

# WESTERN RECORDER

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## A Pilot Undismayed

I DO NOT know myself the ways  
Across the ocean's pathless maze—  
I only know the Pilot—He  
Has erstwhile sailed this self-same sea  
He knows the islands and the stars;  
He knows the ledges and the bars;  
He knows the shallows and the deeps,  
He keeps the watch—He never sleeps!  
He knows the clouds that form on high  
Along the wide and widening sky;  
He knows the darkness and the light;  
He knows the pathway of the night.  
The storms, the currents and the calms  
He holds secure within His palms;  
The mists that slowly rise and roll!  
Dear Pilot, hold Thou close my soul!  
Hold Thou my soul—I am the ship—  
And let no loose-flung cable slip;  
Let no sail lose its eagerness;  
My voyage and my ventures bless.  
I am Thy ship—my Pilot Thou—  
Sailing the seas of here and now.  
Out to far lands I do not know  
With Thee in confidence I go.  
Out—and with singing in my sails;  
Out where the wind in fierceness flails;  
Out where the typhoon hunts its prey;  
Out on the traveled, trackless way.  
Out where the morning breaks its bands  
On new—and to me—unknown lands—  
But lands that have been known to Thee  
Forever—from eternity!  
Where I look but through mist-blurred eyes  
Thou seest far beyond the skies.  
Where I am trembling and afraid  
Thou are serene and undismayed!

—William L. Stidger.

## Devotional and Religious Thought

### THE CHRISTIAN'S JOY

"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—Psalm 5:11.

As I lay awake on my pillow  
When sleep from my eyelids had fled,  
I thought of the joys that are given  
To the one who is daily Christ-led.  
Oh, the joys that come to the Christian  
As he daily strives to live  
And work for the blessed Saviour,  
Who so much for him did give.

There is joy in reading the Bible  
With its many promises true,  
With its words of cheer and comfort  
To those who His will may do.  
There is joy in talking to Jesus  
In the secret, on bended knee;  
For He knows our every trial  
When as children to Him we flee.

There is joy in attending the worship,  
In the house of the Lord each week,  
As we sing His loving praises  
And list to His servant speak.  
Joy again, when we bring our offering  
To the storehouse of our Lord,  
And give with a cheerful, willing hand,  
As commanded in His word.

Joy comes when we help the needy,  
Someone who is not so blest;  
The world is so full of the hungry,  
The sick and those who need rest.  
There is joy in our hearts as in heaven  
When we lead to Him, a lost soul,  
When we go in the strength of the  
Master  
And we know that a sinner is whole.

There is joy in beholding the beauties  
Of nature, around us so free,  
And to know that they come from a  
Father  
Who cares for frail children like me.  
Then joy to the weary traveler  
As he comes to life's last mile,  
To know and to feel so completely  
The warmth of the Father's smile.

MRS. L. T. WRIGHT,  
Jeffersontown, Ky.

### CONSTANT WARFARE WITH OUR FLESH

Let us remember that we have a fallen nature, and that fallen nature will be with us to the end of this life. We have got to say No to self. The Bible sometimes speaks of it as "the flesh," the "old man," the "natural man." Now that old nature cannot be pulled out like you would pull out a tooth. There is no short cut into victory along that line. There is no such thing as eradicating the old nature and once and for all getting rid of it.

One of the big landscape gardeners in London was telling me he had laid out a garden for a lady and built her a pond. It was a pretty large pond and after he had excavated all the earth, he wanted to line it. One of the best ways to line a pond and get it water-tight is to puddle it with clay—real, solid clay. As the District Railway were boring out a new tunnel it would be a great chance, he thought, to get some real, solid, London clay for the cost of the cartage. It seemed the most perfect clay for the job. He lined the bottom of the pond with it and it looked a first-class job in every respect.

When the spring came round, he had an urgent telephone call from that lady. When he went down to see the pond he was surprised to see that it was full of weeds. Growing up in that pond were some weeds he had never seen in his life before, it was a mass of weeds. She very naturally said to him, "This is no good," and he had to dry the pond and take out all the clay. This is what had happened. Away down in the heart of London, forty feet down in that solid clay was embedded the seeds of weeds, and, given the right environment, given the light and water, those seeds came to life. Give them a chance and the weeds spring up.

