the establishment of a "Bureau of Social Research" as an agency of the Convention. A free, and full discussion of this proposal should not be a last-minute undertaking just before the meeting of the Convention.

A conviction expressed in a former article dealing with this same subject is quoted:

All of the injuries combined that have fallen upon Baptists for blunders they have made in the past will pale into insignificance when compared to the injury which would be inflicted upon the Convention if it should set up a "Social Service Commission" as a formal department in its name.

If our churches are betrayed into the hands of "Social Gospel" advocates by Convention action endorsing it, the conquest of modernism is assured in the forces that dominate our denominational body. In relation to Modernism the "Social Gospel" occupies the same position in evangelical denominations as John the Baptist did to Jesus. It is a fore-runner.

"Social Gospel" followers make their appeal to what they call "the principles of Jesus." The passage of Scripture which this school of thought never fails to press as a basis for their actions is that part of the Word of God known as the Sermon on the Mount. "Even a casual reading of the Sermon on the Mount . . . will disclose the social challenge of Jesus." Extract from a report made to the Southern-Convention in May.

A clear understanding of the teaching of the Sermon on the Mount is needed, "And seeing the multitudes, He went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them" (Matt. 5:21). "And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teachings: for he taught them as one having authority, and not as their scribes" (Matt. 7:28, 29). These are the first and last verses of the Sermon on the Mount.

I

THIS multitude was taught not as the scribes had taught them. Let attention be fixed upon some of the verses which show the difference in the teaching of Jesus and that of their scribes. Matt. 5:17: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Jesus here states that He came not to destroy the law but to fulfil it. The passage is used often as a proof-text to establish the sinlessness of Jesus during His days upon the earth. The fact that Jesus kept the law perfectly while He walked among men in His incarnate state is settled beyond a question. But such is not the teaching of this verse. That He came to fulfil or to make full the law is according to His own statement. He accomplished this by placing into the law the full content of its meaning. The correctness of the interpretation will become more apparent as the study continues.

Matt. 5:21: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." This was the teaching of their scribes; murder with them was limited to the actual taking of a life. But Jesus makes the command full. "But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, 'Thou fool, shall be in danger of the hell of fire.'"

The Teacher of authority looks through the outward act into the heart and sees therein anger, contempt and condemnation and declares men to be murderers although no death-dealing blow had been struck.

Matt. 5:27: "Ye have heard that it was said, Thou shalt not commit adultery." Their scribes so taught this law to confine a violation of it to an overt act of impurity. Jesus makes this command full. "But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). The eye of the Almighty, God the Son, again looks through the surface things and sees the lustful, lascivious cravings of men and pronounces such to be adultery in His sight.

Matt. 5:33: "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths." To their scribes, the violation of this law was limited to those oaths in which the name of the Lord was used. With them it was altogether permissible to swear by the heaven, the earth, Jerusalem and even by their own lives. In making this command full Jesus uncovers the unseen fountain head of all oaths—an evil heart. "But I say unto you, Swear not at all . . . Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one" (Matt. 5:34, 37). Every oath, regardless of the words which express it, has its origin in the evil which is within the heart of the one uttering it. The same evil within the heart which prompts one to use the name of the Lord in an oath, is the same evil in the heart which is the source of every oath. Let your answer be, said Jesus, "yes" and "no."

Matt. 5:38: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth." You knock out my eye or tooth, then I retaliate by doing likewise to you, and such their scribes taught to be righteous. This command needed to be made full so Jesus said, "But I say unto you, Resist not him that is evil, but whosoever smiteth on the right cheek, turn to him the other also" (Matt. 5:39, 40). The revengeful desire to retaliate an injury which lies covered in the heart, Jesus puts His finger upon it and declares it to be sinful.

Matt. 5:43: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy." God, in former days had spoken in these words, "Thou shalt love thy neighbor as thyself" (Lev. 19:18). Their scribes had rewritten this command both taking from it and adding to it. They dropped from the command two words, "as thyself" and added the phrase, "but hate thine enemies." Jesus brings to light that these changes in His command have their origin in the hidden recesses of the hearts of their scribes, and they are in the same condition as publicans and Gentiles, devoid of divine life.

Matt. 5:48: "Ye therefore shall be perfect, as your heavenly Father is perfect." Their scribes were known for the multitude of rules which they had laid down and were constantly adding to for controlling the conduct of men. Their devotees labored under their most minute instructions and restrictions for every action and were burdened beyond measure with their failures.

II

TO UNDERSTAND the force of this conclusion to "be perfect as your heavenly Father," verse twenty of this fifth chapter of Matthew must be borne in mind: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The span between the righteousness of their scribes and the righteousness of the heavenly Father is seen in the outward righteousness which had come out of the evil heart of the scribes and made the standard and the perfection of both heart and action, even the righteousness of the heavenly Father.

By making the law full as was done in the Sermon on the Mount, Jesus revealed what men ARE, "for through the

(Continued on Page 15.)

EDITORIAL

Social Gospel Discussion Waxes Warm and Helpful

ONE of our Baptist exchanges in the South wisely tells its readers that the question brought to the front by the proposal to set up a Social Service Board for operation by the Southern Baptist Convention calls for thoughtful attention and for informed discussion. So indeed it does. We congratulate our readers that discussion of this character by informed and faithful writers is well under way in the Western Recorder.

The Editor has some firmly settled convictions on this subject. But he feels that they may very well be left in cold storage what time such faithful Christian expositors and thinkers as are now honoring our columns with their articles, challenge and inform our readers. We are not anxious for them to draw the discussion to an early conclusion.

It has long been overdue. We rather regard it a kind providence of God that something happened that almost scourges us into discussing it—even in days when many of us regard it good form for the people of God to remain placid and complacent in the face of the most ambitious and utter denials of holy revealed faith.

I

THIS week two of our writers—Drs. J. L. Robinson and Clyde L. Breland—put us all under obligation to them by fine contributions to the current discussion, and we are hoping before this issue's contents are completed to have in our hands and be able to publish another of Dr. Cranfill's pungent and compelling articles. Also here is a letter just received from one of our ablest ministers who says he expects to furnish us more than one article soon.

By the way, we are going to tell something on this gentleman. He will know we are writing about him, but the reader will not locate him. What he is saying has been in principle expressed by several others, including this writer. Which does not at all suggest his proposed article is not needed. It is in fact very much needed. Others have had the thought, but its bearings have not yet been developed and it very much needs it. Here is what he says:

I do not see any Social Gospel at all in the Bible. The Gospel of Christ has marvelous social implications, but they are simply implications. What do you think of that for a thesis? Do not grab it and write a lot about it ahead of me—if you do, I shall not tell you my thoughts any more. It will take about two articles to develop my idea clearly.

We are asking this gifted and able writer to come on with the two articles. If the reader does locate him, it will no hurt him nor us, we hope not even his opinion of us.

II

DR. BRELAND renders a timely service this week in taking from one of the big Social Gospel writers his book thesis and showing that it simply does not hold water, if we are going to believe the Bible, and hold on to its supernatural Gospel of redemption. The article should especially be food for some of our young university students and some preachers who mistakenly imagine they had better read every kind of book by an intellectual who tries to unhorse the old Gospel, lest they be acclaimed by those who would do the unhorsing as narrow and ignorant. There are more among us of such than we may be aware. Dr. Breland ably develops the consistent Baptist position.

Dr. Robinson serves our needs admirably in opening up the actual teachings of our Lord in the Sermon on the Mount, which are so often dragooned into service by the social-gospelers, with the thought that these teachings can be made to justify environmental salvation. His article will remove confusion of mind from readers who have exposed themselves to the regular Social Gospel interpretation of the Sermon on

the Mount, without ever having taken the trouble to dig in for themselves. Dr. Robinson has given us a timely and helpful treatment of the underlying spirit and purpose of the Sermon on the Mount.

We have just received from the publishers a new book by Dr. E. Stanley Jones. He is a Northern Methodist, has lived long in India as a missionary, and has now become extremely popular as an interpreter of world Christianity in its re-actions to the 'isms of the world. The last book is "Christ's Alternative to Communism." We have so far only read one or two chapters. The Jones books are very popular to-day, and many will read this one.

III

IT ought to put informed Christians on their guard to find that it is highly commended by the Christian Century and the Federal Council Bulletin. We are mentioning the book here because its slant is in principle toward the Social Gospel, Socialism being a half-way station to Communism, just as it is a half-way station to Modernism. The Jones book is likely to make new social-gospelites among preachers and others who are poorly founded in Christian experience and in the knowledge of the Scriptures, and there are many of these to-day.

The writer has read most of Dr. Jones' books and has received help from them. He is a man of real spiritual experience, but not a close student of the Bible, nor always a safe interpreter of it. He is a student of his times who has cast his thoughts in the mould of spiritual experiences that have been influenced by the philosophy of the pundits of Hinduism and other Eastern philosophy.

Here is what another trained theologian and returned missionary from India, Rev. H. E. Safford, of Boston, says about the Jones' book.

It more fully reveals how far Dr. Jones has been swept in his misinterpretation of Scripture, and mixing of Western Modernism with Indian Philosophy, after abandoning the safe mooring of verbal inspiration. For instance, he tells us that Christ's synagogue address at Nazareth inaugurated for mankind a social program to displace capitalism! On visiting Russia he finds that the Soviet system embodies some of the ideas of the Kingdom of God, and Gandhi also has thrown light on that Kingdom, in the opinion of Dr. Jones. Yet he admits the Communists display cruelty, hatred, and collective selfishness, and have substituted Marx for our Lord as the author of morality!

The venerable James M. Gray, Editor of Moody Monthly, in similar comments quotes a well-known Christian leader as saying, "There is the greatest peril in the evangelical churches of losing sight of the true Gospel of Christ by a blind devotion to some passing economic theories." Dr. Gray says that this witness is true, and that the book of Mr. Jones makes an unmistakable contribution to that peril.

The thing is already honeycombing thought in many a section in our own Southland. Preachers are falling for it. Usually such a preacher is not openly for it, but is impressed by the siren's charms and flirts with her. Many universities send out graduates as full of this stuff as they can get them to be—a tragic dis-service to the political community that gives them their right to exist, and an unwarranted partisan opposition to the Bible faith which made American institutions possible.

If Baptists desire—we know they do desire—to be faithful custodians of and witnesses to the holy revealed faith of Scripture, let them try to understand the teachings of these subversive forces, wherein their danger lies and how they are to be met. As a contribution to this result we welcome in our columns the significant expositions in re Social Gospel that are now appearing.

Small Churches of the Open Country Lead In Winning the Lost

DURING the past generation the public mind has increasingly seemed to feel that what is large counts, while what is small is doomed. The small must either become large or go out of business.

Man's chaining the powers of nature to multiply his physical power has made over the outward, material world. This wonderful achievement has intrigued many voices of religion. Not a few religionists have shamelessly turned to materialistic standards of success and progress in the field of spiritual endeavor.

Even in the material world the human brain has not yet been able to gauge and correlate these amazing changes. Still less has it demonstrated that man possesses moral and spiritual stamina to subject these forces to worthy ends. But if he could do this—if he could master the colossal material forces and compel them to serve spiritual purposes—it would yet not be true that spiritual success can be attained by following material standards.

The text of Nehemiah, "Who hath despised the day of small things?" during recent decades has not been a favorite. The Scriptural promise that one small chase a thousand and two put ten thousand to flight, has by many of us come to be regarded poetic license rather than spiritual truth. It is long since the writer has heard a sermon on Gideon's three hundred, who were honored with success, while a whole army of the complacent and self-sufficient were thrust aside. Such thorough-going affirmation of the conditions of spiritual success has not seemed to appeal to the average Christian.

I

IN BRINGING the country church into court here, we do not forget that it has generally been ruled out of serious consideration by most of us because it lacks bigness. In a world of big business and large organizations and Brobdingnagian machines that gather up and apply physical power, the smallness, absence from spotlight setting and utter simplicity of the average country church do not much impress the average ecclesiastical mind. Yet here are some figures from a survey recently made by Secretary J. N. Barnette, of the Sunday School Board Department of Administration, which will not fail to make us stop and think.

Mr. Barnette seems to have been driven into making the survey by the constant reiteration in many quarters that country churches are dying, and that those left must combine or also die. Such writers and speakers tell how four or five or six of them must come together at strategic rural centers, or else each of them give up and go to hear preaching in the county town church. Mr. Barnette surveyed the facts in 700 rural Baptist churches as they developed in various parts of the South for ten years. And these facts nullify the long-distance theories.

