

# WESTERN RECOIL

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## Christ and Political Ideals

CHRIST once said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." From this statement and the context it seems evident that Christ meant that the way to economic security was through giving prior attention to moral and spiritual realities.

May it not be, therefore, that the failure of politicians to deal adequately with economic problems in national and international life to-day is largely due to the fact that the Church is failing to produce the moral and spiritual basis which is essential before they can possibly hope for success? *What is the use of the politician worrying his head about tariffs or the gold standard, when the churches fail to make their impact upon the wickedness and waste which is really at the bottom of our economic distress?*

It would appear that the best and quickest way for the church to make its contribution to the solving of economic problems, and thus prove itself a true friend of the worker and of the unemployed, is to concentrate upon its own job—that of preaching the Gospel of the Lord Jesus Christ. The work of the church is to raise the moral ideals of the people, to strengthen the spiritual impetus of the nation, and by the impact of redeemed and consecrated personality, to check the wickedness and selfishness which is the root cause of all human misery. Discussing political and social problems from the pulpit empties the churches and leaves the problems discussed further from solution.

A great Old Testament prophet thundered at the priests of his day for failing to "make a difference between the holy and profane." We need to-day another such prophet. Christ said, "Except a man be born again, he cannot see the Kingdom of God." Some modern disciples of Christ seem to think and do actually preach that the way to the Kingdom of God is *via* the nationalization of the railways! Hundreds of parsons are doing their best to overthrow the sanctity of the weekly rest day by asserting that all days are equally holy. One would think by the modern tendency in the matter of dress and undress that the words "modesty," and "immodesty," will soon drop out of our language. In the matter of the world's heroes, the distinction between the idealism of Dillinger and Gandhi does not seem to be very apparent.

The first church at Jerusalem, faced with this same problem, appears to have solved it by adopting the attitude expressed in the words of the twelve Apostles: "*It is not reason that we should leave the Word of God and serve tables.*" *Important as the economic problem was, they recognized that more important and vital was the propagation of the message entrusted to them.*—A London Journalist, in "Britain Without God."

## Devotional and Religious Thought

### INTERPRETATION OF THE MODEL PRAYER

Our Father in heaven above us,  
Great Father of all who have birth,  
Thy name be sanctified by us,  
And hallowed to ends of the earth.

May the Kingdom of Righteousness  
hasten;

Bless our labor and hope for its day—  
Thy will be done, as in heaven,  
Both in us and through us, we pray.

Grant us the things we have need of,  
Requirements of spirit and frame;  
Forgive us the sins we repent of  
As we forgive others the same.

Lead us away from temptation  
And into the paths of escape;  
Shield us from sin's desecration,  
And keep us from every mistake.

Oh, Thine is the glorious Kingdom,  
The power of matchless degree,  
And Thine is eternal dominion:  
Oh, hear and answer the plea!

Gwynn McLendon.

### SPEED!

A famous radio news-commentator spoke of "speed" as being a disease. He referred to Sir Malcolm Campbell, who is determined to reach a speed of 300 miles per hour in a land vehicle. Three times this world-renowned racer has set a goal, promising to be satisfied when he reaches it, and three times he has succeeded and set up a new objective to aim at.

Mr Campbell is now fifty years old. During the last thirty years of his life he has seen and experienced the rapid increase in the speed of an automobile until it is now able to travel thirty times as fast as the first commercial car that rattled down the road at twelve miles an hour.

The "Century of Progress Exposition" has proved the astounding manner in which everything has multiplied its original rate of motion to an amazing degree—everything except the Christian church.

Man has accelerated all forms of manufacturing and Satan has doubled his efforts in snaring the unwary. In proportion, we, as Christians, have been asleep. Today there are more people who have never heard of the Gospel than when Carey sailed for India. We surely have not kept pace. David knew something about speed when he said,—"the King's business required haste," but we have been laggards—to our shame. We close churches and recall missionaries; instead of going forward, we retreat. We cannot mark time in God's work. There must either be pro-

gression or retrogression. We must pray for renewed strength to spread the warning to men rushing head-long to hell. We must renew our efforts to lift up Christ that He may be glorified.

"Awake, thou that sleepest, . . . and Christ shall give thee light." Eph. 5:14.  
—W. B. Riley in The Pilot.

### CHAINED, BUT NOT BOUND

Earth's greatest have often been earth's most fettered. Strange, but true. Chained, but refusing to accept bondage without struggle.

John Calvin who left his name written forever in the annals of his native land, was a constant and severe sufferer.

Helen Keller, deaf, blind and speechless, lifted the darkness from countless darkened lives.

Milton, poet of matchless beauty and sublimest thought, in total blindness, had learned a vital secret of life.

Elizabeth Barrett Browning, a chronic semi-invalid, set the heart-strings of the world a-vibrating as she sang a cheerful philosophy of life in the verses that flowed unchecked from her pen.

Prescott, America's foremost historian, suffering so from eye trouble, that he could write but five minutes each day.

Edison—deaf! Steinmetz—much deformed! General Wolfe—delicate and often ill!

They could imprison Paul in the dungeon, beat him with rods, thrust his feet into the cruel stocks, but they could not take the music out of his heart. Rome or Jerusalem was never able to do that.  
—Canadian Baptist.

### MEETING DECEPTIONS

Length of years constitutes civic and political maturity. It is not so always with spiritual maturity. Hence the apostle, inspired by the Holy Spirit, urges these Ephesian Christians to be mature in their spiritual life. The same complaint is found in the letter to the Hebrews: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of God; and are become such as have need of milk, and not of solid food" (Heb. 5:12).

One characteristic of children is their instability and their liability to be deceived and led astray. This is presented in this verse. Paul compares them to a ship without a rudder, tossed to and fro by the waves and driven by every wind. James uses a like figure when he compares the unstable to a "wave of the sea driven with the wind and tossed" (Jas. 1:6). Also in Hebrews 13:9, the apostle exhorts believers not to be "carried away with diverse and strange doc-

trines." Children are not only unstable, but they are easily deceived. He therefore adds, "through the artifice of men." This word "artifice" is from the Greek word kubeia, meaning "dice-playing," in which there are many parts of deception and therefore the word is used for craft or deceit.

There is no protection against such wiles of deceitful men except being rooted and grounded in the love of God. We are not asked to prevent the blowing of these evil winds of doctrine. Indeed, we could not prevent them if we would. But the same wind that scatters the leaves and blows down the dead trees in the forest only causes the well-rooted tree to send its roots down deeper into the soil.

Strater says: "Separations and siftings are inevitable. They are needful. To bring them about, God makes use of mighty storms of sweeping currents of false doctrine. They bring much dead wood to the ground with a crash. The sound trees grow stronger."—Mary G. Goodner in The King's Business.

### REMORSE

As Peter sat and warmed his trembling hands,  
Before the few remaining, burnt-out brands,  
His face now cold, and now with crimson dyed,  
As he remembered thrice his Lord denied,  
He knew that down through all the coming years,  
In spite of shame and penitential tears,  
That every time he heard a cock's shrill crow,  
Remorse, and bitter sadness he would know.

—B. S. Ayres in Southern Churchman.

## WESTERN RECORDER

Published Weekly by the  
GENERAL ASSOCIATION OF KENTUCKY  
BAPTISTS  
The purchasers of the Western Recorder,  
The Baptist World and the Mission  
Monthly  
205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the Postoffice at Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.

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# WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, JULY 18, 1935

No. 29

## For Making District Associations More Spiritually Helpful

T. E. TAYLOR, Moderator Little River Association, Wallonia, Ky.

THE approach of the three-months' period of our District Association meetings in Kentucky always brings to my heart joy and happiness in anticipation of the days of high fellowship among God's people in these meetings. I also moved with a sense of the important opportunities which the gathering of each of these bodies affords to build our people together in the holy fellowship of Christ and to enlarge their interest in those great causes which the churches seek to foster through their associational fellowship.

My experience as Moderator for a period of years in my own association has enlarged this concern and interest on my part, as I am sure it has done to every moderator. Increasingly it has come upon me that a large responsibility and opportunity lies in the hands of the Moderator. More than in the case of most other Baptist co-operative assemblies, the success or lack of success which attends the days of the associational meeting depends upon the Moderator himself.

My personal experience has taught me some things which I venture to pass on to Western Recorder readers. I have learned that the Moderator may be a potent force for unity and fellowship among the various elements in a District Association and among its churches. I shall here mention a few ways in which a moderator may aid in making each meeting of his body a spiritual and fellowship feast.

### I

HE HAS it in his power to encourage care in the selection of the minister who shall preach the introductory sermon. Or perhaps I should say he has it in his power at least to make suggestions to the appointees for this service that are likely to be fruitful. It is obvious to thoughtful consideration that the Introductory Sermon at the association has a rich opportunity to set the pace spiritually for the whole session of the body.

If the preacher of this sermon holds to the note of deepened spiritual life and sacrificial living, particularly in regard to evangelism and missions (which I regard the primary object of every district Association), he may be expected under God to be used to give a spiritual tone to the gathering which will likely become a sustained high spirit throughout the sessions. On the other hand, if the introductory sermon deals in inconsequentials, or even in great Bible truths without showing whereunto they should lead in our lives, an opportunity has been lost.

*THOSE who propose for Baptists plans and ideals for acceptance in our organized life, give little thought to the District Association. In their inception these bodies were for fellowship, to which in time was added the purpose of inspiration. But those who think and express themselves in terms of our denominational life usually have in mind a "legislative" end—some formal plans for us all to sanction. These play only a minor role in District Associations, leaving a correspondingly larger opportunity to discuss inner values of our holy faith. For inspirational purposes it is beyond all comparison the largest opportunity offered in our Baptist co-operative and fellowship contacts to stir one another and all our people to a higher Christian life. And this is our first need, both on its own account, and because nothing we try to do will prosper while it lags. We rejoice that Moderator T. E. Taylor has written this article. It merits the earnest and sympathetic consideration of all who love our Baptist people and desire that the churches shall be built up in Christ.*  
—Editorial Note.

If I could have the ear of my fellow-moderators, I would try to get them to see what their opportunity is here and that they should not fail to use it. It is not that the moderator would trespass upon responsibility of the preacher to have his message direct from God. If the approach is tactfully made, the great mass of our preachers will warmly welcome it from the moderator. They themselves are trying to find their way toward that message which the Lord may most largely use, and no true preacher—none at all in my own experience—will fail to welcome the suggestions of one whose sense of responsibility for the welfare of the entire associational meeting every preacher recognizes and values.

A moderator needs wisdom and care in the selection of the committees that are to make reports on the various subjects to be considered by the association. I think that a committeeman should be one who is deeply interested in the subject of the report which he is to write. I also think that reports to be read before our asso-

ciations should be as brief as possible, and yet expressed in terms full of meaning and inspiration. My observation has been that long and tedious reports simply do not get across into the hearts and minds of the associational body, but do result in tiring them out and causing them to lose interest in the occasion.

### II

AS A usual thing missions will be the most important subject considered during the meeting. While I am and always have been one hundred percent for missions, in its more formal and organized expression, it is my judgment that there should be a place on the program of every District Association for the discussion of evangelism—of winning the lost and reviving the backslidden—without a genuine consideration of which we tend to lose our interest in missions and our grasp upon those great central truths of redemption of which missions is the expression.

The Apostle Paul said, "My heart's desire and prayer to God for Israel is that they might be saved." Jesus said that he sent his disciples forth to "make disciples of all nations." We must bring our people afresh to know that men are lost and that it is the primary business of the churches to bring the lost to Christ.

My personal observation has been that our people will listen with patience and intensity to an address on evangelism. It is unwise and suggests a lack of spiritual understanding for our boards and agencies and committees in

printed reports and speeches to think they can feed our Baptist people on dry statistics. The most untaught Baptists instinctively know that such stuff is not what their hearts need, nor is it that for which they long.

There are those of us who think that the increasing absence of the inspirational note in our other Baptist assemblies and conventions is deplorable. If possible, the absence of this note in our District Association is even more deplorable and indefensible. Our people anxiously await and will respond to messages which have in them the ring of the love of the crucified Christ. The supreme task of the District Association, as well as of the churches that compose it, is to give itself to that witness which will contribute most to winning the lost to Christ.

### III

WE LIVE in a day in which the public mind is shot through and through with various and many heresies. In such a time it may become desirable for Baptist associations to give expression to their faith in the Word of God and show wherein that faith does not permit them to be taken in by the always-plausible novel doctrines.

At the present time we are confronting one of these. It was proposed at the last Southern Baptist Convention to set up a Social Gospel Board. There is no other plate in our co-operative meetings so well adapted as are our associations to the thoughtful discussion of what would be involved by such a departure from the Bible Gospel of individual redemption for so-called Gospel of reformation—which is not a Gospel at all. I think a report should be prepared by a competent committee and read in our associations, a report that will in the clearest language show what the introduction of this heresy is and what it would do to Bible faith.

The inspirational hour in the associations should be given much prominence. On the first morning ample time should be

allowed for prayer and an inspirational presentation of the Word of God. If brethren present are encouraged in brief words to bear personal testimony to their faith, and its Christian experience, all the better. It would be a movement away from the formalism which in recent years has been tending to settle on many Baptist meetings—a formalism that safeguards opportunity for man's wisdom to be set forth, but is less concerned that God may be worshipped and His redemptive Message uttered.

### IV

AS A presiding officer I do my best to give proper opportunity also for brethren who come to the association as heralds and representatives of the fellowship work of the denomination. By its courtesy to and fellowship for brethren who serve causes precious to all our churches, the association expresses fellowship with the denomination to which it belongs and with all our churches of like faith.

These fellowship visitors should have proper time to present the causes in which the churches of the association fellowships sister churches throughout its State and denomination. No association can be indifferent to the welfare of those causes and at the same time in vital fellowship with our churches everywhere that carry on for these Christ-centered objectives. Some of the highest and most blessed hours come to our Associations from inspiring messages God has given to such guest speakers.

Back to God! Back to the Old Book! These should be the rallying cry of every prophet of God to-day, whether in the home or the church or the association or the Baptist convention. When the association does its work under the guidance of the Spirit of Christ, pastors and messengers will turn to their churches and to their homes spiritually refreshed and strengthened and better equipped to go forward in carrying out the Great Commission of our Lord and Master.

## Distinct and Separate Pathways of Obedience to Our Lord

CHARLES T. ALEXANDER, Dallas, Texas

THE DUTY "rightly to divide the Word of Truth" implies the duty of clear-cut thinking concerning the affairs of our Lord. There has always been too much thinking in the fog. In such confusion of vision a cow may look like an elephant and a pigmy of a man loom like Goliath of Gath. Many small things have thus seemed large and great until the clear sunlight came.

Unity of fellowship and action always results from clear-cut thinking and a consequent united agreement in great truths that are fundamental. Anything short of that will result in loss of harmony, divided sentiment and actual division.

### I

IT IS the declared purpose of the existence of the Southern Baptist Convention, as expressed in its Constitution, to combine the action and the fellowship of the churches that co-operate through it in the common affairs of the "Redeemer's Kingdom," which "kingdom" our Lord says is not of this world-order of Caesar. Therefore let the Convention beware of any proposal of departure from that fundamental purpose to engage the churches in any form of service not of the realm of Christ's kingdom.

Such service becomes world-service, and not essentially Christian at all. This type of church service places the churches on the same basis as the unregenerated masses of lost humanity. Such alignment transforms the churches so aligned from actual churches of Christ into socialized institutions of this world. Having departed from their Christ-ordained mission, they soon lose their message. Then we hear but the sepulchral echo of mere carnal "religion," and see its parasitic so-called "Christianity" that has ceased to be Christian.

Our whole country is becoming infested with such parasitic institutions that still insist on wearing the Christian name. What is worse, they still call themselves "Bap-

tists," and, leech-like, continue to hang on to Baptist fellowship. O the pious palaver of platitudinous parsons pouring forth from posing pulpits! Pity the poor people whose only chance of public worship is to listen to the empty words of such false prophets!

### II

A YOUNGER generation, now coming from the institutions dominated by the Cult of Modernism and its pagan philosophy of life and destiny has been diligently taught the socialistic and communistic theories held in the institutions from whence they come. These disciples of rationalistic university professors are becoming more and more insistent and aggressive in the Southland and in the Southern Baptist Convention. Between them and the generation who came from our own colleges, universities, and seminaries that are established in the evangelical faith and bear witness to vital New Testament Christianity, there is destined to be warfare. So long as we maintain our own Christian institutions and these remain faithful to the Bible we have no fear as to the final outcome of this conflict.

