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WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, JULY 25, 1935

No. 30

Socialism in England

CHRISTIAN Socialism is widespread, and from the standpoint of the future of religion I consider it a menace. There is a distinct difference between ministers of religion whose political views are either Conservative or Liberal and those who are keen Socialists. The difference is that the former are able to distinguish between their politics and their religion, while to the latter their politics is their religion. The Christian socialist substitutes the political creed of Socialism for the Gospel of the grace of God. Traced to its logical conclusion that amounts to a negation of the Gospel of Christ. An increasing number of Christian ministers to-day have given up preaching the distinctive doctrines of Christian faith, and are, while holding on to religious terms, preaching nothing but pure Socialism.

The Christian Gospel, as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; Socialism is predominantly materialistic. The object of preaching the Gospel is the salvation of the individual; Socialism aims at the revolution of society. *The Gospel implies the curse of man to be sin; in Socialism the curse is poverty. The Gospel demands Christ as the Saviour and Redeemer; Socialism can and does do without Christ.*

If He is drawn in at all, it is not because He is essential to the creed, but because His name gives religious respectability which is in reality quite independent of Him. Prof. Julian Huxley is reported as saying: "We are witnessing the dawn of a struggle, not between science and religion, but between the God-religious and the Social-religious." The eminent professor and thousands of others are quite ready to receive a "social religion" which is independent of God, and in Socialism they have it. But that this should be the subject of sermons in churches and Christ be revered only as the first Christian Socialist, is a menace to the future of Christianity which cannot be overlooked.—A London Journalist in "Britain Without God."

Devotional and Religious Thought

THE WAITING CANVAS

You challenge me, oh canvas white,
As you wait so silently!
Your snowy surface fascinates,
Yet awes the soul of me!
For who am I that I should seek
To trap some bit of beauty
When God ordained all things should
pass. . . .

Can this then be my duty?
And if it were, what mockery
To think that brush of mine
Could imitate the colors
Of an Artist so divine!

—Grace Harner Poffenberger, in
Reformed Church Messenger.

USING THE KEY OF PROMISE

For all the duties, for all the sorrows,
for all the temptations, and for all the
perils of life, there are given unto us
"exceeding great and precious prom-
ises." The Bible is a book of great
promises. During the last days of
August, enormous waves suddenly be-
gan to break on the shores of the
Pacific in Southern California, and for
several days these great waves crashed
on the shore with every high tide. At
Santa Monica, a somewhat open harbor,
a breakwater has been built out into
the sea, and behind the sheltering arm
of this stone breakwater, yachts and
fishing vessels took refuge in the un-
troubled waters, safe from the raging
of the waves.

The promises of God's Word are like
a great breakwater stretching out into
the troubled sea of life and affording
calm and peace and protection to all the
children of God. How many of them
there are! "I will be with thee whither-
soever thou goest." "I will never leave
thee nor forsake thee." "When thou
passt through the waters I will be
with thee, and through the rivers they
shall not overflow." "Wait upon the
Lord and be of good courage." "Under-
neath are the everlasting arms." "Come
unto me and I will give you rest."

These great promises are for our use.
We recognize their beauty, and we do
not doubt their reality. But the trouble
is to fall back upon them in the time of
trouble and invest confidently in them.

When Christian and Hopeful lay from
Wednesday until Saturday in the dark
dungeon of Giant Despair, and had
given up all hope of deliverance, at mid-
night on Saturday they began to pray
and continued in prayer till almost
break of day. "Now a little before it
was day, good Christian, as one hath
amazed, brake out in this passionate
speech, 'What a fool,' quoth he, 'am I
thus to lie in a stinking dungeon when
I may as well walk at liberty. I have a

key in my bosom called Promise, that
will, I am persuaded, open any lock in
Doubting Castle.' "Then," said Hopeful,
'That is good news. Good brother, pluck
it out of thy bosom and try.' Then he
plucked it out of his bosom and began
to try at the dungeon door, whose bolt
as he tried the key gave back, and the
door flew open with ease, and Christian
and Hopeful both came out."

Certainly the great genius of "Pil-
grim's Progress" gave a true account of
the Christian Pilgrim when he pictured
those two good men reclining in the
dungeon and forgetting altogether the
Key Promise which was in their bosom
and which will open every gate.

—Clarence Edward Macartney.

UNCONSCIOUS OF BONDAGE

One reason many have never realized
their bondage to sin may seem very
paradoxical, but it is, nevertheless, very
true. It is because they have never
tried to get free. There is a yard where
a dog is heavily chained. The dog, how-
ever, is fast asleep, and so he does not
realize his bondage. Later on we may
even notice the dog eating his food, still
chained, but as the food is close to the
kennel his chain is not irksome, and he
is thus still unconscious of his bondage.
But soon comes the owner of the dog,
who, forgetting the chain, calls the dog.
The animal springs up, eager to reach
his master. What happens then? All
his efforts are vain, and now for the
first time he feels the irk-someness and
restraint of his fetters. It is exactly
similar with sin. Try to get free, and
you feel your bondage.

—Griffith Thomas.

IS PRAYING ENOUGH?

When Martin Luther set out on the
work which shook the world his friend
Myconius expressed sympathy. "But,"
he said, "I can best help where I am. I
will remain and pray while you toil."

Myconius prayed day by day, but as
he prayed he began to feel uncomfort-
able.

One night he had a dream. He
thought the Saviour himself approached
and showed him his hands and feet.
. . . . Then looking quietly and earn-
estly into his eyes the Saviour said,
"Follow me." The Lord took him to a
lofty mountain and pointed eastward.
Looking in that direction Myconius saw
a plain stretching away to the horizon.
It was dotted with white sheep—thou-
sands and thousands of them. One man
was trying to shepherd them all. The
man was Luther. The Saviour pointed
westward. Myconius saw a great field
of standing corn. One reaper was try-

ing to harvest it all. The lonely laborer
was spent and exhausted, but still he
persisted in his task. Myconius recog-
nized in the solitary reaper his old
friend Luther.

"It is not enough," said Myconius
when he awakened, "that I should pray.
The sheep must be shepherded; the
fields must be reaped. Here am I; send
me." And he went out and shared his
old friend's labors—"The Fiery Crag,"
by Boreham.

WHICH ARE WE?

"I was staying once in a summer hotel
on the shores of Lake Erie," said Dr.
A. C. Dixon. "It was very pleasant. All
that we did was to eat and drink and
sleep, and take walks, and row on the
lake.

Opposite the hotel was a life-saving
station, where somebody was always on
the lookout for the rocket, and on the
listen for the call of distress. At that
life-saving station, they also ate and
drank, but their business in life was not
eating and drinking. They slept, but
their business was not sleeping. When
they could they went for walks, and
rowed for pleasure on the lake, but that
was not their business. Their great
business was the saving of lives in peril.

Which are we," asked Dr. Dixon,
"life-saving stations, or only just sum-
mer hotels?"—Christian Herald.

And when the burnt offering began,
the song of the Lord began also." That
is ever so. Our real songs begin with
our sacrifices. We enter the realm of
music when we enter the realm of self-
surrender. A willing offering, on a
clean altar, introduces the soul into
"the joy of the Lord."

—J. H. Jowett

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

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The District Association a Neglected Means of Grace

WHEN the honored Editor of the Western Recorder "nudged" me to produce the article which here follows, he furnished a hint of the direction he wanted it to take in the following words: "I am writing to ask if you will favor us with an article which . . . will magnify in the minds of the people the opportunity which they have to make the annual meeting of the District Association, and its prestige during the year, a means of arousing our people to a deeper spiritual life, and the churches to a more faithful devotion in winning the lost and in building up the inner life of their own members."

Compacted in those few lines is a rather large order, larger, indeed, than my stock of ideas can supply. But that hint fired off in my mind this thought, that if our District Associations can do those things they are, and of right ought to be, "a means of grace," and doubtless one that we have never yet quite appreciated, nor utilized for the best that is in it. And if that be so, then it is high time we were waking up to the better possibilities it offers us [type emphasis ours.—Ed.].

My first thought is that the District Association of to-day is not so good a means of grace to our people, especially in ministering to spiritual arousal, as it once was. In the "spacious days of our fathers" the annual meeting of the Association was a religious event—with real emphasis on that word religious—of the first magnitude.

Critics of those times (modern critics, I mean), often smile with indulgent superiority at some things that marked those old District Associations,—their narrow range of vision, their voluminous discussions of small points of doctrine and church order, their prolonged preaching, etc. But with all that, they majored in religion. They took ample time, often the better part of two weeks, including a Sunday. They sang and prayed and preached, and the people went home to meditate a whole year on things of the Spirit, deeply impressed in their lives.

The Association of to-day must fight for a brief space of time in which to hold its sessions. Two scant days are the most it can command. These are crowded with a clutter of "reports," often so garbled in reading, and so uninspired in substance that they hold a doubtful interest; and with a clamor of "causes," each striving for attention. Too often "efficiency" and "organization" are the dominant words, rather than spirituality and religion.

Churches find difficulty in persuading a sufficient number of brethren to attend to represent them adequately. Of those who do attend, many are so pressed with the cares of this world that they can spare only a day, or a part of one, for the Association. Often many who do stay through are utterly incapable of adding anything of value to discussions, or of conveying back to their churches anything that will inspire them.

How can we bring back to our Associations the spiritual emphasis they have lost? How can that emphasis be made stronger and more compelling, as it must be to grip the souls of men in these stressful times? The solution to this hard problem, if there is a solution, rests in the hands of a few brethren in each District Association. They are the modera-

JOSEPH A. GAINES, Glasgow, Ky.

Dr. Gaines writes: "I am Moderator of my own (Liberty) District Association. I am painfully conscious of my own failure to measure up to the ideal for a moderator set up in my article. But I do feel and have long felt the need of more emphasis on the spiritual in the session's work of our Associations."

tor, the clerk and the executive committee (the latter often dignified by the title of "District Board").

These brethren can, if they will, prepare a program for the annual session which will send the messengers back to their churches with a new baptism of fire, a new and passionate enthusiasm for the Lord, and for the souls of men for whom the Lord died. And they can follow up the impressions of this annual meeting with a definite touch upon the life of every church in the Association through the ensuing months.

Limits of space will not allow a detailed discussion of the statement just made. A few hints must suffice.

One is that these brethren must feel deeply, within themselves, the need for emphasizing the spiritual. The moderator must see to it that the time of the annual meeting is not monopolized by the routine of "business." There must be much space for worship, in song, in Scripture, in prayer.

Able brethren should be solicited, in advance, to be ready with an inspiring word when great items, such as missions, evangelism, Sunday-schools, etc., come up for discussion. Timid brethren, humble in self-opinion, but spiritually acquainted with the Lord, should be encouraged to speak. What comes out of a District Association meeting depends greatly on the man who presides over it.

What is a "District Board" for, if it is not to seek the growth of all of the churches in grace and the knowledge of the Lord?

How? By organizing itself to that end, with committees on missions, on Sunday-schools, on evangelism, and all major interests; and by promoting conferences, rallies and the like, to keep alive the spiritual interests of the churches.

More Juvenile Delinquency

JUVENILE delinquency has increased fifty percent in New York City in the past year. The district attorneys of the five boroughs report that there are startling increases in the number of boys arrested, and that the menace of the street gang is becoming worse. Scores of boys between fourteen and nineteen are employed as "spotters" and gun carriers for older criminals. Prof. Corrigan, professor of sociology at Boston College, said recently: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct, and a general let-down in the quality of youthful ideals. No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities, the destruction of youthful ideals is complete."—Methodist Protestant Recorder.

Baptists and the Social Order—O. L. Rives, Tullahoma, Tenn.

TWO EVENTS show the need for a discussion of the above topic. One was the re-action at Memphis of the Southern Baptist Convention when it listened to the report on "Proposed Plans for the Establishment of a Bureau of Social Research" and the discussion that followed. The other was the interest manifested by the Northern Baptist Convention at Colorado Springs in its report by the Christian Social Action Committee. These two, together with the atmosphere in which we are now living in this country, call for careful thinking and deliberate procedure upon the part of Baptists.

Let the plea be made for an open-minded and full discussion. Let there be a fraternal spirit and a tolerant attitude toward all who in any way may differ. Let us seek to find the truth about what is involved and express that truth in a Christ-like manner. It is the hope of the writer that all angles of the matter shall be viewed frankly and honestly. He simply states the case as he sees it. He gladly accords to all others to do likewise.

I

THE question of Baptist attitude toward a possible recasting of the social order is the most pregnant one that has faced us since that of slavery. What shall be our attitude toward it as a denomination? It is doubtful that any of us know right now. Unless we are now as never before "as wise as serpents and as harmless as doves," we may cripple ourselves both within our own ranks and in the estimation of those about us.

If we make a mistake on this issue within the next year or two we may have a hundred years in which to repent in sack-cloth and ashes. If our minds are not made up by the time we meet in St. Louis a year hence we may be stampeded into that which our mature judgment will later condemn. So let us study and think and pray, all of us, asking Divine wisdom and guidance and blessing.

There should be diligent searching of the Scriptures, first of all. Baptists are a great people because of plotting of their course in the light of God's Word. A careful study of what Moses and the Prophets have said should be made. The attitude of Jesus to the social order that He found while upon the earth should be examined. What Paul taught concerning this should be considered. Other writers of the New Testament who wrote directly or by implication in this connection should be studied.

One or two principles ought to be followed as such studies are made. (1) The first is that social problems and the social order are two entirely different things. (2) The second is that duties to God and to the state do not, and cannot, conflict. The violation of these principles has caused confusion and hinders in arriving at the truth. Many have felt that a number of social problems would be solved by a re-forming of the order of society. Others have imagined that true patriotism and genuine Christianity are incompatible.

There are grave dangers in aligning Baptists with any particular social order. There are serious consequences for us if we commit ourselves as being in favor of any form of society. To do so might be going counter to the teachings of the Bible. To do so might create dissension among our own ranks. To do so might alienate those on the outside to whom we would minister. It is extremely doubtful whether anybody really knows just what is the best outward form of society.

WITH sweet reasonableness the Tullahoma pastor admonishes that the present effort to revamp among Baptists the methods of their response in the social application of the gospel of Jesus Christ, deserves thoughtful consideration and discussion. Pastor Rives holds that the Gospel of Christ as received by Baptists, easily performs its intended ministry under any and all forms of social organization. This it does, he says in effect, because it is in its inherent nature to minister spiritual quality and power that correct and change the CONTENT of society, NOT TO FIGHT OVER ITS OUTWARD FORM. Mr. Rives makes a significant contribution to the present "social gospel" discussion.—Editorial Note.

But it can be positively affirmed that Baptists have been committed with the responsibility of so ministering that the content of society shall be changed. One cannot help but feel that as the content changes the form will also change, quietly and surely. In all the attempts to discount individualism, let it not be forgotten that the content of society can be changed in no other way than by changing the individual. While this may be slow it is not only the law of grace, but also that of nature as well.

II

WE have delusions, occasionally, on how we should advance the Lord's cause. Some would have us form a sort of

political bloc and make our wishes felt through parties and candidates in elections. This is essentially the method of the Roman Catholic Church, with the lessons of history clear and convincing. Others would have us pass resolutions in assemblies and conventions. This is the method of various sects who work alongside of Baptists and have much in common with us. It is, so far as results are concerned, largely a waste of time. Of what value are resolutions, however vigorously worded and unanimously passed, unless the individuals who vote to pass them carry them out in actual practice? Politicians understand this and act accordingly.