No country church with more than a hundred members was included in the survey. It was found that eighty per cent of those included had made increases in membership, and that the average increase in each of the 700 during the ten years had been twenty-seven members. Then Mr. Barnette found that this increase in numbers for ten years was as large as the average increase of all our other churches, including all the larger city churches.

II

"CAN any good thing come out of Nazareth?" asked guileless Nathaniel. In the Seminary graduating class at Louisville years ago, one of the commencement speakers asked Nathaniel's question and answered it thus: "The greatest thing this world ever knew did come out of Nazareth." And Dr. Eaton, in whose church the exercises were held, exclaimed, "Good! Good."

The findings of Secretary Barnette deserve equal commendation, but we admonish him that if he keeps digging up such embarrassing figures, he will be in danger of "throwing a coldness over the meeting," for he may compel some of

us to discard some of our labelled and pigeon-holed pre-conceptions.

Our rural churches have their problems, weaknesses, limitations, disabilities. But by spiritual standards—we are dealing with those—they will compare favorably with town and city churches. In the city Baptists from the country get away from some of the limitations and disabilities of the small country church in which they were converted. But they find another set of disabilities and shortcomings. Bigness has not all the advantages in church life. Bible teaching on it usually seems to look in the other direction.

Baptist faith has shown itself exceptionally adapted to serve the simple organization of rural life. By the thousands our churches have wrought marvelously as lighthouses of God in places where men and women live closer to nature than they do to human masses. There they have not failed to bear witness that "the Son of Man came to seek and to save that which is lost." Failure in this has happened oftener when these same Baptists, transported to the city, have become enamoured of the frills and furbelows of more intricate social organization and have wrongly imagined that the urbanities of city life require Christians to soften or even to hide away from sight the searching appeal of the Gospel of Christ in regard to sin and guilt and need.

III

WE ARE all under a debt of appreciation to our Sunday School Board workers for having used the far-reaching printed-page and visitation-speaker facilities of the Board to spread such knowledge everywhere among us. The theory of killing country churches, of turning the whole prestige of ecclesiastical appeal on getting them to unite has been bruited about in America now for years.

It did not originate with Baptists, but some good Baptists have fallen for it and have passed it on. It originated in the same quarter that wet-nurses for American religionists practically all of the novel theories in religion—and especially, in this connection, church union. It is the device first of all of a group who have turned their backs upon the redemptive mission of every church, and who conceive of it mainly if not entirely as an instrument of community betterment through the application of what portion of Christian ethics happens to meet the approval of the rationalists.

Brother Barnette and other Sunday School Board workers discovered that the destruction of rural churches in the interest of combination usually leaves the people in the communities in which the churches once lived without any Gospel instruction whatever. His present figures are a convincing demonstration that, so far from these little churches being outmoded as spiritual lighthouses, they are even today, in proportion to their membership, winning many more of the lost to Christ than do most large churches of the denomination. They do not grow by "church letters." They give the letters, but they grow by conversions.

Despite the difficulties that have surrounded the typical rural church in connection with economic and social readjustments that have taken place during the last generation, it is gratifying and reassuring to know the little church of the countryside in the aggregate is still making a large contribution to every cause and institution which our faith in God leads us to hold dear.

The country church needs and merits more appreciation and encouragement from our Baptist people at large than it has had. Our acclaim would seem to tend to gather too much—though unintentionally, we are sure—in quarters where money is considered to play a larger part in the whole picture than it does in the average rural church.

At any rate, if that interest most desires to focus where God honors His message in the birth of souls into the Kingdom, it will not slight the rural church. Rather it will accord it a place of warm consideration.

Paragraphic Comment

DR. HUNT HONORED

BY FELLOW MINISTERS

Dr. M. P. Hunt, whose active and devoted ministry has extended through more than forty-five years, most of them in Louisville, was the guest of honor at a special dinner, Monday, which the Louisville Baptist Pastors' Conference arranged to express their esteem. A more extended story must await another issue.

THE WALK OF THE CHRISTIAN

Seven times in the Epistle to the Ephesians Paul refers to the Christian walk. He has in mind the habit and practice of the Christian life. The phrase suggests that this life has its own poise, power and destination. In Ephesians 2:2-10, the Apostle says in part: "In times past ye walked according to the course of this world . . . but God has quickened us . . . we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." With many there is an age-long confusion of thought between faith and the Christian "walk," as well as between faith and works. But the walk is not identical with works. The walk involves habitual inner conformity to, as well as the outward practice of, the righteousness of faith, work in the popular mind more directly signify outward deeds. The world was never in greater need than now that Christians should be those who walk in the Christian way of living, and on the basis of that revealed faith which alone can enable us so to walk.

TRANSFIGURED WHILE AT PRAYER

Our Lord did not go up into the mountain-top solitude in order to be transfigured. He went to pray. The shadow of the coming Cross fell darkly over Him as it would try His disciples and He sought from the Father comfort for them in that hour of supreme trial as well as for Himself. And while He prayed, He was transfigured. As He was instantaneously transfigured then, His disciples are by prayer gradually transfigured until their lives shine in this world with the reflected glory of heaven. Our constant contact with earthly things tends to make us earthly in life and outlook. But the more the down-drag of present-day intensified material life pulls at us, the more sorely we need to climb the hill of secret communion with God. The large majority of us are not doing so. We are seeking to live the spiritual life, under terms that permit every waking hour to be filled with concerns that are as much of the world as they could be if there was no spiritual life and no God. If we expect to grow spiritually, we must learn to pray and to be alone with God!

ONLY BETTER PEOPLE MAKE BETTER SOCIETY

In his article in this issue, which came after the editorial on page seven was printed, Prof. Jeff D. Ray of the Southwestern Seminary sums up his attitude on the Gospel of Redemption and the application of its spirit in social relationships, in this expression: "I have all my life given my co-operation to every sane movement that looked toward creating a better environment in society. But I have been in heart and hand with those who hold that permanently better society cannot come without a definite change of the inner man." In this statement Dr. Ray has voiced the general attitude of our Baptist people in regard to the Christian's relationship to the social body. New stresses have come to society in modern mechanized and industrialized life. But the Christian revelation made by the Son of God and through His Spirit, in an otherwise insignificant little Eastern country 2,000 years ago, opens up spiritual potencies adequate for all nations in all ages under all conditions of material power and stress. It opens them up, but it does not ram them down the throats of men. The redemption He wrought was at the price of His own death on a Cross. The salvation He imparts is first of all salvation from self and selfishness. If organized Christianity is to make its

highest contribution to the amelioration of social ills that at the bottom are the fruits of human greed and lust, it must do it primarily and essentially by having the Spirit of Christ (and also the "spirit" of Christ). There must be more sacrifice, more crucifixion of self, rather than more assured wisdom and more complicated schemes for applying the poultice on the pimple. If the churches have lost their power to produce this other-worldly spirit of sacrifice and of self-crucifying love, they have lost the one power the Lord gave them that can make the material life more tolerable and equitable for worldlings who deny the Lord, but value the loaves and fishes. Let Christians help with the politics—they always have done so more than their critics!—but God spare them the folly in doing so of turning from their real business of preaching to the lost the other-worldly Gospel which alone can give men power and desire to do right because it is right. That—and not dividing the loaves and fishes—is the supreme business of the church.

DEDICATION OF CHURCH BUILDINGS

Two interesting and joyous church dedication exercises in Kentucky on last Sunday suggests to one that such occasions are becoming more frequent than at any time since before the hard times came. Mount Pleasant Church, in Owen County Association, Rev. Campbell Jeffries, pastor, and Stithton Church, in Salem Association, Rev. C. L. Niceley, pastor, each on Sunday, with invited guest-speakers participating, set aside a lovely and attractive new house of worship to the service of the Lord. Both of them are country churches. Mount Pleasant will have a stone structure and Stithton a brick house. Large assemblies were present at each place, and there was that happy spirit of high fellowship and faith that seems to characterize all church dedications with which we have had contact. The writer had the privilege to participate in the Stithton guest-speaker contributions. Dinner was served on the grounds at both places. Stithton owes not a cent on the new structure and Mount Pleasant took steps to provide the last dollars due on theirs. The interesting Stithton story was published last week, and we hope to pass on next week that of Mount Pleasant. Congratulations to these two pastors and their people.

RELIGION OF THE BROKEN HEART

In a vital sense Christianity is the faith of the broken heart. In this it differs from all other religions. Eastern religious philosophy is one of despair. There is, too, a self-despair at the heart of Christian faith, but in the alchemy of God's wisdom and love it is used to make way for the abounding hope of a new life in Christ. The heart-break at faith's birth is the only thing that will give God His rightful place in the heart. Until one despairs of the adequacy of his own goodness and ability to perform deeds worthy of salvation, there is no chance for him to have God in his heart and life. So long as SELF believes it can merit salvation, there will be no salvation. Christ died for our sins that we might die to sin—which is to die to the old self—no less. Christ is never adequately valued except in a heart that is broken of all confidence in its spiritual self-sufficiency. The time never came in Peter's life that he could say with fulness of meaning, "Thou knowest all things, thou knowest that I love thee," until he had had the experience of utter heart-break following his shameful denial of the Lord. It was from similar experiences that David learned that "the Lord is nigh unto them that are of a broken heart" (Ps. 34:18) and "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). Satan and the world are with amazing industry filling men's minds with their alleged "just as good or better" sophistries of self-salvation. Lord, move upon Thy people to bear witness to the salvation of Calvary and the Empty Tomb.

Modern "Don Quixotes"

LIDA B. ROBERTSON, Bessemer, Ala.

WONDER if other Baptists are pelted with all the stuff of Modern Don-Quixotes, through the postoffice and the house mail-box by propagandists of every vagary under the sun? Else I must be a special target.

In my senior college-course, one of the books was a translation of Don Quixote, in the literature-correlated reading; a parody upon Spain's political drama. A large illustration was Don Quixote sallying forth astride his horse Rosinante, with a long wooden spear to fight the "wind-mills" in the horizon. Sancho Panza, his body servant, trailed behind on a donkey.

The school had to close its doors and the town was thrown into panic, with quarantine-guards, bearing guns, bristling day and night guarding every road and by-path into the city to keep out "refugees" from the nearest city, where yellow fever was epidemic.

The three pastors of our town called a fasting and prayer meeting for all day in the largest church. All earnest members of the three churches came. Mobile, Ala., is my home city, and I as a school-miss was boarding with my aunt, Mrs. Mary Ann Brown, who, later, became Alabama's W. M. U.'s first Secretary, and with her own "longhand" wrote all over the State to secure our women to work for missions.

With the family, at the fasting-and-prayer meeting. We stayed all day fasting and praying. Many fine talks were made and many fine prayers availed. But the stripling pastor of the Baptist church, J. A. Howard, fresh from the Southern Baptist Seminary, arose putting this practical question to his hearers:

"Brethren, we are here to petition to our Lord for escape from the scourge raging in our nearby city twenty-seven miles away. Humanly speaking, we have done all we know to escape it! But are we asking Almighty God to spare us to honor Him in future more than in the past with our devotion, fidelity, and love—if He spares us? Or are we asking Him to spare us just to keep on doing our own way?"

This vital question pierced deep into a school girl's heart and has proven a thermometer in all of these after years to her own prayers if expected to be answered. That preacher has been dead many years, but his vital appeal still lives. Right to-day the depth and height of that question confronts me in my petitions, because our Lord did spare us from the yellow fever curse!

And this vivid picture arises in mind over the modern Don Quixotes who are sallying forth with their wooden spears to fight the wind-mills of human nature within our university walls. They are at it over radio, in magazines, in the public dailies, in the Association of Atheists, communism, crimes, school text-books, pulpits, labor unions, politics.

All of these are out to "cure" human nature by human opinions and human conceits! all of which is refuted by the misconduct of student-bodies in universities, in which nearly every campus is smirched with murders, illegal practices, unpatriotic disloyalists, and defiance to faculties! And the columns of the press abound in the "crime-waves" of youth outside these cultural centers gone wrong. The very White House itself has indulged in two divorces in one year.

ALL OF WHICH PROVE THE UTTER FUTILITY AND LIMP-HELPLESSNESS OF MODERN DON QUIXOTES TO FIGHT THE WIND-MILLS OF HUMAN-NATURE WITH PHILOSOPHIES, CULTS, CONCEITS, POLITICS, ETC.!