The question is now thrust upon us, "Shall we 'unionize' with the world of unbelief in rejection of our Lord Jesus Christ, or shall we 'unionize' with Christ on high, and follow His plan of conquest, and prepare for the promised and expected destiny of His redeemed people and of the world?"

Shall we join the Modernist plan of "worldly wisdom" to socialize Christianity and religionize the unregenerated world and thus become one with it? Or shall we go the way of the Cross, and say with Paul, "God forbid that I shall glory, save in the Cross of our Lord Jesus Christ by which the world (the old world order of Caesar) is crucified unto me and I unto the world?" Calvary marks the dividing point between obedience to Christ and surrender to the order of this "cosmic" world.

There are two types of by-products of Christianity in the world. We need to differentiate between specific commands on Christian duties, and the law of expediency and method in obeying those commands. We are under command to raise our children in the nurture and admonition of the Lord. That is an obligation upon every Christian household. Now, in a common fellowship of obedience to this command, a Christian school comes into existence, because it is the best method by which we may discharge that obligation. This principle applies equally to Christian hospitals and orphanages, old preachers' boards and missions.

These by-product institutions belong to the sphere of method of obedience to specific commands that have been given by our Lord to his churches. Even the Southern Baptist Convention, as is true of all our Associations and State Conventions, is a method of obedience to our Lord.

### III

THERE are other by-products of Christianity that do not belong to the sphere of method of obedience by churches. "Christian Civilization" is a by-product of Christian obedience to Christ as He has wrought through the churches. But vital New Testament Christianity and Christian Civilization are far from being synonymous. What a pity that people in pagan lands afar do not know the difference!

The Cult of Modernism does not seem to know the distinction. About all it tries to do on foreign mission fields is to transplant what we call our Christian civilization to the foreign people, and to "civilize" and thus "Christianize" them by means of its "social gospel!" This is a kind of communistic socialization that presumes to wear the name of "Christianity." Its own disciples increasingly spell the word with a small "c"—which is proper, if they are at the other extreme from revealed Christian faith.

Christian civilization means nothing more than the incorporation of certain Christian principles into the superstructure of national government and life. In this Laws of Moses are as dominant as are the teachings of Christ. Indeed, more so. There is not in fact a real Christian nation on earth. There is no promise of such before the Millennium.

But it means much to our people that Christianity and the Law of Moses have produced a national conscience that recognizes the moral law and authority of the Bible. From the President down to the humblest official, the oath of office is administered on the basis of responsibility to God according to the Bible. Likewise every witness swears to tell the truth, the whole truth, and nothing but the truth, in recognition of responsibility to the God of the Bible.

The American national super-structure is permeated with ideals of righteousness, justice, and equity drawn from the Scriptures. But the difference between such "Christian civilization" and vital Christianity is that the one is governed by certain great principles found in the Old and the New Testament while the other is governed by the Divine Person, the Lord Jesus Christ on high, through the Holy Spirit and His Word. One is obedience to Christ, the other is obedience to the law of the national government and its subordinate divisions. Here are the two realms of obedience, the realm of Caesar and the realm of God. They do not mix. When they do, the mixture becomes Caesar's, not God's.

Christians, as individuals, have citizenship responsibility, and are commanded to discharge their duty as citizens. They are to (1) obey the laws, (2) pay taxes, and (3) pray for the "rulers." I am sure Paul prayed even for Nero!

National government, though an amalgamation of saints and sinners, of saved and unsaved, of Christians and Pagans, is sacred before God, and is called an "ordinance of God." Organically the churches have nothing in common with this sphere. They belong to the "kingdom" that is not of this world-order. Hence we as Baptists contend with every fiber of our being for complete organic separation of Church and State. It is God's revealed way of full obedience to Him.

### IV

IN THE second division of by-products of Christianity, we have the Red Cross, Woman's Christian Temperance Union, Anti-Saloon League, Salvation Army (if it will steer

clear of becoming an "ecclesiastical" body). Many such movements are worthy by-products of Christianity, and merit the support and co-operation of individual Christian people.

They exist to perform needed service in the realm of citizenship. They do not belong to the sphere of the by-products of obedience of the churches to the great primary objective of Calvary that called the churches into existence. If we are to engage in an organic movement of "Social Service" that likewise has as its objective the improvement of the social order in Caesar's realm, it should be done as a movement in that realm, and not by the Southern Baptist Convention, which was called into existence, and still exists to foster the spiritual objectives of the Kingdom of Christ.

Of course we have the obligation to consider all great moral issues, and to render all the "social service" we can to all humanity, in the name of Christ in every way we can. That God's people have always done far more than have those who would now dictate to them how they must bear their witness to the world, while they themselves refuse the faith that made them what they are.

## Dr. Kimbrough Bears Witness to the Rationalistic Revival

MAY I express to you my deep appreciation of your loyal support of the Gospel of the Kingdom versus the Social Gospel.

The great body of Baptists in the South have the right to know what the fight is all about, and especially the great host of members in our country churches.

The Social Gospel, which is now up for consideration by Southern Baptists during the next year, has been heard for some time among Northern Baptists.

May I tell of a case in point of my personal experience, while I was pastor of the Baptist church at New Straitsville, Ohio, in the Northern Convention. I was Pastor there three years before accepting the call to the Lee's Lane Church in Louisville.

The New Straitsville Church co-operated with the Ohio Baptist Convention and the Northern Baptist Convention, and their only plan of training Sunday-school workers was in co-operation with the Ohio Council of Churches (inter-denominational).

I was asked to take part in such a Leadership Training School in Perry County, Ohio, in March, 1930, and I taught Dr. A. T. Robertson's "Airplane View of the New Testament." In this Training School I heard the Social Gospel presented by Prof. Maxwell Hall, of Marietta, Ohio, State Instructor of Christian Education, Ohio Council of Religious Education.

Professor Hall contended that a child properly educated from the cradle up would grow up a Christian and never need conversion. He said Revivals and Evangelism were to pass away and Christian Education would eliminate the necessity for repentance and salvation from sin.

In his judgment the Social Gospel would thus replace the Gospel of the Kingdom, which Paul preached, "how Christ died for our sins according to the Scripture, and that he was buried, and that he rose again the third day according to the Scriptures."

I hope you will keep up the fight for "the Gospel for the Kingdom."

Louisville, Ky. Yours for the Gospel of the Kingdom,  
2515 West Chestnut St. B. T. KIMBROUGH

### EDITORIAL COMMENT.

It would save a deal of needless misunderstanding if all of our people discriminated between a "Social Gospel" and the social application of the individual Gospel of Redemption. Dr. Kimbrough does. We suggest that doubtful readers check up on writers, man by man, and see if those who warn against the new "Social Gospel" have not habitually wrought at least as much for social betterment as have others.

It is always interesting and sometimes amusing to watch what happens to a Baptist preacher in the South when he

(Please turn to Page 12.)

## The District Association—C. M. Thompson, General Secretary

**T**HE District Association is an important factor in our denominational life. That is notably true when our co-operative work is taken into consideration. It stands very close to the churches. To it they send letters and make reports concerning the work done during the year. Messengers representing the churches are there to formulate plans for the coming year. It is usually largely attended and furnishes a rare opportunity to explain denominational policies and to give full information concerning our organized work.

A good Associational meeting is not the result of chance, but is brought about by carefully worked out plans. The Moderator, Clerk, Treasurer and District Board are more or less involved if plans are laid in advance for a good Associational Meeting. In formulating these plans there are certain things that should not be overlooked. Some of the more important of these are herewith enumerated.

Special attention should be given to the place of prayer in the various sessions of the body. It would be well to open each session, not with a single but a season of prayer. And in connection with the consideration of the various interests somewhere during the discussion or at its close special prayer should be offered for these interests. Serious problems coming before the Association should be approached by a season of prayer. In every possible way the Association meeting should be used to bring the churches and the people back to the prayer life [Our emphasis.—Ed.].

Effort should be made to see that the various committees have their respective reports ready to be presented when the hour arrives for their consideration. This involves work for those who are formulating the plans but it is a paying task. Much ignorance about our work would in this way be overcome. On the other hand the chairmen of the committees would attend the Association with joyful anticipation of performing their respective tasks.

There should be an intelligent discussion of the various reports. In this matter careful discrimination should be exercised for some reports are more important than others. In arranging for this discussion emphasis should always be placed on a world-wide rather than an association-wide outlook. The Association that lives for self alone will dwindle and ultimately die. The same is also true of a church.

Many of our Associations have found by experience that it is a fine thing to set aside an hour for a great inspirational address. This hour should be one of the best at the disposal of the body. The speaker should be secured in advance and should be one who has the ability, consecration and heart power to bring the needed message. While the message may vary, it should be from a speaker who understands and feels deep concern for the life and service of our churches. Such a message, prayerfully delivered, would influence the messengers and the churches for the rest of the year.

An earnest effort should be made to see that the Association has a worthy objective so far as the co-operative work is concerned. In determining its effort and counsel to the churches it is important that the Association shall know the needs and what the denomination desires it to undertake. When the body decides what to recommend to the churches, plans should be formulated to secure the hearty co-operation of each church in reaching the Association objective. Unity in aim, purpose and activity would bring about a most delightful and helpful spirit among the churches and lead to a real and united advance all along the line.

Arrangements should be made for the taking of suitable action by way of recommendation, to deepen the religious life of the Association. In the very nature of the case this would involve at least three things.

First and foremost it would lead to the consideration of Evangelism. The holding of protracted meetings in the churches and at points destitute of Gospel privileges is extremely important. An association-wide simultaneous evangelistic campaign in which all the churches participate would

be productive of untold good. Many District Associations would be made over by such a campaign.

Special attention should also be given to the enlightenment and enlistment of the churches in carrying out the Master's Program. This is where the average Association is most derelict. The cause would go forward by leaps and bounds if even indifferent attention was given to this matter. The people, in most instances, are willing to receive instruction and readily respond when the effort is made.

Another matter that should receive serious consideration is the question of pastoral support. The average pastor's income is far from what it should be. This was true before the depression and is now a spiritual tragedy. The pastor's salary is the last thing that is increased and the first thing to be reduced. It would lead to untold good if the Association discussed the subject and passed wholesome resolutions by way of recommendation suggesting what should be done.

If the foregoing suggestions are carried out it will call for work, hard work. But the Master has called us to be workers and not shirkers. The District Association can and should be a tremendous factor in promoting, in a co-operative way, the task the Master assigned to His churches. Nothing will be done, however unless plans are formulated really to get under this God-given task.

Brethren, let us make the meeting of the District Association this year the best in its history.

## Sonora Church to Hold Dedication

**T**HE Baptists at Sonora plan to open their new building on August 4 with a Home-Coming Day, arrangements having been made for an all-day meeting, beginning with a Sunday-school rally at 10:00 o'clock. The new church house, which is a brick veneer building, costing around \$10,000, was built to replace the original church house erected in 1871, and which was destroyed by fire last December. Almost the entire cost of the building had been subscribed on a three-year plan before the work was begun. The new building is modern throughout, being equipped with an exceptionally commodious Sunday-school plant. An imposing belfry has been erected to commemorate the name of the late pastor, Rev. J. D. Allen, who died in service over a year ago.

The program for the day will open at 10:00 o'clock with the Sunday-school rally inaugurating a "gratitude Month" in appreciation of the long and faithful service of the Superintendent, O. J. Duell. This will be followed by the 11:00 o'clock service, at which time Dr. C. M. Thompson, General Secretary of the Baptist State Board of Missions in Kentucky, giving the opening address.

A roll-call will be held in the early afternoon after dinner has been served. Dedicatory services will be held at 3:00 when several memorials will be dedicated. Among the speakers at this time will be Robert H. Tandy, J. E. Darter, B. F. Hagan, and J. W. Vallandingham.

In the evening the special gospel service will inaugurate the revival meetings, and at that time Bro. W. A. Criswell will be the visiting speaker. Following this Pastor F. B. Fitzgerald, of Baptist Temple, Louisville, and a former pastor of the Sonora Church, will begin a series of ten-days' meetings.

HUGH R. PETERSON

Pastor Gove G. Johnson now on his vacation in Clayton, N. Y., has announced the summer-supply preachers at his National Baptist Memorial Church in Washington, D. C., as follows: July 21—Kyle M. Yates, Louisville; July 28—Donald B. MacQueen, Rochester, N. Y.; August 4—J. Clyde Turner, Greensboro, N. C.; August 11—Robert T. Craig, Jersey City, N. J.; August 18—J. Clyde Turner; August 25—Calvin B. Waller, Little Rock, Ark.; and September 1-8—Daniel H. Clare, North Adams, Mass.

# EDITORIAL

## Consider Again the District Association

**T**HIS issue carries two timely articles about the District Association. One is by General Secretary C. M. Thompson, of the Kentucky Board of Missions, and the other is by Moderator T. E. Taylor, of the Little River Association, in West Kentucky.

The interest of Dr. Thompson in the welfare of our District Associations and the fruitfulness of their annual meetings is associated with his responsible secretarial service. That of Pastor Taylor is identified with his own experience in presiding over his District Association. Not to be interested and desire to elicit the interest of all Baptists of good will here, would seem to mark as odd any person who loves Baptists and is trusted in a responsible place in their service.

We are tempted to use a certain time-worn expression about Baptist district associations. We know of no significant expression about them which has been used more, or seemed to get across into fruit-bearing less. Here it is: Our District Associations have in them more unused spiritual potentialities than any other group of Baptist co-operating organizations on earth.

Why does it not get across? Not for lack of being true. Not for lack of importance. Is it this? The ranking opportunity in the District Association is that of spiritual inspiration and fellowship. **These not only afford the best atmosphere in which to go forward in any Baptist activity; they are first-fruits of the only motive to such activity upon which we have a right to ask and expect the blessing and favor of God.**

But have we not allowed major attention and effort to be centered on those gatherings which in the Baptist usage are looked upon as having formal official authority?—a thing of minor consideration in District Associations at their best.

Both Dr. Thompson and Moderator Taylor admonish us to make more of prayer and the spiritual quest in the District Association. It is in our judgment a timely urge. Depth of spiritual experience and purpose are always to be emphasized. But there should be none of us who is not aware that, unless we are to be content to go along supinely with the world currents around us, we need in our meetings to place supreme emphasis on inner spiritual life and on soul-winning.

We like what Moderator Taylor says about the devotional hour and the Introductory Sermon, and the emphasis upon a soul-winning evangelism. Of course we like what he says on missions. Missions needs and merits more prominence than it has generally been getting. We wish there might always be separate addresses and reports on State Missions, Home Missions and Foreign Missions. It is sad to see an association disposing of these great activities, as sometimes happens, with a single brief address and within half an hour. We should also like to see Associations have a special address on evangelism.

Dr. Thompson would encourage a special inspirational address. Brother Taylor would take care of this in principle in the nature of the Introductory Sermon and by putting genuineness and spiritual urge into the devotional exercises. Both suggestions are one in purpose and direction and we should like to see both actualized. What the speaker in each case would supremely need would be to be sure that he has a spiritual message for the hearts of the people, which he has drawn from the Word of God and his own heart experience. If he feels he has not this, he might help others by staying at home that day. God's people want bread, not a stone, nor even a preacher's book-culled theories.

The plain truth is that no thoughtful Baptist can look with satisfaction on the fact that in this day of teeming Baptist literature—and not too much or even enough—almost none of it has seemed to get its inspiration from the desire to serve Baptist usefulness by leading our people to appreciate what we have in the eighty-five or ninety district associations in Kentucky and the 800 to 900 in the South. Yet

in the aggregate these bodies are attended by nearly a half a million people yearly... Possibly one percent of this number will go to the Southern Convention, but not likely. Possibly five percent will go to State Conventions, but not likely.

Because it reaches the mass of those Baptists who actually bear the load in the churches everywhere twenty to 100 times more fully than do all our conventions; because it is the best vehicle for reaching them on the plane of inspiration, rather than that of formal planning, and because our inspirational needs outrank the others, it would be an untold blessing to the Baptist way and the Baptist spirit in the South if we could have about 900 moderators and 6,000 preachers in the denomination who would become as concerned on this matter as is the beloved moderator of Little River Association in Kentucky.

## Evangelism

**A** CONDITION of effective evangelism in churches is that those churches shall themselves be spiritually revived. The preaching which will revive them and the witness which their spiritual quickening itself will bear to the lost, will make it a comparatively easy matter to bring the unsaved under conviction of sin and unto saving faith.