If you give self a chance it will show itself, it will produce the work of the flesh and you and I will fall into sin. If you have been a consecrated Christian for twenty, thirty, forty years and you go out of this tent and take your eyes off your Saviour and give that fallen nature a chance to have its way, it will drag you back into sin.—A. Lindsay Clegg in "The Life of Faith."

### THE CROSS OF CALVARY

One of our severe losses today is that we do not realize all that the cross meant to an inquirer in the ancient world. The cross involved such shame, such ignominy, that at first it was a punishment inflicted only on slaves. Moreover, owing to its being the most lingering and painful form of death, it was a penalty reserved for the worst crimes: it is closely parallel to our "gallows," which, is also a tree, on which a murderer hangs. Many forms of death have been used—fire, sword, axe, poison; but in so many cases these have been associated with honor, that the Cross alone stands forth, historically, as shameful and disreputable, combining the utmost severity with the utmost disgrace. Therefore for Paul to say that he gloried in the cross was as startling a thing to the ancient world as though we said that we glory in the hangman's rope, and expect Divine salvation

through the gallows. Shame—so far as it can be inflicted on a man from without—never sank lower than the cross. So to all seekers after pure power a crucified Messiah is a "scandal," or stumbling-block; and to all seekers after pure reason, salvation by a dead Man on a cross is "foolishness."

But there was something in the cross far more awful than its public shame. "Christ," says Paul, "became a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). There were two curses, two anathemas from God, which descended as a thunderbolt on sinful man: one, a curse for broken law—"Cursed is every one which continueth not in all things that are written in the books of the law, to do them" (Gal. 3:10); the second, a curse attached to a special form of death—hanging on a tree; that is, to a criminal (not exactly crucified, which was not a Jewish punishment, but) hoisted on a pole as a public spectacle; a curse which fell, therefore, as the extreme of ceremonial (as distinct from actual) pollution.

Now the first curse from God, that of broken law, could not fall on Christ, for He had obeyed the Law in full; but the second curse could, and did, for it was purely physical and ceremonial—crucifixion. But this curse was a real thing: for the Law assumed that a crucified man, because crucified, was a criminal of the deepest dye; and it left to another world to rectify any miscarriage of justice in this. So crucifixion actually and at once exposed our Lord to the full blast of the wrath of God: the cross was not only a shame before man, but it exposed the crucified to the legal anathema of the Most High.—World-Wide Temple Evangelist.

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## Fellowship and Business in the District Association

WHEN I was a boy frequently I went with my preacher father to the meetings of the district association. It was an annual event in those days. Hundreds came. Never a meeting house large enough to accommodate them. The "brush arbor" was provided for the overflow.

And how those dear saints "associated!" Great singing. Earnest prayers. Heart-felt testimonies and personal experiences. Moving appeals for foreign missions, for home, or state or for some other burning need. It was visual and intensely real. Frequently collections for some specific cause that was thrown so heavily on the hearts of the people that they could not be restrained. And sermons—several of them, and great ones. Sermons from such men as S. Y. Jameson, E. J. Forrester, J. J. Bennett, and some fine country pastor all in one day [Dr. Smith had his natural and spiritual birth in Georgia—more Baptist in religious faith than any other State or any nation.—Ed.].

### I

I SHALL never forget the church letters. Written in long hand. And read to the Association. And listened to. For they were most revealing and interesting. It was their "state" they were setting forth—a spiritual analysis of their life, a humble confession of their failures, a disclosure of their troubles, a petition of prayer for their problems, a pean of joy for their victories. It may require an accountant nowadays to fill out a church letter to the District Association. I confess I can't. But in those days the letter was simple, figures and statistics conspicuous for their absence.