There is but one method that gets lasting results in our Lord's work. This is that of personal witness and testimony—one who has saving grace in his heart and life going out to another in such a manner as that this other one shall have the same experience. This is sublimely simple but so are all vital and satisfying experiences of human existence.

Following this method Baptists have come to the kingdom for such a time as this. Following this method we give offense to neither parties nor systems—we could even thrive in a communistic state or in a fascist order or in any conceivable form of society. Following this method we are assured of the blessings of Jesus Himself.

III

POLITICAL alignments are dangerous and disappointing. Convention resolutions are largely futile and sometimes foolish. This is not the purpose of conventions and assemblies of Baptists any way. We attend for information and inspiration, to be able more intelligently and efficiently to do what Christ has told us already to do; not to try to legislate and pass decrees in council-fashion, that after all do not bind either our consciences or our conduct.

The time was when there were those who spoke of the "social" gospel with certain implied qualifications and wrote of it always enclosed with quotation marks. Now there are those who boldly speak and write of it as another gospel, outright. While none of us would deny the social implications of the personal gospel, and that the regenerated individual should conduct himself differently toward those about following his birth "from above," let us ponder carefully Paul's teaching about "another gospel" (2 Cor. 11:4, Gal. 1:6-9).

The desirability and the feasibility of the establishment of a bureau of social research is an entirely different matter. The layman—the word is used in its purely technical sense—has his serious doubts, however. Our government is having trouble enough with its "brain trust" just now. Our denomination could learn quite a bit merely by looking on. Our government has as one of its major problems the prevention of an increase of the number on its pay-rolls. Our denomination may have the same major problem—who knows?

Charles H. Spurgeon's Message for To-day

MEN among us in mid-life remember the great Down-grade controversy in England. They remember especially the staunch stand against it of the famous Charles H. Spurgeon, which eventuated in his breaking with the Baptist Union (Convention) of Great Britain. The rupture was never healed, because the official life of British Baptists never openly disavowed kind feeling toward the apostate tendencies. The Baptist Union in England has honored Mr. Spurgeon since his death. His figure has loomed so large in Christian history that expediency might have suggested that. Though Baptists in America knew of the Downgrade trouble, few of them seemed careful to understand and pass on to our own people the inside principles at issue. Most of us have not yet learned what was the issue, except as the more recent Modernistic betrayal in America has driven some among us into actual study. We publish here a few revealing selections from utterances of Mr. Spurgeon in that controversy, which we have taken from the Bible Witness, edited by that staunch Baptist and Christian, Rev. A. H. Carter, of London.—Editorial Note.

WE HAVE been likened by one of our many opponents to the boy in the fable who cried, "Wolf, Wolf!" The parallel fails only in the all-important point that he cried "Wolf" where there was none, and we are crying "Wolf" when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifference had not brought a deep slumber upon those who ought to join the flock.

We consider that what we have written in former papers is quite sufficient to justify our earnest endeavor to arouse the churches, but, as more proof is demanded, we will give it. Our difficulty is to make a selection out of the mass of material before us.

In the month of July in 1887 the Secretaries of the Evangelical Alliance issued a circular from which we quote a paragraph:

It is only too evident to all who are jealous for God and His truth, that on one side there is a perilous growth of superstition and sacerdotalism and on the other, of unbelief and indifference to vital religion. The substitutionary sacrifice of our blessed Lord and Saviour is lightly esteemed and even repudiated by some prominent teachers: the future destiny of the sinner has become, in consequence, a vain speculation in the thoughts of many. The plenary inspiration of the Holy Scriptures, the personality of the Holy Ghost, and His presence and power in the Church of God, with other verities of the faith of Christ, are qualified or explained away in many instances. The results of this erroneous teaching and perversion of the Gospel are painfully apparent; worldliness, sensuality and luxury, with the desecration of the Lord's Day, abound, and Christian liberty has become license in the walk and conversation of many professed disciples of Christ.

This circular we had not seen or heard of when our first 'Down-grade' article appeared in August (1887). We had had no communication, directly or indirectly, with the Alliance. This Association has a Council, by no means fanatical or precipitate, and we are prepared to say, with no disrespect to the happy brethren who judge everything to be so eminently satisfactory, that we think as much of the judgment of this Council as we do of theirs. Possibly we now think far more of that opinion, since we have seen extracts from letters of brethren of all denominations sent to the Alliance, in which they cry 'Wolf!' in tones as earnest as our own.

THERE IS NO USE IN MINCING MATTERS; THERE ARE THOUSANDS OF US IN ALL DENOMINATIONS WHO BELIEVE THAT MANY MINISTERS HAVE SERIOUSLY DEPARTED FROM THE TRUTHS OF THE GOSPEL, AND

THAT A SAD DECLINE OF SPIRITUAL LIFE IS MANIFEST IN MANY CHURCHES.

Many a time have others said the same things which we have now said and small notice has been taken of their protests. Only this day we have received by post the Report of the Gloucestershire and Herefordshire Association of Baptist Churches, issued in June last (1887). It contains an admirable paper by its President of which the keynote will be found in the following sentences:

We live in perilous times; we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak to-day in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality in which heaven and earth, God and man are to become a heap of sensational emotions; but in the process of evolution is not the power of the gospel weakened? Are not our chapels emptying? Is there not growing up among them a greater indifference to the claims of Christ? Are not the theories of evolution retrogressive in their effect upon the age? Where is the fiery zeal for the salvation of men which marked the Nonconformity of the past? Where is the noble enthusiasm that made heroes and martyrs for the truth? Where is the force which carried Nonconformity forward like a mighty avalanche? Alas! Where?

Dr. David Brown, Principal of the Free Church College, Aberdeen, in a valuable paper upon Skepticism in Ministers, which will be found in the Christian Age, of September (1887) says:

This is a very covert form of skepticism, which is more to be feared than all other forms combined; I mean the skepticism of ministers of the gospel of those who profess to hold, and are expected to preach, the faith of all orthodox Christendom, and, as the basis of this faith, the authority of Scripture; yet neither hold nor teach that faith, but do their best to undermine the sacred records of it.

Now, what is the root of this kind of skepticism? I answer, just the same as of the more sweeping and naked forms of it, the desire to naturalize, as far as possible, everything in religion. . . . The one thing common to them all is the studious avoidance of all those sharp features of the gospel which are repulsive to the natural man—which "are hid from the wise, and prudent and are revealed only to babes."

The divinity of Christ is recognized indeed; but it is the loftiness of His human character, the sublimity of His teaching, and the unparalleled example of self-sacrifice which His death exhibited that they dwell on. The Atonement is not in so many words denied; but His sufferings are not held forth in their vicarious and expiatory character. Christ, according to their teaching, was in no sense our Substitute, and in justification the righteousness of the glorious Surety is not imputed to the guilty believer. It is not often that this is nakedly expressed. But some are becoming bold enough to speak it out. . . .

I should not have said so much in this strain were it not that all our churches are honeycombed with this mischievous tendency to minimize all those features of the gospel which the natural man cannot receive. And no wonder, for their object seems to be to attract the natural mind. Wherever this is the case, the spirituality of the pulpit is done away, and the Spirit Himself is not there. Conversion of souls is rarely heard of there, if even it is expected, and those who come for the children's bread get only a stone—beautiful it may be, and sparkling. But stones cannot be digested.

The Western Recorder office appreciated a visit from Pastor A. C. Chism, of the Benton Boulevard Baptist Church, Kansas City, Mo., and formerly pastor of churches near Louisville.

How I Got Married and Stayed Married

J. B. CRANFILL, Dallas, Texas.

IT ALL happened because she attended my school. I became a school teacher almost by accident. At the ripe age of eighteen, I was lecturing in the backwoods districts on phrenology. I had been a student in phrenology ever since the days when Dr. Daniel C. Bellows came through the Hallmark's Prairie country and examined our heads.

One of my lecture engagements was at Crawford, a quiet village twenty miles west of Waco, Texas. At the conclusion of my course of lectures at Crawford, I was asked to take a private school during the vacation period, so instead of extending my lecture tour, I procured subscriptions to my private school. Among those who agreed to send two scholars was A. D. Allen, a farmer living south of Crawford, and the scholars he subscribed were his daughter, Miss Ollie Allen, then apparently quite a young girl, and her brother, Bob.

This A. D. Allen was a remarkable man. He had journeyed to California during the gold excitement of 1849 and, in California had made and lost several fortunes. He journeyed to California from Georgia, where the family then lived. After his final and irreparable losses in the gold fields, he returned to Georgia and soon moved his family to Texas, finally settling upon a 175-acre farm there near Crawford.

I

THAT'S how all the trouble started. This little Allen girl, so timid and so modest was she, that she was shy, even of the young school teacher. She would come timidly to school each morning, dressed in her modest frock and her sailor hat, and bring with her the little brother. Nobody ever could tell why young people begin to love each other. They cannot tell themselves. All that I remember of my first meeting with this comely maiden was that she was different. While she was of life and fun, her one outstanding quality was her modesty. Withal, she was gentle-hearted, kind, considerate and courteous.

She wasn't a good speller, whereas, I had always boasted my prowess as a wizard in the dear old blue-backed spelling book. Before I ever told her—because school teachers must be careful in their relationships with their students—that I cared for her more than for the other girls in the school, I found myself wanting to shield her from being "turned down" in her class. The result was that surreptitiously I would skip the hard words if they happened to hit where she stood and select an easy one for her. Some over-inquisitive scholars discovered this trick of mine one day and, at recess, began to gossip about it. As soon as I learned who these boys were, I thrashed them soundly.

Mind you, dear reader, I did not whip these children because they told off on the teacher. What I whipped them for was the fact that they were looking at the spelling lesson I was giving out to another spelling class, whereas, they should have been studying their own. I wouldn't have done wrong for anything in the world, because I was really kind-hearted, but when any scholar neglects his work that way to pry into the teacher's affairs, there is nothing awaits him but a renewal of acquaintanceship with the peachtree limb.

Yes, I had been in love before. All of us have, and sometimes many of us after. I wanted to marry a girl when I was seventeen. I fell in love with her in the old Hallmark's prairie days, at a dancing party one night at the home of my cousin, George Galloway. She was really the prettiest girl I had ever seen up to that time, and the loveliest. Her name was Sallie Yarborough and she lived across the county from where we resided, at a little village known as Alum Creek. She had come across country some twenty miles to visit relatives at Hallmark's Prairie and on this night came with these relatives to the Galloway dance.

I was playing the fiddle when my eyes first fell upon her and was in love with her in that brief space of time that it

takes a ray of light to travel two inches. I had never been in love before, although I had danced many and many a night all night, with the Hallmark's Prairie girls and so far as I knew until I saw Sallie Yarborough, I was going to dance along in the same way until kingdom come, but one sight of her blue eyes, her auburn locks, her angelic face, her seraphic figure and the hero of this story was a million miles deep in love.

II

AND I hesitated not to tell her so. I found a way to go home with her that night, to make an engagement to call on her next Sunday and the next Sunday I made another engagement to visit her at Alum Creek the following Christmas, which was only two months away, and Christmas when I went down I asked her to be my wife and would have married her that night if we had had a license and there had been a preacher available. It was four o'clock on Sunday morning, Dec. 26, 1875, that this dear daughter of the house of Yarborough promised to be my wife.

I could go on and tell you a wonderful little love story here, but I forbear because Sallie Yarborough, being wiser in her generation than the uncouth cowboy whose heart she had won, while she promised to marry him, refused utterly to marry him when they were both so young. She was just one day younger than I, but you know a girl who is one day younger than a boy is really two or three years older than he is. I told her we were going to drive our cattle up the old Chisholm Trail to the West in the spring and that I wanted her to go along with us as my wife. Instead, she begged me to go on with the herd, help my father with his cattle and come back when we were both older for our marriage.

I never was a good waiter, so, while I now know that she had a million times more sense than I had about the matter, I did not realize it then, so I bade her goodbye the following January and never saw her more. She was a lovely girl, good, sweet and true. She afterwards married, but died before she was thirty years of age and the grass has been growing green above her grave these many years.

I was older when I fell in love with the little Allen girl, but not much older. I did not see her until the spring of 1877, which was nearly two years after I had first met Sallie Yarborough. I did not really fall in love with her until the next year, but I found myself heading for the fall all through the intervening weeks and months. She kept on in school and after the boys discovered my partiality for her, I became much more careful in how I gave out my spelling lessons. Her father, who was opposed to anybody ever marrying any of his girls, even bitterly opposed, sensed what was transpiring between his daughter and the young school teacher, and took her out of school. Then he began violently to oppose my seeing her.

Dear parents, if you want to insure the speedy marriage of your daughters, begin to abuse their sweethearts. With the best of motives and considering only the highest interests of his daughter, A. D. Allen began his warfare—a verbal warfare, of course, it was—against the young school teacher, telling his daughter that the aforesaid pedagog was penniless, had no prospects, had no home to which he could bring her if she were to marry and was, withal, a rather uncouth piece of masculine furniture. If this dear father had complimented the teacher and approved the marriage, it is possible it never would have been solemnized. Those parents are plain nuts who rave and rant about the penniless beaux that visit their daughters. Dear parents, you had best follow the example of Brer Rabbit—"lie low and say nothing."

Yes, my father-in-law meddled with our love affair before he was my father-in-law and brought to pass exactly what he sought to circumvent.

(Please turn to Page 23.)

EDITORIAL

Remember the Interchurch Movement

THE Interchurch World Movement was the most ambitious proposal ever made in America to swallow the Christian denominations. It proposed to merge them into a great combine or "Church," which would rival the papal system in political power, and in power over the consciences of all of the watered-down evangelicals it could bring in, forcing them to follow its human self-sufficiency, Unitarian religion.

Megomania is a moral insanity that easily afflicts America. Big country, big buildings, big corporations, big distances, big mergers, big inventions, big railroads, big millionaires. Then came the big World War, and America got in it. Following which, our American "protestant papists" got into action to bring forth "big religion."

Personal initiative is a priceless American aptitude. Initiative and self-reliance wrought mightily to build the great Republic. Yet a mind intoxicated with mere bigness, often without even knowing what it is' all about, bent not only upon doing things itself, but on making everybody else do the big things it wants done and in its way, has often proven an unmitigated American nuisance.

The proposed Interchurch expression of bigness was to be of industrial corporation model. This religious monster was to rule the consciences of American Christians. The most active spirits who fomented the merger, not unnaturally were for the most part men who knew little and exhibited less of the inner spiritual values. To us that Interchurch fiasco stands out as the most amazing exhibit of conceited meglomania America has produced.

At that time the average denominational ecclesiasticism in America seemed quite willing to listen to the siren salesmen sent out by the merger "incorporators." Most of them capitulated before the plausible talk. In doing so they offended against the churches of their bodies and misused the trust the churches had reposed in them to be used to perform certain agreed-upon services, and not to sell the churches into potential spiritual bondage. The official bargainers for this spiritual gold brick let the churches they represented (misrepresented) in for millions of dollars of worse than useless debt. Some are still paying it (churches, not the bargainers).

The assurance of self-constituted ecclesiastical "best minds" for once had overstepped itself. Many silly things have been put across in America in the name of Christian unity. But the swaggering Interchurch Goliath could not make the grade. Baptists in the South will never cease to have cause for gratitude that they were not betrayed into this outrageous proposal of ecclesiastical ambition. Our leadership was not impressed. Most of it felt outraged. Obviously the Baptist principle of church independence could never jibe with such a combine. But principles may be trodden under foot by emotional mass tendencies. Northern Baptists, devotees too of church independency, broke over the fence and bolted into the happy fields of Interchurch unionism.