Our traditional Baptist fear of an overplus of emotion in public worship leads us to be suspicious of the word "fire" when used to mean deep earnestness about spiritual truth and winning men to God. But fire of this kind is the weapon with which God's people must meet and overcome the present shameless anti-Godism which curses the world. A church was burning down. The pastor noticed a well-known atheist looking on and said to him: "While the church was standing you did not attend it. But now that it is on fire you come." The atheist replied: "If your church had always been on fire I would have attended regularly." What could lost men and women get for their souls out of the ethical homilies by which world-conforming preachers help complacent pew-warmers to keep their faces?

By evangelism we mean mass-evangelism. The growth of modern rationalism has been attended by a coincident feebleness of heart in many, many churches. The churches have seemed to fear the self-sufficient arrogance of scholastic unbelief far more than God. A literature against mass evangelism was evolved. "Personal evangelism" was the thing. At a large conference on this matter the majority of speakers spoke against mass evangelism, those who took the position being mainly pastors. Evangelists present were non-plussed, so plausible was the talk. But one evangelist arose and proposed a test. He asked those who had been converted in mass evangelism to rise. It was found that ninety percent of the entire assembly of preachers and others had been converted through the public proclamation of sin and salvation through the blood of Christ.

We do not object to personal evangelism *per se*. We should win the lost in every way. Our objection grows out of the faint-heartedness, the spiritual cowardice, the unbelief which would hide away its spiritual barrenness behind the proposal, thus avoiding the confession that it has not a Gospel in its pulpit that can lead the lost to Christ. It seems to confess that it no longer has confidence in the power of the Gospel of Christ—as lived and preached by us—ever to do anything much to anybody.

The Acts of the Apostles is full of mass evangelism. So was the ministry of the young evangelists associated with the Apostle Paul and that of the Great Apostle himself. Every great spiritual recovery in the history of Christianity came through the public proclamation of the Gospel of Christ by preachers who were on fire with conviction that men are lost, and that Christ saves both their souls and lives. And these preachers were backed up by churches who believed this Gospel and depended upon the Holy Spirit to do His supernatural work of convicting and regenerating the lost.

## Sermons That Are Worse Than Useless

**M**OST of our churches have the Gospel of redemption preached to them faithfully. At least in the letter, this is true of nearly all of our churches in these parts. But the number is not so large in which it is preached with spiritual content and urge.

Intellectual orthodoxy is important. It must be conserved. But there is an intellectual orthodoxy in the pulpit and in the pew which may be quite apart from orthodoxy of the heart. **It is important to understand that intellectual orthodoxy, apart from spiritual insight and passion, is practical Modernism.**

Modernism says that men are not lost. Intellectual orthodoxy says that they are lost, but its preaching and behaviour fail to convince men that it really believes they are lost. The Modernist says that Jesus Christ is the supreme man of history, but not God. Christ is to be followed, but only as the world's greatest example of righteousness. The preacher whose orthodoxy is merely intellectual says that Christ is the eternal Son of God, and that this eternal Son died on the cross, that men through faith in Him might be saved. He is orthodox, but if his orthodoxy is of the head only, his own life and temper will be unable to bear effective witness to the fact. If Gospel truth leaves him cold, his preaching will not lift up the fallen or save the outcast or bring light to the despairing heart.

### I

**T**HE practical Modernism of intellectual orthodoxy results in two vast evils. It offers the world a Gospel which is right in form, but largely devoid of the spirit and resistless power which in God's purpose inheres in the Gospel. Again, intellectual orthodoxy, minus spiritual consecration and power, affords to the enemies of God a fair mark at which to cast stones, and becomes impotent to bring the lost to Christ. It is shameful when these enemies of our Lord are able to point to Christians and say with enough truth to make a lot of worldlings and spiritual weaklings believe what they say, that our faith is bankrupt.

Elsewhere Pastor W. S. Hardin tells of three separate sermons he heard, presumably before Baptist congregations. If our brother rightly measures them, they were worse than no sermons at all. Not a verse of Scripture was read, no Bible was in sight, and no Scripture passage was quoted by the minister. In one case a one-minute prayer was offered; in the others none.

One minister preached on the history of the Jewish race; another on what he called three essentials of success in life, as suggested by a book of Mr. Roger W. Babson. The third—the other two spoke in large city churches—held forth before a district association in a labored theological thesis it seems he had prepared as a prerequisite for winning a degree. Think of a Baptist preacher doing this before a Baptist district association!

### II

**W**E ARE glad the Lord uses imperfect men as material from which He makes ministers. Otherwise none would be qualified. But the Lord must do the making, and when God does it the man will have a redemptive Gospel to preach, and he will not be disqualified by an overweening conceit of knowledge—either smatter or genuine. We think he will always be found to have common sense. It is not even common sense to hold forth in technical and psychological terms before a congregation assembled to worship anywhere on earth, and fancy that it is Gospel preaching.

Such material has a place. But it is in professional circles, except as spiritual understanding and common sense may enable one in plain terms to bring forth from it something that will help to make real to man's needs the God who has revealed himself to man through Christ.

"A big bunch of nothing pleasantly said!" was how a young university student, a nascent doctor, commented to a comrade on what he heard from a minister on a Sunday morning in the outstanding church of his denomination in

the large city where he was studying. His experience jibes well with the report of our contributor of the three sermons he heard, though one of those three preachers did have the consideration to confine his observations to only nine minutes.

Brother Hardin tells how he went back home and in his own church, after prayerful and sustained preparation, stood up and read the Word of God to his people for the period of his regular sermon. He used the Sermon on the Mount. He says God blessed it to the people. He offers it as his reply to the type of parson who does not even take a Bible to the pulpit, or preach from its contents, or quote it, or feel the need for himself and the assemblage to offer from the heart a prayer to God.

It is also a good reply to any preacher who brings to his pulpit pabulum garnered from writers who write ABOUT the Word of God, often only to minify its authority, and oftener than not without spiritual insight as to its great redemptive message. Such a preacher does not in truth grapple with the Book of God itself to see what it teaches to sin-marred humanity—and what surely first of all must be known and experienced by the preacher before he is fit to stand up before his fellows to preach this message of God!

### III

**W**E ARE glad to believe that the situation lacks much of being so bad as one might imagine who merely scans what we are saying in this single editorial. But beyond doubt the case has become bad enough to justify admonition and warning.

This paper has no real reason for existence aside from the supernatural message of redemption, which God has given to the world in His Inspired Book. Nor has any church anywhere reason for existence on any other terms. **Baptists need to know about and to call to account any preacher who in a Baptist pulpit either subtly or ignorantly substitutes the chaff and dead grass of human philosophy for the glorious Gospel of the grace of God.**

We recently quoted a writer who said that modern Christianity is becoming expert on everything on earth except the one crucial thing for which Christ sent His disciples forth, namely, in their hearts to know that men are lost, and to know how to win the lost to Christ. God forbid that it should be so among us!

We have not written in pessimism. This is not written in sensoriousness. It is written in deep grief, and with confidence that God is able and wants to take us, if we will in humble sincerity yield ourselves to Him, and will make out of us a people whom He can use to preach and in our lives bear witness to His glorious life-transforming Gospel.

Those who refuse today to soften the message of God in order to please rebellious human nature will find themselves unable permanently to fellowship a world-conforming churchianity. For this churchianity refuses (1) to bear the cross of Christ or (2) to share the offense of His cross, or even to (3) hear it preached by a preacher who refuses to water down its power and point, so that hearers can get by without their complacency being broken up. But it is the privilege and duty of faithful Christians to go the whole length, under God, to arouse the sleepers and recover the back-slidden.

Every preacher would do well to ask himself: What Gospel am I preaching? Is it merely one of intellectual acceptance, or one of inner experience? Is it the Gospel of a religious system or of a Living Person—living in me and making Himself known to men through my witness? Have I made His Gospel my own through appropriation and dedication? or is it mine merely as an intellectual inheritance?

This "either or" will decide the question whether our sermons in the main are worse than none at all—whether we dispense a stone to the hungry for bread.

## Paragraphic Comment

**ADORNING THE DOCTRINE** The admonition to "adorn the doctrine of God our Saviour in all things" is found in Titus 2:10. It is well for us all, especially for those who in these trying days feel impelled to remember the duty to "earnestly contend for the faith," to bring ourselves to the test of whether in so doing we are also by our own lives and spirit adorning, lending dignity and comeliness to those revealed truths to which we must bear our witness while we expose the error of subtle teachings intended to displace those vital revealed truths. We would suggest that "adorning the doctrine" may manifest as much love for Christ, and may be as potent a weapon against the fearful apostasy of these times, as is "defending" it. The devil is always on the job of trying to nullify our witness by turning the truth we utter into a lie. We must defend the truth of Christ against the multiplied powers that to-day work for its destruction. But we cannot do it effectively, if we act merely under the urge of fleshly wisdom or partisan spirit. We must do it in the spirit of our Lord, or as Peter says, "in meekness and fear." In some urban churches the "adorning" is so elaborate it quite covers from sight all "defence," and in some rural churches the "defence" tends to much to strip to the point of nudism. But one principle applies to all places.

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**APPEALING TO THE EMOTIONS FOR CHRIST** Worldly-minded people object to the passionate proclamation of the Gospel. So do many worldly-minded church members. Yet the Scriptures say, "with the heart man believeth unto salvation." And the heart is the home of the emotions. A great English preacher recently said of the truth he was preaching: "I don't explain it, I proclaim it." The preaching the unshepherded masses need, and the church people as well, is the proclamation of the crucified Christ by crucified preachers. If the preacher is crucified to self and the world, he will have inner experience of the truth he is preaching, and this will be more convincing far than his bravest efforts at logical explanation. Most people fall in love first and learn how it happened later. It will be the same when they fall in love with Christ. A modern preacher, who would scorn the preaching of an emotional evangelist, recently suggested that one reason motion pictures should be used in the churches is that they would appeal to the emotions. That is, they will appeal to the fleshly emotions of people, just as do base ball and horse racing, and the various athletic games. The man was for that. The emotions he finds it offensive to have aroused, are emotions about man's sinfulness and need of a Saviour. God fill our pulpits with pastors and with evangelists who are surcharged with this kind of emotion! Dry-rot and apostasy follow in the wake of the absence of such emotion in the pulpit.

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**EVERY REAL BELIEVER IS POSITIONALLY SANCTIFIED** Though the doctrine of sanctification is in every Baptist Statement of Faith, as are the doctrines of regeneration and justification, in the lifetime of this writer among most Baptists in the South it has been true that we have almost seemed to fear the very word "sanctification." This sad mistake has apparently resulted in our great spiritual group giving an exceptionally small amount of study and teaching to the great Bible doctrine of spiritual growth and maturity. It may help some to be admonished that every believer is a saint by position. The Corinthian Christians were addressed by Paul as being carnal, mere spiritual babes. Yet he said of them (1 Cor. 1:30), "Of Him are ye in Christ Jesus, who of God is made unto us . . . sanctification." In 1 Cor. 1:2 they are addressed as: "The church of God which is at Corinth, to them that are sanctified, that are in Jesus Christ, called to be saints." Every regenerated person is positionally sanctified and it is the purpose of God that this position in Christ shall come to be

actualized in his life. With multitudes this never happens. And this fact of multitudes of Christians who through life remain infantile in the spiritual life largely accounts for the comparative impotence to-day in the Christian witness we bear in this world against the devastating forces of Satan that are at work to destroy the Gospel. How much we need that those "called to be saints" shall become such in their actual condition! If God has called us to be saints, must there not be something abnormal and wilfully sinful in habitual failure to try to understand and try to guide our lives by this teaching.

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**MASS AND PERSONAL EVANGELISM** The Acts of the Apostles is full of mass evangelism. Philip in Samaria and Paul and his companions in Asia Minor, Macedonia, Greece and Rome stand out boldly as representatives of the spirit and method of the Gospel, after Pentecostal power and spirit had come upon them and they went forth to preach the crucified and risen Christ. Our Lord taught and won individuals as well as masses. When the Holy Spirit was sent down from heaven by Him after His ascension and the power of the Spirit's dispensation came on His people, they still preached Christ to individuals. But no one who reads the Acts can fail to see that mass evangelism now became the norm. No preaching of a "personal evangelism" that disparages or fails to rejoice in and encourage mass evangelism is worthy of serious thought. The truth is personal evangelism is most practised by those who pursue mass evangelism. If God promises to bless His message to multitudes, why insist that it must be confined to a small group apart or to an individual? The Gospel has the same power to 6,000 as to six. If one has 6,000 hearers, would he expect to get more results from six? Two weeks ago Dr. George W. Truett was drawing crowds up to 10,000 at Anderson, S. C., to hear about the Christ. Should he have preferred a group of ten? There is something weak and suggestive of feeble faith or none in much of the "personal evangelism" propaganda.

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**SOVIET'S RELIGIOUS FIVE-YEAR PLAN** We have heard much of the Soviet Five-Year Plan, but not of one aspect of it. A Russian writer says that the economic plan is joined to another designed in five years to destroy the roots of religion. This writer, himself a Russian Communist, says in part: "The plan was embodied in a decree of the Council of People's Commissaries on May 15, 1932. It was composed of 118 articles, and divided into five parts, each dealing with a year." In brief the program is: First year, all religious schools to be closed and measures taken to close churches. Second year, all religious minded persons to be expelled from State positions and offices. All religious literature prohibited, 150 anti-religious films made and shown through the Soviet Union. Third year, "Godless cells" made active and all clergymen who refuse to abandon their orders expelled. Fourth year, all churches, chapels and synagogues to be surrendered that they may be used for moving pictures, clubs, and intelligent pastime. Fifth year, Strengthening the gains of the fight against religion, and by May 1, 1937, leaving no single house of religious worship, extinguishing in the minds of the people the very notion of God. This is the religious five-year plan of Soviet Russia, with its 160-million population. It has made atheism the religious policy of the State and purposes to persecute and destroy all faith in God. At the same time this vast "State Church" of Satan is secretly and by stealthy penetration, and entirely without honor or principle, setting up "cells" to propagate its "religion of the damned" in every civilized country of earth. The stark facts are enough to stupify the minds of all merely nominal Christians and to stir to the depths the sympathy, the prayers and the sense of dependence upon God of all true disciples of Christ.

## All Our Knowledge of Heaven

**W**E are entirely dependent upon the Word of God for all our knowledge of Heaven, and from it we learn Who created it, where it is, who will be there, who will not be there, the bliss of it, and the way to it. In our consideration of this all-important subject, for the sake of simplicity we will look at it under the following headings:

1. The Person Who Created It. See Gen. 1:1; Psa. 8:3; Isa. 40:22; Rev. 10:6.

2. The Position of It. Heaven is a place, not merely a state or condition. The position of it is "up" or "above." See e.g., Josh. 8:20; Jud. 20:40; 2 Kings 2:1; Psa. 103:11; 139:8; Prov. 30:4; Amos. 9:2; Mark 6:41; 16:19; Luke 9:6; 24:51; Acts 1:9, 10, 11, 22; 2:19; 7:55; 10:16; 11:10; Eph. 4:8-10; Rev. 11:12.

3. The People Who Will Be In It.

God the Father (Psa. 115:3; Matt. 6:9). The One Who provided the sacrifice in the Person of Christ.

God the Son (John 3:13; 1 Thess. 4:16, 17). The One Who came in wondrous grace and voluntarily died on the Cross, Who is now the Intercessor and Advocate of His people in Heaven.

God the Holy Ghost. The One Who convicted, regenerated, indwelt the saints of this present age, and Who also was their guide and leader.

The Angels. (Matt. 18:10; 24:36).

The Old Testament Saints saved in view of the sacrifice of Christ. (Acts 17:30; Rom. 3:25).

Those saved during the Lord's earthly ministry. These will include apostles, prophets, publicans, and sinners of every class. (Luke 10:20).

The Saints of the present age, who were saved through the accomplished work on Calvary. These will include evangelists, pastors, teachers, and all the saints who have trusted in the Lord Jesus Christ. (John 3:10; 5:24; Gal. 3:26).

Those martyred during the dark days of the tribulation period. (Rev. 20:4).

4. The People who will Not be in Heaven. See 1 Cor. 6:9; Gal. 5:21; Eph. 5:5; Rev. 21:8; 22:15.

5. The Perfect Bliss of Heaven. See e.g., Psa. 16:11; Rev. 7:16; 21:4. What a wonderful place it is, without tears, sorrow, disease, or pain, and where partings will be no more.

6. The Person Who is the Way to Heaven. The Lord Jesus Christ is the Way to Heaven, the Father's House. He said, "I am the Way . . . no man cometh unto the Father but by Me" (John 14:6). He by His sacrifice on Calvary's cruel Cross has made it possible for a righteous God to admit through Heaven's portals sinners saved by grace. Will you be there? If not, why not?—S. Lavery in The Witness.