All down the ages our Lord God has furnished a blue print of the path for human feet to follow, to cure all human ills and wickednesses. And if Baptists will heed the challenge of our President of the Southern Baptist Convention, to saturate ourselves with the Comfort-Gospel in the Old Testament (Isa. 45-66), and the Church-Gospel of the New Testament in the Epistle of the Ephesians, we will make strides in seven league boots to win the world for Christ Jesus.

Then we shall be able to defeat all the modern Don Quixotes of the earth! Any one who will read the dramatic drama of the defiant, blasphemous brag of Rab-shakeh," Kings 18 and 19, and see how one leader's prayers availed, and saved Israel from Sennacherib, the Assyrian King! In like manner to-day we can save the Lord's people and the Kingdom from all Modern Don Quixotes.

Let us try it! Jesus' own pledge is: "A faith as small as a mustard seed can remove mountains;" and His Word is immutable, and changeth not!

Bloomfield Revival

THE Bloomfield Baptist Church has just closed a very successful revival with Bro. Oscar Gibson doing the preaching. Brother Gibson is a well known and successful evangelist of the South. There is nothing sensational about his preaching. He shoots straight from the shoulder. He is deeply spiritual, zealous and strong in the faith. His messages were all inspiring, convincing, and challenges people to the very best that is in them. As a result there were twenty additions to the church, fourteen being by baptism.

I think as a result of the revival our church will move onward as it has not done for some time. The people all seem to be interested and have a desire to move forward.

Brother Gibson leaves many friends here who wish him well in the work at Lebanon, where he goes for the next revival.

Bloomfield, Ky.

C. M. DAY,
Pastor

Our Greatest National Peril

THE greatest peril of our day is not the "Red" menace. It is not the low price of wheat or high price of gasoline; it is much graver than these. It is a peril that becomes more and more threatening as time goes on, and the problems of government become more complex. It is a peril that is immeasurably greater in representative government than in a monarchy. The supreme American peril is the failure of the Christian citizen to participate actively in political affairs. It reaches its climax in their failure to vote. This menace, ominous as it is, is regarded lightly by multitudes of Christian citizens. The very group to which the nation looks for its protection from evil people and evil forces is the group we speak of as respectable citizens. Through every political unit of the nation runs this poison of indifference to civic duties. Through the municipality, the county, the state, and the nation it flows like a devastating gulf stream. Very small minorities control important elections, and determine the questions most vital to the public welfare, because Christian citizens are too indifferent or too lazy to take the trouble to cast their votes for good men and safe measures. Thus the most responsible element in American citizenry is deaf to the manifest call of God's kingdom. This land must be rescued from the peril of non-voting citizens. This indifference is the greatest American peril. It hangs menacingly over the land—a sword of Damocles.

Maintenance of our free institution depends upon the faithful performance of our political duties by the intelligent, honest, moral citizen. To the neglect of these duties, most of our evils are to be traced. Through this laxness, the reins of government, which should never be out of the grasp of the intelligent, honest citizens, are held by those who manipulate them for selfish purposes. There is no quality more distinctive of a model citizen than zeal in political duties.

—The United Presbyterian.

To Read and Study the Bible a Present Day Need

EVERYBODY praises the Bible, everybody owns one or more Bibles, and everybody will gird on their armor and go to battle for the Bible. But too few read it. It is a classic that all speak of in extravagant terms and at the same time refuse to study it.

A fresh evidence of this, according to the Central Christian Advocate, has been found in Temple University, Philadelphia. And it is only one instance that, we dare say, might be duplicated in every high school, college and university in any section of this country. Here is the story:

A prominent instructor in Temple University, Philadelphia, has met with much disappointment in giving his class of thirty-five a written examination of their knowledge of Biblical events alluded to in literature or by prominent speakers in public addresses.

Quite a number were unable to give any satisfactory explanation of the "wilderness manna," "striking of the rock by Moses," "the pillar of fire by night and of cloud by day," "the plagues of Egypt," or could recall the triumphs over the priests of Baal; few could tell of the backward movement of the dial of Ahaz, the story of Hezekiah's healing or the circumstances which led to Joshua's command to the heavenly bodies.

A few were acquainted with Peter's testimony to the divine character of Jesus and his declaration of the founding of his church upon "this Rock." One had an idea of the significance of "the sheet" Peter saw let down from heaven.

Said the professor, "It is extraordinary, with Bible societies reporting millions, if not billions, of Bibles sold that the knowledge of its contents seems to be reaching a vanishing point."—Christian Advocate.

Is All War Sin?

IT has been broadly asserted that war is sin and that all who engage in it are sinners. The soundness of such a premise must be determined by causes and conditions. Is it sinful to participate in a war against kidnapping, against murder and stealing? Are the men who serve as police, sinners because they are active participants in the warfare against gangsters, thugs, and thieves?

Some days ago I happened to call at the home of a detective sergeant here in Washington. I had never met him before. During our conversation he showed me several ghastly wounds upon his body inflicted by violent men whom he had been trying to subdue. I wondered that he is still able to carry on after such encounters. He said, "The worst part about it is that the public seems to have little or no appreciation for policemen." The sin lies not with the policeman, so long as he does his duty honorably, but with the outlaw who preys upon the lives and property of citizens. In such cases it is no sin to meet violence with violent methods.

Now the men of our army and navy are in the position of policemen among the nations. Many of them have found an early grave in the service of their country. Others bear cruel scars of the battlefield. To speak of such men as sinners because they are dealing with sins that provoke war shows confusion of thought.

Think you that the policeman is anxious to cope with violence or that the soldier is eager for mortal combat? If war comes the men of the army and navy know that they are the ones that must meet the deadly onslaughts of the enemy. I am sure that I speak truly the prevailing sentiments of the men in our army and navy when I say that they want no part in any conflict with any nation that is not based upon righteousness and justice.—Wm. LaRue, in Watchman-Examiner.

Things God Emphasizes

IF WE are to bear fruit a hundredfold in our Lord's service, we must not be theorists. We must study the Scriptures. We must study also the Spirit's working through the Church. We must give attention to experience. "For ye see your calling, brethren."

Especially should we consider those whom our Lord, in the days of His flesh, selected for His colleagues. In man's sight they were neither noble nor mighty. None of them was well born until he was born of the Spirit. They were a small group, humble in their origin. Yet they were chosen by the Lord to be His ambassadors.

God chooses the foolish things, the weak things, the base things, the despised things, even the things that are not, for the accomplishment of His great purpose. No farmer in early spring tries to plow a stony field with a mouse hitched to the plow. No builder tries to erect a twenty-story building without a foundation under it. No sane client of a bank asks for a loan of a million dollars when he has no security to offer. The reason is that in the affairs of this life means are adapted to ends.

But often when we deal with supremely important matters—matters relating to our soul's eternal welfare and to the eternal welfare of our fellow men—we overlook the truth that our Heavenly Father adapts the means He uses to the ends He designs.

If we do not want our lives to be like empty clouds drifting across the sky, but like clouds out of which showers fall for the refreshing of the earth, we must attend to the things which God Himself emphasizes in His Word.

—The Bible Today.

The Second-Ponce de Leon Church, Atlanta, of which Dr. Ryland Knight is pastor, is now beginning the second unit of their building.

Dr. Selsus E. Tull of the First Baptist Church of Middleboro, Kentucky will do the preaching in a revival at the West Capital Baptist Church of Jackson, Mississippi, of which Dr. J. P. Harrington is pastor. This revival will run during July 7-20.

Dr. A. Paul Bagby, pastor of the First Baptist Church of Williamsburg, Ky., and Miss Muriel Creighton Martin were married at Georgetown, Ky., on June 25. The bride is a daughter of Rev. and Mrs. I. Walter Martin. The newly married couple are now at their home in Williamsburg.

The Alabama Baptist says: "Mrs. Pearl S. Buck, who has written much about marriage, has just written the last chapter to the first volume of her own matrimonial career—and the first chapter to the second volume." This Mrs. Buck was for a missionary in China. Her obsessions in the field of matrimony suggest that it is well she left the mission field.

"Billie" Sunday has been preaching in Indianapolis. He is getting along in years, but the old fire remains. Listen to this: "The age is dying morally and going to hell so fast it is breaking the speed-limit. We are living in a bankrupt age, and God will not let this nation go further on the road to recovery until we get on our knees and catch up spiritually. Young people are not any worse than we were, only they have more ways to make fools of themselves. It is Saturday night in a Gentile age, and America needs to be taken off and have the hose turned on it. Communism and Socialism are twins. The former has introduced the morals of the barnyard. Nudists are nuts; take them to Africa and let them run around with the baboons and the monkeys! Christ or chaos!" Billie Sunday preaches a vertebrate Gospel—of sin, the atonement and salvation. In that we rejoice. There is far more organization than prayer in his meetings—or used to be. For that we are sorry, for genuine spiritual conquest and all genuine revivals that deeply effect the lives of men and women are baptized in prayer.

Jesus and the Social Order

PROFESSOR JEFF D. RAY, Southwestern Seminary, Fort Worth, Texas.

SOcial injustice is not a new thing. From the day of Cain's envious disregard of his brother's rights we have had it in every age and in every land. If it seems more acute since the world war, it is not because the war has bequeathed us a new disease, but only that the war has developed some unusual symptoms of the old one.

Personally I have had much travail of soul on account of the unhappy conditions facing the world today. Though with limited opportunity, I have dipped somewhat freely into recent sociological and economic literature. Out of that maze of iridescent dreams, that labyrinth of Utopian theories, I come with an intensified conviction that the one germ-destroying remedy for our present disorder is to find an answer to the question, "What would Jesus do and say?"

If he lived in the twentieth century and had his home at Washington, or London, or Paris, or Berlin, or Rome, or Leningrad, or Constantinople, what would He do and say? If he were pastor of some wayside country church what would He do and say? It is the humiliating confession of our own narrow and imperfect view of our present situation when we all agree that He probably would not do or say exactly what any of us would expect nor what any of us are doing and saying. It is no mere platitude when I say that if we could find the Jesus ideal and have the Jesus spirit and apply the Jesus method, the social and political and economic dangers that now threaten the world could be solved.

I

IT MAY seem that I am laying a predicate for the customary question-begging platitudinous method of disposing of this whole issue by saying, "Give them the Gospel." But I am not.

Some years ago I was speaking, in a prayer meeting group, of the selfish and often vicious spirit so frequently manifested by both sides in the struggle between labor and capital. A good man arose and said in substance, "I don't think we ought to concern ourselves about those things. It is our business to preach the gospel to them and leave the results with God." I say he was a good man, and he was. The trouble with him was that he had opinions on every subject, and refused to think for himself on any.

But except for two vicious modifying clauses he had the fundamental idea. It was not, however, an idea that did him any good, because he had swallowed it whole from the hands of some preacher fifty years before and had never digested it. In so far as he proposed the preaching of the Gospel as the one method of making the world permanently better or happier or safer, he was on the light line. That is the ideal. That was the Master's ideal.

But he was wrong when he said we ought not to concern ourselves about these things. And he was wrong when he implied that, with fatalistic complacency, we ought to take our hands off and "leave the results with God." We ought not to stop at simply proposing the ideal. We ought also to try to find what would be the Master's method in seeking to make this ideal real in the practical living of the people, and do our best to apply that method.

No theory in thinking and no method in practice as a proposed solution of this problem will get far unless it can be shown that such theory or method is either based upon the example of Jesus or a specific precept of Jesus or an inference legitimately drawn from some broad principle laid down by Him. Here arises the question: What was the social, political and economic ideal of Jesus?

II

ASATISFACTORY answer to this question is not easy. Whatever may be said about the simplicity of His teachings, I call your attention to three things that make it difficult to formulate in logical scientific order His teachings concerning this complicated question.

In the first place, Jesus did not undertake to set out an orderly logical system of teaching on this or any other subject. He wrote no books and delivered no formal addresses on any given subject. The question before us is at once religious, economic and social. Jesus did not undertake to promulgate a compact, comprehensive body of doctrine on either subject.

What we know of His teaching on either of these subjects must be gathered in the main from fragmentary reports of desultory conversations covering a period of about three years. Certainly he was capable of teaching either, but we know that Jesus did not teach in the mold or direct purpose of systematic theology, political economy or social science.

A second difficulty we meet in applying the utterances of Jesus to this practical question, is that He spoke often—I might say usually—as a poet rather than as an essayist. It is difficult for us crass hard-and-fast Western literalists to understand adequately, interpret intelligently, or apply accurately the teaching of this Divine Poetic Soul on any question, and especially on a question so modern, so practical, and so complicated with cross currents.