Which leads us to the point that inspired this editorial. That point is information in an editorial reference in the Watchman-Examiner of June 13. Speaking of how the Northern Convention bolted into the Interchurch proposals years ago at Denver, that paper says:

We were then opposed to the World-Movement. We had very little company in those days, for most of the Convention believed that the millennium had come. But, if you can find a baker's dozen now who believe that the Inter-Church World Movement was a good thing, and that the millions we lost by it were millions spent for the glory of God, we should like to have their names!

Baptists in the South suffered in certain complacent high-brow religious circles in America for their staunchness at that time. But the high-brows were discredited. Their disparaging word-shrugs to enforce their views were not convincing and so ceased. Many of them still broadcast their

ideals of ecclesiastical meglomania through the Federal Council of Churches. The printing press and a vast system of bulletins are in active use. The Council still tells the various spiritual bodies what they should do and how it should be done—majoring always on ethical implications (real or false) of the revealed Gospel of Redemption, hooking this ethics on to social, national or international problems, but never in a convincing way magnifying the redemptive message of God, the one God-appointed task of the churches.

The first need of American Christendom is doubtless spiritual revival of the type clearly taught in the Word of God. There is a worthy inter-denominationalism, worthy of all encouragement and support, working in that interest. Until the other type of inter-denominationalism—that of ecclesiastical meglomania—repents of its sins and joins convincingly in praying and working for spiritual revival, we see no good it is likely to accomplish which will not be greatly outweighed by the harm it will do.

Bible Study and Revival

RUTH PAXSON, the author of those three wonderful volumes, "Life on the Highest Plane" (Fleming H. Revell Co.), has recently been in Europe giving herself to a study of religious conditions there and to grappling with the spiritual needs in the midst of what she describes as actual paganism and a barren religious professionalism.

In an article in the King's Business for July she devotes herself in part to telling of efforts with which she was personally identified to get together a prayer group for a revival in the various European countries, and to establish groups for the real study of the Word of God, without which she says truly no real revival is to be expected. Several Bible conferences were set up, with most interesting results.

One of her associates, Miss Davis, had a class in the Epistle to the Hebrews. One day she electrified her class by saying, "Now for tomorrow you will please read through the whole of the Epistle to the Hebrews."

One of the pastors said, "Why, Miss Davis, that can't be done. I have never in my life read a book of the Bible through at one time. It can't be done."

She said, "Let us see."

They found that it could be done! Next day the teacher said, "For tomorrow's lesson, will you please read through the Epistle to the Hebrews again. After that, read again the first five chapters as many times as you can, and commit to memory the first four verses." Then she gave a few questions to lead them out in thought, that they might for themselves find the truth. And Miss Paxson reports:

Do you know what happened? The members of that class came face to face with their great High Priest. He was their High Priest, and they found Him by studying the Word themselves. I have a letter from a woman who said, "Oh, I didn't know I had such a great High Priest." That woman has read the Epistle to the Hebrews ninety times, and is teaching it to two classes. **This is what we are trying to do in Europe—bring people face to face with the Christ of the Word. This will bring revival.**

Miss Paxson tells of another woman she won to the Lord and put to studying the Bible. She says that woman is now teaching Romans. Here is how it came about: "Miss Paxson, last spring I began to study it; last summer I experienced it; now I am teaching it."

If we are going to be able to withstand the onslaught of no-God-ism and Satanism and Rationalism and Socialism and Communism, and all of the endless isms—each anti-God in spirit—we must dig in on the Bible. And, let us speak plainly, not a few preachers are among the first who need to do that digging. Many of us are reading men's opinions about the Bible without ever really mastering what it has for men—what it says for itself. Such sermons are without spiritual power.

Four Crucifixions

FOUR crucifixions are mentioned in the New Testament, each of which is embodied in revealed faith. The great central crucifixion was that of Calvary. There the Lord actually died for our sins. This is the crucifixion of which Paul speaks in Gal. 6:14: "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

Next we have two crucifixions mentioned by the Apostle in the context of the above quotation. First, the Cross whereby "the world is crucified to me," and second, "and I (am crucified) to the world." The fourth crucifixion in Gal. 5:24: "They that are Christ's have crucified the flesh with its affections and lusts." These four crucifixions in principle determine the attitude and relationship of Christians toward sin, the world and the flesh, and toward the Saviour Himself.

The crucifixion of our Lord on the Cross, along with His glorious resurrection, has been in all true preaching in every age the great focal point of God's revelation to man. Through it God set forth His estimate of man's sin and his desperate need. Also His holy wrath against sin and His amazing and condescending love for the sinner. Also the completeness of a salvation which in the eternal purposes of God was made operative at such amazing cost, and is guaranteed to men by the resurrection and ascension of His crucified Son and the pouring out of His Spirit among men.

I

THOSE who read these lines have been reared upon the preaching of this divinely prepared and revealed Gospel of salvation. Baptists have grown in numbers more than most in the Southland mainly because their preachers from generation to generation have gone up and down the land preaching the Cross of Christ, and warning men of the sinfulness of sin. May their spiritual descendants in the pulpit never depart from placing the crucified Christ where our fathers found Him placed in the Bible.

Whatever good culture may have done us, whatever benefit our young preachers may receive from the study of religious psychology and its rapidly-spawned group of philosophical variants, those benefits will be immeasurably outweighed by injuries if plethora of philosophical words shall seduce preachers into holding up before this sin-marred world with less passion and faith the Cross on which Christ was crucified for our sins.

If our remaining always in the first rudiments of the Gospel was the only alternative to losing faith to preach them with power and passion, we would do well to remain as did the old-time preachers at the Cross of Calvary—and try to get along without the other. But the dilemma is false. One may know what scholarship has to offer and yet know and preach the supernatural Christ of redemption.

Out of the Cross of Christ spring three other crosses. The most penetrating criticism we can think of that might be directed against much preaching to-day is (1) that it has lost the keenness of its realization of the cruciality of the Cross of Calvary, and (2) its cultural progress has not been in the direction of helping Christ's converts to realize that His Cross is intended to produce within us a life which shall be crucified to the world's appeals, and because of which the world in turn, will wish to crucify us. A softer Gospel in many a pulpit would get what God has for us at less price than so many rugged crosses.

II

WHEN Paul speaks of "the Cross whereby the world is crucified unto me," he utters that which is intended to determine the relationship of the believer to "the world." Once his hopes and ambitions had all centered upon what that world had to offer. There came a time when he discovered that the pursuit of these things was a hopeless and degrading bondage. He gave himself to Christ and nailed those things on the Cross.

A Christian is not required to shut himself in a cloistered cell, or to isolate himself from the interests of men. But

he is to be "dead," crucified to such obvious evils as drinking, gambling, betting, and the lawless indulgence of his bodily appetites. Also he is to bring the natural desires and aptitudes of his heart to the test of whether their satisfaction will hinder or help spiritual growth, or will hinder or help others toward a right life. If they hinder, an obedient Christian will forsake them.

This would lead to the third crucifixion—"and I to the world." To follow Christ to Paul was to give up the life he had intended. As a Rabbi he might have had high honor and fame. He had looked forward to that. But now he surrendered it. When he did, the world scorned him. Every Christian who attains spiritual maturity finds he must turn his back upon many things popular with the world and worldly-minded religionists. If he does this, he will sooner or later reap the scorn of the world. Yet much modern Christianity selfishly thinks that its education has made it smart enough to escape "bearing the reproach of the Cross."

The fourth crucifixion mentioned in Galatians is, "they that are Christ's have crucified the flesh, with its affections and lusts." Affections are passive and lusts active. When we become Christians a new principle is planted in us that will henceforth fight these affections and lusts. **But they are not dead. The flesh still lusts against the Spirit of Christ and the Spirit against the flesh.**

BUT THE CHRISTIAN IS TO FIGHT THEM BY COUNTING HIMSELF AS DEAD TO THEIR APPEAL. ROMANS 6:11, "RECKON YE THEREFORE YOURSELF TO BE DEAD UNTO SIN AND ALIVE UNTO GOD, THROUGH THE LORD JESUS CHRIST."

III

IS IT therefore true that the Christian life is nothing but a matter of dying and putting to death? Is it merely the negation of the old life? A hundred times, No! The Cross of Christ and the Gospel are inextricably identified with His glorious resurrection. The disciples spoke probably more of the Resurrection than they did of the Cross. In the amazing plan of God, the Cross of His suffering Son was a way-station to the ineffable glory of the ascended and glorified Son, who sits at the right hand of His Father on high.

Faith in Christ does consign to death the old life of sin. That is all it is fit for—death. The believer gives up all other riches for the one Pearl of Great Price. But it is also one's entrance into a life far more abundant and full. **And there is no way by which we may enter into this fuller life except at the price of giving up to death the sin-centered, self-centered life of the natural man. And the great scholar and eloquent preacher here must pay the same price as the humblest and most obscure disciple.**

With intense desire the world is dragooning into its service all knowledge and intellect and scientific investigation, to find for it a way, without paying the price of its guilt, to cure itself of the suffering and penalties which its sin has brought upon it in this present life. It seeks a way that will permit it to avoid humility and sacrifice and surrender of self-sufficiency—which every soul does when it looks with faith to the Lord and trusts Him to open up a life of fulness of love and joy and hope to take the place of the vain promises of the world. It seeks a way. But there is no way. "The old man [fleshly nature] is crucified with Him, that the body of sin might be destroyed" (Rom. 6:6).

The world's wisdom has not succeeded in manufacturing a substitute for the Christ of God that has satisfied its conscience, hard as it has worked at it and madly anxious as it has been to succeed.

What an opportunity God's people have, if only they have the faith to enter into the possession of the power the Lord wants them to have! What an opportunity to take to men the burning message of an abundant life, a full life, eternal life through the Cross of Christ!

Paragraphic Comment

GOOD PRINTING FOR A GREAT INSTITUTION

Not often do we bring shop talk to this page. But we wish all of our readers could see the annual catalog of the Southern Baptist Theological Seminary for the current year, just printed by the Western Recorder Print Shop. Our Print Shop always leads in attractiveness, due to the especially fine workmen we have there. During the last several months there has been a complete renewal of type faces in our shop, such as are used in catalogs and other publications that are satisfied with nothing less than the best. Our Seminary catalog is always good reading, not only for the students, but for all friends of this great institution. We think we have never seen a more beautiful issue of such a publication than the Print Shop has produced this year. We would like for our Baptist people to remember that to patronize the Western Recorder Print Shop is to get the best in printing at a moderate price, and at the same time make a substantial contribution to maintaining an agency which is invaluable in many ways to our Baptist people.

* * *

MIRACULOUS DICTUM

The world is full of the unexpected these days, but who ever thought to find a scientific professor defending the Bible against a minister? It happened in England. The preacher was head of a church college, the scientist an archaeologist. The archaeologist said a certain discovery in a Bible land proved the orthodox view of the Bible. At this, the reverend president of learning took umbrage, for it did harm to his higher critical "findings" on the passage at issue. They had it out in newspaper controversy, the minister easing himself with the parting shot that archaeologists had better be "a little more sure of their ground before making wild statements." For purposes of this paragraph it does not matter which had the better argument on that particular discovery. The astounding thing is that the day has come when heads of religious colleges and boards in many denominations actually think they must publicly sit upon any poor wight, even though he be a scientist, that ventures openly to affirm that the Bible is true. **And those proud apostates are increasingly holding their high places and getting away with it, the while ramming down the throats of those who follow them their denials of the Bible!**

* * *

AN EXCEEDINGLY LAME DEFINITION OF THE CHURCH

Elsewhere in a brief article Mrs. J. H. Dew, widow of the lamented Evangelist J. H. Dew, whose memory is fresh among Baptists throughout the South, presents two matters which she wishes might be discussed by ministers. Mrs. Dew says one of them is a definition of the church which was uttered by the Baptist World Congress in Berlin in 1934. Here it is:

The members of this Congress believe that the church is the company of the people of Christ, with the Lord Himself according to His promise in the midst of them, and that He, by His Spirit, guides them into all Truth, and makes plain to them the will of God for them.

That definition would apply to any company of the people of Christ, therefore it does not define a church of Christ. Numberless companies of God's people, Baptists and non-Baptists, come together under almost numberless auspices, organized and unorganized—and undoubtedly the Lord is often in the midst of them. Though it has given us much pain, we have not been able to be so enthusiastic for the Baptist World Alliance as are many of our prominent brethren, whose friendship and confidence on every account we covet. Our observation through many years has been that such organizations tend to play down to some least common denominator the faith of those they would speak for. At the present time our most distinguished Southern Baptist pastor is President of the Baptist World Alliance. We much desire not to embarrass him. So long as they keep a Southerner President, Baptists who have a sense of fellow-

ship obligation to our group will obviously feel additional restraint at this point. This paper has not been without past experience along that line. But what will a paper be worth to Baptists if it runs into a hole when vital questions of faith are an issue? It is obvious that the above resolution would never be accepted by Baptists of the South, whether white or black—and they constitute about four-fifths of the Baptists of the world—as a definition of the church. It was adopted by the Alliance as part of a resolution on Church and State and is shown on Page 18 of the published proceedings.

* * *

DR. CRANFILL'S LOVE STORY OF THREE-SCORE YEARS

As our readers become better acquainted with Dr. Cranfill through his articles, they are learning to expect from him the unexpected. But the unexpected turns out to be fascinating, cheering and helpful. Capacity for that achievement is no mean element in a writer's charm. This week, departing from the more sudorific discussion of the "social gospel," though he expects to come back to it, Dr. Cranfill writes of his courtship and marriage—more appealing to readers in torrid summer times. But his story soon on, "How We Have Stayed Married," is yet more intriguing and edifying. Do not miss it. Without preaching—though that is good form in pulpits and Baptist papers—Dr. Cranfill's portrayal of how he and the erstwhile maiden of eighteen who became his bride, have journeyed side by side for fifty-seven years without even any troublesome minor difficulties, much less temptations like those habitually yielded to now in the gross and vulgar progressive polygamy marriages that are disgracing society and decent humanity, constitutes a charming and wholesome exhibit of what God intended the union of a man and a woman to be who are to set up a home and in it nurture a family of children who shall learn to fear God and love and respect their own parents. By the way, how many of us writer folk would be able to tell such an intimate story of love and home and home life, and leave the reader feeling that he wants more of it?

* * *

EVANGELISTS AND PASTORS

Two more or less complete lists are given by the Apostle Paul of those who were the servants of the churches in the spiritual ministry. The list in 1 Corinthians 12:28 does not include pastors and evangelists. That in Ephesians 4:11,12 places evangelists before pastors in the list, thus: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." In Word Pictures Dr. Robertson tells us that only in the passage to the Ephesians are pastors termed shepherds in the New Testament, but that the Greek verb of this word is employed by the Lord to Peter, by Peter to other ministers, and by Paul to the elders at the church at Ephesus. If we are to think of the order in which the names occur in the text as determinative of their importance, it is interesting to note that it would place the work of evangelists before that of the pastor. Paul told Timothy to do the work of an evangelist and Titus was an evangelist. We would not urge the point, but we would admonish that the office of the evangelist is an office of divine appointment as well as that of the pastor. We have heard the slogan, "Every pastor his own evangelist." We think it is a good thing for a pastor to preach through his own revival meetings when he feels that is what the Lord wants him to do. But it is not proper to use that slogan in a way to minify the great work of soul-winning evangelism by men called of God to give their lives to it. And it would be begging the question to dispose of the matter by saying that some evangelists have too much emotionalism and not enough Gospel. Human infirmities also dog the steps of the pastoral office and of every other office of the church. It is our concern to build each of them up in Christ.