## Why I Am a Total Abstainer

PORTER M. BAILES, Jr., Tyler, Texas

**I** WANT to make a short speech on why I am going to be a total abstainer. Of course, one of the main reasons is that I think drinking intoxicants is wrong. But there is a more concrete reason. I used to be an active Boy Scout and when I said the Scout oath, I promised to keep myself "physically strong, mentally awake, and morally straight." I think you will agree with me in saying that if I intend to keep that oath I must certainly be a total abstainer.

First, if I am not a total abstainer, I cannot keep myself physically strong. The fact that alcohol will tear down my body is unquestionable, because it has been proved with the greatest scientific precision that alcohol is positively and always a poison and destroys tissues, creating a craving that is similar to that of the dope addicts. It will take a strong body and make a wreck of it. Since my health is one of my greatest assets, I certainly am not going to destroy my health by drink.

Next, I'm going to be a total abstainer, so I may be mentally awake. Mental alertness is a big asset that everyone should prize and possess. You and I both have seen intoxicated people with their disgusting scenes. You've seen how menally awake (?) they were. So awake that they didn't know what they were doing. The wrecks caused by drunken driving are a strong evidence of the mental, and otherwise, alertness of imbibers. Drinking leads on and on from a befuddled state of mind to stark insanity. It not only injures the mind but completely destroys it. So I can only conclude that if I intend having a mind that is alert it would be wise to be a total abstainer.

My principal and most important reason is that I want to keep myself morally straight. These other points that I have given you are both very important but they can't compare to this in importance. It would be fine to be physically strong and enjoy good health; it might be a little better to have a good, strong, alert mind; but neither of these would be worth much if you were not morally straight.

I know that I can't drink and be morally straight, because drink will arouse in me the desire to do things that I wouldn't do in a thousand years in a sober state of mind. It will bring out the lowest that is within me and cause me to sink into the mire of sin. It will take my courage away from me and make me a whimpering coward. I've always thought people who drank to forget their troubles were cowards because they couldn't face the world and must dope themselves to do it. God warns us in the Bible of the evils of drink; and if God warns us, there should be no question in our minds as to its harmfulness. There I'm going to be a total abstainer so that I may be morally straight.

In conclusion let me name the three main reasons why I'm going to be a total abstainer; first, that I may be strong physically; second, that I may be mentally awake; and third; that I may be morally straight.

Editorial Note: Mr. Bailes is the son of Dr. Porter M. Bailes, Pastor of the First Baptist Church, of Tyler. He is a youth of seventeen, a high school student, and a recent honor graduate. It is fine to have such witness from our young men.

The above was delivered at a Prohibition Rally in Tyler, June 23.

## Three Sermons That Left My Heart Unfed and Hungry

W. S. HARDIN, Pastor Adairville Church, Adairville, Ky.

**S**OMETIME ago, while visiting in one of our larger Southern cities, I attended one of the largest and most prominent Baptist Churches on Sunday morning. My heart was hungry that day and I had an opportunity to worship from my place in the pew, where I was just an unknown visitor. Pastors often wish to listen to a sermon and worship in the congregation. The following remarks are not intended as unkind criticism, but as an expression of my disappointment.

On the above-mentioned occasion all the songs were rendered by a salaried quartet. Forty-five minutes was used in so-called preliminaries. The able minister arose to take charge. The prayer was about a minute in length and mechanically cold. No Bible was opened or in sight. Not a verse of Scripture was read or quoted. The message was a scholarly, thirty-minute discourse on Jewish history. I could have felt more religious with a little more praying and at least a few verses of Scripture. Even the presence of a closed Bible would have helped.

Last summer, while on my vacation, I attended the Sunday evening services at the First Church in one of the prominent cities in the South. My heart was hungry again. The song service was worshipful. Then the pastor arose for the pulpit occasion. No Bible used; no Scripture read or quoted and no prayer offered. A message nine minutes in length was feebly brought on the Subject: "Roger Babson's Three

Essentials to Success." Upon leaving that magnificent temple, my hunger was unsatisfied.

Not long since, I was at a meeting of one of our Kentucky Baptist District Associations. It met at a country church, where a great throng of rural people (the best people in the world) were present and hungry for at least a few Gospel crumbs from the annual sermon. The hour arrived and the minister, without prayer or Bible or Scripture, delivered a "Doctor's Thesis" for almost an hour on the subject: "The Supernatural and the Psychological in the Christian Religion and in Christian Experience." The "fodder" in the rack was out of our reach and we all left hungry [Doubtless it was frost-bitten and dead "fodder" at that, containing no nourishment, but evidence that the poor chap had nosed his way through learned books of philosophy about the Bible revelation.—Ed.]

Forgive me, dear readers, for appearing critical. I know that we ought not to be fault-finders. **But I do believe in my heart that Bible reading and Scripture lessons and fervent prayers ought to have a place in the services where we proclaim the glorious Gospel of our Lord and Saviour Jesus Christ.**

If our people have grown so restless that we do not have time for Scripture-reading, prayer and the sermon, then leave the sermon off and read God's Word and worship in prayer.

These personal experiences with present-day sermons and many others like them, caused me to register a self-dare. That is, I would read the Bible from the pulpit for a full thirty-five minutes and see if the people would listen. I tried to bury myself in Christ's Sermon on the Mount, Matt. 5, 6, 7, so that every verse was a real message from God, and its meaning in my heart; at least some of it. At one of our regular Sunday morning services, after Organ Prelude, Doxology, Invocation, Hymns, Offertory and Announcements and Prayer, I arose with God's Blessed Book in my hands and read as earnestly and forcefully as I could the entire Sermon on the Mount. My people have never been more attentive and appreciative. At no time in my almost six years on this field have I felt God's Spirit so consciously near. An invitation hymn followed by prayer and the benediction closed the service.

Dr. Robertson said one day in our class in the Seminary, "Young men, only one man ever really preached; that was Jesus. All of our sermons and preaching are only trials."

But, my brethren, even if we cannot preach, we can feed the flock on the Word and we can bow in prayer. **Humanity is hungry and humanity needs the Word of God.**

### "Thy Neighbor As Thyself"

ERNEST O. SELLERS, Baptist Bible Institute, New Orleans

**H**ISTORIC days these! . . . Capitalism, rugged individualism, nationalism, communism, Fascism, Hitlerism, Townsendism, share-the-wealth, sock-the-rich . . . so many schemes and formulas and proposed laws for solving the social and economic problems that we are dazed.

Blindly we stumble along seeking the key to world peace and happiness only to meet stark failure to provide even for the physical needs of mankind.

Communism, heralded as liberty for the serfs of Russia, has made of them mechanical slaves. Fascism and Hitlerism, the revolt of the middle class against upper class oppression and the pressure of lower class communism, has developed into military despotism that will soon precipitate another war if left uncurbed.

At home inflation, repudiation of expressed obligations and vast government works, to be paid for, when or how no one dares even to suggest; the dole in the form of federal relief, and none of this suggested as permanent or anything but as emergency measures . . . and of doubtful value.

Not one of these things touches the heart of man. There and there alone is found the real problem and the real solution. Profoundly simple and simply profound—"Love thy neighbor as thyself."

World peace, big navies, class struggles, gang warfare, overproduction, starvation and want—these and every ill that affects the world's social order, would vanish as thin mist if everyone honestly and wholeheartedly followed this simple maxim. Depression would end and in the joy of unselfish service mankind would find peace and happiness hitherto undreamed of.

"Blessed is the nation whose God is the Lord," "Righteousness exalteth the nation." We have tried laws and found them to be but scraps of paper. Our international treaties and agreements vanish in the face of expediency. Why not try Christ's Way honestly and truly for one time? Every other way has proven a failure. Our solution is not in the superficial exteriors of the lives of men, but down deep in their hearts. When the hearts of men are right with God, then we shall feel the weight of our responsibility for the welfare of our neighbors.

God hasten a revival of heavenly holiness, of personal purity, of Christ-like conduct. Denominational programs and church plans will become more effective and take care of themselves with fewer convenings and exhortation. Let us be more interested in the production of Christian lives and each of us accept in full the burden of the implication of loving "thy neighbor as thyself."

[If we would love our neighbors as ourselves, which is the Second Commandment, we must first learn to love God, which is the First Commandment. But multitudes who profess to love God and are members of Christ's churches, give no convincing token of loving men as they love themselves. What therefore? Is Christian faith a failure? It is not only not a failure, it is the only thing in this distraught world which is equal to curing its illness, which is not in the last analysis a failure. But, just as fruits wither and die and cease where there are no roots from which to draw the necessities for the life of the fruit, just so love-of-neighbor and the social betterment which such love brings, die when not rooted in the love and fear of God. And this heady and self-assured world, including a large proportion of professed Christians, are unwilling to pay the price to self-sufficiency and pride involved in thus surrendering to God and His Christ. Dr. Sellers has this in mind in his prayer for revival and holy living.—Ed.]

Jackson Lowe, son of Missionary and Mrs. C. J. Lowe, of Shanghai, China, and who has recently been a student in Carson-Newman College, Jefferson City, Tenn., left Louisville last Friday to go to Baltimore, where he will visit his sister, Miss Reba Lowe, M.D., and together they will go to Brooklyn, N.Y., where they will visit relatives of their mother. While here Jackson Lowe showed pictures and spoke at several Louisville churches, among them being West Broadway, Baptist Tabernacle, St. Matthews, Immanuel, and the Vacation Bible School at Broadway. In September he expects to enter the School of Medicine at Vanderbilt University, and his sister, Dr. Reba Lowe, will be an interne in a hospital in Knoxville.

Dr. Finley F. Gibson, of the Walnut Street Church, Louisville, preached for Pastor Paul G. Horner at the Simpsonville Church, during June 10-21. There were twenty professions by baptism during that time, and eleven by letter. The older members say it was the greatest revival in the history of the church. Dr. Gibson's messages are said to have been very timely. Dr. Gibson's preaching was characterized by a faithful handling of the Word of God, by uncompromising and a courageous assault against sin. The song services were led by Joyce Nelson, now a citizen of Simpsonville who recently came to Baptists from another denomination. Every department of the church has been strengthened as a result of the meetings, and the Sunday-school attendance following the meeting has been the largest in the history of the church. Mrs. Gibson was present at every service, and addressed the W. M. S. on Wednesday, June 12, as did Mrs. Clifton Saunders, President of the Shelby County W. M. U.

## A Confession and a Question

M. P. HUNT, Louisville, Ky.

**M**R. EDITOR: I heard Dr. E. M. Poteat Jr., in his great address advocating "A Social Bureau" for our Southern Baptist Convention. If I had had a chance to vote I would have supported his plea. I voted for the motion to refer since it quickly became evident that such a course was wise. But frankness compels me to say until pointed out I did not at first see the necessity for such a course. In this I have one consolation that it was evident that many others like myself were ready to vote.

Since the Convention I have been at pains to read the many strong articles in your columns pointing out the dangers of such an addition to our Convention. Robinson, Breland, Cranfill and yourself have put your point of view strongly and I should think effectively. I am however not fully persuaded.

What I would like to know: are all the evils connected with movement for social betterments in other places bound to come with such a movement if inaugurated by Southern Baptists?

We have for years been doing something at the task through our Social Service Commission and so far I am not conscious of the coming of these evils. Is such a movement and these evils inseparably tied up one with the other? Can not one be tremendously interested in social betterment and yet hold on tenaciously to the good old New Testament doctrine of individual regeneration? Does the one necessarily displace the other?

Is social betterment married to modernism? Can we not have the one without the other? In dodging the dangers of Godless communism may we not swing to the other extreme? Is it not a painful fact that as Christians along many lines we are failing to live up to the standard of the golden rule? Could there be any harm in working a little more in concert at this great task? I know there are dangers to be avoided; but I also know that there is great injustice abroad even in the church of Christ. Many are in dire distress while other roll in luxury. Brother Robinson's article dealing with Jesus' words in the Sermon on the Mount was strong; but not all was said that is to be said. The practice of that message would revolutionize many conditions and why not the churches of Christ in co-operation seek to do more at the task than we have been doing?

I have an open mind and want to see light and hence these questions.

[The discussion which has occupied space in these columns for some weeks has aroused interest and questions in many hundreds of readers similar to these by Dr. Hunt. We would suggest that this in one purpose of the discussion. We do not decide important issues without developing concern enough formulate questions in our minds about them. If Dr. Hunt will permit us, we venture to suggest that most of his questions will be answered before the discussion ceases. No great question is really settled by a mere "Yes" or "No." It must first be stripped and analyzed to accepted bed-rock principle.—Ed.]

## Truett-Scholfield Revival, Anderson, S. C.

**N**EVER in my life have I seen such a meeting as the Lord gave us in Anderson, July 2-11. It has been my privilege as singing Evangelist to be with Dr. Truett, time and again during the past twenty years. But never have I seen him have such dynamic spiritual power as in this meeting.

Dr. W. M. Seay, Pastor of the First Church, with the aid of all the pastors in and around Anderson, had indeed prepared the way for a great revival. From Tuesday night until Sunday we had from three to five or six thousand in attendance each night. From Sunday on we had from six to ten thousand people.

They seemed to come from everywhere; some driving as far as two hundred miles for a single service. Without being asked, business men closed their stores and some three thousand gathered for the morning service at ten o'clock. **Everybody on the streets seemed to be talking about and interested in spiritual things.**

Scores came forward each day surrendering to Christ and hundreds reconsecrated their lives to Him. The choir of some 150 choice voices, was the best I have had to work with in years. A perfect loud-speaker arrangement made it possible for the vast throng to hear every word, and it was nothing unusual to see a man standing on the out-skirts make his way through the congregation to take his stand for the Lord.

No, God isn't dead. This meeting is positive proof to your humble servant that large masses of people will gladly come together to hear the Moody-Sanke type of Gospel preaching, gospel-singing, soul-saving, worshipful service.

Many noble business men on the streets told me that Anderson would never be the same after hearing the marvelous series of sermons of Dr. Truett's. May the good Lord spare him for many more useful years.

Permanent Address,  
Longwood, Fla.

J. FRED SCHOLFIELD

## Bequests for Baptist Hospital

**T**HE Kentucky Baptist Hospital is happy to announce the receipt of a One Thousand Dollar bequest under the will of Mrs. Eva Gayle Garvey, for the purpose of maintaining the Eva Gayle Garvey Memorial Room. It is earnestly hoped that the generosity of this good woman will be an example to others, and that in the days to come, many of our friends will remember our Institution in like manner.

Bequests for the purpose of reducing our bonded indebtedness would be most helpful. Not until this debt has been removed will we be able to answer the urgent calls for much needed charity.

Considerable difficulty is being experienced at the present time in making safe and profitable investments. We would be glad to correspond with any one interested in making a gift to the Kentucky Baptist Hospital on an annuity basis.

Louisville, Ky.  
July 10, 1935

H. L. DOBBS,  
Acting Superintendent

## DR. KIMBROUGH BEARS WITNESS TO THE RATIONALISTIC BETRAYAL

(Continued from Page 5.)

moves to a Northern pastorate. We have observed more than once the transformation of one of these, who was a bit cocky against "extreme orthodoxy" in his Southern service, into a staunch defender and propagator of full-length Bible faith when he went North. He could afford to play with the novelty with disengaged compassion for everybody concerned so long as it was a long-distance matter. But brought to close grips with it, he was forced to surrender, or make a manly and whole-hearted fight for truth.

Dr. Kimbrough was never a disengaged observer as between Bible faith and compromise. But it was his Ohio experience with the proposed selling out of the Lord of Glory in the house of His professed friends, that gives us the privilege we now have of publishing his fine testimony. If it would bear like fruit, there are possibly some other good Southern preachers who might be loaned for a little season to sections of America where religionists have actually swallowed the new wisdom that would crowd the Lord of Glory off the map, save as He can be used to help Worldly-Wiseman to carry on his program.

We regret to learn of the illness of Mrs. P. E. Burroughs.

Dr. Jerome O. Williams and Dr. Otis W. Yates have recently supplied at the First Church of Russellville, Ky.

## Fellowship Tidings.

Pastor H. L. Thornton, formerly of Kentucky, recently led the Lonsdale Baptist Church in the ordination of Brother B. M. Turbyville to the full work of the Gospel ministry.

The Mt. Pleasant Church, Smith Mills, Ky., began its annual meetings last Monday, July 15. Dr. H. S. Summers, of Madisonville, assisted Pastor Davis Woolley with the preaching.

Pastor B. G. Arterburn writes: "Notice in your paper my report of revival at Hickman, Ky., one error is reported: The Recorder said thirty professions of faith at Hickman, First Church. Only three additions were at the first church, two professions. There were thirty-three at West Hickman, twenty-six by baptism and thirty by profession."