Some twenty years passed by, and a little while ago I was back in the old State and went again with my father to the District Association. Much water had passed under the bridge—the moving streams of programs, the waves of organization, the currents of expertness and efficiency, the swollen freshets of the "over-the-top" psychology and effort, the bulging washouts of numbers and bigness—and alas! at times only intermittent trickles of spirituality incidental and almost apologetic.

Many changes had come. And no one doubted the progress that had been made. The meeting was not so well attended as in former years. But many things may be done by a few. The program was all outlined. The body was well organized. It "got down to business," and did that business! Reports, committees, statistics, percentages, charts, programs. Some fine messages—mostly on some specialism. One good sermon, but it was almost ruined by being pushed to the hour just after lunch.

### II

I WAS rejoiced to be back, but all the while I was lamenting that those early meetings did not have something of the latter, and that the last did not have something of the first [our type emphass.—Ed.].

If we should speak of it as a problem, it seems to me the whole problem of our associational life is here. It is the proper linking up of fellowships with programs, of spirituality with efficiency, of personal experience with co-operative effort. On the one hand, a fellowship that dissipates itself without moving toward worthy objectives, or that exists for its own sake and spends itself upon its own participants, is all but fruitless and will die.

BROWN B. SMITH, Henderson, Ky.

Dr. Smith says so many true and challenging things in this article about the large fellowship and spiritual opportunities of the District Association—so many good things that have so seldom been said—that we find no brief phrase that will gather up its scope. Our first emotional re-action on reading the manuscript was to dream of ways and means to put the article into the hands of every moderator and pastor in the South.—Editorial Note.

ON THE OTHER HAND, CO-OPERATIVE OBJECTIVES THAT ARE NOT BORN OUT OF INDIVIDUAL EXPERIENCES, MOTIVATED BY SPIRITUAL FELLOWSHIPS, AND INSPIRED BY THE ENTHUSIASM OF A MAINTAINED SPIRITUAL QUEST BECOMES TOP-HEAVY AND FALL BY THEIR OWN WEIGHT. FELLOWSHIP SHOULD HAVE OBJECTIVES. OBJECTIVES SHOULD HAVE FELLOWSHIP AND AN EVER-REFRESHED SPIRITUAL URGE.

Fellowship and co-operative programs are not mutually repellent, as some would think. Spirituality and efficiency are not mutually exclusive. They may be joined together.

Some shy away from business methods and organization. They decry "machinery." Surely that word has been damned enough! But some would throw away the wheels, tear out the running gear, strip down the body, junk the gears, and have nothing but electricity and power—spark and gas! And some love mechanics. Cylinders, wheels, cogs, speed. They forget the dynamics. Tanks dry.

But the old chariot needs both—machinery and power, framework and urge, body and life, programs and spirituality.

### III

THE best place for this union is in the District Association. I do not like to think of the District Association as being "closer to" the churches than our larger corporate bodies. Our closeness should be spiritual and not geographical. Our State and Southwide bodies are in principle as close to the churches that comprise them as are the district association to the churches that constitute it. But in point of the fact we need to recognize that the District Association comes nearer having the power actually to reach the masses of our constituency. It offers our largest opportunity for the grafting of the denominational body to the roots of the spiritual fellowship of the churches in the name of which the denomination lives and seeks to serve.

Historically, the District Association was born out of fellowship. Fellowship created the organization, and not the organization the fellowship. It was our fellowship—our life—that formulated and accepted our programs, and it is only our fellowship that can successfully prosecute them.

There was no formal proclamation that banded our churches together. There is no external lordship or decree or organization that can hold them together. There is no "handing down," and no "handing up." The union is inward and spiritual. The programs must be fellowship programs.

For the proper functioning and larger usefulness of our District Associations, we should remember the sequence. The great present need in our denominational life is highly and manifestly spiritual. Co-operative programs we must have.

Boards and committees, budgets and reports and organizations are indispensable. But we do not live by bread alone, not even in our denominational life. Somehow people do not shed tears when we give them statistics alone. Book-keeping devices and percentages have no heart appeal.