Academic Freedom—Frank A. Clarke, Salyersville, Ky.

THE National Education Association has enlisted in a fight to sustain its principle of "academic freedom," and states its position in a resolution declaring "the Association believes that administrators, teachers and schools should have full opportunity to present differing points of view on all controversial subjects." They have also appointed a committee to combat legislation restricting that freedom; to investigate the discharge of teachers in violation of that principle, etc.

We are coming to face a serious and fundamental issue in the matter of education. In many ways the education organizations show a disposition to become lawmakers, and although they are extra-legal bodies of employees, they actually legislate to their own advantage and get by with it.

They pass standardizing codes, by which as instruments they fix standards of salaries, and emphasize material requirements which necessitate ever-increasing burdens on the taxpayers, and by mass pressure they secure their objects. Yet aside from the scientific subjects which are naturally more emphasized in the curricula to-day, the output of the schools is surely not superior in scholarship or morals to the graduates of thirty or forty years ago issuing from the old-time unstandardized buildings.

But this matter of academic freedom is of greater importance. Do teachers in public schools, and in tax supported institutions have a natural right to teach whatever they please in the way of opinions and theories to the pupils we send to them?

We would not trust most pedo-Baptists to present impartially and faithfully both sides of the case for or against infant baptism. Shall we be expected to permit teachers of bolshevistic theories to present their views of economic questions, and to advocate them in tax-supported institutions? Or does one who is an unbeliever and a materialist have the natural right when once elected to a place in the public school system, to advocate his belief in a materialistic evolution, and to use his prestige as teacher to bring our children to accept it as truth? **THIS IS THE "ACADEMIC FREEDOM" FOR WHICH THEY PLEAD, AS THEY USE IT.**

And are legislative bodies beyond their proper prerogatives when they require teachers to confine themselves to the curricula laid down, and to uphold the institutions and moral standards of the communities which support and employ them?

Granted that a man shall have freedom to expound his views, in hall or in parlor. Granted that views that undermine the foundation of marriage, the family and society may be set forth in book form for those who desire to study and to read the stuff. It still remains a strong doctrine to hold that taxpayers and parents of a community shall have no right to forbid their children being taught views hateful to the parents. I believe that every state should like Tennessee, make it unlawful in all elementary and secondary schools to teach to immature pupils as demonstrated truth the theory of evolution, a theory only, debated on all sides by scientists, a theory which faces apparently unsurmountable obstacles now in the discovery of the continuity of the germ plasm from generation to generation.

Their young minds have more than enough to do to master the tools of learning in the laws of language and of mathematics, and to master the facts of history, of science in outline. Such theories of science and philosophy have no place at all in secondary schools. They are suited for the consideration of minds that have reached the philosophic stage, and which now possess a background of facts to use in testing the theories.

Even then, surely there must be a limit, in college and university, to those subjects which are to be presented and discussed in tax-supported institutions. There is a limit to what is suitable for discussion. Shall young women be required, as has been done in noted institutions, to consider thoughtfully whether trial marriage or companionate mar-

riage is not superior to the old God-given permanent union of one man and one woman, or to give serious attention to specious arguments that it is no less moral to have children outside the marriage tie than in? Yet all such theories are being upheld in some schools, and from them come parlor socialists and communists.

And the National Education Association, realizing the indignant feeling rising on many sides against such perversion of the purposes of our educational institutions, resolves to uphold the principle that administrators, teachers and schools shall have full freedom to present such points of view as they choose on all controversial subjects.

Should not the public take up the gauntlet, throw off all awe of the brain-trusters, and say to our hired employees, the teachers and administrators, teach the subjects you are employed to teach; and to set bounds and limits beyond which they shall not go at public expense?

Will it be argued that it is ethical and moral for the tutor whom the father employs for his child to depart from the subjects the father wishes taught, and quietly to lead the child to despise the standards and faith dear to the father?

Yet what are the teachers, and professors in tax-supported institutions but the salaried tutors of the fathers and mothers of the community?

[The arguments of Professor Clarke against the specious pleas of a spurious "academic freedom" are, in our judgment, unanswerable. We have heard no effort to answer them—except that of caricaturing them and scornful words of contempt and scurrilous accusations of ignorance. Several times this paper has voiced the principle for which Professor Clarke pleads. We are ready to do so on every proper occasion. But, until a different temper takes hold of even what we must call America's Christian conscience, it appears that public school teachers may teach any religious theory, all the way to pure atheism, but not the faith revealed by God in the Bible. To do that would be a sin against separation of Church and State! Is American common sense dead? Have the "professors" actually destroyed American self-respect?—Ed.]

The Everlasting Gospel and the Changing Scene

THERE is almost nothing less "daring" to-day than to take pen in hand and write some daring social screed.

Current literature, sermons and speeches are tinted all the way from a mild peach-blush pink to a lurid crimson. It is all the vogue. "Frank and fearless" statements appear as thick as leaves on the forest trees. The bold prophet stands forth with his breath-taking pronouncement and, instead of the howl of rage that he gavé out in advance as his expectation, there comes nothing but a stormy clapping of hands. It is all popular and fairly profitable.

Everything, including the Gospel, has been rewritten to take in this present-day urge. The old, unregenerate, broken-down, sin-cursed world is trying the age long "boot strap exercise," and much of contemporary Christendom has been taken into partnership in another effort to sweep up and garnish the old earth until it shall look like heaven. The qualification for being a prophet in this present day is to be sourly critical of everything that is. The first step is a widespread destruction of whatever now exists. The way out is a general pooling and distributing of money, and beyond that the eye of the prophet cannot quite glimpse the horizon. There is decidedly a "low ceiling."

It takes great grace and patience to continue in the Lord's way. When the impatient and rather evidently unjust man in the crowd called out loudly to Jesus to "speak to my brother that he divide," the Lord refused. Dean Inge some-

where pointed out to an audience the very cogent fact that people who make so much of the "Jesus way" have quite generally departed from that way by being swift to jump to the task which the Lord refused. The way of Jesus was just not to do that very thing.

The late Calvin Coolidge is reported to have told an interviewer that he felt that most preachers were busier preaching socialism than they were the Gospel which transforms life and puts under human action something supernatural, and, therefore, effective. He also is quoted as saying once that he had never read that the Lord ever spent much time lobbying in the courts of Caesar.

The other week, uplifters at Buck Hill Falls were looking for something that "would make these elaborate social experiments come alive." There is money enough now on call to transport almost any number of people to any spot in the country. Materials can be assembled on government credit, and whole villages laid out, from sewer to radio antennae, but the things when rigged up are just like corpses. What will make the dry bones live? That is what Dr. Tugwell asks Stuart Chase and a hundred other experts, according to a press report. Well, Preacher, you tell them. But your answer will not be in the economic part of your sermon, but in the part where you "cast the net," proclaiming the blood bought away.—The Presbyterian.

Failure of the Social Gospel

FOR more than a generation now what is known as "The Social Gospel" has had free course in Protestant Christianity. Springing up partly as a reaction from oldtime narrowness, and partly as an expression of the socialistic spirit of the age, it appealed to many minds as a new and liberating message, as much more practical and hopeful than the familiar evangelical phrases . . .

The movement had two main outlets in the churches. It led to an immense increase of amusements on church premises, to institutional churches, and to the claim that it was the business of the church to meet all the needs of human nature. So guilds, brigades, clubs in great variety, athletics, billiards, theatricals, and in not a few places dancing and whist drives became the familiar adjuncts of the Church of Christ. The whole movement was indeed a declaration that Christ alone was not enough. People took what they cared of the amusements offered and thought less of the church as a spiritual force than they did before.

The church in many places catered for the world and lost its own soul, and the young people turned away in contempt. Not a few expensive social institutes are now white elephants and people have come to realize that only a definite and spiritual message has power to draw the hearts of men.

The other outlet was pulpit propaganda. In a spirit of youthful optimism it was conceived that if ministers shouted loud enough for social justice, social justice would be speedily achieved. Men hardly stopped to ask whether social justice were the main item in our commission as ministers and whether shouting would effect anything anyway. There was a good deal of fiery rhetoric, much ill-digested economic theory and a general vagueness as to what people were really to do. The one certain result was that the individual Christian message of repentance towards God and faith in our Lord Jesus Christ was abandoned.

The present writer will never forget the last Sunday he spent in England before leaving for China the first time. He heard a prominent minister preach twice without on either occasion mentioning the name of Jesus Christ or saying one word which had any relation to the need of the weak and lonely human soul. It was a long exhortation accompanied by many shouts and beatings of the pulpit cushion, to go out and build the Kingdom of God.

He ignored the fact that nowhere in the Bible are we told to do this and he gave no indication to his congregation, who abounded in good works, as to where and how it was to be done. It was all so well-meaning and so futile, out of all re-

lation to the tragic needs of men and the searching and saving Word of God.

The Great War was the deathblow to "The Social Gospel." Men had been preaching peace and righteousness for twenty years, and his hell on earth was the answer.

It was evident that things were more seriously wrong than had been thought, that the Bible estimate of human nature was the right one and that more than mouthing of platitudes was needed to remedy the world's stark tragic case. Not a little religion collapsed under the strain, but those who had any grip on the Christian certainties were driven back to the saving Gospel.

The result was obscured for a while by the empty talk of making a new world. Some preachers, in defiance of all the facts, proclaimed that the Millennium had begun when President Wilson went to the Versailles Conference. But now year by year all the plans, and conferences have broken down and we are in a world disillusioned, sacred, nakedly selfish, and almost in despair.

Men of all creeds and of none cry out for some refuge in the storm. "Ave Crux Spes unica." We stretch out our hands, as Pascal said, for a Redeemer.—H. W. B. in "The Bible for China."

Repeal Failure and Drunk Drivers

HARRY EARL WOOLEVER, in Christian Advocate

A VETERAN in the legislative circles of Congress stopped this writer on the streets of the capital recently and said: "Conditions are becoming so bad in this country, with youth and life being harvested through the liquor interests, and with the Government doing nothing to protect the citizens that prohibition will be due back again soon." It was not long after this declaration that a bill drafted by prominent lawyers of Washington was introduced in the House of Representatives by Republican Congressman U. S. Guyer, of Kansas, providing for a dry District of Columbia.

Representative Guyer stated that as the citizens of the District have no vote to protect themselves from the floods of liquors working havoc in the District, he believed the conditions developing would compel Congress to act. He pointed to these conditions, declaring, "There are practically 2,000 saloons in Washington, all of which are immoral in their influence and many of them veritable dens of vice."

As evidence, he listed the following facts taken from the District police records: 1,493 arrests of women for intoxication during eleven months of past fiscal year; in 1934, 510 minors arrested for intoxication; in 1934, an increase over 1932 of fifty-seven percent in arrests for driving motor cars while intoxicated; in the same period increases in arrests for intoxication of thirty-nine percent for disorderly conduct, nineteen percent for misdemeanors, and thirty percent for felonies, and an increase of eleven percent in the daily average of arrests for intoxication.

On the same day that Representative Guyer presented the dry resolution, the Travelers' Insurance Company gave the results of a nation-wide survey of automobile accidents, with an estimate that 35,600 lives would be lost through such accidents this year. The report says that such records as are available "show an increase of almost thirteen percent in the number of drivers under the influence of liquor who were involved in accidents, and also an increase of ten percent in the number of pedestrians under the same influence also in accidents." During the first six months of this year over 8,000 pedestrians were killed by automobiles.

The Lee's Lane Baptist Church, just outside the Parkland section of Louisville, has now started again the work on their building. Their basement was built in 1926, and it is now hoped to erect the first story. It will be large enough to accommodate 150 in their Sunday-school. Fifteen members have recently joined the Lee's Lane Church, having moved into the nearby Riverside Garden sub-division. Pastor B. T. Kimbrough is very optimistic over the church's prospects.

Kentucky Superintendents Appreciate Secretary Holcomb

DEAR Doctor Holcomb: We the members of the Associational Sunday School Superintendents of Kentucky, in session at the Beechland Baptist Church, Valley Station, Kentucky, June 25-26, wish to go on record as heartily endorsing your position with reference to the Bible, the preparation of Sunday-school literature, and the organization of THE SUNDAY SCHOOL BOARD.

Furthermore, we wish to assure you of our hearty cooperation, and to commend the committee for their wisdom in selecting you as our leader in this work.

Valley Station, Ky.
June 25, 1935

Associational S. S. Supt. of Ky.
O. A. LINGER
T. E. TAYLOR
C. P. HARGIS

A Suggestion to Moderators

WHEN these lines appear, it will probably be about the opening of the Associational period. Many of us have come to think of the Association as the best unit for the enlistment of our backward churches. In every Association there are some aggressive churches and capable leaders that should feel the responsibility of assisting the less fortunate churches, in a sympathetic spirit, to become more efficient. This is a duty the strong owe the weak and it should be discharged in the spirit of Christ.

Will not the Moderators see that the importance of this work is forcibly presented at a favorable hour in the Associational meeting and followed by the appointment of a zealous Promotion Committee of perhaps seven—two pastors, two women, and three laymen. Let there be no mistake in the selection of the members that are to constitute this committee.

After making a list of the churches that are not supporting the missionary enterprise, the two pastors on the Committee should tactfully confer with the pastors of these churches and suggest that the Committee will be glad to furnish sympathetic and capable workers, free of charge, to help them install the Scriptural plan of church support. They should be able to convince these pastors that this policy would prove both a financial and a spiritual blessing, also strengthen their pastorates.

South Carolina has set a worthy example for the rest of the States in this regard. The report for the first six months of 1935, indicates that all the churches in four associations contributed to the Co-operative Program and an average of about ninety percent of the churches in the other thirty-five associations. Dr. C. A. Jones, General Secretary; W. S. Brooke, Enlistment Secretary; and W. R. Thomson, State Brotherhood Chairman, will no doubt receive such co-operation from the Promotion Committee and other zealous pastors, laymen and women in each association, that the report in the near future can be made well nigh unanimous.

A wide awake layman, who is Chairman of the Executive Committee of a backward association in Virginia, reports that eight churches that were on the non-contributing list during 1934 have sent contributions to the State Treasurer during the first six months of 1935. As a result of this work ten other churches had gone beyond their quotas. This Association has a live Associational Brotherhood which is an effective agency in this enlistment. I trust that this well organized and intensive enlistment service is being introduced all over the South.

I am also concerned that study classes in Missions and Scriptural Support shall be conducted in all the Associations among key men that they may be prepared to render effective service.

These laymen can visit the churches needing help on Sunday when the pastors must be in their own pulpits, when the people assemble in largest numbers, and they will be glad to give this assistance free of charge.

The men of the churches will hear these visitors the more gladly because they belong to their class; the workers themselves will also get untold blessing.

Knoxville, Tenn. J. T. HENDERSON, Gen. Sec'y.

N. B. Write the Baptist Brotherhood, 912 Hamilton National Bank Bldg., Knoxville, Tennessee for literature.

Evangelist Arthur Fox in North Carolina

MY DEAR DOCTOR: I have just read the Western Recorder and felt that I must write you about your editorials. They stirred my soul. I like the way you express yourself. You are not afraid to utter what you feel and know. I do not know another editor anywhere in the land after whom I would rather read than yourself.

Your Paragraphic Comment is unusually splendid. Also, what you had to say on, Sermons That are Worse than Useless, has the right ring. I appreciate your faithful stand for the Gospel. Blessings upon you!