III

ATHIRD thing makes finding the mind of Jesus in these semi-political questions difficult. He came not primarily to reform an existing or prospective social order, but to set up a kingdom distinctly not of this world—a Kingdom not built upon principles nor recruited by methods that would appeal to the merely carnal social mind.

I do not mean that the teaching of Jesus is not applicable to the religious, social and economic need of any age or clime. **I mean simply that these considerations were definitely and always subordinate in His thinking and purpose. His primary task, so far as it concerned His teaching and example, was to plant in men's hearts, as seeds are planted, certain great fundamental, transforming spiritual truths, a legitimate fruit of which, if universally accepted, would be an ideal social order.**

Many who give special attention to matters of social service err at this point. In their commendable zeal for good environment and wholesome atmosphere, they soft-pedal, if indeed they do not ignore, the idea that personal regeneration has in it the only dependable seeds of social reformation. I am not among those who are the caustic critics of our President in his proposed "New Deal." But I cannot rid myself of the feeling that he is tinkering with the symptoms instead of striking at the disease. He is as diligent in plastering and poulticing the outside, but so far as I have seen or heard he has never one time urged that individuals get right with their neighbors on the inside.

Poultices and plasters may help a little, but we shall never attain the right sort of social order by the superficial mechanical methods he and his social service consorts have adopted. It is eternally true that permanent social reform must be from within outward, rather than from the outside inward.

IV

IF I COULD reach the President's ear (which I cannot) I would urge that in his next friendly talk with his constituents he read the entire Sermon on the Mount, announce his purpose to conform to it in his inner personal life, and with his incomparably winsome radio voice urge his fellow citizens to do likewise. That would be the most effective speech Franklin Roosevelt ever made or ever can make.

Some of our high-brow social service experts would flout it as an archaic anachronism, but the President would at least have the compensation of being on the right track. And those who are really concerned for permanent human welfare would have the joy of seeing our President working on the Jesus Program of making the tree good that the fruit might be good.

There are some who cannot praise a sunrise without denying the charm of a sunset. I am for both the sunrise and the sunset and I am not for either as a substitute for the other. I have all my life given my blessing and hearty co-operation to every sane movement that looked toward creating a better environment in the community or the state. But I have been heart and hand with those who hold that permanently better society cannot come without a definite change of the "inner man." I have no objection to poulticing the symptom while probing for the root of the disease, but I do not want the poultice to get in the way of the probe.

In this matter of social service and personal regeneration I have never quite understood why anybody should take the "either/or" instead of the "both" attitude. On the other hand, I have never been able to understand why anybody should fail to see that eradicating the disease is a more vital task than poulticing the symptom.

"Common Fellows" and Book Reviews

MY DEAR BROTHER "VIM": Sometimes we "common fellows" get hold of money enough to buy a new book. We watch the religious press to see what to buy. But when the Doctors disagree what are poor fellows to do? How are we to know how to invest our little book money to best advantage?

That you may know what I mean I am enclosing two clippings about the same book. One gave it rather long distance approval. The other says the author follows modern rationalistic sources in finding many "discrepancies," "legends," "myths"—the regular stuff of emptying "Bible" scholarship.

I wish you would inform us editorially, or otherwise, how we may be guided in our purchase. I went to a Baptist Book Store several years ago and inquired of the manager about a certain book. She said it was considered by her pastor as one of the best books out. I took it home on approval, and found it saturated from start to finish with Modernistic, Evolutionary, and anti-scriptural teachings. I returned it and told her that I did not care for such teaching, even if her pastor did approve of it.

I greatly enjoy your wonderful paper. I have just read your editorials in this week's paper "About Bibles" and "Prayer and Spiritual Progress," as well as other articles. I must plead guilty to your suggestion as to lack of prayer—real energizing prayer—on the part of us preachers. I want to thank you and thank God for your stand for the old time fundamental, scriptural truths. May you be spared for a long time to "Contend for the faith which was once (for all) delivered to the saints." Blessings upon you, Beloved.

Hazelhurst, Miss.

GEO. P. WHITE,

EDITORIAL COMMENT

Pastor White and this editor were comrades and personal friends in our youth, which explains the nickname. Dr. White opens up a large question. It has by no means received the attention it merits.

His reference to himself and other pastors as "common fellows" is not mock modesty, and yet George White is no "common fellow," but is genuinely modest in spirit.

The writer reviews a lot of books. The best one can do ordinarily in a weekly newspaper is to try in a few sentences to suggest the flavor of the book, and whether or not it is going in the direction of Bible study and interpretation or in the direction of Bible minifying through the now broad-spread type of criticism which treats the Bible as a prisoner at the bar, does not accord it even the legal presumption given an accused criminal, that he is innocent until proven guilty. Rationalistic criticism has convicted the Bible before it begins. And its work is by every means in its hands to justify that conviction of the Bible and the establishment of

its anti-supernatural pre-suppositions about the Bible. If the writer is a person of culture and ability, he uses softened phrases of the prisoner's guilt, seeing that his jury is managed better by such soft and "sympathetic" words.

We hope on another occasion to deal with the question Dr. White raises more fully. A very large number of ministers do buy books on the basis of reviews, or of word of mouth commendations of a ministerial friend. We would suggest that we have come to a time when it is wise to find out what your friend's preconceptions are as to rationalistic attacks on the Bible before you trust yourself too fully to his recommendations. He may be himself a captivated though not publicly advertized admirer of the brilliancy and plausibility of an author who is trying to establish a thesis which if accepted will lead his reader to join him in having a pitifully small notion about the inspiration or even supernatural source of the Word of God and its revelation.

Some books we receive we refuse to review. Some are just trash. Some others are written by thoughtful writers who have chaff mixed with wheat. It is difficult in a brief review to make an intelligent picture for readers who rely upon the review about such books. They may help some and may hurt others. Some are tried gold, written by men of scholarship and of inner Christian experience. These will help the reader to a deeper spiritual life—which is the larger need of preachers and those who wait on their ministry.

With a mixed medley of such books before him, a conscientious reviewer has a real problem. One element of the problem is the feeling he may have that few pay attention to the reviews anyhow. We wish more readers would make themselves heard as does Brother White. There is much that has point in it to be said on this matter.

AN OPEN LETTER TO REV. E. M. POTEAT, JR.

(Continued from Page 5.)

are being dragooned into a Soviet state by the very kind of thing that is emanating from Washington and which, in a modified form you projected at the Memphis Convention.

III

MAY I close by the statement that none of these things move me? I am for the old Bible, undiluted; for the old-time religion, unadorned, and for the objectives of the Southern Baptist Convention outlined in the preamble of their constitution and adopted unanimously at Augusta, Ga., May 8, 1845. My suggestion to you is to peddle your socialistic wares in the North, where there seems to be a more hospitable atmosphere for heresies, religious, social and political. And don't neglect the President, who, if he has his way, will land us, bag and baggage, at the tomb of Lenin.

No, I'm not a Republican; I'm a Democrat. One of my persistent recollections is that of the slogan recited to me by my Kentucky-born father, which did duty in the National Campaign of 1844. Here it is:

"James K. Polk and George B. Dallas
Hung old Clay with a grapevine gallows."

Yes, I'm a Democrat, but above the Democratic and Republican parties, I'm an American. As an American, I take full responsibility for this article. Don't blame what I say on the Western Recorder or Dr. Victor I. Masters, who is if possible more tied by tradition to the name "Democrat" than I am, being a South Carolina native, and who has had his own troubles fighting liquor trade in Kentucky, because the name "Democrat" was being used to give comfort and support to John Barleycorn's friends.

Just blame it on J. B. Cranfill, native of the Texas frontier, who isn't afraid of any Democrat or Republican in Kentucky or anywhere else. **The only thing I'm afraid of is that I may do wrong, but in writing this article I know I'm doing right.**

THE FIRESIDE

HOW TO HELP

Said Peter Paul Augustus,
 "When I am grown a man
 I'll help my dearest mother
 The very best I can;
 I'll wait upon her kindly;
 She'll lean upon my arm;
 I'll lead her very gently,
 And keep her safe from harm.

"But when I come to think of it,
 The time will be so long."
 Said Peter Paul Augustus,
 "Before I'm tall and strong,
 I think it would be wiser
 To be her pride and joy
 By helping her my very best
 While I'm a little boy."

—The Brown Memorial Monthly.

NO SHOES

Mildred was sitting on the floor with one shoe in her hand, the other on the floor. Grandma spied a tear trickle down Mildred's cheek. She spoke:

"Mildred! What's wrong; what's worrying you so much that you shed tears?"

"Why, grandma, I can't go to Sunday school tomorrow!"

"Well, why is that! I see no reason why you shouldn't!"

"Cause," she said, sobbing, "my shoe has an ugly scratch across the toe and I just cannot wear it to Sunday-school looking like that!"

"Why Mildred! tut, tut, why be so snobbish? When I was a little girl like you I went to Sunday-school barefooted. Put your pride in your pocket and forget about a little innocent scratch; your shoe can't help it, neither can you. You are going to Sunday-school just the same."

"Now, Grandma, did you honest to goodness go to Sunday-school barefoot, do you expect me to believe that?"

Mildred jumped up forgetting about the shoe, for grandma was always chuck full of stories.

"Tell me about it, grandma."

"About what, child?"

Grandma had a knowing smile just the same.

"Why, about your shoes, and why you did not wear your shoes."

"Well, the reason's plain: I didn't have any to wear."

"Why, grandma! Didn't have any to wear? Why didn't your daddy get you some? My daddy does me!"

"We were pioneers."

"Pioneers? What's that?"

"Don't interrupt me so much. I'll lose by train of thought."

Mildred scowled and went back to her shoes, grumbling.

"Well, grandma, if you can't talk so I can understand—you may just not tell

it. I'm not going to Sunday-school barefoot, I know that!"

She began fiddling with her shoes again. She rubbed and rubbed at the offending scratch, glancing out of one corner of her eye to see how grandma was taking it. Grandma feigned unconcernedness but inside was shaking with laughter. Mildred spied the convulsions and up she jumped like a cyclone, and snapped out, "Grandma, if the story is so funny I want to hear it!"

Grandma straightened up like there was something very important.

"Well, well; is that so, little Miss Importance? What was I saying?"

"You were talking about a pioneer. Whatever that is."

"Oh, yes! and shoes. You wanted to know what a pioneer was. Well, my father and family, were pioneers."

"Yes, but what did pioneers look like, monkeys, or bears, or—"

"Oh, no, no, just people like your daddy and mother; only they were folks that had moved to a new country and were hard up. Sometimes we had shoes and sometimes we didn't I remember one time I had a good calico dress; and sometimes I had to wash it on Saturdays so I could go to Sunday-school next day. And again, sometimes my dress was all in rags and I couldn't go. My father was a farmer, we didn't live in a city like you do."

"Oh! and did you have dogs and horses, and—and—"

"To be sure we did! and pigs and cows and sheep and lots of things. We had little pet pigs and pet lambs that would follow us everywhere. I called my pet lamb Belle and sister named hers Katy; and when they were grown to be big, fat sheep my father made mutton out of them; we felt so bad we cried."

"Now, what is mutton that it made you cry, something that scared you?"

"Why, child, does not your daddy ever buy sheep meat?"

"He buys leg o'lamb, I know he does 'cause I went to the barber shop with him when he bought it."

"Oh"! And grandma just roared. "Meat at a barber shop."

"Well, it was some place where he got meat." And Mildred began to cry.

"There, there, child, that's all right; you did go to the barber shop with daddy, but the butcher shop is where you get meat. And mutton is sheep meat—so you see he killed our pets for meat; that's why we cried."

"Oh, for goodness sake—such a daddy; I'd a cried too!"

"Yes, I think you would. We had so much fun with our pets and loved them so dearly it was hard to give them up. But you know, dear, we had to have

meat. But another hard thing was when mother killed our pet chicken and cooked it. I wouldn't eat any of it I felt so bad. Of course it wouldn't stay out of the house and she wouldn't stand that."

"Didn't you shut the screens?"

"We didn't have any. Didn't know what screens were. That was pioneer days. Well, to go on with my story: Some Sundays when our parents were gone we would—"

"Wait, wait! Grandma, what kind of a car did your daddy drive? A Ford?"

"Car! There was no such animal! We never heard of such a thing. They hadn't ever been made yet. We had to ride in a big lumber wagon that jolted so hard it made your stomach ache."

"No, no! Not my stomach, I wasn't there, it was yours!"