Pastor K. C. Baker has just concluded some meetings at the church at Englewood, Tenn., in which there were seventy-three additions and the entire town revived. All the other churches are following-up with meetings in their churches. There have been 135 additions at Englewood since Brother Baker went there ten months ago.

Union Church, in North Bend Association, will have a Home Coming Day on July 21. Dr. O. M. Huey will speak in the morning, and a roll call and the history of the church will be read in the afternoon. Also there will be an evening service. Pastor D. S. Hammock asks all friends of the church and former members to attend these services.

Pastor W. G. Hammock, Versailles Baptist Church, writes us as follows: "Dr. J. M. Roddy is critically ill at his home in Midway. The pulpit of the Midway Baptist Church, of which Dr. Roddy is pastor, is being supplied by Dr. J. W. Thompson, teacher of Bible and Philosophy in Georgetown College. Let us all pray for Dr. Roddy and his family."

Rev. John W. Clark, pastor of Long Run and Beechridge Baptist Churches, has accepted a call to the First Baptist Church, Sparta, Georgia. He will take charge of the church as pastor on August 4. Mr. Clark received the Th.B. degree from the Southern Baptist Seminary in April. Before coming to Louisville he was pastor in his home state of Georgia. He received his college education at Mercer University and Emory University.

Dr. C. Lamar McGinty, Professor of Old and New Testament at the Baptist W. M. U. Training School, and Mrs. McGinty, 201 Pleasantview Avenue, Louisville, have announced the engagement of their daughter, Miss Marion Lamar McGinty, to Mr. Carey T. Vin-

zant, Augusta, Ga. The wedding will take place at the Hill Baptist Church, Augusta, Ga., in the autumn. Mr. Vinzant hails from Burns, Miss., and graduated from Mississippi College, and from the Southern Baptist Theological Seminary in 1930. At the present time he is pastor of the Hill Baptist Church, Augusta, Ga.

Pastor Charles T. Ricks, of the First Church of Corbin, Ky., is helping Pastor Paul Elledge at the Mt. Pleasant Church, in Baptist Association, in meetings.

Pastor R. E. Booker has been conducting meetings, beginning July 15, at the Fellowship Church, and Dr. Ernest N. Perry, of Lawrenceburg, is preaching the first week, and Pastor M. D. Morton, of Sand Spring, will preach the second week.

Dr. John E. Briggs has recently passed his twenty-sixth year in service as pastor of the Fifth Church at Washington, D. C. Before his work there he was at Capital Avenue Church, in Atlanta. He is native of North Carolina. During the last year 130 persons were added to the Fifth Church in Washington, eighty-one of them by baptism. For thirty-five years this church has supported Missionary R. E. Chambers in China, and for thirty years its Sunday-school has supported Dr. George Green as missionary at Ogbomoso, West Africa. The membership of the church is about 1,400,

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and Dr. Briggs teaches a Bible class of 300. His ministry has been richly blessed.

Pastor W. A. Sloan, of San Antonio, Texas, in a personal letter says in part, "Thank you for those fine discussions with reference to the Social Bureau. I greatly enjoy the discussions, but even they are not so encouraging as is the fact that our brethren are becoming sufficiently aroused and concerned that they desire that it shall be considered. My own feeling is that we have about as much need for such a board as we have for an absolute dictator to sit in the White House. Neither would do much good, either would do incalculable harm. Both sanctified common sense and Scripture teaching warn us of the unwisdom of lying down with a bed of snakes. I spent several years in the North fighting just the sort of thing that manifested itself at the Memphis Convention. In fact, my experience in the North has taught me what it means if the camel is permitted to stick its nose in the tent. It means that he will soon have full possession."

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**Clear Creek Springs**

We again announce the classes and teachers for the Sunday-school Training work to be given at Clear Creek Springs, August 5, through 15. If there is a need for other classes we shall be glad to arrange for them.

Dr. C. H. Warren will teach "The Baptist Faith," Mrs. Gardiner will teach "Looking at Learning" and W. A. Gardiner will teach "The Grace of Giving."

Miss Allene Bryan of the Baptist Sunday School Board, Nashville, Tenn., will be with us the last week to assist in the Elementary work. Miss Bryan will add much to our Sunday-school program through her fine spirit, unusual ability and much experience. She will discuss lesson preparation, the teaching of the lesson, Sunday morning programs and other interesting phases of Elementary work.

**Kentucky Second in Training**

Since the first of September when the New Sunday School Training Course was offered we have had 8,241 awards issued to Kentuckians. This is fine but all of us recognize that it is only a start. Many churches will have training classes during the next few months and many that have already had such classes will have others. Let us train all of our officers and teachers for their work, ever keeping in mind that the spiritual welfare of the multitudes is our only concern.

**Superintendents' Conference Appreciated**

Many who were at the Associational Superintendents' Conference at Beechland Church in June have expressed their appreciation for the program and fellowship. Brother John Kloss of Paducah writes: "After the Conference last week I have a new interest in our Sunday-school work and am far better qualified to carry on the great work that is so much needed in our Association."

**G. E. Allen Doing Some Fine Work**

Brother G. E. Allen of Dawson Springs writes about some good work he has been doing near there. He says: "With the assistance of Brother Eleck Owens, I organized a Sunday-school at Mt. Zion Church. The work is going along nicely. They had not had any services for three or four years. They have called a pastor for one Sunday a month. I am conducting an Enlargement Campaign at Mt. Pisgah Church. This program continues for four weeks during which time we are to teach "Building A Stan-

dard Sunday School." "Outlines of Bible History," "Some Learning Processes" and "When Do Teachers Teach." We will re-organize the Sunday-school into departments, install the Six Point Record System and build the School up to the Standard of Excellence." This is indeed a fine work. God bless you brethren.



**C. H. Warren**  
Greenville, Ky.

**Shepherdsville Campaign**

We have just had a good Sunday-school Campaign at Shepherdsville Church where H. Evan McKinley is doing a good work as pastor. He is ably assisted by the other two members of his family, Mrs. McKinley and H. Evan Jr. Superintendent Roy Stallings is doing a splendid work as Superintendent. Several new classes were started and we expect the school soon to be Standard. The school has nearly doubled since Brother McKinley has been pastor.



**Miss Allene Bryan**  
Nashville, Tenn.

**Miss Allen Vacation Bible Schooling**

Miss Annie Allen is conducting quite a number of Vacation Bible Schools this summer in the Big Sandy section of Kentucky. She has had some students from the Louisville W. M. U. Training School and other young ladies helping her as well as the local people. Here are some of the places she has conducted Schools: Nanzatuck, Tomahawk, Pikeville, Inez, West Van Lear, Paintsville, Shelby, Elkhorn City, West Liberty and Salyersville. Among the many consecrated workers who assisted her were Misses Virginia Collins, Marcellus Threlkeld, Ada Jackson, Pauline Hargis and Mrs Anderson. Pastors of these churches have helped in a fine way.

These workers have had interesting experiences. Books could be written about them containing many human interest stories and many thrilling sidelights.

**A Little Child's Reverence**

A small boy came bounding into the living room with all the noise and vim most small boys can generate on like occasions. His uncle was quietly reading his Bible. The minute the small boy spied his uncle he stopped, waited a second then tiptoed up to his uncle's chair. Then in a sweet, quiet little voice he said, "Oh! Uncle Will, you are reading 'God's Dear Book, God's Sweet Book'."

He had been attending a Nursery Class in Sunday-school and had learned to reverence the Bible through a song for little children, God's Dear Book, God's Sweet Book.

**SUNDAY SCHOOL ATTENDANCE**

July 7, 1935

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

Louisville, Walnut Street	1,024
Newport, First	851
Owensboro, First	796
Harrodsburg	702
Louisville, Ninth and O	701
Louisville, Parkland	555
Lexington, Calvary	550
Louisville, Carlisle Avenue	540
Paducah, Immanuel	533
Mayfield, First	519
Danville, Lexington Avenue	486
Harlan	480
Louisville, West Broadway	486
Harlan	480
Louisville, West Broadway	478
Louisville, Franklin St.	473
Louisville, 23rd & Broadway	473
Louisville, Eighteenth St.	461
Louisville, Baptist Tabernacle	454
Hopkinsville, First	437
Murray, First	416
Louisville, Eastern Parkway	402
Paducah, Baptist Tabernacle	385
Princeton, First	380
Madisonville, First	374
Hazard, First	371
Corbin, First	365
Covington, Latonia	344
Greenville	321
Covington, Madison Avenue	313
Louisville, West Side	312
Fulton, First	311
Bellevue	306
Elizabethtown, Severn's Valley	295
Louisville, Fourth Avenue	263
Louisville, Hazelwood	261
Lenore	257
Versailles	248
Lynch	244
Perryville	233
Erlanger, Elsmere	232
Paducah, East	218
Lebanon Junction	205
Louisville, Third Avenue	204
Shepherdsville	201

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# THE FIRESIDE

## THE WEB

I watched a spindly spider weave his web with patient care,  
And thought how very slender was the net he fashioned there.  
He wove in rhythmic circles from the center to the rim,  
And wrought a thing of beauty, very delicate and trim.  
But when the morning dew-drops made it sparkling, filmy lace,  
I thought I never saw a finer masterpiece of grace.

I passed that way at noonday and I saw to my dismay  
This gem of striking sculpture was a snare to trap the gay,  
For that voracious spider held a fly with cruel claws,  
Ensnared among the net-work of his silken mesh of gauze.  
And, as I walked, I pondered o'er the thing that I had seen  
And asked myself with wonder what this spectacle could mean.

With suddenness of lightning was its import o'er me flashed.  
The starting revelation made me stand there quite abashed,  
For many beckoning pleasures with a questionable phase  
Had coaxed me to enjoy them and be lured within their maze.  
But now I saw with horror why this sparkling web was wrought,  
And thanked the spindly spider for the lesson he had taught

—Nora Hunter in  
Our Dumb Animals.

## GRANDMA'S SPICE CUPBOARD

"My!" exclaimed Doris to Donald, one Saturday morning, "it is starting to rain. Feel that big drop!"

"I don't want to go indoors to play!" said Donald "It's not half the fun."

Doris started toward the back door, for the big drops were coming thicker and faster. Then as she got half-way to the kitchen she smelled something spicy. "Grandma's making ginger-bread!" she called. "I don't care if it does rain!"

Donald skipped right after her then, and pell-mell into the kitchen. Sure enough, Grandma had her sleeves rolled up and was greasing a tin. But something very fragrant seemed to be already baking, judging by the closed over door.

Doris sniffed. "Spice cakes, Grandma?"

Grandma nodded, smiled, and asked, "How can you tell?"

"By the good smell," said Donald.

"That's the spices," Grandma explained. "They are aromatic."

"What spices are they?" asked Donald, looking curiously into Grandma's cupboard.

"Oh, there are cinnamon, cloves, and nutmeg in those little cakes. I shall put ginger into the gingerbread, the way I do in gingersnaps." And Grandma commenced mixing a batter. When she put the ginger into the flour it began to look yellow.

"Tell us a story," begged Doris. "It's raining so we can't play outdoors."

"It will have to be a short story, I'm so busy. I'll tell you about the spices I am using. Guess where the ginger comes from!"

Donald began to think about geography. He had heard about the spice islands down in the South Seas near India. But that was as near as he could guess.

Grandma explained, "Ginger was first found high up in the Himalaya Mountains of northern India growing in places four thousand feet high. But now it is grown in the West Indies. You have heard of Jamaica ginger, haven't you?"

Doris said, "I know where the West Indies are—right down south of our own United States."

"The ginger root is thick like my finger," Grandma said as she gave Donald the molasses spoon to lick. "And they gather it when the stalks or stems of the plant wither. Then they grind it up, after first washing and drying it. It is the oil in it that makes it taste peppery."

Grandma put the gingerbread in the oven and took out a dozen little spice cakes.

"Tell us about the spices in those," teased Donald.

"Well, cinnamon is such a nice spice that I use it in apple pie, too," answered Grandma. "But instead of a root, it is the bark of a tree. You have read about it in the Bible, haven't you? They brought it by caravan from India. They call it the 'merchandise of Babylon'."

"What kind of tree is it?" asked Doris.

"It grows twenty to thirty feet high and sometimes a foot and a half through the trunk. Outside, the bark is grayish brown, and inside yellowish red. There are two crops of cinnamon bark. But the spring crop gathered in April is best. It is carefully cut off branches three to five years old. First the branches are skinned. After the bark is ripped off, it is sunned. It curls up in quills, which are stuck into each other like cornucopias. Then all are tied up into bundles

as heavy as eighty-eight pounds each, and taken to market."

"My! I'd never think it was powdered bark from a tree to look at that spice box," exclaimed Donald, watching Grandma now sprinkling nutmeg as well as cinnamon on her apple pie. "Where does nutmeg come from?"

"That's the nut-middle or kernel of a fruit that is found in the tropics. It grows now in the West Indies. But at first it was grown mostly in Asia, Brazil, and Madagascar. The tree is twenty-five feet high."

"I'd like a nutmeg tree in our yard," said Doris.

"Oh, the fruit is hard," said Grandma. "You wouldn't enjoy eating it—even if it does look like a golden pear. Mace is another spice that comes out of the same fruit."

"Two spices from one fruit?"

"Yes, mace is the fleshy envelope inside the fruit that holds the nut kernel or nutmeg. It has a flavor much like nutmeg. Besides drying, they flatten it. When ground into spice it looks like this—"

Doris peeped into the spice box, off which Grandma had taken the cover. Mace was yellow orange. "I'd never dream it came from a tree," said Doris.

"Citron really is a fruit," said Grandma, and she gave Donald and Doris each a little spice cake with a strip of gummy sweet citron on it. "Although the citron tree is grown in Southern Europe and is called 'cedrate' in Germany, it grew first in the forests of northern India. The fruit is shaped like a lemon. But some of the longest are nine inches. It is the rind, dried, that you children are eating."

"What are these little 'nails'?" inquired Donald, discovering something in his spice cake.

"A clove. The French named the clove from the word 'clou' or nail. But cloves are the flower-buds of a twenty-foot tree. They come from Sumatra and also from the West Indies."—Marion Brownfield, in Richmond Christian Advocate.

Phone Highland 0104

**Herbert C. Cralle**

**FUNERAL HOME**

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## State and Home Mission Conference August 4-10

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

The copy for this week has been prepared by Una Roberts Lawrence, Mission Study Editor of the Home Mission Board.

### A WEEK YOU CAN NEVER FORGET

A girl who had come to Ridgecrest for the first time was heard to say to a friend earnestly, "It was a week I can never forget." That is true of Ridgecrest experiences, whatever may be the progress that draws Southern Baptists, young and old, there. The Home Mission Board this year for the first time in its history is planning to bring its work before Southern Baptists in a whole week of personal contact with its missionaries. Co-operating in the Week's Conference will be the State Secretaries who have prepared half the program on pertinent, timely inter-related missionary themes. The rates are \$2.00 per day in the hotel, room without bath, less than that in the cottages. Write to R. F. Staples, Ridgecrest, North Carolina, early for your reservation for the week of August 4-10.

There will be some hours in that week which you can never forget. Some speaker, a prayer a song, an earnest testimony in a conference, a glimpse into the heart and work of a missionary, or a quiet conversation with someone you have known only through reports, or in articles in the missionary magazines may be your unforgettable hour. These hours will make the missionary books you've read "come alive." Home Missions will be at Ridgecrest in the persons who are making Home Mission history today, both in its administration and its mission work on its fields in Cuba and the homeland.

The staff of the Board, already well known to most Southern Baptists, will be there. Dr. J. B. Lawrence, Executive Secretary-Treasurer, opens the Conference on Sunday morning with the challenge, "Taking Christ Seriously," the first of a series of quiet talks on Christ and the problems of today.

Dr. Ellis A. Fuller, President of the Board, brings the Sunday morning message. Dr. J. W. Beagle and the missionaries under his superintendency will hold conferences every morning save one, when Dr. McCall, Superintendent of the work in Cuba, will direct a conference. Dr. Beagle also brings the missionary message on Thursday evening. Rev. Jacob Gartenhaus, beloved evangelist to the Jews, speaks on Sunday evening as he alone can speak of Christ and his people.

In a late afternoon conference hour each day Mrs. Una Roberts Lawrence will bring missionary interpretations of current news and world events affecting Home Missions, and also demonstrate methods and material for making Home Missions real to our Southern Baptist

churches, using a large illustrated Home Mission map as a basis.