I am taking two weeks off here at Mars Hill, N. C., on account of some fear of Infantile Paralysis in Burnsville, N. C., where I was to be in a county-wide evangelistic campaign, but the health officer called the meetings off.

I have just closed my ninth revival in Memphis in the last two years and greatly enjoyed the fellowship of the Memphis pastors. They are a fine fellowship.

From here I go to Inman, S. C., Sunday, and from there to Ridgely, Tenn., then Chattanooga, Sweetwater and back to North Carolina, Hattiesburg, Miss., Atlanta, Ga., etc.

I have enjoyed these two weeks' reading and sermonizing and with my family here in this Areopagus of the Appalachians.

With best wishes for you and your great work, I am,
Permanent Address, ARTHUR FOX,
Morristown, Tenn. Pastor-Evangelist

Two Matters

I WOULD like to have some of the ministers write about two matters. First, let me quote the definition of a church as given by the Baptist World Congress in Berlin in August, 1934.

The members of this Congress believe that the Church is the company of the people of Christ with the Lord Himself according to His promise in the midst of them, and that He by His Spirit guides them into all Truth and makes plain to them the will of God for them.

I had hoped, and have waited to see if some one would not discuss this definition, but as no one has, I am constrained to ask if such a definition is satisfactory to Southern Baptists? Several leading ministers have written me they were not satisfied with it, and, personally, it is not satisfactory to me. I am only one, but I am one, and have a very decided conviction that we should not accept just anything dished out to us.

Second, I am glad that Drs. Hight C. Moore and John L. Hill, in the December Teacher, indicated they would like to see the Lord's Supper a separate service, that it would be better not tacked on at the end of a Sunday morning sermon. This position I've held and advocated for years. It seems to me Southern Baptists are rapidly becoming open communionists. The bread and wine are passed and any and all can partake if they feel so disposed.

I have been in many places years ago, and also during recent years. Only once have I heard a Baptist preacher announce that the Church would observe the Lord's Supper and that those of like faith and order were invited to participate.

It appears to have become merely a love feast now, and is not generally being observed as Baptists have contended the New Testament teaches.

Is this one of the reasons many are weak and sickly?
Ridgecrest, N. C. MRS. J. H. DEW

Fellowship Tidings.

Dr. Hight C. Moore, Editorial Secretary of the Sunday School Board, is recovering from his recent illness, and is now able to spend part of his time at the office each day.

Mrs. George Brummitt, of Harrodsburg, Route 1, writes us: "Shawnee Run Church lost her most faithful and honored deacon on June 27, in the person of Brother J. T. Curd, or Uncle Jodie, as we all called him. He was ninety-six years old on March 15, and had been a member of the Shawnee Run Church for eighty-five years, and a deacon for fifty years."

Evangelist Harry Beckman, of Owensboro, has just spent seventeen days with Pastor Ernest Miller at the Sturgis Church. This is the first time in many years the Sturgis Church has had a summer evangelistic campaign. The Fourth of July picnic occurred during the meetings, but there was a larger attendance on that day at the church than at any other time during the revival.

Pastor Roy L. Puckett, newly called to the Mt. Washington Church, has been sick for about six weeks, resultant upon an inflamed appendix. He was operated on at the Kentucky Baptist Hospital, and since then has made steady improvement. For the last two Sundays he has preached to his new church, and is gradually taking over the responsibilities of his new work as his physical condition allows. We wish for him a speedy and complete recovery.

In a letter renewing his subscription to the Western Recorder, the venerable Brother J. H. Tabb, of Sonora, Ky., writes in part as follows: "I have been a subscriber to the Western Recorder about fifty years, and would feel lonely without it. Before me my father was a subscriber. I think I have been a reader of it nearly sixty years. We have a new church building almost completed, following the burning of our building last December. We are planning to have our opening services on Sunday, August 4. Come down and spend the day with us. We will have an all-day meeting, with dinner on the grounds."

A. K. Wright, pastor of the Baptist Tabernacle, Louisville, reports that his congregation is looking forward to the coming of Dr. T. C. Crume who has accepted an engagement to assist in Special Evangelistic services beginning October 13. The sixteenth anniversary of Dr. Wright's pastorate was observed July 14. During the sixteen years 1,800 have been received into the membership of the church and approximately \$200,000 cash has been raised for all purposes. The Executive Board of the Long Run Association has again proffered it aid in working out a plan whereby

their financial burden will be greatly lessened and they will be enabled to face the future with a new hope and a greater courage. One would have to go a long way to find a congregation that has been more loyal or self-sacrificing than the Baptist Tabernacle.

Deacon Richard T. DeSpain, fifty-eight years of age, died of a heart attack at 1:30 A. M., on Friday, July 19, at the Jewish Hospital in Louisville. For twenty-three years he had been one of the deacons at Twenty-third and Broadway Church, and has been active in many departments of the work there. Funeral services occurred at his residence, 3409 River Park Drive, on Saturday afternoon at 3:00, and burial took place in Cave Hill Cemetery. He is survived by his wife, Mrs. Anna DeSpain; one son, Charles R. DeSpain; and daughter, Miss Martha L. DeSpain; a brother, J. E. DeSpain, of Chicago; and a grandchild.

On Sunday morning, July 21, the Editor supplied the pulpit of the church at Eminence, Ky. In the absence of Pastor John G. Dickson, who is held in high esteem by his people, and is now making a journey to Palestine along with the Wicker-Adams party, Dr. O. M. Huey is acting as supply pastor. But

Dr. Huey was needed as a chief speaker on Sunday at some fine old church that observed a Home-Coming Day, and so we had the happiness to renew pleasant acquaintances with our people at Eminence and of worshipping with them. We were entertained in the beautiful home of Dr. A. P. Dowden, and introduced to the church by Dr. J. W. Juett, well-known eminent dentist, who is equally well known for his devotion to his church. As Dr. Huey is not a news-dispenser, we will have to forgive him for not bringing us a report of the home-coming day. All of our brethren who travel among Baptists in our fellowship service in Kentucky should help us that way. Each of them know that we gladly help his work in our columns and otherwise. We keep after them, but with less success than we could wish.

The Baptist Bible Institute needs 4,770 one dollar gifts to meet interest demands August 1st. Only \$1,157.00 now in hand! Please send as many of these units as possible to President W. W. Hamilton, 1220 Washington Avenue, New Orleans, Louisiana.—Adv.

PERHAPS
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Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

Standard Sunday Schools

We have a good list of Sunday-schools which have just qualified for the Standard award during the first fifteen days of July. They are as follows:

Whitesburg—Pastor I. E. Enlow; Superintendent M. D. Lewis; Mt. Vernon—Pastor E. S. Gaylor; Superintendent O. C. Amis; Mt. Pleasant (Owen County)—Pastor J. Campbell Jeffries; Superintendent L. T. Yancey; Carlisle—Pastor R. R. Couey; Superintendent G. T. Cowan; Belmont—Pastor E. C. Masden; Superintendent W. F. Masden; and Livingston—Pastor J. A. Bass; Superintendent J. B. Sizemore.

Tomahawk and Nangatuck

A letter from Pastor O. C. Anderson, of Inez, is most interesting. He tells about some work near there: "Enclosed are our reports on Vacation Bible Schools held at Tomahawk and Nangatuck. The names may sound like we are working among Indians but not so. We are working here in the mountains of Martin County. At Nangatuck I closed a meeting just before our Vacation Bible School. The Sunday-school is only one month old and we had forty-three present last Sunday. I preach at Tomahawk two Saturday evenings in each month. This is the exact place which became famous because of the Holy Roller sacrifice of the woman in this county. The slayer of the woman is serving a twenty-one-year sentence in the Penitentiary. Both of these places have been Holy Roller strongholds. They have become very unpopular all over this country."

Franklin Street Church Receives Fifty-one Diplomas

The picture on this page is that of a group of teachers and officers of the Franklin Street Baptist Church, Louisville, Ky., who have completed the required four books in the new Sunday School Training Course leading to the new diploma. Fifty-one completed the work and received the new diploma on June 30 when the entire morning worship hour was given to appropriate exercises for such an occasion. The pastor Brother Lewis C. Ray, taught all four books.

Of the course he writes: "The group met one night each week for four months, completing a book each month. It was the most hearty response the pastor has ever witnessed. They studied with new zeal, sitting straight through

for two hours of study each night. We were therefore enabled to devote more time to the study of each book both at home and in the class than is required or that is usually given when a course is taken in one week.

"In my estimation this plan is the best possible one for the average church. It is good for the pastor to sit down with his teachers and study with them. The pastor who is not willing to do it will lose much in his teaching force. I want to know what my teachers are getting and what they are teaching in their classes. This gives the pastor an opportunity to teach his teachers and to emphasize the very things that he wants stressed in his Sunday-school. In this busy time it is hard to find a week that can be given to a study course without having to displace other important work of the church, but one night in most any week can be found for this purpose that will not conflict with any other work of the church. In this way a larger number can be reached for the study. It gives more time for home study and for a complete mastery of the book being studied. I commend this plan to the churches most heartily.

"The new study course in my estimation is a great forward step taken by our Sunday School Board. While some of us may not agree with all of the books in every point, if the pastor is wise, he will know how to meet those problems and give to his teachers his viewpoint. The course covers a much wider field of study, much of it being new to the average teacher in our Sunday-schools. It can only give to our teachers a broader grasp of their task.

"Our study course this year has put new life into our workers which is telling, both in the type of work being done, and in the results being obtained. During the summer when the urban churches are having their proverbial 'summer slump' we are increasing our enrollment Sunday by Sunday. Our attendance is running from 100 to 150 better than any previous summer. I attribute most of it to the new spirit of our workers gained in this new course that they have now completed. It is so valuable to us that the writer plans to recruit a new group to begin in the early fall in the course leading to the

diploma. Next year another four books will be studied, and so on for four years until the entire course has been completed. There is just one solution to our Sunday-school problem; that is hard consecrated work on the part of the pastor and his people."

SUNDAY SCHOOL ATTENDANCE
July 14, 1935

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

Louisville, Walnut St.	1,045
Newport, First	811
Owensboro, First	731
Louisville, Ninth and O	657
Louisville, West Broadway	566
Paducah, Imanuel	556
Harrodsburg	552
Lexington, Calvary	529
Louisville, Carlisle Avenue	527
Owensboro, Third	522
Harlan	521
Middlesboro, First	517
Mayfield, First	507
Louisville, 23rd and Broadway	487
Louisville, Franklin St.	471
Louisville, Baptist Tabernacle	469
Danville, Lexington Avenue	461
Louisville, Eighteenth Street	458
Frankfort, First	453
Lexington, Porter Memorial	423
Jellico, Tenn, First	386
Hazard, First	361
Covington, Latonia	348
Louisville, Baptist Temple	344
Fulton, First	337
Paducah, Baptist Tabernacle	332
Bellevue, First	331
Louisville, Virginia Avenue	330
Pineville, First	321
Covington, Madison Avenue	321
Elizabethtown, Severn's Valley	300
Greenville	294
Louisville, Fourth Avenue	272
Erlanger, Elsmere	246
Hazelwood Baptist Church	246
Versailles	245
Lenore, New Salem	232
Louisville, Third Avenue	230
Lebanon Junction	210
Louisville, West Side	209

The Elkhorn Baptist Association has changed its meeting place from Midway Church to the Grace Baptist Church of Lexington, Ky. The meeting dates of September 3-4 remain the same.



Teachers Receiving Diplomas at Franklin Street, Louisville

THE FIRESIDE

UP TO THEIR STANDARD

Winter came early in 1933. Many of the smaller lakes and ponds of New England were frozen over by late November, and early December saw excellent skating on practically all fresh-water lakes, ponds, and rivers. The cold weather that brought pleasure to the skaters also brought distress to countless thousands who were unprepared to meet the rigors of that memorable winter, the great army of destitute victims of the depression.

It was while several hundred skaters were gliding over the ice of a considerable lake a few miles from Boston that two well-dressed young men, chancing to pass that way, paused to watch the sport.

"Fun for those who have a dollar in their pocket, Jim," grunted the taller of the two.

His companion made no reply. He seemed to be peering down at a sheltered cove close at hand where several skaters were gathered about a small bonfire.

"What's eating you, Jim?" exclaimed the tall young man. "Seeing things?"

"I guess I am at that, Dick," replied his companion. "I am going into the hot-dog business."

"What?"

"Fact, Dick. Here is our chance. While the skating lasts, and it may last quite a spell, we can make a few honest dollars. Hot dogs and hot coffee would make a decided hit here. We can buy an old stove at the junkman's for half a dollar or so, a new coffee-pot for as much more, half a dozen mugs and as many nickel-plated spoons and a tea-kettle will be the whole works. Two dollars will settle for everything, except the frankfurters, coffee, cream, and sugar."

"And the mustard, Jim," chuckled Dick.

"There's no joke about it, Dick. I can see some real money ahead of us."

"Where do you get that 'us' idea?"

"You won't join hands with me, Dick?"

"The depression has gone to your head, Jim. You'd feel fine were some bank acquaintance to show up while you were spreading mustard on a hot dog. Ha-ha!"

"Great, once they got to buying. Well, here's your last chance, Dick. Now or never. Is it a partnership?"

"Nothing doing, Jim," replied Dick, shaking his head. "I am still inclined to the opinion that you are joking, but—"

"I am past the joking stage, Dick. When a man gets down to his last five dollars or so, things look serious to him. I see a chance to vamp up and I am

going to stake what I've got on that chance."

Two o'clock the ensuing afternoon found Jim Lane, former paying-teller of the defunct Merchants Trust Company, standing beside a rusty kitchen-stove which he had purchased of a junkman for fifty cents. He had hauled the stove down to the lake on a boy's sled which he had borrowed. There was a roaring wood-fire in the stove and smoke poured from a short length of stove-pipe. On the stove was a steaming kettle full of frankfurters and a big pot of scalding hot coffee. Beside the stove was a small packing-box upon which stood half a dozen china mugs, a jar of cream, a sugar-bowl, and a jar of mustard.

Business was good with Lane right from the start, so good that before dark he was obliged to replenish his stock of frankfurters from a neighborhood store. At times there was a broad smile on his face, a smile that had been a stranger to him for many weary months while searching in vain for employment.

Late that evening he was joined by Dick Murdock, his companion of the previous day. "I guess you were in earnest at that, Jim," he chuckled during a lull in business. "I admire your nerve, but, well, I call it poor judgment."

"Yes?"

"You would feel like thirty cents one of these days were you to be recognized by some prospective employer. I can picture your face about the time he looked you over, Red! Boy, how you would flush up were he to say, 'I think I have seen you before, young man, out at Echo Lake.'"

Lane laughed. "I would tell him that undoubtedly he found my frankfurters and coffee all right, and that he would find me all right were he to give me a chance to demonstrate my ability."

"Oh, ye-ah!"

"I mean it, Dick."

"We'll pass that, Jim," said Murdock, grinning. "By the way, how have they been coming? Getting rich?"

"No-o, not rich, but I have cleared upwards of five dollars, and that is more money than I have earned since the bank closed its doors. I feel like a king."

Presently the lull was over and then Lane was on the jump for half an hour or more. The while Murdock stood by, a moody look on his face.

"You have got them coming all right, Jim, and no mistake," he said when they were alone for a few moments. "Who was that gentleman in the fur overcoat? He seemed to know you pretty well."

"Mr. Longman, of Longman & Stephens, one of the bank's heaviest

depositors. The failure cost him upward of ten thousand dollars. He didn't know me until I told him who I was."

"You told him?" exploded Murdock.

"Why not?"

"You have got me guessing for fair, Jim. If I had been in your shoes I would have kept mum. Where is your pride?"