"Yes, very true, but I meant: So to speak."

But, grandma! How could it jolt on the pavement?"

"Oh, you bother me so much! We didn't have any pavement."

"Well, I guess you didn't have anything, at least what you ought to have."

"I'll tell you, when it rained it was mud, mud, and some hills were clay and almost—yes they were—as stick as dough; and sometimes we stuck on the clay hills and had to have four horses to pull us out."

"Hurrah! I wish I had been there!"

"You'd a-wished you weren't if you had been. But, as I was saying, we roamed the woods all day and had loads of fun; we found May apples, wild plums, grapes, crabapples, cherries, all kinds of berries, and made grape-vine swings and hunted birds' nests and took their pretty little eggs—some blue, green, white, and all speckled—so pretty we took them home and strung them on strings for ornaments."

"Why, grandma, I'm shocked! Didn't you belong to the Audubon society, not to kill birds or take their nests or eggs?"

"You ought to be thankful, Mildred. We had not been trained as you have, we didn't know any better. You are living in a wonderful day. We had no societies for good as you have. We had no telephones, no radio, no electric lights, no sewing machines, and oh, so many, many things too numerous to mention. But, Mildred, we were happy and enjoyed life as much as you do I reckon—but look here, it's time for a

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little girl to go to bed so she can go to Sunday-school, shoes or no shoes."

"But, grandma, aren't you sorry you took the little bird's eggs?"

"Yes, dear, I'm sorry—sorry for so many things done in ignorance. Now off to bed."

And, off she went. As she reached the door of her room, she looked back and called:

"Grandma! I'm going to be a pioneer some day."—Anna V. Bertch in Religious Telescope.

THE SAND FOUNDATION OF THE "SOCIAL GOSPEL"

(Continued from Page 6.)

law cometh the knowledge of sin" (Rom. 3:20). Furthermore, he reduced men to helplessness, stopping every month, that "all the world may be brought under the judgement of God" (Rom. 3:19). By making full the law Jesus would open the eyes of the blind to the awful sinfulness of the heart so that they might recognize the necessity of His great imperative, "Ye Must Be Born Again." The scribes were the blind leading the blind and none except the blind would dare go to the world of sinful men and undertake to cure their ills by such treatment.

The scribes sought to restrain sinful acts by law which could never touch the source from which they spring—the heart.

An incident comes to my mind in the experience of a gentleman whom I knew in past years. He had in his body a running sore, a cancer. He made a trip to a distant state for the purpose of having the cancer treated. After an absence of seven weeks apparently, every trace of the cancer had disappeared. Upon his return home he was singing the praises of the doctors who had treated the disease. Three weeks after he returned home, I went into the community where he lived the second time. The first information that came to me was the report of the death of this man.

"Social Gospel" doctors are worthy successors to the scribes. They lisp the name of Jesus and make much of applying the "gospel of Christ to our social problems," but the precious BLOOD of Jesus, God's ONE cure for sin, is a lost chord with them.

The law as made full by Jesus, was given for a purpose to the creation of which Adam is the head. The purpose—a tutor to bring to Christ that justification might be by faith (Gal. 3:24). To try and put this creation under law and expect anything to come to it except a deceived righteousness is the height of folly.

Birth by the Holy Spirit through faith in Christ Jesus relates men to Him, the head of the new creation, and is the imperative MUST which men must experience before they can possess any righteousness acceptable to God. "Not

every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOTEH the WILL of my Father who is in heaven" (Mat. 7:21). Christ Jesus did not leave us in the darkness as to what the WILL of the Father might be, He has removed all doubt.

"They said therefore unto him, what must we do that we may work the works of God? Jesus answered and said unto them, This is the WORK of GOD, that ye believe on him whom he hath sent" (John 6:28, 29). And again, "For this is the WILL of my Father, that every one that beholdeth the Son, and believeth on him should have eternal life, and I will raise him up at the last day" (John 6:40).

This is dealing with the disease and not putting plasters on symptoms. The Social Gospel advocate makes an effort to "tie green branches on dead stumps."

III

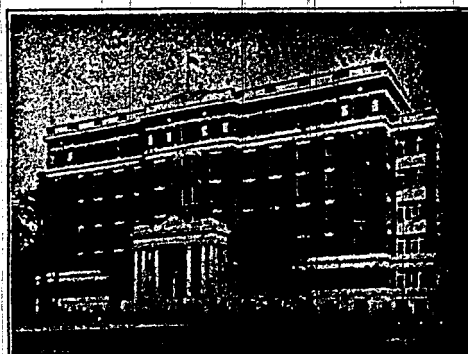
Permit me to make a suggestion as to how Baptists may make their largest contribution in retarding the spread of malignant and entrenched sins known to be engulfing men today. The suggestion is this: let judgment begin at the house of the Lord. May we hear the clarion call of God, "Come ye out from among them and be ye separate, saith the Lord." (2 Cor. 6:17).

Remember this is a call to men in whom the eternal life has been planted. Bondage to sin has been broken. Yielded bodies to the indwelling Christ would lead many Baptists out of the ranks of those who patronize the grog-shops, put a stop to the leak in their pocketbooks of money which goes to maintain the motion picture industry which so many attend, and at the same time profess to deplore the constant stream of filth and uncleanness flowing from this source.

Gambling activities, which are reaching out and fastening their claws on the people of this land with amazing rapidity, would feel the blow if Baptists would withdraw from participation in them. This is but the beginning of a long list of things of the world from which God would call His children in separation unto Himself.

The above, in my judgment, would be the potent and proper answer to the "Social Gospel" apostles found among us. There would come to Baptists a "renewed vision of the grace of God" and a mighty impelling desire within to bear witness to the crucified but living Christ to this sin-sick world. It would mean that all of the broadcasted resolutions and the pages containing the information gained by research work of these "Social Gospel" leaders would not be comparable in interest to a quiet perusal of the information contained in the "World Almanac."

"Other Foundation can no man lay than that which is laid, which is "Jesus Christ." "All other ground is sinking sand."



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Baptist Training Unions reporting enrollment of 100 or over

June 23, 1935

	Att.	Vis.	En.
Louisville, Grace	139	3	150
Cox's Creek	103	6	103
Lexington, Porter Memo..	100	14	160
Louisville, Beechmont	94	6	139
Akron, Ohio, Calvary	93	13	110
Taylorsville	93	12	117
Louisville, Temple	92	17	159
Corbin, First	89	28	151
Paducah, Immanuel	89	16	190
Harrodsburg	86	8	135
Louisville, Parkland	83	21	164
Louisville, 23rd & Bdwy..	81	11	110
Jellico, First	80	3	114
Severn's Valley	77	9	127
Newport, First	75	3	195
Madisonville, First	74	28	123
Owensboro, First	73	14	110
Elsmere	72	8	110
Lexington, Grace	67	15	130

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



BOOK REVIEWS

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

Let's Go Out-of-Doors, by Jennie Lou Milton, published by the Cokesbury Press, Nashville, Tenn., 151 pages, price \$1.00.

This is a new textbook for teachers of Beginners in the Daily Vacation Bible Schools. It contains enough stories, poems, games and songs for about twenty-five programs. Miss Milton is devoting her life to work with children of the nursery and beginners' ages, and is connected with the M. E. Church, South. This book attempts to introduce young children to the great out-of-doors, where every flower, bird, and rain and tree, and animal opens up a new topic for investigation by little ones who have never before made their acquaintance.

Round Life's Corners, by B. J. Combe Harris, published by Messrs. Pickering & Inglis, Ltd., London, 253 pages.

This is one of the Red Cord Library Series, issued by Messrs. Pickering and Inglis. These publishers are rendering a service in books, Christian in spirit and teaching, and written to attract young readers especially. The books are well published, and are illustrated, and are inexpensive. We know of no parallel service being rendered now by an American publishing house. This book tells the story of the lives and problems of a group of young women in England. In it life and faith are yoked together in contradistinction to the average popular novel of the time, that pictures life that ignores or flouts faith—which explains the increasing tone of bitterness and cynicism which characterizes many fiction books that try to portray a life of idealism that is yet centered in the flesh. Life with God left out just simply does not work.

Hymns For Creative Living, published by The Judson Press, 192 pages, price 40 cents each or \$35.00 a hundred, cloth binding, and 25 cents each a \$20.00 a hundred, bristol board binding.

Hymns For Creative Living is a book peculiarly fitting for Sunday morning worship services and in it choirs will find many songs they ought to use for special offertory. It contains many beautiful benedictions, such as "The Lord Bless You and Keep You," etc. Last week Prof. E. O. Sellers, of the Baptist Bible Institute, said that in the use of a hymnal we should make a more constant and thoughtful use of the Topical Index. Many people do not

even know that a good song book contains such an aid. Such use enables the choir leader to build the hymns around the pastor's sermon topic, and tends to unify the worship service into a completeness of thought, rather than splicing together disjointed, disconnected items in sermon and song. This book contains several such indices, together with plans for orderly worship, Scripture selections, responsive readings, and poetry and prose quotations.

PADUCAH NEWS

I spent two weeks with the Blue Ridge Conference in North Carolina working with the college students from all over the South. This conference is sponsored by the Y. M. C. A. and Y. W. C. A. on these college campi.

On June 23 I preached for Dr. C. O. Johnson in the Third Baptist Church in St. Louis.

During my absence Dr. C. M. Thompson preached for our church one Sunday making a special appeal for the Hundred Thousand Club to which our people responded very generously.

Norman Price, a ministerial student of our church supplied the pulpit on Sunday June 23.

Our work is going along well and our gifts to Missions are increasing. I think mention ought to be made of the fact that our Men's Bible Class is spending seventy-five dollars every month to the home at Glendale.

GEORGE D. HEATON, Jr.

BECKMAN IN MOUNTAINS

I want to speak just a word in tribute to the fine work our preachers are doing in the mountains of Kentucky.

We have been engaged in a campaign with Rev. C. E. Dowis of Neon, Ky., for two weeks. Brother Dowis contracted Pneumonia during the campaign, so I had to carry on alone the bigger part of the two weeks.

Our pastors have the field, but Hardshellism and Holy-rollerism have made the task a genuine work. The Hardshells do not believe in a paid ministry and consequently they have none at all.

The Holy-rollers held the key to the school-house but since they do not believe in religious freedom we were not permitted use of the building. However, much better, we secured the show-hall, where we could reach more people. We had an average of one hundred boys and girls to each ten of the adults. What an opportunity for future work.

Let us pray and pay to keep these missionary pastors up there.

HARRY BECKMAN.

We extend congratulations to the First Church at Newport, Ky, in connection with the sixth anniversary on June 2 of

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the service the church under the pastorate of Dr. H. C. Wayman. In a news way our honored friend, Dr. Wayman, is open to suspicion about wanting his right hand to know what his left hand does. But through a mutual friend we have received the bulletin on the Newport Church that gives interesting facts. There has been gratifying intensive and extensive growth under Dr. Wayman's ministry. The present membership is nearly 1,600, of which number 852 have been received during the six years' ministry of the present pastor. Dr. Wayman in the bulletin refers to the happy relationship he sustains with his people in the following appropriate language: "As pastor I renew my pledge to Him and to you, 'to know nothing save Jesus Christ and Him crucified.' I can say of you as Paul did of his co-workers: 'I thank my God on every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel, from the very first day until now.' Our faces are turned, however, to the future."

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OHIO VALLEY NEWS

Edwin E. Deusner, Henderson, Ky.

The regular quarterly Fellowship Meeting of this association was held at Grave Creek Church on June 11. The messages were very interesting and enlightening, especially the discussions about the so-called "social gospel." It seemed to be the consensus of opinion that any drift in that direction will ultimately end in denominational suicide.

The speakers were C. B. Curtis, L. G. Frey, D. C. Woolley, J. O. Colley, and N. B. Sizemore. Devotional was led by Russell Duncan and E. T. Moseley. The next meeting will be the annual convention which will be held at Calvary Church, Evansville, on September 17-18.

The twelfth annual Associational B. T. U. Convention was held at Mt. Pleasant Church, Smith Mills, on June 20. There were 331 registered delegates and many visitors. The speakers were Brown B. Smith, D. H. Daniel, Jr., Robert Nance, and Winston Pierce. The general theme for the day was "Magnifying His Church." A full account of the meeting will be sent in later.