More interesting even than the hour with these who are already known, will be the contribution of some Home Mission Board folk not so well known, but whose connection with Home Missions is vital and constructive. There is Mr. B. M. Callaway, a business man who has given almost all his time to the affairs of the Board in recent years, as his volunteer, "reasonable service." You not only want to hear him speak on Monday on "The Home Mission Board, and its Work, Past, Present and Future," but also come to know this layman whose quiet but very capable and generous service has had much to do with the stability and continuance of the Home Mission Board's work today. Dr. S. F. Lowe, Pastor of Inman Park Church, Atlanta, Chairman of the Missionary Education Committee of the Board, will speak on Tuesday, and other members of the Board will take part in the conferences.

### MISSIONARIES YOU CAN NEVER FORGET

It will be a real missionary conference. The missionaries will be there. The McCalls of Cuba; Miss Kathryn Sewell, who for the past four years has been a self-supporting missionary in Cuba, so well does she love her adopted land where she served many years under the Board, but who on her return this fall will be again its missionary; Miss Eva Smith, our only American teacher in the Cuban-American College; Dr. Antonio Martinez, brilliant pastor-doctor-missionary at Cardenas, Cuba, whose evangelistic heart has had much to do with the remarkable revival movement in Cuba today, and Dr. and Mrs. M. R. Vivanco.

There also you will meet Noble Beall, the young man who set the Southern Baptist Convention at Memphis on fire with his challenging appeal for Southern Baptists to take seriously their work with our Negro people. He will be there with facts that will startle you into real thinking and an appeal that will burn in your heart. With him will be the missionary who has the distinction of being the oldest in continuous service with the Home Mission Board, Dr. R. T. Pollard, veteran Negro teacher and preacher who was appointed by Dr. I. T. Tichner in 1878.

From the mountains where the United States Government is engaged in one of the greatest social experiments ever undertaken by any nation, comes a young man of the mountains, M. Kenny Cobble, with pertinent and stimulating facts and challenges for Baptists fresh from that amazing upheaval of life. From the midst of problems equally challenging comes missionaries to the

checks  
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foreign peoples, themselves of the same blood as those among whom they work, Dr. J. F. Plainfield from our largest Italian church in Tampa; men from the Border who know first-hand the confused tangle of religion and politics in Mexico today as well as the amazing opportunities in Home Missions today among the Mexican people of the Border!

Most picturesque of all will be the Indians. Of our missionaries there will be the veteran G. Lee Phelps, who out of more than forty years of life among the Indians will bring many rich experiences; C. W. Stumph, once State Mission Secretary in New Mexico, but now finding the greatest joy of his life being missionary to the Pueblo, Hopi and Navajo Indians of New Mexico; David Daniel Cooper, Choctaw evangelist and pioneer missionary to the Kickapoos, a people who live in wigwams just as they did when Columbus discovered America.

The greatest hours of any missionary conference are those quiet hours when friends sit together and talk. To walk and talk an hour with M. N. McCall of Cuba, to sit for a quiet time listening to C. W. Stumph tell of the evidences of the Holy Spirit at work among the Indians, to think through some problems with Noble Beall—to come into possession of one Indian, or Cuban or Mexican friend—is worth the trip to Ridgecrest. It is then that lasting friendships will be formed between those who "hold the ropes" in the churches and those who are "down in the well" of Home Mission sacrifice out there on the fields. You will have reason for giving to missions you never had before.

Between scheduled program hours

## Sunday School Literature

Following the Improved

### Int. Uniform Lesson Topics

### QUARTERLIES and PAPERS

Samples on Application.

ADDRESS

UNION GOSPEL PRESS

Box 6059 Cleveland, Ohio

NOTICE—The "Bible Expositor and Illuminator," an Advanced Quarterly of 192 pages, in monthly parts but still a Quarterly, price 30 cents a quarter, \$1.00 a year, payment with order.

Sample lesson on application.

there will be attractions for almost any taste. There will be pictures of the work on Home Mission fields, shown in a room especially prepared for that. There will be exhibits where the eye may study the work about which the ear is hearing so much. There will be tables filled with books on subjects vital to the Home Mission enterprise, and dealing with Christian attitudes toward critical situations in our national life. Really, to be intelligent about the meaning of all that is going on in this world of change and crisis we live in, you should come to Ridgecrest the week of August 4-10!

**EXPERIENCES YOU CAN NEVER FORGET**

Crowning all the hours will be the vesper hour by the Lake when every day out of a heart peculiarly attuned to the message of God for the quiet time, Dr. W. E. Denham, of St. Louis, will talk of God's Word and Will, and His work in the world. Here nature lends a gracious hand in making unforgettable hours of meditation and prayer. These hours alone will make this a week you can never forget. Of course you are coming! Ridgecrest is ready for you. We of the Home Mission Board expect you. Your coming will make the week, for us, one that we can never forget!

and in a great way led the entire congregation to know that the business of God was the greatest business of all, asking them to surrender all to Him, and be set apart for His service. The hearts of the people were stirred. While this was going on on the inside, there was an overflow crowd on the outside listening to the message by Dr. Henry N. Sherwood, President of Georgetown College. The people were responsive and appreciated this address. After the morning service the ladies of the church served the entire crowd with lunch.

The afternoon service was opened at 2:00 o'clock by a very responsive song service, followed by the devotional conducted by the Rev. William McGibney. There was a special message in song by a mixed quartet, followed by recognition of the visitors.

The messages in the afternoon were instructive and inspiring; including the entire program of the church activities. The first address was by Dr. A. E. Threlkeld, of Wheatley, who represented the District Association as moderator, and spoke of the relation of the church to her sister churches.

The next message was by Mrs. Paul Caudill who represented the W. M. U. organization, and showed the beginning

and growth of their work around the world. The message was an eye-opener as to what can be done when the heart is in the work. Dr. Sherwood represented the work of Schools and Colleges, of which the church has such an active part. He showed how Georgetown College was serving Southern Baptists by turning back a Christian student to them after four years of training.

In the language of the next speaker the meeting was strictly Baptist in that we saved the best wine until last. Dr. C. M. Thompson, representing the Co-operative Program, showed how the entire missionary work was summed up in a response to all the calls of Christ in this needy world. This was a climax to the entire day. After the pastor thanked those who had helped with the program and the lunch, the congregation was dismissed.

CAMPBELL JEFFRIES,  
Campbellsburg, Ky.

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**DAISY FLY KILLER**

**BUILDING OF MT. PLEASANT DEDICATED IN OWEN COUNTY**

The dedication service of the new building was held at the Mt. Pleasant Baptist Church on June 30. The former building was destroyed by fire July 29, 1934, and for one year the members of the church and loyal friends worked to complete a beautiful stone building. Lee Wainscott, from Winchester, Ky., furnished the money for half the project, and the members raised the necessary funds along with a liberal contribution on the day of dedication to pay the debt.

The service of setting this building apart for the work of Almighty God was very impressive and inspiring. The meeting was opened by singing "All Hail the Power of Jesus Name," followed by a brief but spiritual devotional by Dr. Owen F. Herring, pastor of the First Church of Winchester. The welcome address was delivered by one of the finest young men of our church, Maurice Lee Walker, who gave a brief word about the history of the church and then extended a welcome to the people for this day. The response to this was given by a young man from Lusby Mill Church, Maurice Lee Walker, who is a consecrated Christian and studying for the ministry. William Earl Jeffries gave a special message in a vocal solo which brought a very worshipful spirit to the listeners.

The main address was preached by Dr. Harold W. Tribble of the Southern Baptist Theological Seminary. He spoke on the subject "The Sanctified Church,"

**Christian Life Conference**

RIDGECREST, - - - - NORTH CAROLINA

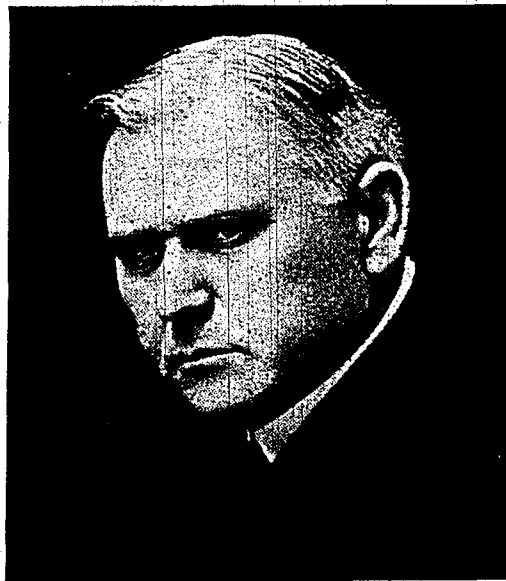
August 18 through 25, 1935



MRS. W. J. COX  
Memphis, Tenn.

DR. W. HERSEY DAVIS  
Louisville, Ky.

DR. DAVID M. GARDNER  
St. Petersburg, Fla.



DR. GEORGE W. TRUETT  
Dallas, Texas

**HEAR DOCTOR TRUETT  
TWICE DAILY**



DR. S. W. MELTON  
Norfolk, Va.

DR. H. W. TRIBBLE  
Louisville, Ky.

DR. JOHN L. HILL  
Nashville, Tenn.

### Woman's Missionary Union

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

#### HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

#### Contributors to Clear Creek Assembly

The following is a list of the societies that have contributed this year to the Clear Creek Assembly. The total amount is \$67. We are deeply appreciative of the contributions sent by these fifty-one W. M. S.'s, but don't you think it is a shame that when we have about 700 W. M. S. organizations in Kentucky, only fifty-one sent any contribution for this important work? If your society can send only a small amount, fifty cents or one dollar, it would help a great deal. If you have not already done so, please mail a contribution at once to Mr. R. R. Atkins, Straight Creek, Kentucky.

Louisville: Highland, Bardstown Rd., Fourth Ave., Ormsby Ave., Baptist Temple, Virginia Ave., Broadway, Crescent Hill, Parkland, Walnut St., Cedar Creek, Shawnee; Owenton; Campbellsburg; Crab Orchard; Mt. Moriah; Corydon; David's Fork; Graefenburg; Henderson First; Sulphur Springs; East Hickman; Kiddville; Lafayette; Corbin First; Bloomfield; Finchville; Clay Village; New Bethel; Winchester First; Ashland First; Stithton; Georgetown; Buffalo Lick; Mt. Carmel; Bardwell; Bethlehem; Cumberland; Stearns; Springfield; Prestonsburg; Adairville; Berea; Bagdad; Pineville; Paducah-Twelfth St., Christiansburg; Atos; Fisherville; Bowling Green, First; Balkan.

#### A Visit to the Indians—The Otoes (Continued)

Mrs. Lawrence said: "These are my people. They adopted me into their tribe. They gave me the name of a good, old woman who had gone to Glory. I am proud of that name."

She then told the story of the beginning of work among the Otoes. Black Hawk had married a Pawnee and heard the Gospel from her. Three men finally went to the Missionaries at Pawnee and asked them to come preach the Gospel to the Otoes. The missionaries replied that they already had more than they could do, so they could not go. But when Charlie Pipestem said they would not leave until they promised, and the three sat on the porch arguing with the missionaries until dawn, they reconsidered, and Miss Jayne, Sister Mary Peters and Mr. Hamilton promised to come with their Gospel tent. Later a church was organized with fourteen members. Still later these Otoes, with

the help of Wakon Iron and other friends, opened work among the Poncas.

Charlie Pipestem testified: "I thank the women for coming. It is God's will we all meet here. I am sixty-eight years old and know God has taken care of me all along. I am glad we can all sing together. It makes me feel good. I hope to meet you all again, if not on this earth, then in heaven."

Mrs. Dupe, wife of a former deacon: "I am going to stand up for Jesus. That's why I gave myself up. There is no other way, and I am going to do that way as long as I live. I was once very ill and I believe God was the one who pulled me through, so I want to serve Him. While I like woman's work, I am also helping with the young people. Thank you, for our women, for coming. We are trying to do the same things you are."

Gawhega, President of W. M. S.: "I wanted to get up, but my Grandmamma is oldest, so I let her get up first. We have been visiting the needy and trying to keep up this church and to serve Jesus. It seems whenever we pray, our prayers are always answered. Sometimes we don't eat anything (i. e.—have anything to eat) so just pray and get up some way. God gives to us."

Mrs. Pipestem, niece of Charlie Pipestem and retiring W. M. S. President: "I can't explain the work we have done, but the secretary has the reports. We are awfully poor in transportation. Our aim is to fix this church up on the inside. We have done some. We have all tried to do the level best we can. We have no literature of any kind, no guide of any kind, so we tried to follow the teachings of Mr. and Mrs. Lincoln."

Gladys Sharp met us here and she and Mr. Lincoln guided us to Ponca City.

#### The Poncas

Mr. Hurt, one of our missionaries, helped the Otoes start work among the Poncas. One of their Christians said:

"They say Brother Hurt dead. No, Brother Hurt not dead! So long as Ponca Christians tell story of Jesus, Brother Hurt alive."

We arrived at the little Ponca church about 1:30 and found a large group waiting for us. Friends from the First Baptist Church, in Ponca City, had brought lunch for us, but we had the W. M. S. program before any of us ate.

Songs were sung in the Indian language and in English, and the program in "Royal Service" was followed. Minnie White, a convert of only one month, took part, saying she was always willing to do her part.

This little church, about five miles from Ponca City, was organized about eight and a half years ago, as a mission of the First Baptist Church there, and these earnest, consecrated white people have sponsored it ever since. Gladys Sharp works here, and the people say she has an Indian's intuition when the

people are sick or in sorrow and need her.

Mr. Boles, pastor at Ponca City, said of Gladys: "Sometimes when she is driving about, after midnight, I fear for her and ask her if she is not afraid. She smiles and replies, 'No, I am not afraid. God will take care of me.' The map of her people is on her face and in her heart. God has certainly blessed the Indian people and the Home Mission Board with this capable, consecrated life.

I get more immediate results from the time I give the Indians than from anything else I do. A dying Indian once sent me word, 'Tell the preacher I took the front seat,' which was his Indian way of saying he had become a Christian."

Mr. Boles is a capable and consecrated man. He has two strains of Indian blood, of which he is very proud.

Next door to the church was a small shack, formerly a dining room, for every Indian church has a place to serve meals connected with it, but now it is used for meetings and a home for the pastor. One Indian said, "It is an eat house converted into a meet house"

Susette Buffalo Head explained the dark spots tattooed on the foreheads and arms of some of the women, saying they indicated high social standing and also meant one must be good and help all those in need. They were put on only the daughters or grand-daughters of chiefs and other high officials and hundreds of dollars, blankets, horses, and saddles were paid for it. Susette said hers, a spot on the forehead and a star on each hand, were put on by big Chief White Eagle when she was nine years old. He took the charcoal of a certain wood, powdered it, pricked her flesh and rubbed it in. It was sore for awhile, but now would never come off.

Near Ponca City we saw the very famous and beautiful monument erected by former Governor E. W. Marland to the Pioneer Woman."

MARY NELLE LYNE.

### W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,  
Young People's Leader

#### Come Up To The Hills

"I will lift up mine eyes to the hills, from whence cometh my help" will certainly be very real to those who go to the State Y. W. A. Camp, July 29-August 3. With speakers like, Miss Carrie U. Littlejohn, principal of W. M. U. Training School, Miss Emma Leachman, of the Home Mission Board, Miss Kathleen Mallory, Corresponding Secretary of W. M. U. of the South, Dr. Fred Moffatt, President of Clear Creek Encampment, Miss Mary Nelle Lyne, Kentucky W. M. U. Corresponding Secre-

tary, they will receive inspiration and help for life.

Miss Lois Blankenship, of Missouri, who was at the Training School last year, will be the recreational leader and will plan plenty of fun and good times that will lift. Mrs. W. H. Moody, Bardstown, will be the splendid song leader.

The cost of these five days in the hills is \$8.00. Send your names right away to the W. M. U. Office if you can go.

**Quotations From The Kentucky Girls' Note Books At Ridgecrest Y. W. A. Camp**

(A full write-up of the Camp will appear in an early issue of this paper)

"Do not pray God to use you, but rather pray God to make you usable. He is using the usable persons to the limit."

"You can't lose with God."

"Join the league of the kindly tongue."

"The smaller and more invisible a thing is, the more powerful it is."

"Your disappointments are usually God's appointments."

"God could never show us His power if life flowed smoothly all the time."

"God always uses people who are busy."

"To produce light, something must be burned."

"Love is bigger than courage."

"Christianity can be given in four words: Admit, submit, commit, and transmit."

"One's experience with Christ can be measured by his interest in Missions."

"Success might be summed up in these words: 'Bear ye one another's burdens.'"

"What our missionaries need is a Nation living a life of love, life of Christ."