"In my pocket," chuckled Lane. "Speaking of pride, I am taking a lot of pride in this little buck-eye business that I have started. I saw the chance and am making good."

For about two months Lane tended his little stand down by the edge of the lake, interrupted from time to time by storms, and then the evening came that a middle-aged man skated into the little cove and purchased a frankfurter and a cup of coffee. While he regaled himself he eyed Lane sharply. Presently he purchased a second frankfurter and another cup of coffee, and when he settled he tendered a ten-dollar bill in payment. Lane drew a small roll of bills from his pocket and deftly fingered nine ones. That done, he turned them end for end and again counted them.

"I thought I was not mistaken," remarked the customer. "That is how I came to hand you that ten-dollar bill to change." Then, laughing, "Truth will out. Few men outside of bank-tellers have the knack of counting money with such speed. Mr. Lane, if I recall aright."

"That is my name," said Lane, smiling broadly. "Your face is familiar, but I cannot place you, sir."

"Mr. Lathrop, of Lathrop & Channing."

Lane's hand shot out and while they gripped hands he said, "This is a real pleasure, Mr. Lathrop. It is a long step from the bank to here, but—"

"But a bridge, Mr. Lane," finished Mr. Lathrop, "a bridge that you evidently were not afraid to cross."

"Well, I found myself getting into the mire, so to speak, and I was glad to get any kind of a foothold," replied Lane. "When a man gets down to his last five dollars it is time to cast about. I saw this opening and made the most of it."

"If forty dollars a week interests you, Mr. Lane, we have an opening for you," declared the business man.

"I'll say it does!" exclaimed Lane.

"We need a man of your stamp," continued Mr. Lathrop. "We have been on the watch for such a man for several months, but we have turned scores away, feeling that they would not measure up to our standard. We came very near hiring a man for the position last week, but fortunately for us we got a sidelight on his character that caused us to

turn him down at the last moment, so to speak. He formerly was in the employ of Haskell & Brown, who failed six months or so ago. I had occasionally seen him there and liked his appearance very much. A bit of inquiry elicited the fact that he has had no work since the failure, and quite naturally that tended to interest us in him. The very day, however, that I planned to get in touch with him I chanced to glance into a poolroom while passing along the street, and there I saw him idling away the time, time that he should have been spending in search of employment."

An hour or so later, just as Lane was about to return to his home, Dick Murdock showed up. "Say, Jim," he said, "could you lend me five? I'm broke."

"I'll do better than that, Dick," said Lane, and although the skaters were gone, he replenished the fire in the stove. "I'll let you have the five dollars and turn over this little business to you. It is a small gold mine while it lasts."

"What's the big idea, Jim?" exploded Murdock.

"I've got a job, Dick, I go to work tomorrow. The five dollars is to start you here. Never mind about paying it back. I want you to get underway. When the season is over, perhaps something else will turn up. I hope so. You have to keep plugging, or you will be on the rocks for fair."

"The five dollars will help me out a pile, Jim," said Murdock, the while warming his hands over the fire, "but, well, tending a hot-dog stand sticks in my crop. I—I couldn't do that. No, Jim, that is beyond me. I am not that kind."

Lane sighed and shook his head. He was sorely tempted to make a cutting rejoinder, but he gritted his teeth and kept to himself what had leaped to his lips to say. "Well, Jim, here is the five dollars, and I hope it will do you a lot of good. Never mind about paying it back. For good measure, I am going to make it ten dollars."

"You're a king, Jim," exclaimed Murdock, grinning. "This will tide me over in great shape. Thanks, old man. By the way, where are you going to work?"

"Lathrop & Channing."

"That's odd, Jim. I had it in mind to go and see them tomorrow. Mr. Lathrop used to come into Haskell & Brown's occasionally when I was there, and I know him by sight. I didn't have much faith that I would land a job there, though. I had a hunch that they would turn me down."

"Dick," said Lane soberly, "you turn yourself down."

"Lack of faith?"

"No, I wasn't thinking of that," said Lane. "I, well, I was thinking in part of the opportunity I just offered you here."

"Oh!"

"You had best reconsider, Dick."

Murdock shook his head. "Not in me, Jim," he said.

Together they walked out to the road, and the while the cold February moon shed its light over them, two exceptionally capable young men, one a success, the other a failure; one ready to step in anywhere in order to get a foothold, the other a victim of false pride that spelled defeat in capital letters.

—Frederick E. Burnham,
in Young People.

BIRTHDAY PARTY FOR PASTOR HUNT AT EIGHTEENTH STREET

The Eighteenth Street Baptist Church, Louisville, celebrated the seventy-fifth birthday of our pastor, Dr. M. P. Hunt, on Monday night, July 1. A great number of our own people, together with many of our friends and co-workers from neighboring churches, were present, especially from the Twenty-third and Broadway Church, formerly Twenty-second and Walnut Street Church.



It was a day that will long be remembered by those who attended. We were graciously prompted to remember with joy and with thanksgiving to God a minister of the Gospel of the Son of God for fifty-three years. Of the many

things that could have been spoken about Brother Hunt, we are going to mention some of the outstanding, e. g., Brother Dave Tucker, in leading the devotional read the Scripture magnifying the preached word, bringing out the thought of how faithful Brother Hunt has been in preaching the Gospel, and also how beautiful are the feet of them that bring glad tidings of great joy.

Dr. O. M. Huey, of the Louisville Baptist Orphans' Home, lifted us up toward God in a great prayer. Brother W. A. Colvin, a member of Eighteenth Street Church, in his welcome spoke of Doctor Hunt as being our dad—a dad who upon any occasion reaches out and grasps the situation in hand.

In keeping with these words, Mrs. Mary Lee Cralle Hoppe, of Walnut Street Church, sang "Daddy, Dear Old Daddy," and Mrs. Jewell Wolford Vick, of Twenty-third and Broadway Church, sang "That Silver-Haired Daddy of Mine."

Col. P. H. Callahan, for many years a staunch friend of Dr. Hunt, spoke on his place as a citizen. It was a message enjoyed by all. Charles A. Jenson, one of Dr. Hunt's former members at Twenty-second and Walnut Street Church, spoke on our pastor's influence as a minister. One of the outstanding thoughts presented by Brother Jenson was the large number of young men who went out from Twenty-second and Walnut Street Church under his ministry to preach the Gospel.

Dr. John R. Sampey, a man universally beloved by our Baptist people, whose life has been relived in the lives of so many thousands of preachers, teachers and missionaries around the world, gave honor in a most befitting way to Brother Hunt as a Baptist preacher.

George P. Summerfield, chairman of the Board of Deacons and Superintendent of the Sunday-school at Eighteenth Street, brought a thrilling message on Brother Hunt as a pastor. He also presented Dr. Hunt with a gift from the church.

Miss Catherine Dilger gave a beautiful accordeon solo and the boys and girls of the beginners department sang a song for Dr. Hunt. The large concourse of people assembled to do honor to our pastor were asked to retire to the basement where refreshments were served. We pray that under God Brother Hunt may have many more happy birthdays, and continue to be a living epistle, read and known of men."

Louisville, Ky. W. A. COLVIN,

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PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

- John W. Clark, First, Sparta, Ga.
- H. M. Fugate, College Hill, Lynchburg, Va. Accepted.
- Leslie W. Rogers, First, Leesville, La.
- B. B. Hilbun, Pontotoc, Miss. Accepted.
- Joe Wells, Lebanon, Barren Plains, Tenn. Accepted.
- Robert C. Lling, First, Natcicoches, La. Accepted.
- O. C. Sutterfield, Ft. Towns, Okla. Accepted.

Resigned

- John W. Clark, Beechridge and Long Run, Ky.
- M. E. Staley, Carrollton, Ky.
- H. M. Fugate, Valdosta, Ga.
- J. E. Chandler, Doyle, La.
- B. B. Hilbun, Columbia, Ky.
- Joe Wells, Seventeenth Street, Belleville, Ill.
- C. D. Daniel, Lorena, Tex.
- H. E. Dana, First, Ardmore, Okla.
- O. C. Sutterfield, Wright City, Okla.

Ordained

- Irwin Y. Lane, First, Lake Charles, La.
- John Mattiesen, Red Rock, Okla.

Association in Cullman County. During this meeting, Mrs. J. W. Robinson had charge of the Daily Vacation Bible study, which ran ten days. The enrollment to this study period was over 200, and completed its study a week after I arrived. Mrs. J. W. Robinson, who was in charge of this daily vacation work, merits great credit for her endeavor, and it is through her assistance that I was able to have a singing choir of 200 voices.

Dr. Marion, a Louisville Seminary student of other days, is one of the finest spirits that I have had the pleasure of knowing. The day after the meeting closed, Dr. Marion and myself drove to Atlanta and it was there that I was introduced to Gypsy Smith, Sr., and that evening had the pleasure of participating in his service, where there were 15,000 people visible, and over 7,000 in other parts of the Municipal Auditorium. Over 250 that night found the Lord as their Saviour. The additions in the Cullman meeting, as near as I can remember, were seventy.

I am sorry I wasn't able to have part of the wonderful Anniversary Program that you so graciously assisted in at Lawrenceburg. I have heard so much since being in Lawrenceburg the past

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few days, of your wonderful sermon that morning

If you will be kind enough to find space for comments of these two meetings, especially the one in Kentucky, and kindly mention the fact that my services are available for Evangelistic Gospel Singing this summer, I will appreciate it.

VERNON P. SAXTON,

116 E. Maxwell St.,
Lexington, Ky.

Pastor W. H. Ford, of the Broadway Church, Knoxville, warns the brethren to look out for one L. M. Drake, claiming to be a student from Shreveport. He is alleged to be an army deserter and to have forged checks in Knoxville. He is a sign painter by trade, and volunteers to assist in young people's work at Baptist churches. Anyone locating him is asked to have him arrested and to wire the Chief of Police in Knoxville.

GOSPEL SINGER SAXTON REPORTS GRACIOUS REVIVALS

Dear Dr. Masters: Have just returned home from two of the finest revival services that I have ever had the pleasure of assisting in. This was at the Stone Baptist Church, Stone, Ky. Brother Hugh Frazier, the pastor, held his own services and I assisted him.

The Baptists, though outnumbered, as it is a Methodist community, stood firm and co-operative one hundred percent in this meeting. As you perhaps remember, Brother H. W. Robinson built this church at Stone seven years ago. It had eleven members at that time. Today there are over 400 membership, a Sunday-school enrollment of over 200 and, in my estimation, a Number A-1 Standard equipped Sunday-school and Educational Department.

There were something like forty additions to the church, the meeting ran three weeks. They want me in the near future to come back for a Bible course. From Williamson to Pikeville in East Kentucky, certainly is a fertile field for the Gospel of Jesus Christ. You can find any religion that you have ever heard of somewhere in this community.

The meeting that I have just closed at Cullman, Alabama, with John E. Marion at the First Church, was in one respect the finest demonstrations of the power of Jesus Christ which I have ever observed. Here is a community of a county of 50,000 inhabitants, 10,000 of which are Baptists.

John E. Marion is Moderator of this

Christian Life Conference

RIDGECREST, - - - NORTH CAROLINA

August 18 through 25, 1935



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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Appreciation

I want to thank all of you who responded so generously in the Linen Shower for Clear Creek. I have just been there and found the following, sent by about two hundred organizations:

252 sheets, 443 pillow cases, 309 bath towels, 81 face towels, 68 tea towels, 124 packages paper napkins, 85 rugs, 10 cakes soap, 1 counterpane, 1 tablecloth, 14 sash curtains, 25 wash cloths, 6 boxes drapes, 10 quilts, 1 box clothing.

You will notice that many things were sent which were not asked for, but which can be well used and are deeply appreciated. It just shows that our Kentucky W. M. U. always responds gladly and freely and gives more than requested. The box of lovely clothing was distributed to some of the mountain people, who were so deeply appreciative. But Miss Royalty is worried because the address was lost and she cannot find out who sent it. If the sender reads this, won't you drop a card to the office or to Miss Helen Royalty, Clear Creek Springs, Pineville, Ky., so she can tell you what needs your nice gift supplied?

A Visit to the Indians—Part VI Chilocco

This is an Indian Government Industrial School with 650 students, representing about fifty tribes. This year there are two Esquimos and ten Blackfeet. Gladys Sharp has been our Missionary on this campus for seven years, and during that time has seen four hundred accept Christ. Of the present student body, 375 are Baptists. The next largest is the Methodist group of eighty. Missionary A. Worthington, Pawhuska, Okla., is pastor of the Baptist group here. New laws are making Christian work very difficult on the campus right now, so Gladys and Mr. Worthington need the earnest prayers of Southern Baptists.

The Kaws

(Work located at Washungo, Okla.)

This is the tribe of former Vice-president Curtis.

Besides Gladys Sharp, Thomas Wamego, pastor of the Ponca Baptist Church, works there. He is our Missionary to the Poncas and to the Kaws, being half-time pastor at each place. Gladys works among the Otoes, the Poncas, the Kaws and at Chilocco.

The Kaws have no church building, so have to hold their meetings in the school building. Gladys told of one snowy

evening when the R. A.'s assembled and were suddenly informed that the school authorities forbade their using the building. Not to be outdone, they had their program out on the steps in the snow. Later, the building was available again.

They have a full graded W. M. U. How urgent the need for a church building there! Gladys conducted us over to her B. Y. P. U. meeting. The interesting program was in charge of a splendid young Indian man, a student at Chilocco. Many of their members were absent because there had been a death in the town and they were at home preparing food to be placed in the coffin for the spirit of the dead and also the food for the funeral feast. To this feast come all the friends and relatives, for the possessions of the dead are to be distributed. A mourner is hired, who mourns aloud in the streets three times a day until someone pays him enough to stop. The widow often cuts her hair and puts ashes on her head.

The Kaws are a mixed race,—no real National life and no chief. Many of these young people are illegitimate and about the only form of recreation they have is a drunken dance.

We spent that night in the Clubb Hotel, at Kaw City, where there is one of the finest art collections in America. It is valued at a million and a quarter dollars. One picture, "Jesus Blessing the children," is worth \$125,000. They have the largest collection of Moran paintings in the world. Mrs. Laura Clubb was a school teacher and made money in oil and invested it in famous paintings.

We expected to go across Northern Oklahoma, into New Mexico, but the floods caused us to go north into Southern Kansas and Southeastern Colorado. This gave us some interesting experiences unanticipated. We saw the dust-storm area in Kansas, which was even worse than our Newspapers described. There were dugouts, where the people lived until they could rebuild their homes. They are now used as stables. We saw barns entirely covered and a tunnel made to the entrance. Some houses were only partly dug out of the drifts.

At Cimarron, the people were just beginning to clean off their premises. Dirt was piled up against the houses to the porch floors and the lawns thickly dotted with large mounds. People were scraping several inches of dirt packed on filling station floors, and machines were busy scraping the paved highways, and piling the dirt high on each side. In the fields were mounds of stubble, wheat, etc., which had been blown up by the roots. A man at a filling station told us that these were the worst dust storms they had had for thirty years and that just two weeks before we came, one had lasted thirty-six hours. This was followed by a general rain, the first one in four

years. The floods were somewhat inconvenient to us, but were a great blessing to them.

This part of Kansas is almost untouched by Christianity. The Northern Baptists did have some colporters here, but they left.

At Wichita, Kansas, we struck the Santa Fe Trail. Much of the way we followed the exact ruts (now a beautiful paved highway) over which the pioneers traveled.