Revival meetings are in progress at the Sturgis Church and at Corydon. Pastor Ernest Miller is doing the preaching at Sturgis with Harry Beckman, Owensboro, leading the song service. Pastor Winston Pierce is preaching in the Corydon meeting. Since coming to this association, Brother Pierce has won many friends and is highly regarded by the folks at Corydon.

Pastor Brown B. Smith, Henderson First, has just closed a meeting with his brother, Rev. Ray Smith, at the First Church, Williston, Fla. During his absence the Henderson pulpit was supplied by Mr. Wm. Hund. Pastor C. S. Bratcher has been in a revival meeting at the Uniontown Church. There were a number of additions and professions. Dr. Bratcher has certainly done a splendid piece of work at Uniontown.

Quite a bit of building is going on in this association at present. At this writing the new Sunday-school annex at Audubon is being completed and Pastor Herbert Schmitz and his people are rejoicing over the steady progress of this fine church. Concrete blocks are being put in place on the new edifice at Spottsville and when completed this church plans to go to half or three-fourths time. Pastor D. C. Woolley and the folks at Zion have planned a new basement for more Sunday-school room and the work is now under way. At Hebbardsville plans are afoot to completely remodel the church auditorium. A new Baptist tabernacle has been built in Evansville and the Walnut Street Church is planning to build. Neh. 2:20—"The God of heaven, He will prosper us; therefore we, His servants, will arise and build."

Pastor C. B. Curtis, Calvary, is speaking over WGBF, Evansville, on the Deaconess Hospital "Sunshine Hour." He is giving a series of messages on "The attitude of man toward God."

The Cash Creek Church has called as



Council of the Baptist Student Union of Eastern State Teachers' College, Richmond, Ky. The Eastern College Baptist Student Union was one of the two in Kentucky which attained First Magnitude recognition under the requirements of our Southern Baptist Department of Student Work, during the past session.

Members of the Council (left to right)—Top Row: Prof. F. A. Engle, faculty advisor; Mrs. Clyde Breland, student worker; Miss Lottie Pierce, Rev. C. L. Breland, pastor.

Second Row: Edmond Hesser, Miss Beulah Clarke, Estill Swan, Miss Edna Stivers, Rondal Sharp, Miss Mildred Hancock, Luther Jones.

Front Row: Miss Mamie Wells, Delbert Partin, Miss Pauline Goatley, Miss Lillian Parker, Harold Clore, president; Miss Edith Hensley, Miss Annalee Hughes, Kenneth Herren and Miss Agnes Edmonds.



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pastor, Brother J. O. Colley, Seminary student from Alabama. As pastor of the Robards Church, Brother Colley had a splendid homecoming service on June 16. Miss Ruth Ford, newly appointed missionary to China, was one of the main speakers. A history of the church was given by Eld. J. C. Craig, the oldest living charter member. Rev. Paul Forsythe, pastor at Dixon, was the afternoon speaker.

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Home Mission Offering

Word has just reached us that the Home Mission Offering receipts to June 18 are only \$100,002.41. Our goal is \$103,500, but I am sure some States have not had all their gifts sent in yet.

However, when we went so far over our goal in Foreign Missions, our hearts ache not to see Home Missions have the same enthusiastic and loving support. Surely the needs are equally great and "The light that shines farthest, shines brightest at home."

We are happy to know that Kentucky W. M. U. has gone almost a thousand dollars over her gifts of last year, but if any societies are delaying sending in their offering, please do so at once.

New Mission Study Book

This is just to announce that the new book on all of South America, "Sharing With Neighbor America," by Taylor, price thirty-five cents, is ready. This book was on display at the Southern Baptist Convention. Order from: Baptist Book Store, 323 Guthrie St., Louisville, Ky.

Dr. Truett says that this "book is filled with an amazing amount of information about South America, her churches, missionaries, schools, literature, the country, the progress of missionary activities, the present outlook—and will be one of the most valuable of all our study books."

A Visit To The Indians, Part III

Monday Mrs. Beard went with us to visit the Government Indian Reservation at Pawnee, Okla. We saw splendidly equipped school buildings and a hospital. The missionaries are not allowed to work in the school or even to go for the children but seventy-five of them voluntarily attend the Baptist Sunday School.

We had a most interesting trip out to the trading post of "Pawnee Bill," an Englishman who is trying to preserve the primitive Indian life. On the grounds of his museum he has a tepee, a wigwam and a mid-lodge or dugout.

We ordered a buffalo sandwich, but I enjoyed more seeing the live buffalos roaming in the fields.

He invited us out to his elegant home, situated on a mountain top. The views were marvelous, and we thoroughly enjoyed the lovely paintings, murals and curios.

That afternoon we went to Pawhuska,

Okla., where Mr. H. Worthington is working among the Osage Indians. This tribe, like most of the others are now, was at one time very poor, but their land is now covered with oil wells, and their wealth has been their undoing. They drink, gamble and spend their money foolishly. Each one vies with his neighbors to get the "biggest" and hand-somest automobile. One went so far as to buy a funeral car, because it was larger than any his neighbors had, and shutting his children inside, he and his wife sat up in front in grand style.

They are tempted and deceived and robbed so often that they distrust almost all white men. They are the hardest ones to reach with the Gospel, but there are a few very consecrated Christians among them. Wakon Iron, the tithing deacon, is a very outstanding layman. We were all disappointed that he was out of the city while we were there.

Mr. Worthington took us to see a Peyote Church. This cactus bean and form of worship was brought to this country recently from Mexico by Half Moon. Traders pushed it to sell the bean. They have priests, a ritual, songs and prayers to the peyote bean, which, as it lies on the fire roasting, they call Jesus and worship it. It is strictly a man's religion, for no woman is allowed to enter the church.

A brew is made of the roasted bean, and the men drink it as they sit around the fire. It is slow-acting, but finally all fall into a coma and remain there ten or twelve hours. When they wake

up, each tells what he saw in heaven.

The effect on their bodies and characters is disastrous. There is both a physical and moral relaxation; the body is bloated and grows old early. It gets a hold on them like a narcotic. It is one of the greatest problems Christianity has to face among these people. After that we went out to the lovely home of Sam Stink, the Osage hermit. At one time he was thought to be dead and was buried, seated in a chair with stones piled around him. Chiefs are buried that way today. When he came to, he worked his way out of the grave, but all his people thought he was a spirit and would have nothing to do with him. Fearful, everyone ran from him. Only dogs were friendly toward him, so he gathered twenty or more around him and would walk the streets begging food for them. Finally they became such a nuisance that the town marshal had all the dogs brought into the public square and shot. Some still remember the pitiful old man, huddled in a corner of the square, with his arms around his dogs, and dead and dying ones all around him, as with tears streaming down his cheeks he begged the officers not to shoot them. After they were all killed, he made a vow never to enter the town again and has lived a hermit's life ever since.

He now has numerous oil wells, a lovely home and beautiful grounds, but few people ever see him. A man and woman are paid \$400 a month to keep up the place and take care of him. Occasionally he will see and talk with our Missionary, Mr. Worthington.



Miss Carrie U. Littlejohn, Principal of W. M. U. Training School, Louisville, will lead a discussion group at the State Y. W. A. Camp, Clear Creek Springs, July 29-August 3.

We drove by the monument of Chief Bocanind, then came to the church for a feast and the evening program. Every sort of delicious food imaginable. (and much not imaginable) was served us, but the chief point of interest at the feast, to most of our party, was the presence of Chief Lookout. He was a commanding figure with his long, heavy and gaily decorated plaits of hair hanging over his shoulders, and his gorgeous blanket wrapped around him. His attractive little wife, "Julia Pryor Lookout," also dressed in picturesque costume was by his side. We felt highly honored that he accepted this invitation, rather than one to the great parade and banquet the American Legion was giving that evening.

After the meal, we clustered around him and all brought out our notebooks for both of them to autograph. He was exceedingly gracious and, wanting to express to us his approval of our Mission work, he said to us, "The children here, we want them to know the Word of God."

The dining room was beautifully decorated in W. M. U. colors,—the whole ceiling covered with paper wisteria, made by the Y. W. A.'s. The W. M. U. organizations put on a splendid program. The Sunbeams were led by Mrs. Recorn, a pretty little white girl, who, with her Indian husband, has been studying at Baptist Bible Institute.

A Cherokee minister and his wife sang an Indian song, after which Mr. Worthington asked permission to show us this pastor's whole library, a New Testament and a song book.

The Y. W. A. and W. M. S. Presidents made splendid reports. The girls talked of their House Party at Shawnee, the box they had sent to the Orphans and their winning of the Stewardship Declaration contest; the women put us to shame as they told of their faithful observance of every day during each of the three special Weeks of Prayer.

One of the girls made a very pretty chalk drawing, illustrating the song another girl sang.

Mary Nelle Lyne.

(To be continued.)

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GRACIOUS MEETING AT GUTHRIE

My Dear Dr. Masters: I am sending you herewith a belated report of our meeting. Beginning June 3, it was our pleasure to have Brother H. W. Ellis, of Humboldt, Tenn., and formerly Immanuel Church, Paducah, with us for a ten days meeting. Our church seemed ready for the meeting. We had services each night the week preceding the coming of the visiting preacher, the pastor bringing a message each evening.

Brother Ellis is a plain Gospel preacher, bringing each message with such clarity any who heard could not misunderstand the plan of salvation. He emphasizes sin, its punishment and the remedy in Christ.

The visible results of the meeting were twenty-one additions; fifteen were baptized on Sunday evening, June 16, with others who expect to come in the near future. The meeting was climaxed on the last service by the coming of my two boys, C. R. and Jimmie.

On last Sunday another came on profession of faith bringing the total to eighteen professions of faith since the beginning of the meeting, and the Spirit seems to still linger near. Our church is on a higher plane than since I have been here and the outlook is bright.

We rejoice that God has given us such victory and to Him we give all the glory.

You are giving us a marvelous work in the Recorder. May you be permitted long to continue. Blessings on you.

C. R. BARROW, Pastor,
Guthrie, Ky.

P.S.: Our meeting of Bethel Association meets on September 4, at Muddy River, just a few miles out Road 68 from Russellville toward Bowling Green. We are expecting a representative of the Recorder there.

GOOD MEETING AT SPOTTSVILLE

We have just closed a splendid evangelistic campaign at the Spottsville Church and this little village has been stirred as the revival fires have been burning anew in the hearts of the Christians.

The church voted to have Brother L. G. Frey, pastor of some rural churches near Jackson, Tenn., and a former Spottsville resident, to do the preaching and the pastor conducted the singing. In spite of heavy rains during the en-

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tire meeting the church was filled at each night service. Three services were held daily. One of the most inspiring services was the morning children's service. We tried to teach them the Word of God and we believe this work will bear much fruit in the years to come. We enrolled seventy-five in this D. V. B. S. and the average attendance was about forty.

Brother Frey's preaching is scriptural, forceful, convincing and free from all emotional subterfuge. He is a real Baptist—an old landmarker,—and never hesitates to preach the fundamentals of the faith.

The visible results were fifteen additions to the church, nine coming by baptism. Of those baptized two were Campbellites, one a Methodist, one Free-Will Baptist and one Christadelphian.

In the group were the aged parents of Brother Frey, both of them past seventy years of age, mentioned in last week's Western Recorder. They are as happy as a couple can be and are making a good start in their new relationship by subscribing to the Western Recorder.

We are progressing in our building program and the concrete blocks for the new church building are being laid at this writing.

My next meeting will be at Stanley, beginning July 15. My elder brother, Ford, pastor at Hartford, will assist. On July 29, I am to assist in a revival meeting at the Cane Run Church in Fayette County. My bosom friend and college roommate, J. R. White, Jr., is the consecrated young pastor.

EDWIN E. DEUSNER,
Pastor-Evangelist,

Henderson, Ky.