#### GRACIOUS UNDERTAKING OF SOUTHERN SEMINARY ALUMNI

The New Testament makes much of the grace of gratitude. When occasionally some one expressed appreciation to the Great Teacher, our Lord's response was instant and emphatic. Paul's letter to the Philippians is a classic example of reciprocal gratitude.

Some three years ago there arose a spontaneous movement among the former students of the Southern Baptist Theological Seminary to do some worthy thing to show their abiding love for and ever-increasing appreciation of Dr. John R. Sampey, who last session rounded out his fiftieth year of distinguished service as teacher in the Seminary. This desire has been accentuated by his recent election to the presidency of the Convention.

The movement has taken shape in the proposal to endow the John R. Sampey Chair of Old Testament Interpretation. Already nearly \$20,000 has come in on the \$100,000 sought. No campaign is being waged, but alumni and other friends are quietly sending small gifts in the confident expectation that the goal will soon be reached. The money

received is at once applied to the reduction of the Seminary's debt, the Trustees having agreed to set aside an equivalent amount of bonds in the general endowment for this special endowment as soon as the desired total has been reached.

September is "Southern Seminary Month," and on one Sunday in this month a unique program will be presented in churches of which Southern Seminary men are pastors—and in others that desire to do so—the special feature of which will be President Sampey's message to Southern Baptists delivered in his own voice by means of an electrical transcription. The record may be had free from the Seminary Alumni office.

The Seminary Alumni are undertaking to raise this endowment fund as a perpetual memorial to their beloved teacher and friend; but preachers do not have much money, hence the plan proposed at Memphis—to secure the names of a limited number of friends who can give \$100 or more for this worthy cause. The Alumni Committee wants the names of Baptist men and women who can be tactfully approached whose gifts would not interfere with the church budget. Those who read these words are invited to send one or more such names and addresses.

The Committee requests all who love the Southern Seminary and Dr. Sampey to make this a matter of prayerful concern, and help in every possible way to bring the movement to a successful conclusion this fall.

The Southern Seminary Alumni Com.,  
2825 Lexington Road,  
Louisville, Ky.

#### SHIVELY HOLDS SERVICES

Recently the Shively Baptist Church held a two week's revival. Rev Clayton Waddell, of Ellettsville, Indiana, acted in the capacity of evangelistic singer, and held it well. He sang the Gospel into our hearts in an appealing way. He conducted three choirs—Adult, Young People's and a fine Junior choir. There were over forty enrolled in the Junior choir.

The pastor did the preaching each evening to fine crowds, with many visitors from neighboring churches. The Eighteenth Street Church, where Dr. M. P. Hunt is the able pastor, had the largest delegation of over fifty present on one night. There were nineteen additions to the church, and five reconsecrations during the meeting. Several have come since the meeting closed. We endeavor to lead people to Christ every week of the year.

This pastor feels that the biggest contribution our pastors and churches can make to the reconstruction of the social order is to get individual people genuinely converted to Christ, and teach them to live by His plan and in His



## KENTUCKY BAPTIST HOSPITAL

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Our \$4.00 per day private rooms include meals, general nursing, nursing supervision, and the services of a dietitian.

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

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

H. L. DOBBS, Acting Superintendent  
MISS HELEN VINCENT, Supt. of Nurses

way of life. Whatever else may challenge us, this is the two-fold work Christ assigned us. This pastor appreciates our fine paper, the Western Recorder, which has similar convictions.

The above mentioned services were the first that we have held in our new building located at Herbert Avenue and Dixie Highway. This church is strategically located, as Louisville is building out this way fast. Two Federal Highways—U. S. 30 and 61—pass through this suburban section. We are just six miles from the heart of the city. Several fine Baptist families have moved out into this section recently and have come into our church. Before this church was organized, less than three years ago, there was not much encouragement for Baptist people to move into a community predominantly Catholic. Since we started our building the Catholic Church has started a twenty thousand dollar addition to their present building.

On Sunday evening, June 30, in connection with our Sunday night services we held our vacation Bible School Commencement. This is the first school of this kind for our church. All enjoyed it—the hard work too—and the children asked that it be made an annual affair. Two of the Junior girls gave their hearts to the Lord during the school and came Sunday night. So that alone, pastors, makes a school of this kind worth while.

A. W. Walker, Pastor,  
Shively, Ky.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

**Dr. Maddry Returns Home**

After seven months in the Orient, Dr. and Mrs. Charles E. Maddry expect to arrive in Richmond, Virginia, on July 15. During the past year the executive secretary of the Foreign Mission Board has visited Southern Baptist missions in seven nations. All the missionaries write that he has given of himself without reserve and has blessed the work beyond words. He has also gleaned a vast storehouse of information to share with Southern Baptists in the homeland. Dr. Maddry will speak daily at Ridgecrest during Foreign Mission Week.

**A Map Bargain**

Missionary Map of the World, 98 by 41 inches, on good map linen, Southern Baptist missions and stations marked in red. Original price, \$3.75, reduced to \$2.75—Book Department, Foreign Mission Board, Richmond, Virginia.

**New Missionary Sails**

Miss Helen Dozier, Southern Baptists' newest missionary will sail on the S. S. PRESIDENT COOLIDGE from San Francisco, California, on July 12, for Japan. Miss Dozier was appointed to serve in the Baptist Girl's School in Kokura, Japan, at the Foreign Mission Board meeting on May 15, 1935 in Memphis, Tennessee, during the Southern Baptist Convention.

**A Cable From China**

A cablegram from China states that Dr. and Mrs. J. Mansfield Bailey of Kweilin, China, are en route home for furlough and rest. As a result of the shock from the sudden death of their children in February, they have been ordered home by their physician.

**Missionary Receives Degree**

At the graduation hour of the commencement of Wake Forest College on May 28, the institution bestowed the honorary degree of doctor of divinity upon her son, Missionary J. B. Hipps, dean of Shanghai University, Shanghai, China. Dr. Hipps delivered the baccalaureate sermon on Sunday, May 26. Dr. Hipps has served since 1913 as a missionary in China and is at home on furlough.

**Books For The Whole Family**

The Foreign Mission Board is delighted to announce that it has been able to prepare a series of books for the entire family this year. The subject is South America, and there is a book for

every age and interest of the family circle. Write the Board for further information about this cycle, the free material and suggestions for having a church school of missions for every member of every family in the church.

**June's Financial Jots**

The month of June was marked by a slight recession in the tide of receipts as compared with the previous months of this year. For the first time in 1935 we have had to report a decrease in budget income from the corresponding month of 1934. This decrease is not large enough, however, seriously to affect the percentage of increase in receipts for the six month's period, and we trust that it is but a temporary lapse from the otherwise good record for 1935.

**REPORT OF TREASURER**

June, 1935

**Foreign Mission Board, Southern Baptist Convention**

Co-operative Program.....	\$22,547.82
Designated Gifts .....	14,550.20
Debt Account .....	7,116.91
Lottie Moon	
Christmas Offering ....	134.56
Miscellaneous Receipts....	3,170.18
<b>Total Receipts .....</b>	<b>\$47,519.67</b>

In spite of a decrease of some \$2,500 to total receipts for June, 1935, in comparison with June, 1934, no less than twelve out of the nineteen States show an increase in their individual returns. Only one State shows any marked falling off in Co-operative Program funds contributed, while five States are considerably below last June in their designated gifts. These declines are almost offset, however, by the gain shown by other States in both classes of receipts.

Gratifying in the highest degree is the continued response of our good people to the appeal of the Hundred Thousand Club and of the Bryant Plan for the reduction of the debt of our Board. Through the funds received from these two sources further payments of \$5,500 were made in June on our bank notes, thereby reducing the debt to \$574,500 as of July 1. With six months of 1935 yet to go this amount should be brought down to less than \$500,000 by December 31, and we confidently believe it will

be, for nothing succeeds like success!—E. P. Buxton, Treasurer of the Foreign Mission Board.

**Church Bulletin Service**

Many pastors throughout the South have recently asked to be added to the roster of Southern Baptists who receive the **Church Bulletin Service** news sheet every month. Any other pastor wishing to receive this service will advise the Board. This bulletin is issued during the first week of every month.

**Dr. Beall Recovering**

News from China states that Dr. Beall is recovering satisfactorily from diphtheria. Dr. Beall is located at the Kathleen Mallory Hospital, Laichowfu, China.

**Returning To China**

Dr. and Mrs. N. A. Bryan are booked to sail from San Francisco, California, on July 12, on the S. S. PRESIDENT COOLIDGE. They are returning to Hwanghsien.

**Jerusalem Missionary Recovering**

Miss Elsie Clor of Jerusalem, Palestine, is recovering satisfactorily from a major operation at the Baptist Hospital, New Orleans, Louisiana. Miss Clor's furlough address is Baptist Bible Institute, New Orleans, Louisiana.

**New Oriental Superintendent to Arrive**

Dr. M. T. Rrankin, the new superintendent of Southern Baptists' missions in the Orient, expects to return to the States with Dr. Maddry. They will arrive in Seattle, Washington, on July 7, and come directly to Richmond, Va.

**S. O. S. From Japan**

Although modern missionary work was begun in Japan seventy-five years ago, we as Southern Baptists, late in arriving, have had only a small force of workers here for forty-five years. At present, counting the three on furlough in the homeland, we have only twelve on our roll, and five of these are still studying the language. Our numbers are only half what they were ten years ago, while the population of the fields we are trying to occupy, has doubled since we first opened work. We are under no delusion about the tremendous task before us, that of winning some and training them to win others until all Japan shall be won for Christ. We ought to have at least ten new missionaries to help us in this task during the next five years.—Mrs. J. F. Ray, Japan.

ARE YOU SENDING  
your girl to college or  
high school this fall?

If so send her to



**BETHEL WOMAN'S COLLEGE**  
Hopkinsville, Ky.

A fully accredited Junior College and Conservatory; also four years high school. Pretty grounds, attractive buildings, thoroughly renovated each summer. Comprehensive courses leading to a degree; also music, expression, home economics and business. Swimming pool, gymnasium, tennis courts, etc. A satisfied patronage. Write for catalogue and book of views.

J. W. GAINES, President

**POPE AND CARTER AT SOMERSET**

The First Church of Somerset closed a two-weeks' meeting on June 23 with more than thirty additions to the church. It was a real revival with the Holy Spirit working, the gospel preached, spiritual singing, and the people coming in great numbers.

Pastor Charles W. Pope of Jefferson City, Tenn., did the preaching in an acceptable way to the church. He loves the Lord, knows His Word, loves souls, and depends on the Holy Spirit for results. He was a blessing to church and pastor.

Professor Luther Carter, Carson-Newman College in Tennessee, led the singing. God gave him a wonderful voice and he uses it to the glory of Christ Jesus. Have never heard sweeter singing and more effective than he did during the meeting. He loves the old songs and sings them as solos and uses them in congregational singing. What a power he is in song.

We all are happy over the meeting and thank God for His blessings. Somerset, Ky. W. E. HUNTER, Pastor

**CLEAR CREEK BIBLE CONFERENCE**

The Second Annual session of the Bible Conference at Clear Creek Mountain Springs, Pineville, Ky., will begin July 21, and will continue for eight days. Dr. R. E. Neighbours of Elyria, Ohio, one of the most widely known Bible teachers in America will be present through the conference, speaking every day. Dr. J. B. Lawrence, Secretary of the Home Mission Board, will deliver a series of addresses on the Personality and Work of the Holy Spirit. Bro. Lucius N. Compton will be with us for the second time in a series of heart to heart talks on Prayer. Dr. H. C.

**Two Outstanding Events**  
AT  
**RIDGECREST BAPTIST ASSEMBLY**

**July 21 to 27**

**SOUTHERN BAPTIST SUMMER SUNDAY SCHOOL CONFERENCE**

**Program Personnel**

The general conference and department periods will be led by the secretaries of the Sunday School Board, as follows: Sunday School Administration — Arthur Flake, Harold E. Ingraham, J. N. Barnette, Emma Noland, Leona Lavender; Young People, Adult, and Extension — William P. Phillips, A. V. Washburn, Verda Von Hagen; Intermediate — Mary Virginia Lee, Mary Alice Biby; Elementary — Mattie C. Leatherwood, Allene Bryan, Mrs. Keith C. Von Hagen.

Dr. W. Hersey Davis will lead a special Bible study hour each morning. Dr. J. Dean Crain will speak each evening. Rev. Edgar Williamson will lead the music.

Dr. John Ingle Riddle will demonstrate teaching principles and methods in the Young People's and Adult Conferences; Mrs. J. E. Lambdin will discuss teaching principles and methods in the Intermediate Conference. Dr. Homer L. Grice will lead in a similar discussion for the Elementary Group.

These speakers, leaders, and musicians assure the highest possible type of spiritual atmosphere for the meeting. Evening Addresses, Dr. J. Dean Crain.

**PLAN NOW**

*to attend one or both of these weeks. Something for every member of the family. Reasonable rates make Ridgecrest an ideal place to spend your vacation.*

FOR RESERVATIONS WRITE

**R. F. STAPLES, Ridgecrest, N. C.**

**July 28 to August 3**

**SOUTHWIDE BAPTIST TRAINING UNION LEADERSHIP ASSEMBLY**

**J. E. LAMBDIN, Director**

Graded Discussion Groups—"Seeking Solutions for Life's Problems"

1. "The Young Christian Facing Life" (for Intermediates)—Mrs. J. E. Lambdin and Miss Winnie Rickett

2. "Problems of Youth" (for Seniors)—Dr. Walter P. Binns and Mrs. Edwin S. Preston

3. "The Christian in the Modern World" (for Adults)—Dr. H. L. Grice

4. "Story Time" (for Juniors)—Mrs. Adam Sloan

5. "The Children's Story Hour," a Conference for Story Hour Leaders—Mrs. Agnes Kennedy Holmes

The Laboratory Period—"Learning by Doing"

1. Juniors, With Junior Leaders and Sponsors—Miss Florrie Lee Lawton

2. Intermediates, With Intermediate Leaders and Sponsors—Mrs. Henry C. Rogers and Miss Roxie Jacobs

3. Seniors—W. A. Harrell and Chester Quarles

4. Adults—Auber J. Wilds

5. General Officers and Pastors—Aubrey Hearn and Mrs. J. O. Williams

6. Story Hour Leaders and Children—Mrs. Agnes Kennedy Holmes

Morning Addresses by E. E. Lee, Ethel Hudson Williams, Dr. J. B. Lawrence, Dr. Frank H. Leavell, Dr. Walter P. Binns. Special Features: Associational Conferences, Henry C. Rogers; Poster Making, Herman F. Burns; Recreation, Edwin S. Preston.

Evening Addresses: Dr. W. F. Powell

Wayman is to deliver a series of lectures on archeology, based on studies made by him some years ago while on a visit to Palestine. In addition to these we are to have Dr. W. H. Horton, pastor at Mayfield, Dr. J. L. Robinson pastor at Campbellsville, and Dr. S. E. Tull, pastor at Middlesboro. These brethren will bring addresses on inspiring and interesting subjects. Mr. Yost, who is a co-labourer with Dr. Neighbours will have charge of the music. Dr. J. S. Fraser, pastor University Church, Baltimore, will also be with us.

The program presents a varied and rich feast, and we invite all of our brethren and sister to come and enjoy the week of good things with us. This

conference comes in the last week of the Preachers school and will be a fitting climax to a very fine session of the Mountain Preachers School for the year. The rates during the conference are \$1.50 per day, the same as given during the Encampment.

Write for reservations.

Pineville, Ky. L. C. KELLY,  
Pres. Mountain Preachers Sch.

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**Baptist Training Union  
Department**

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

**You Cant Afford To Miss Clear Creek  
August 5-15**

Write Miss Helen Royalty, Clear Creek, Pineville, for information and reservation.

**Are You Ready For Ridgecrest?**

Before you know it July 28 will be here and the Second Southwide Baptist Training Union Leadership Assembly will be beginning at Ridgecrest, North Carolina. Will you be there? If you are not you will not know when it closes on August 2 just what you have missed. You have to go there to appreciate it. Take the words of those who have been there seriously and plan now to go and see that your Union is represented. Send in your reservations now to Mr. R. F. Staples, Ridgecrest, North Carolina. Write him for full information.