In the Colorado Rockies, we longed to get out and have a game of snowball, but contented ourselves with watching the beautiful snow-capped mountain range,—the Sangre de Cristo (Blood of Christ) so named because of the red sunsets.

Passing interesting "Dude Ranches," we came to Raton Pass, 8,400 feet high and one of the most beautiful places I have ever seen. Having ascended gradually, we were hardly prepared for the abrupt descent of 3,000 feet to the city of Raton, N. M. It was here that Dan Matthews was buried.

We saw the church where contending parties clasped hands over his coffin and pledged themselves never again to let their disagreements split their church. Many times, friction has come, but someone always says, "No, a boy died for this church. In his memory we will not break it up."

Leaving Raton, we drove through the "fairyland" of Cimarron Valley, with its marvelous Palisades, Eagle West Lake, and beautiful fir, spruce and aspen trees.

The people there are Spanish-Americans,—pure blooded Spanish, who came before the Mayflower.

(To be continued)

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

Ridgecrest Mountains

We went into the mountains, peaceful mountains, which instilled their content into every heart that passed them by. Nestled with this content in its midst is Ridgecrest. Here, rolling and merking into one another are mountains, great in their creation by human minds, inspired by God. To the East is a mountain of inspiration, to the north a mountain of knowledge, to the west a mountain of ideals and to the south a mountain of recreation and fun. Greatest is the mountain of inspiration, for it could easily enfold the others and be complete within itself. We might lose hope were it not for this mountain, for its strength comes from above.

The mountain of knowledge looms high in the north for "A little knowledge of everything is good."

And to the west our mountain of ideals is built half resting on the others, for-through inspiration and knowledge we gain ideals. See how they link and merge together.

Our Southern mountain comes from happy hearts—hearts that Christ shines through and makes enjoyment complete.

One of our speakers said: "Anything that is whole is beautiful." No one can say more of Ridgecrest, for on these mountains is built a model world. It is really a glimpse into the Kingdom of Heaven and we are loath to leave it, but we must pass down from this beautiful mountain of inspiration into a valley of service, where we are sorely needed.

Lingering with us is the thought, "Better than the crowning of a minted king,
Is the memory of a lovely thing."

Florence Williams,

Henderson, Ky.

Daily Schedule At Ridgecrest Y. W. A. Camp

- 7:00 Another day is dawning.
7:30 Ready for breakfast?
8:00-8:15 "Come, Let us Worship and Bow Down."
8:45-9:30 Learning to know the world fields.
9:35-10:00 Announcements and merry songs.
10:00-10:15 State Delegation Meetings.
10:45-11:00 Sing Unto Him.
11:00-12:00 "They That Are Wise."
12:10 Dinner is served.
Afternoon—Recreation for each and for All.
6:00 Supper is announced.
6:45 Vespers by the lake.
8:00-9:00 "They that turn many to righteousness."
10:30 "Pals Good Night."

PARKWAY PASTOR HAS GOOD MEETINGS

Five of the most interesting and helpful weeks, I believe, which I have spent for a long time, were recent ones in and near Louisville.

The first two were at the Second Baptist Church of Highland Park. Rev. W. R. Manion is the consecrated and delightfully congenial leader of this flock. There were some fifteen or twenty additions to the church.

But in my opinion, the greatest blessing, outside of the salvation of the lost, was a bold stand taken by young people under thirty against evil and the ready response to the invitation to join them, by their elders. It climaxed a great period together when scores and scores took a definite public stand declaring their willingness to consecrate their all to Christ.

Brother David E. Weaver and the Pleasant Grove Church, of Avoca, desired a real "church revival." To this end they conducted cottage prayer meetings (often numbering more than 150

people each week) for some time. The writer was invited to do the preaching, which he did wholly on the Book of Revelation.

An invitation was given one night to those who had loved ones that were lost and who desired fellow Christians to pray for them, to come forward and make that request in person. The number was so great that it was 9:30 before the meeting could be closed.

The closing Sunday morning was given to an Old Folks' Service in which a memorial service was held for loved ones passed on. Also at the same service faith was combined with works in the signing of a large number of pledge cards in the Every-Member Canvass. An interesting feature of the pledge was that four-fifths of it was for service. Weaver is a great pastor and ought to be giving full time to the work.

There were sixteen additions, all by baptism.

The last two weeks were in our own Vacation School. We had 231 enrolled and just short of 200 in average attendance, with a faculty of thirty leading in the work. Over a score of professions of faith were made the last day of the school. Without doubt, the Vacation Bible School is one of the best opportunities for real, constructive work with children and young people we have.

A class of about eighteen Adults studied daily for an hour and a half with the pastor, Saper's book on The Religions of Mankind.

Last Sunday, July 7, I was back at Cloverport for their Homecoming Day. Large crowds were present at both services. Pastor Sandusky is deeply enshrined in the affections of his people, and has done a remarkable work in that beautiful town on the Ohio.

W. STUART RULE, Pastor,
Eastern Parkway Baptist Church,
Louisville, Ky.

HOOSIER BAPTIST DOINGS

G. H. O'Donnell, Aurora, Ind.

Indiana, under the leadership of its fine state men, and by the help of a loyal host of pastors, came off better financially last year than most of the states of the Northern Baptist Convention, although we did not raise our entire budget. The Northern Baptist Convention as a whole fell some \$200,000 behind last year's gifts to the missionary causes of the Convention. This failure caused many hearts to ache.

The young people's work will be to the fore in Indiana for the coming weeks. We have two fine Assemblies, one at Franklin College, and one at Lake Wawasee, in the northern portion of the State. We also have fine boys' and girls' camps on Lake Tippecanoe, in Northern Indiana.

Vacations have been short in recent years, and for the most part our pastors

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have remained at their posts. Attendance, however, never what it should be, falls off strikingly during the hot summer weather. Yet many of our churches succeed in the summer-time.

Aurora, where this writer is pastor, received ten additions, eight of them by baptism, during May and June. Ebenezer, a country church near here, Rev. A. L. Tidrick, pastor, received two. And several churches have reported additions without the number being named.

Rev. C. M. Naylor, long pastor at First Church, Jeffersonville, Indiana, and well known in Kentucky, has been laid aside for some months by a cerebral hemorrhage. However, he is rapidly recovering and his friends hope soon to see him back at work. He has rendered a splendid ministry of the first rank in usefulness. Rev. W. C. Tatem is caring for Brother Naylor's parish of three churches.

Rev. B. A. Neal has accepted the call of the Milan Church. Rev. J. H. Daugherty becomes pastor at Versailles, and Rev. J. R. Quick has been already some months at Osgood, where he is succeeding well.

A splendid piece of work is being done at South Bend by Rev. G. E. Dupree, formerly of Jeffersonville. Brother Dupree has been pastor of two young churches, preaching three times every Sunday, and he has seen the work grow very rapidly. He, too, is well known in Kentucky.

Rev. L. W. Stanger accepts the call to Flora, and Rev. J. E. Lehman, a member of the 1934 class at the Seminary in Louisville, goes to First Baptist Church, Dunkirk, Indiana.

On the whole, the Baptist cause in the Hoosier state promises greater progress this coming year than any recent year has attained. Practically all of our pastors and leading men are loyal to the New Testament Gospel and will not knowingly support any other Gospel.

LADIES' KNEE LENGTH HOSE

5 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Anglo Yarn Chardonize Hose.

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KENTUCKY BAPTIST HOSPITAL INSTALLS PHARMACY

In keeping with the reputation for efficient service that has been rendered for almost eleven years, the Kentucky Baptist Hospital has installed a Pharmacy. It is with the thought ever in mind of increasing efficiency to our patients and doctors that the Pharmacy has been installed.

For the convenience of doctors, patients and their friends, the Pharmacy is located on the first floor of the Hospital. Here they may purchase any article the patient may need, such as drugs, sundries, magazines, etc.

The Doctors' prescriptions to patients are honestly compounded from the freshest of highest grade ingredients, without any substitution. Every prescription is checked before the medicine is handed out.

A Registered Pharmacist, who has passed all State Law Examinations and Requirements, and who is thoroughly competent in the compounding of prescriptions, is in charge of the Pharmacy. While patients are guests in our Hospital, he will see that the same efficient service in compounding prescriptions is rendered that the Kentucky Baptist Hospital is so noted for.

H. L. DOBBS, Acting Supt.,
Louisville, Ky.

OLD-TIME REVIVAL IN ENGLISH

An old-time spiritual revival has just closed at the Baptist Church in English. It began July 1 and lasted through July 12, with morning services the last week.

The pastor, Rev. J. S. Bell, did the preaching, bringing an old-fashioned Gospel sermon in each service. Rev. A. L. (Pete) Gillespie of Memphis, Tenn., led the song service, the last week bringing a message in song.

It was truly a revival from the beginning. Although the services are over the revival isn't. A large crowd attended each evening service. There was a great manifestation of the Holy Spirit, thirty-eight accepted Christ as their Saviour, one came by letter, fifteen members came re-consecrating their lives, one young lady dedicated her life for special service.

During the last week a group of praying Christians met for a half hour before services and prayed for a list of 118 lost people in the community. One all-night prayer service was held lasting from 10:30 P. M. to 4 A. M.

English experienced a revival like it has not experienced in many years and like few churches experience in these days.

The able pastor left on Saturday, July 13, for Tennessee, his home state, for six weeks in evangelistic work. He leaves many Christians praying for him.

That night a group of young and old folks sponsored a prayer service on the

street across from a beer joint, starting a movement to have it removed from our village.

All who attended any of these services left feeling it good to have been there.

FAY THARP,

English, Ky.

615-ACRE TRACT GIVEN FOR ORPHANAGE IN CLARK COUNTY

John Nelson Bush, well-known Clark County farmer, had deeded a farm of 615 acres to five trustees to establish an orphans' home in this county.

Mr. Bush has had this project close to his heart for the last fifteen years and some little time ago submitted the proposition to the Friendship Baptist Association and the Boone's Creek Baptist Association. The churches in these associations are in Clark and Estill Counties with two in Madison and one in Powell.

While the institution is to be managed by trustees named by the two associations it is not to be exclusively Baptist children, but will care for orphan children of any denomination.

The Baptist Bible Institute needs 4,770 one dollar gifts to meet interest demands August 1st. Only \$1,157.00 now in hand! Please send as many of these units as possible to President W. W. Hamilton, 1220 Washington Avenue, New Orleans, Louisiana.—Adv.

This big farm is well watered and ideally situated on the Iron Works between Pilot View and Goff's store. It is mostly in grass with some alfalfa and tobacco, but mostly devoted to stock.

The five trustees, named in his deed of gift, dated March 25, 1935, and recorded March 30, 1935, are Andrew Dykes, J. S. Whitsitt, G. L. Wainscott, Charles W. Berryman and W. F. Jones. All trustees are Clark residents, three coming from the Friendship Association and two from Boone's Creek.

Mr. Bush retains a life interest in the farm, but has made provisions that the trustees may begin construction of the

Classified Churches

C. M. THOMPSON, General Secretary

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 hazardous 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 your 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.

first unit of the buildings required and may plant an orchard. Mr. Bush was born May 18, 1859, and will be seventy-six years of age his next birthday. He has been a member of Ephesus Church for more than fifty years. The pastor of Ephesus Church, the Rev. R. P. Downey, has been in close consultation with Mr. Bush for the seven years he has been pastor of this project. Mr. Downey says, "Mr. Bush has cherished the dream of an orphans' home in Clark for fifteen years. He is an exceedingly tender-hearted man, faithful in his church membership and liberal in its support. He is loved by all who know him well."

The trustees must begin work for a home within three years and if at any time the home is abandoned by the Baptist associations, the farm shall revert to Clark County for the same purpose.

The trustees shall hold office for three years and after organization shall provide for some member or members going out each year in order that they may have at all times experienced men interested in the work. The trust provides further that the land shall not be sold or encumbered. The children shall be taught domestic work, gardening and farming.

Since Mr. Bush has been interested in the plan a number of orphan organizations have asked for his assistance and co-operation, but he has remained steadfast for a home for Clark.

The trustees are now at work planning improvements and buildings that can be erected or put into effect very shortly.—The Winchester Sun.

A. C. CHISM'S FIRST ANNIVERSARY AT KANSAS CITY, MO.

It is with great pleasure that I am sending you enclosures of such a nature, that you too will rejoice with us in the successful pastorate of our beloved A. C. Chism, formerly of Louisville.

The call one year ago was unanimous and we have no regrets to register in our choice and in God's leading of Brother Chism to us. We were classed as a working church before he came, but one glance at our program shows you we have studied sixteen training books and have not graduated yet. There are goals to attain and new life is needed to make us workmen that need not be ashamed. The fields are white already unto harvest and only God's man, in the person of an up-to-date, wide-awake, consecrated man can do the successful reaping of such precious souls.

We have looked forward to this anniversary celebration and planned to have all the many who joined with us in the last year to be present. All could not do so. However we had telegrams and letters and our hearts are made happy by the many kind things said of our good pastor and his dear wife and children.

Our people brought their basket dinners along and we made a whole afternoon of it—feasting both the hungry man and the hungry soul.

We look forward to a greater year's work. The word consecration on paper is only a word—in our hearts it means doing great things for a Great God.

J. T. KRUGER,

Kansas City, Mo.

TEMPERANCE AND MORALS DISCUSSION AT ASSOCIATION

In looking over the order of business recommended for a certain Kentucky district association that meets soon, I note with some surprise that no place is given on the program for report or discussion of Temperance and Morals.

In my opinion, no more important issue can be considered in our district associations this year than that to "Make Kentucky Dry For Kentucky Youth." Not only should there be a timely report on this subject, but there should also be a special presentation of the plans and methods of the Kentucky State Citizens Committee and of the Christian Youth Crusaders, which two organizations are heading up all the dry forces to retain the Seventh (Dry) Amendment to our state constitution.

May I urge that the young people be given an opportunity in the association-meetings to present their program in this great conflict. If information is desired as to ways and means of having special presentation of the Christian

Youth Crusaders movement, please write to headquarters at 3029 Wentworth, Louisville.

R. I. BERGHAUSER,
Publicity Director, C. Y. C.,
Louisville, Ky.

REVIVAL IN KNOXVILLE

On Monday night, June 10, we began a revival meeting which closed Sunday night, June 23. Brother J. B. Tallant, pastor of the First Baptist Church of Sweetwater, did the preaching. Brother Tallant is an excellent preacher and a great evangelist. He brought us great soul-stirring messages twice each day. Splendid crowds waited upon his ministry and all were delighted with him.

Brother Hoyle Love, our choir director, had charge of the song service. In the three choirs—Junior, Intermediate, and Senior—there were nearly a hundred voices every night. Mr. Love and these choirs rendered excellent service.

There were twenty-five professions of faith. Twenty were received for baptism and one by letter.

H. L. THORNTON,
Knoxville, Tenn.

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D. J. WRIGHT, Pres.

**Baptist Training Union
Department**

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

Last Call For Ridgecrest!

The Place—Ridgecrest, North Carolina. The Date—July 28 to August 2. The Occasion—Southwide Training Union Assembly.

I received this message from Mr. Lambdin: "Southwide Training Union Assembly Ridgecrest will be held as scheduled. Correct any false reports. North Carolina Convention was cancelled because it involved children from Paralysis Epidemic in Eastern Central part of State. State Health Board says Western Carolina unaffected. Reservations indicate big crowd over week."



Rev. D. H. Daniel, Jr., our State Baptist Training Union President, of Louisville, will teach Investments in Christian Living for Seniors.

Clear Creek Special!