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Twelfth Annual Session, Aug. 5-15, 1935

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DR. L. C. KELLY, President of Board of Control

MISS HELEN ROYALTY, Business Manager

PROGRAM

First Week—August 5-10

AUGUST 5

P. M.

- 7:30 Song Service Mr. and Mrs. W. Earl Robinson, Owensboro
- 8:00 Message Dr. R. T. Skinner, Bowling Green

AUGUST 6-10

A. M.

- 7:00 Sunrise Service Dr. John C. Slemp, Nashville, Tenn.
- 7:30 Breakfast
- 8:30 B. S. U. Class Miss Sibyl Brame, Nashville, Tenn.
- 9:00 Training Union Classes—
 - Studying For Service Miss Mildred Curd, Bowling Green
 - Training in Christian Service Miss Grace Morehead, Owensboro
 - Christian Leadership Miss Sibyl Brame, Nashville, Tenn.
 - Investments in Christian Living D. H. Daniel, Jr., Louisville
 - B. A. U. Manual Byron C. S. DeJarnette, Louisville



Miss Christine Stokmann



Dr. L. C. Kelly



Mrs. W. Earl Robinson



W. Earl Robinson



Fred T. Moffatt



S. D. Gordon

9:50 Sunday School Classes—
 The Baptist Faith Dr. C. H. Warren, Greenville
 The Grace of Giving Rev. W. A. Gardiner, Louisville
 Looking at Learning Mrs. W. A. Gardiner and Miss Jennie G. Bright

10:40 W. M. U. Classes—
 W. M. S. Talks Mrs. M. G. White, Brazil
 Y. W. A. Methods Miss Josephine P. Jones, Louisville
 G. A. Methods Miss Betty Miller, Louisville
 Story Hour Miss Jennie G. Bright, Louisville

11:30 "Quiet Talks" S. D. Gordon, New York City

Recreation conducted in afternoon by Miss Velma Scheible, Louisville



Velma Scheible

P. M.
 7:30 Song Service Mr. and Mrs. W. Earl Robinson, Owensboro
 8:00 Message Dr. R. T. Skinner, Bowling Green

SUNDAY, AUGUST 11

A. M.
 9:45 Sunday School W. A. Gardiner, Superintendent
 11:00 Message Dr. R. T. Skinner, Bowling Green

P. M.
 2:30 Mass Meeting on Lawn—
 "Make and Keep Kentucky Dry" Speakers to be announced
 6:15 Baptist Training Union Byron C. S. DeJarnette, Director
 8:00 Message Dr. R. T. Skinner, Bowling Green



Dr. R. T. Skinner

Second Week—August 12-15

Morning and Afternoon Programs same as first week

P. M.
 8:00 Message Dr. T. D. Brown, Louisville

INFORMATION

Rates: \$1.50 per day for bed and meals. Camping space entire time \$2.50 party.
 P. O.: Clear Creek Springs, Pineville.
 Bring: Soap, personal articles, and hiking clothes.
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Clear Creek



The Co-operative Program for May, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Little River	2.02		Liberty		11.00
Scottsville	28.25		Locust Grove	38.75		Mayfield, First	47.70	18.00
BAPTIST—			Pembroke	15.72	1.90	New Hope	2.68	
Kirkwood	7.80		Walnut Street	5.30	2.64	GREENUP—		
Lawrenceburg	80.10	9.92	West Union	2.35		Ashland, First	309.76	15.00
Salvisa		9.30	Bethel Womens College	27.60		Ashland, Second	2.00	
Sand Spring	24.65	5.08	CRITTENDEN—			Cannonsburg	14.15	
BARREN RIVER—			Dry Ridge		4.20	Central Ashland		14.53
Monroe	2.80		Gardnersville	12.80	5.00	Gelgerville	2.50	
Temple Hill		18.00	Mason		6.00	Kirk Memorial		4.50
BELL COUNTY—			Short Creek	2.50	5.00	Unity	52.88	4.75
Fonde	6.90		Turners Ridge	4.00		GREENVILLE—		
Middlesboro, First	15.00		Williamstown	11.21		HENRY COUNTY—		
Pineville, First	90.00		DAVISS-McLEAN—			Campbellsburg	6.30	10.00
Riverside	1.00	16.57	Bethabara	17.02	19.35	New Castle	11.97	2.00
BETHEL—			Beuna Vista	30.78	6.65	Pleasureville	43.70	5.00
Adairville	122.75		Buck Creek	26.60		Port Royal	48.64	2.35
Auburn	25.70	30.74	Calhoun	30.50		Smithfield	8.00	1.00
Dripping Springs	5.80	3.14	Dawson	4.83	1.20	Turners		11.48
Elkton	47.49	29.25	Eaton Memorial		4.00	IRVINE—		
Guthrie	12.75		First, Owensboro	560.00	83.77	JACKSON COUNTY—		
Mt. Gilead	4.00		Glennville	6.78		LAUREL RIVER—		
Muddy River	1.00	3.66	Hall Street	25.40		London	6.25	2.00
New Hope	4.45		Karns Grove	7.25	8.75	Long Branch		3.00
New Union	12.74	14.00	Macedonia	3.92	3.76	LIBERTY—		
Russellville	117.76	8.00	Mt. Liberty	4.75		Canmer	24.37	2.00
Spring Valley	1.65		Newman		4.45	Glasgow	107.80	116.46
Trenton	15.05	2.00	Pleasant Grove	8.00	3.45	Hiseville	1.80	
Walnut Grove	32.17	1.75	Pleasant Ridge	8.75		Horse Cave	27.62	
BLACKFORD—			Red Hill		3.75	Rowletts	2.50	
Lewisport	22.42	1.00	Sacramento	3.00		Siloam		12.00
Panther Creek		3.80	Seven Hills		9.47	Walnut Hill		4.00
BLOOD RIVER—			Sorgho	9.65	3.50	LINCOLN COUNTY—		
BOONES CREEK—			South Hampton	6.00	2.75	Crab Orchard		1.50
Allensville		2.00	Third Owensboro	300.29	335.00	Double Springs		10.00
Calvary	11.20		Utica	1.81	52.62	McKinney	6.50	
Irvine, First	12.50		Yellow Creek	3.00		LITTLE BETHEL—		
Mount Olive	18.31		Whitesville	139.07	59.00	Dalton	2.00	
Providence	5.00	18.00	EAST LYNN—			Earlington	16.87	8.00
South Irvine	5.05		Mt. Carmel	21.25		Liberty		25.75
Union City		16.50	Pleasant Hill	7.00		Madisonville	57.27	21.00
Williams Memorial	5.00		Rolling Fork	1.00	3.11	New Salem		5.14
Winchester, Central	25.00		EAST UNION—			Slaughters	3.60	
BRACKEN—			Gatliff	4.00		White Plains		1.00
Aberdeen	4.25		Jellico, First	367.32	22.00	LITTLE RIVER—		
Aurusta	5.00	4.08	Pleasant View	2.00		Buffalo	8.33	
Carlisle	60.10	20.75	EDMONSON—			Cadiz	97.00	
Dover	2.15	8.40	ELKHORN—			Delmont	10.66	
Ewing		6.00	Ashland Avenue	41.58	14.00	Liberty Point	17.81	
Flemingsburg	1.25	1.00	Bryan Station	1.75		Oak Grove	6.75	
May's Lick	16.66	10.23	Calvary	625.59	205.93	LOGAN COUNTY—		
Maysville	145.50	17.00	Clear Run	12.75	1.00	Cliff Hill	4.60	
Mt. Olivet	1.90	6.00	Clear Creek	10.00		Liberty	6.60	12.00
Mt. Sterling	21.04	13.00	Dauids Fork	7.06	6.00	LONG RUN—		
Olympia Springs	12.00	6.00	East Hickman	30.00	1.00	Baptist Tabernacle	33.00	33.00
Two Lick	11.00	10.81	Felix Memorial	24.24		Baptist Temple	23.15	
Vanceburg	1.56		Georgetown	14.00	191.00	Bardstown Road	14.04	
BRECKINRIDGE—			Grace	12.50		Beechland	6.21	
Cloverport	19.28	9.00	Hillsboro	12.50		Beechmont	69.90	60.42
English	2.00		Immanuel	168.80	168.02	Broadway	678.65	73.00
Goshen	10.21		Midway	18.50		Buechel	18.45	4.15
Hardinsburg		11.00	Mt. Freedom	1.00		Calvary	286.50	2.00
Irvington	12.83		Mt. Pleasant	5.00	10.00	Clifton	205.33	38.00
CALDWELL COUNTY—			Mt. Vernon	4.36		Crestwood	69.33	23.00
Association	7.00		Nicholasville	50.00		Deer Park	367.76	21.50
Chapel Hill	.85		Paris, First	195.20	15.00	East	109.50	1.00
Crider	3.06		Porter Memorial	25.32	2.00	East Audubon	1.00	
Donaldson	1.25		Providence	2.50		Eastern Parkway	87.82	38.17
Fidd Creek	6.50		South Elkhorn	6.84		Eighteenth Street	104.38	10.00
Fiddville	10.50	13.00	Versailles	61.87		Eik Creek	6.75	8.50
Fredonia	1.95	30.00	W. M. U. of Elkhorn	10.00		Fairdale	1.00	6.00
Hebron	6.53	19.00	ENTERPRISE—			Farmdale	14.60	
Kuttawa		10.00	Elkhorn City	2.21		Fisherville	2.70	4.50
Liberty	3.60		Inez	2.70		Fourth Avenue	97.04	238.61
Pleasant Grove	1.75		Irene Cole Memorial	10.00		Franklin Street	11.80	
Princeton, First	39.92	7.00	North Benson	10.10		Grace	7.21	1.00
Princeton, Second	2.31		Pikeville, First	23.00		Hazelwood	47.98	1.00
Quinn	4.25		FRANKLIN—			Highland	283.17	114.80
Walnut Grove	5.88		Bethel	5.70		Highland Park, First	28.52	5.00
White Sulphur	11.32		Buck Run	17.15		Highland Park, Second	20.28	16.00
CAMPBELL COUNTY—			Evergreen	65.00	50.00	Immanuel	709.84	20.43
Alexandria	38.50		Forks of Elkhorn	20.00		Jeffersonton	44.23	2.00
Bellevue, First	32.50	94.00	Frankfort, First	133.59	99.00	Lee's Lane	.25	
Dayton, First	57.58	34.83	Lebanon	3.91	4.00	Little Flock	.60	6.00
First Twelve Mile	4.00		Mt. Carmel	4.51	1.00	Lyndon	7.21	6.51
Ft. Thomas	52.62	6.00	North Benson	25.00	6.00	Manly Memorial	2.10	
Grants Lick	7.00	7.00	Pleasant Ridge	4.58	1.60	Meadow Home	24.66	
Ludlow	4.75	1.00	Swallowfield	5.01	1.00	Ninth and O	109.00	25.00
Newport, First	120.35	20.00	Thorn Hill	27.90	5.05	Ormsby Avenue	28.56	9.62
Second Twelve Mile		7.31	FREEDOM—			Parkland	308.49	11.00
Silver Grove	3.34	9.00	FRIENDSHIP—			Parkland	15.67	3.41
Wilmington		2.00	Ephesus	2.00	2.50	Pleasant Grove (J. C.)	7.92	4.00
CENTRAL—			Winchester, First	6.66	13.70	Plum Creek	6.78	
Mackville	8.58		GASPER RIVER—			Portland Avenue		20
Muldrough Hill	10.00		Rochester	68.22		St. Matthews	11.18	3.00
CHRISTIAN COUNTY—			GOOSE CREEK—			Shawnee	12.00	2.00
Bainbridge	.93		GOSHEN—			Shively	19.86	
Casky	2.68		Caneyville	1.50	2.00	South Jefferson	11.00	1.00
Concord	3.50		Leitchfield	67.80	19.00	South Side		10.00
Hopkinsville, First	103.40	58.12	Little Clifty	4.86	2.79	Taylorville	50.00	10.00
Hopkinsville, Second	10.82		GRAVES COUNTY—			Third Avenue	95.33	7.00
Lafayette	2.94	2.00	Cuba	43.53		Twenty-third and Brdwy	150.00	38.22
						Victory Memorial	184.60	6.25