**Shelby County "Owls" Enjoy "Wise" Banquet**

An automobile loaded with some Shelbyville young people on their way to Bagdad, Kentucky, on the night of June 14, 1935, had a very strange collision. When about half way to their destination, they collided head-on with an old hoot owl. Slight damage was done to the automobile but the owl was fatally injured. Poor owl. When the party reached Bagdad, they ran into more owls. Owls! Owls! Owls! However, these were not on the road but were lined up on the tables in the banquet hall prepared for the Shelby County Associational Baptist Training Union. Through the untiring efforts of several committees, combined with those of the Bagdad P. T. A., a most delightful banquet was provided at which there were 183 present from all over Shelby County. To all it proved a source of untold pleasure, as well as inspiration.

The idea of the wisdom of the owl was carried out in the name given to the banquet "The Feast of Wisdom" and indeed all present felt that they had feasted in wisdom after hearing the following splendid talks: "A Desire for Wisdom," by Byron DeJarnette, State Secretary of the Baptist Training Union; "Attaining Wisdom," by Miss Catherine Wise, Shelby County, (whose name shows how well she handled this subject); and "Applying Wisdom," by Dr. Ross Dillon, Frankfort, Ky. Rev. D. H. Daniel was the toast master and certainly he knew how to handle the owl situation.

After a joyous feast of fun, fellowship, knowledge, and inspiration, we all

went home with "A Desire for Wisdom" and realized that the county-wide Training School, which was to be held the following week, would provide a means for "Attaining Wisdom." We determined through the Training School to learn how by "Applying Wisdom" we might be useful in the Kingdom service.

Alliene Nave, Secretary,

Shelby County Associational Training Union.

**Breckenridge Conducts Simultaneous School**

In accordance with the vote of Breckenridge District Association last summer to conduct a simultaneous Baptist Training Union Training School and to pay the traveling expenses of outside volunteer teachers the week of June 23-28 was decided upon and the school was held. This was the first school to be held simultaneously. While most of the churches did not take advantage of this opportunity, yet it was a very successful week. Four churches—Cloverport, Hardinsburg, Walnut Grove, and Hites Run conducted ten classes. There were about 300 in attendance and more than 100 awards will be granted.

Teachers from outside the Association who gladly volunteered to teach for transportation and entertainment were Miss Enda Lee of Owensboro who taught the Senior Manual at Hites Run; Mr. Monty Cummings of Owensboro who taught the Intermediate Manual at Hites Run; and Rev. J. Bruce Benson of the Seminary who taught the Intermediate Manual at Walnut Grove. Rev. H. S. English is Moderator of the Association and Pastor at Hites Run. Rev. Wm. Varle is pastor at Walnut Grove, and Miss Zilla Basham is Director, Miss Alice Waggoner is Director at Hites Run. There were two classes at Hites Run and one at Walnut Grove.

Dr. T. E. Smith is Pastor at Hardinsburg and R. T. Dowell is Director. There were three classes taught by local teachers. It was my privilege to speak on Sunday night at Cloverport and teach a large class of Intermediates.

**South Kentucky Meets at Grove**

South Kentucky Training Union Associational meeting was held with Grove Baptist Church, Sunday, June 30 with the Senior B. Y. P. U. of Rocky Ford Baptist Church of Ellisburg, Ky., putting on the program and also furnishing string music and several special songs. There was a large crowd.

Miss Helen Harris, of Louisville, from the W. M. U. Training School, taught to the Middlesburg Baptist Senior B. Y. P. U. Our Doctrines, by Dr. H. W. Tribble.

Forest Barlow.

**Sulphur Fork Rally**

On Sunday afternoon June 30, I had the pleasure of speaking to the Sulphur Fork Association Baptist Training Union at Sligo Church. Mr. W. E. Walker of Sulphur is Director.

**HEADACHE RELIEF!**

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**Awards for Month of June**

Associations	Methods	Other Books
Baptist	53	46
Bell County	2	....
Breckenridge	65	10
Bracken	24	....
Campbell	2	....
Caldwell County	....	21
Central	....	11
Daviess-McLean	18	....
East Union	9	31
Elkhorn	13	....
Franklin	3	....
Gasper River	....	15
Greenup	2	....
Henry County	4	13
Lincoln	....	15
Little Bethel	27	20
Little River	12	....
Long Run	21	77
Nelson	....	50
North Bend	27	26
Ohio Valley	....	16
Owen County	8	....
Severns Valley	3	99
Shelby County	18	16
South District	....	1
Three Forks	47	....
Upper Cumberland	401	477
Warren County	43	....
Whites Run	....	8
	401	477
Indiana	14	1
Total	415	478-893

**Have You Mailed Reports?**

The last Sunday of June and of the second quarter of 1935 is gone. Quarterly report blanks were mailed to local Directors and to Associational Directors. If you did not receive yours please write to Baptist Training Union Department, 205 E. Chestnut St., Louisville, at once and two will be mailed to you.

If you are a local Director please fill in report blanks carefully and mail one to your Associational Director and the other to the State Department mentioned above. Also be sure to mail two each of the quarterly reports of each Union (Junior, Intermediate, Senior, and Adult.) These blanks of course are found in the Quarterlies.

If you are an Associational Director, please fill in blanks carefully and mail one to your Regional President and one to the State Office. Also be sure to see that the local Directors and Junior and Intermediate Leaders and Senior and Adult Presidents send in their reports to you and the state office.

If a church does not have a Director, the Leaders and Presidents should report to the Associational Director and

to the State Office anyway. If there is no Associational Director then report to the Regional President and State office.

There were three other classes taught by Pastor and Mrs. G. C. Sandusky and Miss Evelyn Hicks. Miss Margaret Allen is the wide-awake Director. The average attendance was sixty-two. Sixty took the examination.

#### RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

July 7, 1935

	Att.	Vis.	En.
Louisville, Grace	115	3	125
Louisville, E. Parkway	103	10	183
Louisville, Ninth & O	110	40	185
Louisville, Franklin St.	101	19	144
Lexington, Porter Memo.	87	15	162
Corbin, First	82	28	139
Paducah, Immanuel	80	12	166
Harrodsburg	77	8	139
Louisville, 23rd & Bdwy	76	18	106
Newport, First	75	5	195
Owensboro, First	74	21	115
Louisville, Crescent Hill	74	10	108
Taylorville	72	13	120
Severns Valley	67	14	107
Elsmere	67	9	110
Madisonville, First	58	7	117
Hazard, First	47	4	115

#### NORTH KENTUCKY NEWS

W. R. Cole, Dayton, Ky.

The summer oftentimes means a dull season for many churches, but Northern Kentucky holds no dullness for the pastors of its churches. Vacation Bible schools, Study courses, Evangelistic campaigns, etc., keep the workers and work awake and busy.

The Campbell County District Association meet in August at the Oak Island Church. Dr. J. M. Rogers is moderator and is planning a good meeting. Indications are the churches will report progress along all lines. The First Church, Newport, recently celebrated the sixth anniversary of the pastorate of Dr. H. C. Wayman. A week of visitation evangelism marked the observances with preaching each evening by a visiting pastor from Cincinnati.

Bellevue, Latonia, Madison Avenue Churches continue to make encouraging reports in Sunday-school attendance. The Crescent Springs Church under the pastoral leadership of Brother Shirley Spahr, is having a good Vacation Bible school. The Ft. Mitchell Church rejoices in the removal to its community of several Baptist families with a church consciousness. The writer rejoices with Ft. Mitchell because removals so often mean nothing to the old as well as to the new community.

The Baptist Men's Conference held in Newport, June 28 brought several State workers and fine addresses to our section. We feel this has been a good

thing, and we hope that our own laymen will get together and give us a program of their own. This can be done with such leaders as W. T. Perry, Paul Rich, S. M. McMillan and others of Covington, and George Coles, J. T. Wooten, James White, W. H. Thomas and other of Newport, Bellevue, Ft. Thomas and Dayton.

The North Kentucky B. T. U. is making real progress under the leadership of Chester Meyers of the First Church, Covington. This fine organization will bring to North Kentucky D. H. Daniels, Jr., State B. T. U. President, who will speak at the First Church, Dayton in July in the interest of the youth movement against the repeal of State Prohibition Amendment.

Of interest to the young people of this community was the recent marriage of Mr. Harry Wayman, son of Dr. and Mrs. H. C. Wayman, and Miss Louise Conrad of Newport. Mr. George E. Hays, Jr., of Louisville, was best man. Harry Wayman is one of North Kentucky's choicest young men.

The Ham Evangelistic Party is scheduled to begin a four weeks' revival campaign on Riverside Drive in Newport, August 18, after which the party will conduct a similar campaign in Covington. The Baptist pastors of this section are co-operating, and are praying and expecting a great spiritual revival. We request the prayers of all our friends and their interest in attending these meetings. Many no doubt will drive several miles to hear this noted evangelist.

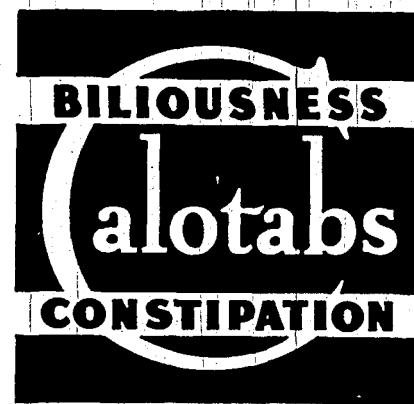
#### NEWS FROM BEECHLAND CHURCH

The Beechland Church observed a "Sunday School Building Rally Day" Sunday, July 7, for the purpose of stimulating interest in a much needed Sunday school addition and raising money and pledges to build the same.

The morning services consisted of the regular Sunday-school and worship services. Then at the noon hour, a sumptuous dinner was spread upon tables under the shade of the maple trees that surround the church lot, and a great hour of fellowship and feasting was enjoyed by the congregation.

The afternoon services began at 2:00 o'clock. Dr. E. F. Estes, pastor of the West Broadway Baptist Church, brought the message and gripped the hearts of our people with a dynamic, gospel sermon. After his message the pastor called for subscriptions from the congregation. The total (cash and pledges), including a beginning that had been made on the fund, amounted to \$1,948.58. More pledges were made at the evening service and a committee will wait upon the rest of the congregation for the remaining amount necessary to continue the annex.

The church adopted a building plan some weeks ago that includes an addi-



tion on the rear of the church 44 by 68 feet, with basement, first and second floors. It was also decided to "pay as we go" and build the structure as the church desired and felt it was able. Furthermore, the basement was adopted as the first project to be carried out this year. It is estimated that the basement alone will cost around \$2,600.

The day was closed with the initial sermon of the Rev. Charles Franklin Barry, who has felt his call to the work of the gospel ministry, and was recently licensed by the Beechland Church. A splendid audience including friends and relatives of Brother Barry, was present.

The friends of Mr. Barry will remember that he has been superintendent of the Beechland Sunday-school for nearly two years and has done a splendid work in that capacity. He is also Superintendent of the Southwestern district of our Long Run Sunday-school work.

A. O. LINGER, Pastor,  
Valley Station, Ky.

#### EMINENT RECRUITS AT MOODY

While the Moody Bible Institute of Chicago is indeed the mother of modern Bible schools, and dates back nearly a half-century, it seeks to keep abreast of the hour in the spirit of its ministry and the forward look of its plans. A new venture, to be launched with the beginning of the fall term, September 5, is announced by the recently installed president, Rev. Will H. Houghton, D.D. The plan involves the visit of a number of Bible teachers and churchmen of unusual prominence, each serving a one-month lectureship. Such voices will be heard as will be especially stimulating and informing to pastors, evangelists, and other Christian workers who aspire to a greater mastery of the art of expository preaching, for each of the special speakers is eminent in that field.

Among the several who will minister through the coming school year may be named the following: Dr. William Evans, internationally known expositor, author, and lecturer on Bible themes; Dr. B. B. Sutcliffe, whose Bible classes have contributed blessing to every part of the nation and many sections of Canada; Dr. H. A. Ironside, a clarion

## CLASSIFIED CHURCHES

C. M. THOMPSON, Gen. Sec'y.

### Class Number One

Churches that do not make at any time, a gift to any cause. These churches live for self alone. If all other churches followed their example Christianity would perish.

### Class Number Two

Churches that make occasional gifts to one or two objects included in the Co-operative Program. If all the other churches followed their example most of the work now being done by Kentucky and Southern Baptists would cease.

### Class Number Three

Churches that give occasionally to the Co-operative Program. If all other churches followed this haphazard and indefinite method the Co-operative Program with all that it holds would be jeopardized.

### Class Number Four

Churches that give regularly and systematically to all the Co-operative Program Causes. These churches, by the regularity of their giving, constitute the chief dependence of Kentucky and Southern Baptists and make possible the carrying on of the Co-operative Program work.

Study carefully you letter to the District Association and see what group includes your church.

Every church, no matter how weak financially and numerically, can be included in Class Number Four.

Strengthen God's Cause by being a dependable contributor to the Program.

Send all funds to Dr. C. M. Thompson, Treasurer, 205 E. Chestnut St., Louisville, Ky.

voice in the field of exposition, pastor of the Moody Memorial Church, Chicago; and Dr. Wilbur M. Smith, rapidly achieving fame as Presbyterian minister and as editor, in succession to Dr. Amos R. Wells, of Peloubet's Notes.

## Fellowship Tidings.

Missionary Jacob Gartenhaus, of the Home Mission Board, has just had a sojourn in the City of Knoxville, Tenn., at the Bell Avenue and Broadway Churches. He then went to Jefferson City, Tenn.

Dr. J. W. Kramer, of the First Baptist Church, of Denver, Colo., and Singer W. Plunkett Martin, of LaFayette, Ala., have just spent two weeks with Pastor G. W. Ellers at the First Church of Harrodsburg, Ky.

Deacon Richard T. DeSpain, of the Twenty-third and Broadway Church, Louisville, has been very low at the Jewish Hospital, in this city, for four or five days. His condition requires an operation, but on account of his heart his physicians are afraid to proceed.

Pastor W. F. Kendall concluded evangelistic services with Pastor E. C. Masden in the Doctor's Fork Church, in South District Association, and has now gone to Mr. Masden's other church—the Belmont Church, in Nelson Association—for two weeks, beginning July 15.

Dr. George S. Coon, physician, reported that Mrs. E. Y. Mullins was slightly better on Monday at noon, just as the Western Recorder went to press. Newspaper reports for several days have indicated that she was very sick, and her many friends will be glad to learn of the slight improvement.

Pastor W. Stuart Rule, of the Eastern Parkway Church, Louisville, underwent an operation for the removal of his tonsils last Wednesday. His physician thinks that he is doing nicely, and will be well shortly. On last Sunday Brethren A. W. Hill and O. M. Huey supplied for him at Eastern Parkway.

Pastor C. F. Frazier, Coolidge Church, has just closed a very good revival in his church at Coolidge, Ariz., with twenty-three additions. The pastor did the preaching and the pastor's wife had charge of the music. An offering was taken to purchase a church lot, and the Coolidge Church hopes to start building this fall.

Brother Walt N. Johnson, Mar's Hill, N. C., has made the following announcement: "The Ministers Retreat will occur this year at Mars Hill, N. C., July 29 to August 9. A Clinic of Current Christian Experience; An Exposition of Primitive Christian Experience; A Laboratory in Adult Christian Education. These are the three items each morning. This Retreat is housed in Mars Hill College. Rooms free; bring sheets and blankets. No entrance fee; meals about twenty-five cents each. Attendance is small enough for informal free discussion of everything that occurs. Come up into the cool mountains with us to this tenth annual meeting."

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## IMPORTANT CHANGE IN SCHEDULES

Effective SUNDAY, JULY 7, THE SOUTHERN RAILWAY SYSTEM will change certain schedules and improve the service by quickening time, inaugurating new sleeping car and dining car service. Fifty-five minutes west, and two and one-half hours south quicker time. Below is schedule of through daylight trains:

### No. 23 (Read Down)

11:40 A. M.  
8:15 P. M.  
8:30 P. M.  
11:25 P. M.

Lv. St. Louis Ar.  
Ar. Louisville Lv.  
Lv. Louisville Ar.  
Ar. Danville Lv.

### No. 24 (Read Up)

4:40 P. M.  
8:00 A. M.  
7:30 A. M.  
4:30 A. M.

Above trains carry through St. Louis-Asheville sleeping cars with dining car for all meals.

Night train No. 2 will leave Danville 5:05 P. M., arrive Louisville 8:10 P. M. No change westbound, continuing to leave 11:00 P. M. No change in train No. 1. These overnight trains carry sleeping cars St. Louis-Danville.

Train No. 10 for Evansville will leave thirty minutes later, or 4:15 P. M., arriving Evansville 8:30 P. M. No change in No. 9 in opposite direction.

Tickets at greatly reduced fares are on sale daily. Coach fares, one and one-half cent per mile. Round trip, good in all class of equipment, two cents per mile.

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## Southern Railway System