For Clear Creek Assembly program please see double page in issue of Western Recorder dated July 4, or write Miss Helen Royalty, care of Clear Creek Springs, Pineville.

Please study carefully this page now for detailed program of the Training Union Department. In addition we also give the speakers for the Sunday afternoon meeting.

August 6-10

- A. M.
8:30-9:00 B. S. U. Class—Miss Sibyl Brame, Nashville, Tenn.
9:00-9:50 Training Union Classes—
Studying For Service—Miss Mildred Curd, Bowling Green.
Training In Christian Service—Miss Grace Morehead, Owensboro
Christian Leadership—Miss Sibyl Brame, Nashville, Tenn.
Investments in Christian Living—Rev. D. H. Daniel, Jr., Louisville.
B. A. U. Manual—Byron C. S. DeJarnette, Louisville.

Sunday, August 11

- P. M.
2:30-4:00 Mass Meeting on Lawn—"Make Kentucky Dry for Kentucky Youth."—Rev. D. H. Daniel, Jr., and W. A. Frost, Louisville.
6:15-7:30 Training Union—Meeting by Departments and in General Assembly.



Miss Mildred Curd, Bowling Green, is our State Junior Leader and will teach Studying For Service to all Juniors at Clear Creek, August 5-15, each morning at nine o'clock.

Second Week—August 12-15

A. M. Same as first week.
Our State Intermediate Leader, Miss Grace Morehead, Owensboro, will be at Clear Creek, August 5-15 to teach all Intermediate Training in Christian Service, at 9:00 A. M. each day.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over July 14, 1935

	Att.	Vis.	En.
Louisville, Temple	94	11	154
Paducah, Immanuel	92	10	173
Louisville, Franklin St....	92	15	144
Henderson, Audubon	85	5	125
Cox's Creek	28	4	103
Severn's Valley	81	10	102
Harrodsburg	80	5	134
Jellico, First	80	3	114
Pineville, First	77	128
Louisville, 23rd & Bdwy..	75	13	107
Louisville, Crescent Hill..	74	26	110
Owensboro, First	70	14	115
Elsmere	69	7	110



William A. Frost, Business Manager of the Western Recorder, will speak on the subject, "Making Kentucky Dry for Kentucky Youth," at the Clear Creek Mountain Springs Encampment, on Sunday, August 11.

FARMDALE HAS MEETINGS

We have experienced a gracious revival in our church at Farmdale. For a week preceding the special evangelistic campaign we had a different speaker each evening emphasizing some phase of a revival including prayer, Bible Study, Christian living, place of self-denial in a revival and personal evangelism. These messages were inspirational and did much preparatory to our two weeks' campaign. During the revival proper we were fortunate in securing "The Musical McKinleys," from Shepherds-ville, to direct our music. They are people whom God has richly endowed with musical talent and are consecrated to their task. They play all sorts of instruments that added much to our services.

One of the finest features was our Intermediate choir. Our young people responded splendidly and one night during the meeting Brother McKinley counted 100 under twenty years of age and still many folks think that the young people are not interested in the best things of life. This was the only night we counted them but they came in great numbers every night.



Miss Sibyl Brame, Associate Southwide Baptist Student Union Secretary, Nashville, Tennessee, will teach a B. S. U. Class at Clear Creek, August 5-15 from 8:30-9:00 A. M. each day and Christian Leadership at 9:00 A. M. each day for all Junior and Intermediate Leaders and Sponsors and General Officers and other Seniors and Adults.

The pastor did the preaching, bringing the same old story yet ever new. God's Word was the only text book used and Gospel messages were offered. The Lord added to our number twenty-six, and of these twenty-two came for baptism. Many of our people say it is the best revival they have ever had in the church.

The special services have closed but we believe the spirit will continue to grow and that our people are ready to move forward in a great way. The Lord hath done great things for us, whereof we are glad."
R. R. STONE,
Louisville, Ky.

Dr. M. E. Dodd, Shreveport, La., will preach on Sundays, August 25, and September 1, in the Second Baptist Church, Jackson Boulevard at Lincoln St., Chicago, Illinois. He wishes to invite any Southerners who may be in Chicago on those dates, to worship with them.

COLUMBIA PASTOR GOES TO MISSISSIPPI

I have been called to the pastorate at Pontotoc, Miss., and have accepted. I plan to move on the field August 1. The membership numbers above 600. The opportunities for real service there seem to be challenging. I have felt led to go. I regret to leave Kentucky. My fellowship with the Kentucky people has been a great blessing to me.

I am finding it hard to leave Columbia. It has been a revelation to me to learn how the people here feel about my going. I had never dreamed that the church was so solidly behind me. Many inducements have been offered for me to remain. But I felt led to go to the Pontotoc work and that settled it for me.

You will please arrange for the Recorder to go to Pontotoc, Miss., beginning with the August 1 issue.

B. B. HILBUN,
Columbia, Ky.

LESS SPELLING—MORE GIVING IN CHURCH

The following explanation of the progress of Lake Avenue Baptist Church, Rochester, New York, is possibly due to the position of the board of trustees of the church regarding certain policies. The following statement was made by the trustees:

"It has come to the attention of the board of trustees that there is an increase of the selling of merchandise in the church building by groups within the church for the purpose of raising funds. The board wishes to call attention to the fact that it is the Lake Avenue policy to give liberally because we believe giving to be a spiritual exercise, profitable in character-building. Several years ago the church went on record as favoring liberal giving and disapproving of bazaars, sales, suppers for profit and such fund raising activities at the church. The board requests that all organizations will discourage the practicing of appealing to the congregation to buy merchandise at the church for a profit for that organization, in order that it may secure funds for such purposes as the White Gift and the benevolent causes. The board also requests that sacrificial giving be stressed instead."—Copied.

HOW I GOT MARRIED AND STAYED MARRIED

(Continued from Page 6.)

III

It thus fell out that May 5, 1878, which fell on Sunday, I asked Miss Ollie Allen to become my wife. There was preaching that day at the Crawford school house, and after the service was over I rode on the homeward way with this sweet, timid girl.

I had told her of my love, but she was so shy, so modest and so timid in every way that the mere recital of it almost frightened her to death. On this bright, sweet day of May, when all the flowers were in bloom, and the birds were singing in the branches of the over-hanging trees—on this Lord's Day which was doubly sanctified by the echoes of the distant Sabbath bells—I again told this maiden of my love and asked her to become my wife. Never shall I forget the spot on the old-time road from Crawford down to the Allen home at which this recital and this plea were made. It was down below the graveyard—the same graveyard which I had passed all alone full many a night as I had journeyed from the Allen home back to my room at Crawford.

She did not answer me then. She told me that she could not. She pleaded her youth. She referred with filial love and pathos to her father's opposition. She spoke of the tender love of her mother. She told me that she was sure that her father would never yield in his opposition to our union. All of this I had already known full well, but the very fact of this opposition had spurred me on to the step I had just taken.

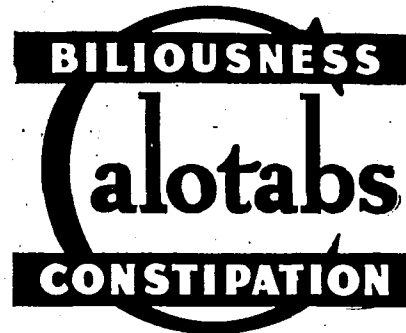
I did not press my sweetheart for an answer on that glad, tranquil Sabbath day. I only repeated as best I could the earnest story of my love. It was not a violent obsession such as I had known when I met the Alum Creek maiden at the country dance three years before. Indeed, the little Allen girl had never danced in all her life, and never has to this good day. She was modest and unassuming, and while she was a woman grown, she was yet young for a girl of eighteen, and I sympathized with her as best I could in all of the pleas she made concerning the unwisdom of her giving me an answer that day.

I went home with her again next Sunday and pressed her for an answer. I was always an aggressive advocate, and on that Sunday she promised she would be my wife. It was on the same old road as we were journeying back from the Crawford meeting house, which also served as a teaching place for my country school. We did not know how our love affair could be worked out. We only knew that two young hearts had plighted their love to each other forever and for aye, and that for better or for worse, if it should be God's will, we would journey down the road of life together.

IV

The news of our engagement did not reach Mr. Allen's ears for some days, but he did find out. He was furious, and drew the reins more tightly around their daughter. I was forbidden to address her in any way whatsoever.

My school closed Friday, August 30, and the following day I got my marriage license. I knew I would have to steal my girl, but had a friend in her older



sister, Miss Addie Allen. I also found a sympathizing friend in my assistant teacher, Pope Allen, a cousin of my intended wife. If it had not been for the help and connivance of these dear friends, I would never have been able to marry the girl who had won my heart.

We planned the elopement for Sunday morning. There was a Methodist camp-meeting in progress under an arbor nearby, and the preacher was Rev. John M. Barcus. Pope Allen and I were to secure a hack and meet the Allen sisters on the prairie, at which time the young women would leave the mother and get in the hack with us.

I slept little that Saturday night. I had not been provident in my economies and five dollars was all I had. I hired a hack for three dollars and it was sixty percent of my financial capital.

Sunday morning, Pope Allen was over on the road and it all worked well. Soon the A. D. Allen family, minus Mr. Allen himself, who seldom went to church, drove by, and the young ladies got in with us. That was the first time the dear, sweet Mother realized the situation. She told me afterwards that when she saw us make that play she felt greatly alarmed.

I knew Brother Barcus, so I slipped around and informed him that I wanted him to say my wedding ceremony. The dear, good man had no suspicion that it was a runaway couple. We stood there under the old-time brush arbor, and he pronounced the words that made us husband and wife. I gave him my two dollars. In a later article I will tell the story of how we stayed married.

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A. E. DOOLIN

New Harmony Church, Little Bend, Ky., has lost a true and faithful church member, A. E. Doolin. He was a son of Franty and Pollie Rone Doolin, and was born May 4, 1869, and died June 30, 1935, at the age of sixty-six years, one month and twenty-six days. He was married to Ollie Austin on September 7, 1890, and to this union were born eight children: Jeff H. Doolin, Logansport, Ky.; Ben E. Doolin, Little Bend, Ky.; Mrs. Annie Shultz, Louisville, Ky.; James L. Doolin, Los Angeles, Calif.; Mrs. H. W. Shultz, Prentiss, Ky.; Mrs. E. D. Shultz, Prentiss, Ky.; Mrs. James H. Torrey, Detroit, Mich.; W. F. Doolin, Detroit, Mich. Also he is survived by eighteen grandchildren, and one sister, Mrs. J. E. McKenney, Beaver Dam, Ky., and two brothers, J. E. Doolin, Morgantown, Ky., and J. W. Doolin, St. Louis, Mo. He professed faith in Christ at an early age and united with the Salem Baptist Church in 1891, and later moved his membership to New Harmony Church, in Little Bend, and lived a faithful Christian life.

MORE THAN 300 AT BOYS' CAMP

There were 274 boys in our Fourth Kentucky Boys' Camp at Clear Creek June 20-28. There were thirty-five workers, making our total enrollment of 309—over a hundred larger than any year before. The fine consecrated boys who attend the camp has caused some to say that it is the General Association meeting.

Much of Baptist leadership is not familiar with the movement of the camp, and of the influence it is having and is destined to have in winning unsaved boys to Christ, and training a fine Christian missionary laymen in Kentucky. We would ask those who have not been connected with this movement to interview some of our fine workers of the camp as Dr. W. H. Moody, Dr. Samuel S. Hill, Dr. J. W. Beagle, Rev. Joe Sturdivant of the Seminary, Pastor A. B. Pierce, Hazard, Ky., Dr. Marvin Adams, Cynthiana, Ky., and Miss Betty Miller, the W. M. U. representative at the camp this year, whose persistent work in the office, life of prayer, and wise council deserves special praise.

The twelfth annual session of the Baptist Encampment at Clear Creek, August 5-15, will give you a chance to see the God-made place for our camp. It will be impossible for us to get the real thrill, however, of the camp unless the 274 boys were present to sing for you, and to rattle the instruments for food gathering. Go to Clear Creek though and see the place, imagine the boys there, and send us your boys next year.

L. O. GRIFFITH, Director,
Sanders, Ky.

Pastor Solomon F. Dowis of Carlisle Avenue Church, will leave Louisville to go to Winona Lake, Ind., on August 6, to spend several weeks in rest and in attending conference lectures.

Dr. W. M. Bostick, of the Parkland Church, Louisville, will leave with his family for Winona Lake Encampment on August 1.

Pastor E. L. Averitt, of the Shawnee Church, Louisville, started preaching in meetings at the Gilead Baptist Church, near Glendale, Ky., with Pastor J. E. Darter. The Gilead Church is now 111 years old, and is located near the Kentucky Baptist Children's Home.

Mrs. William Barnett McGarity, of 126 W. Tenth St., Belton, Texas, who was formerly Miss Ray Osborne, of Louisville, has announced the marriage of her daughter, Miss Francenia McGarity, to Samuel Selden Spencer, on June 29. The newly married people are making their home at Burkburnett, Texas.

Pastor J. C. Yelton, of the Bardstown Road Church, Louisville, has just returned to the city after being away for some weeks. About two weeks he spent preaching in meetings with Pastor Barney E. Antrobus, at the First Church of Crawfordsville, Ind. There were sixty additions. Following that he spent some days with his mother at Mt. Juliet, Tenn., a suburb of Nashville.

Pastor Lloyd W. Benedict and Mrs. Benedict of Third Avenue Church, Louisville, will go to New York, where they will visit his parents, Mr. and Mrs. F. H. Benedict, and her parents, Dr. and Mrs. A. H. Norton. Her father is President of Keuka College, a Baptist college for Girls at Keuka Park, N. Y. The supplies during Pastor Benedict's absence will be Messrs. C. M. Thompson, Harold W. Tribble, and W. Wesley Shrader, and the Asbury College Quartet.

Mrs. Louelle Pettie, widow of the lamented Dr. A. S. Pettie, died on Saturday, July 13, at her home in Mayfield, Ky. She was a sister of John E. Tinsley, 1315 South Sixth Street, Louis-

ville. Also she is survived by seven children: Virgil C. Pettie, Little Rock, Ark.; Mrs. W. H. Albritton, Miss Mary D. Pettie and Mrs. Ellis Wickersham, Mayfield, Ky.; Mrs. R. R. Ray, Greenville, S. C.; Mrs. J. V. Grant, Atlanta, and Mrs. O. T. Burns, Owensboro, Ky.

During the summer many of the Seminary professors are away from Louisville, either on service, or recreation, or both. Dr. W. O. Carver is spending a large part of the summer at Ridgecrest. Dr. W. Hersey Davis is scheduled to be at Ridgecrest this week. Dr. Davis is by friends said to be getting part of his recreation this summer building a boat in his back yard. Dr. H. W. Tribble is to be on the Ridgecrest program during August. Dr. Gaines S. Dobbins has been in some revival meeting, and will be in Ridgecrest. Dr. Kyle M. Yates is doing some special study at Princeton. As already announced Dr. J. McKee Adams is conducting a party through Palestine, Mrs. Adams being with him. Reports are to the effect that they are having a very satisfactory trip. President John R. Sampey so far is at home looking after the work of the Seminary though he has engagements later on in the summer.

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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)		No. 24 (Read Up)	
11:40 A. M.	Lv. St. Louis Ar.	4:40 P. M.	
8:15 P. M.	Ar. Louisville Lv.	8:00 A. M.	
8:30 P. M.	Lv. Louisville Ar.	7:30 A. M.	
11:25 P. M.	Ar. Danville Lv.	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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