	Budget	Desig.		Budget	Desig.
Virginia Avenue	118.56	33.00	Greensburg	18.00	1.00
Walnut Street	941.82	359.89	Macedonia	3.70	
Weaver Memorial	129.34	12.00	Milltown		1.00
West Broadway	136.43	26.13	Pleasant Valley	9.50	1.20
West Side	2.00	2.00	Trammel Creek	7.91	
LYNN			SALEM		
Buffalo	19.46	1.25	Buch Grove	2.00	
Upton	1.70	1.50	Ekron	17.10	
LYNN CAMP			Guston	25.00	8.00
McCREARY COUNTY			Phillips Memorial	15.00	1.00
MOUNTAIN			Stithton		12.52
MT. ZION			Wolf Creek	4.00	
Bethlehem	5.00	8.00	West Point	7.82	
Corbin, First	36.65	30.06	SEVERNS VALLEY		
Williamsburg, First	150.00	236.00	Cecelia	11.60	
MUHLENBERG			Gilead		4.53
Cedar Grove		7.63	Hodgenville	63.02	10.03
Central City	80.77	4.00	Nolynn	7.30	
Cherry Hill	16.01	1.00	Rineyville	6.00	
Dunmor	2.20		Severns Valley	127.54	18.00
Friendship	12.12		Vine Grove	25.00	12.00
Greenville	6.81	5.00	White Mills	2.00	
Hazel Creek	10.00		Youngers Creek	5.70	2.00
New Cypress	9.70		SHELBY COUNTY		
Oak Grove	2.50	2.00	Bagdad		21.37
Old Bethel	10.00		Buffalo Lick	12.00	2.50
Pleasant Hill	3.00		Christiansburg	4.00	1.00
Woodland	10.00		Clayville	22.59	4.70
NELSON			Finchville	12.90	1.00
Bardstown	56.50		Graefenberg		5.00
Bloomfield	27.50		Mt. Moriah	17.00	2.00
Chaplin	1.50	11.00	Mt. Pleasant	.95	.60
Chaplin Fork	1.50		Salem	14.00	3.00
Cox's Creek	29.87		Waddy	24.05	2.00
Lebanon Junction	65.61	15.15	SIMPSON		
Little Union	6.40	4.10	Franklin	54.23	
Mill Creek	12.00		Middletown	2.00	1.00
Mt. Carmel		2.00	Providence	5.87	
Mt. Washington	9.73		Sulphur Spring		1.00
New Salem	24.00		Whippoorwill		10.00
Riverview	11.02	1.00	SOUTH CONCORD		
Shepherdsville	5.50	7.26	SOUTH DISTRICT		
Vine Hill	2.00		Beech Grove	9.72	
NORTH BEND			Bruner's Chapel	30.00	15.00
Bellview	20.00		Burgin	80.73	
Big Bone	5.00		Calvary	1.25	
Burlington	13.41		Cornishville		3.00
Covington, First	84.00		Danville, First	14.42	
Crescent Springs	9.72		Harrodsburg	151.56	56.44
East Bend		1.00	Lancaster	5.42	15.00
Erlanger	55.02	6.00	Lexington Avenue	104.00	98.36
Ft. Mitchell	18.30		Mt. Hebron	6.55	18.76
Hickory Grove		2.50	Shawnee Run		12.00
Immanuel	75.60	2.00	SOUTH KENTUCKY		
Latonia	113.00	68.69	SOUTH UNION		
Madison Avenue	96.00	26.00	Jellico Creek		3.00
New Bethel	2.15		SULPHUR FORK		
Oak Ridge		14.00	Antioch	1.00	
Petersburg	7.66		Ballardsville	6.00	5.00
Visalia	2.81		LaGrange	120.44	61.00
NORTH CONCORD			Poplar Ridge	2.50	
Barbourville	12.50		Sligo	16.19	17.00
River Baptist	1.00		Westport	7.73	
Swan Pond	1.00		TATES CREEK		
OHIO COUNTY			Berea	16.50	
Centertown	5.00		Gilead	1.05	
Dundee	4.62		Kirksville	2.79	16.75
Hartford	16.65	28.20	Liberty	1.50	
McHenry	4.44	11.96	Richmond, First	27.19	1.00
Mt. Pleasant		46.44	Viney Fork	5.50	
New Panther Creek	3.00	3.00	TEN MILE		
Pond Run	4.40		Clarks Creek	6.33	
Rockport	1.34		Concord	3.70	
Slaty Creek		7.40	Elliston		2.00
West Point	3.52		Glencoe	6.12	2.30
OHIO RIVER			Mt. Zion	4.96	
Dycusburg		4.25	Paint Lick	6.00	
Mexico	3.85		Poplar Grove		2.35
OHIO VALLEY			Ten Mile	3.85	
Advance	2.00		THREE FORKS		
Audubon	5.74		Blackey		1.00
Bellfield	4.00		Defiance	5.00	4.00
Calvary	35.45		Duane		2.00
Clay	18.75	25.11	Fleming	6.10	6.00
Corydon	12.50	21.00	Hazard, First	39.46	19.00
Geneva	2.00		Hazard, Second	15.00	
Graves Creek	2.00		Jenkins	12.25	
Henderson First	276.36		Lothair	2.40	
Immanuel	31.15		McRoberts		1.10
Morganfield	50.46	6.00	Neon	2.00	
New Hope	23.51		Whitesburg	2.50	
Sebree	4.30	1.00	UNION		
Walnut Street	14.77		Beaver	6.90	3.00
Zion (H)	6.40	6.29	Butler	5.23	3.23
OLD BETHEL			Cynthiana	26.00	5.00
OWEN COUNTY			Lenoxburg		13.19
Cedar Hill		7.50	Morgan	3.00	
Dallasburg	31.48	18.00	Union	30.00	5.00
Mt. Hebron	1.76		UPPER CUMBERLAND		
New Liberty	16.40		Cumberland	10.00	
Owenton	53.00		Harlan	100.00	15.00
Squiresville	7.80		Kentucky King	1.65	
PULASKI			Locust Grove		5.00
Association	198.88	135.88	Loyall	14.50	20.00
Cedar Point	1.10		Lynch	4.00	
High Street		14.00	Verda	3.00	
ROCKCASTLE			WARREN COUNTY		
Brodhead	11.55	7.00	Bowling Green, First	329.81	139.70
Conway		1.35	Friendship	15.50	1.00
RUSSELL COUNTY			Greenwood		51.57
Jamestown		5.00	Jackson's Grove		.75
Providence	4.00	1.00	Oak Forest	3.25	3.00
Russell Springs	5.65	29.00	Oakland	1.00	
RUSSELL CREEK			Rocky Hill		3.52
Beech Grove		14.50	Rocky Spring		5.02
Campbellsville	305.94	108.75	Smith's Grove	5.15	4.55
Columbia	15.60				

	Budget	Desig.
WAYNE COUNTY		
Monticello	10.05	34.74
WEST KENTUCKY		
Bardwell	12.11	
Clinton	4.35	24.00
Fulton, First	69.17	8.00
Hickman	6.50	2.00
Liberty		3.65
West Hickman	1.95	.75
Zoar		25.00
WEST UNION		
Antioch	5.85	
Bandana	14.37	1.00
Barlow	8.58	1.00
Blandville	1.25	
East, Paducah	162.95	15.00
Immanuel	11.25	54.00
Kevel	2.00	
Lone Oak	153.32	241.55
Oak Lawn		16.00
Olivet	2.00	21.92
Oscar	7.50	6.00
Paducah, First	87.50	42.50
Shady Grove		5.25
Spring Bayou	4.10	.60
Twelfth Street	27.23	5.00
Wickliffe	9.00	1.00
WHITES RUN		
Cave Hill	3.61	
English	1.00	1.00
Ghent		5.00
Sanders	39.49	
White's Run	6.05	
MISCELLANEOUS		
Miss Edna Jones, Otter, Ky.		5.00
Pleasant Grove Church		5.75
McWhorter, Ky		73.28
W. M. U.		

Distribution of Receipts—May, 1935

Foreign Missions		
Budget	3,285.44	
Designated	1,153.12	
Total		4,438.56
Home Missions		
Budget	1,533.21	
Designated	912.15	
Total		2,445.36
Southwide Education		
Budget	1,128.00	
Designated	4.93	
Total		1,132.93
Ministerial Relief		
Budget	459.96	
Designated	8.41	
Total		468.37
New Orleans Hospital		
Budget	164.27	
Designated	1.23	
Total		165.50
S B. C. Bonds		
Budget	273.79	
Total		273.79
State Missions		
Budget	2,737.87	
Designated	989.81	
Total		3,727.68
Education in Kentucky		
Budget	2,053.41	
Designated	9.32	
Total		2,062.73
Ky. Baptist Children's Home		
Budget	684.47	
Designated	140.34	
Total		824.81
Louisville Baptist Orphans' Home		
Budget	205.34	
Designated	62.29	
Total		267.63
Ky. Baptist Hospital		
Budget	1,129.37	
Designated	836.28	
Total		1,965.65
Church Building		
Budget	34.22	
Designated	.69	
Total		34.91
Western Recorder		
Budget	625.00	
Total		625.00
Education Special		
Designated	336.64	
Total		336.64
100,000 Club		2,144.21
Miscellaneous		2,014.87
TOTAL RECEIPTS		22,928.64

Distribution of Education in Kentucky

Georgetown College— (Held in reserve)	776.76
Bethel Woman's College	330.12
Campbellsville College	330.12
Cumberland College	281.58
Hazard College	71.20
Magoffin Institute	71.20
Southeast Kentucky School	71.20
Oneida Institute	9.72
W. M. U. Training School	100.00
Expense	20.83
Total	2,062.73

MRS. F. P. GATES INJURED

Dear Doctor Masters: Will you kindly tell in your valuable paper of the painful accident which befell Mrs. Gates, wife of the late Rev. F. P. Gates, who has rendered valuable service to the cause of Christ and our Baptist denomination in Kentucky for more than thirty years. Her many friends will regret to learn of her accident.

She was visiting some friends in Livingston, Ky., while ascending some steps going on to a porch, she lost balance in some way, falling back on a concrete pavement dislocating her left shoulder, hurting her back and head.

She is painfully bruised but fortunately no bones were broken. She is doing nicely at this writing. She is located now at 1942 Augustine Avenue, Covington, Ky.

MISS BILL FUTTERSHELL,
Covington, Ky.

VACATION BIBLE SCHOOL AND REVIVAL AT MORGANTOWN

Pastor W. T. Waring, of Pleasureville, Ky., was with us at Morgantown in a twelve-days Vacation Bible School and Revival, June 10 to 21.

There were eighty enrolled in the Bible School. In spite of unprecedented handicaps, viz., street construction, continuous rains, street lights off, high water, a devastating city fire, and a circus, twenty-one received certificates for perfect attendance at the Bible School for the twelve days, and large numbers attended the evening revival services daily.

Brother Waring is a choice spirit to labor with and greatly endeared himself to all our people. We preached for his people at Pleasureville, June 16, and found him greatly beloved there.

Sunday night, June 23, we baptized eight happy converts and others await the ordinance later. We rejoice and take courage.

JOHN W. T. GIVENS, Pastor,
Morgantown, Ky.

Dr. Kyle M. Yates, Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, is spending the summer doing some research work in Arabic, Syriac and Literature in the Princeton Theological Seminary in New Jersey.

SUNDAY SCHOOL ATTENDANCE

June 23, 1935

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

Newport, First	1,036
Owensboro, First	832
Louisville, Ninth and O	785
Bowling Green, First	730
Louisville, Carlisle Avenue	664
Louisville, Parkland	651
Lexington, Calvary	631
Paducah, Immanuel	624
Mayfield, First	617
Louisville, West Broadway	587
Owensboro, Third	583
Somerset, First	549
Danville, Lexington Avenue	537
Louisville 23 and Broadway	515
Louisville, 18th Street	510
Harlan	501
Louisville, Baptist Tabernacle	499
Louisville, Franklin Street	494
Lexington, Porter Memorial	460
Harrodsburg	449
Hopkinsville, First	440
Akron, Ohio, Calvary	419
Jellico, Tenn., First	415
Covington, Latonia	414
Louisville, Clifton	401
Madisonville, First	382
Corbin, First	367
Paducah, Baptist Tabernacle	359
Pineville, First	351
Elizabethtown, Severns Valley	346
Louisville, Baptist Temple	344
Hazard, First	333
Bellevue, First	331

Covington, Madison Avenue	308
Fulton, First	303
Louisville, Fourth Avenue	301
Lexington, Grace	288
Erlanger, Elsmere	268
Louisville, Hazelwood	277
Versailles	264
Richmond, First	263
Lynch	252
Sturgis	228
Long Ridge (near Sparta)	220
Beech Grove (near Perryville)	212
Taylorsville	211
New Salem (near Lenore)	209

Personally Conducted Tours
—TO—
ASHEVILLE, N. C.
and the "LAND OF THE SKY"

INCLUDING
Great Smoky Mountains National Park
Lookout Mountain—Signal Mt.

LEAGUE OF CATHOLIC PARENT TEACHERS
7 Days TOUR 7 Days
July 14th August 18th

CRESCENT HILL WOMEN'S CLUB
9 Days TOUR 9 Days
July 20th August 17th

For complete details, costs, literature, reservations, etc., call, write or telephone—

C. C. STEWART, Division Passenger Agent,
108 Starks Bldg. Phone JA 8251 Louisville, Ky.

SOUTHERN RAILWAY SYSTEM