What is "business" anyway? Is not spirituality business? Is not fellowship great business? Is not praying doing business with the Lord? Would that we, Nehemiah-like, would become so "busy" in communion with God that we could not come down, but that we would have to postpone some of our many committee meetings and reports! Our business for the Lord is not mechanical. Our business is with Him on His terms!

## IV

THE first great service to be rendered by the District Association is at the point of spiritual fellowship. Here we need to bring ourselves into sympathetic understanding with the rank and file of our constituency. We need to meet them where they are. We need to make them realize they ARE a part of us as well as HAVE a part with us. The emphasis shifts from rights to duties, from duties to privileges in our co-operative life and work. In the District Association we should nurture our common spiritual fellowship—a fellowship that issues from the Lord, that is an expression of devotion to Him, that counts it a privilege to engage in causes and programs for Him, that would crown Him.

We shall not perhaps have less "business" to attend to. The number of objects pursued and interests fostered have gradually increased until now we have a multiplication of them, all of which are important and demand consideration in the meetings of the District Association. Though we may have more business to attend to on the co-operative side, we should have none the less but rather more business on the spiritual side.

## V

PRACTICALLY, the District Association affords fine opportunity for information and inspiration of our people. We can hardly be expected to do better than we know. Our people cannot be "worked up" over a situation they know nothing about.

The average Baptist, I am persuaded, loves the Lord and will help when he is informed as to possibilities and needs. Who doubts but that much of our financial embarrassment and spiritual slump in recent years is not due to the absence of information? Our good women can teach us many things in this connection.

As far as possible, in the District Associations we should put heart and breathing into the co-operative body. Our objectives are for the most part too remote from our people. We need to get a vision of the hurts of the people, their sorrows and bruises. We need to feel the living grapple of the Gospel with the lost. We need to hear the direct call of the causes, "Come over and help us." Even a strong, stirring appeal for some specific cause followed up by a special "collection" would not be bad for our association meetings to-day.

Songs. Prayers. Devotions. Inspirational addresses. Sermons. These are major matters for the meetings of the District Associations. I am not in favor of doing away with our convention sermons, as some advocate. Give us two instead of one, I would rather say. The "foolishness of preaching" is good practice in all of our associational and convention gatherings. Pre-arranged and impromptu. Doctrinal, practical, inspirational, expository, evangelistic. From town and rural pastors. GIVE US MORE SERMONS.

## VI

ANOTHER great opportunity for large and needed service in the District Association is prayerfully looking into the state of the churches. "State" rather than "statistics." Statistics are created out of the state. What about the individual churches in the association? Any of them dead? Why should a Baptist church ever die? May be they can be resurrected. That is great associational business. Any of them sick and ailing? A little healing would be in order. The District Association can look directly into the spiritual

condition of the churches and get at the causes and apply the remedies. That is blessed fellowship service.

And what about destitute places? The Gospel should be preached. Revivals should be held in school houses and in homes, in communities where there are no church houses. What agency can perform this needed ministry as well as the district association?

IT WILL MEAN A LARGER SERVICE IN OUR SAVIOUR'S NAME IF OUR DISTRICT ASSOCIATIONS, SOON TO MEET, WILL IN REAL SPIRITUAL FELLOWSHIP FACE THESE INVITING OPPORTUNITIES WITHIN THEIR OWN BOUNDS AND AT THE SAME TIME WATER OUR COMMON STATE AND SOUTHWIDE INTERESTS WITH SHOWERS OF REAL SPIRITUAL FELLOWSHIPS.

## The Country Needs to Recover Religion

THE world is topsy-turvy. Nothing seems to go right anywhere. Japan has marched a great army into China to take another slice out of the Celestial Empire and other nations permit it. Italy has an army ready to assault Ethiopia to prevent the fall of Mussolini at home. France has more unemployed than at any time in its history and with feverish speed is getting ready for war while revolution among its own people is threatening. Hitler is keeping the Germans in check by the gun and ax and Stalin is doing the same thing in Russia.

In the United States the people are buying three million new automobiles this year with twenty million people on relief. There is more money in the banks than since the panic of 1929 and yet half the population have not the credit to borrow one hundred dollars. One part of the population wants more laws to aid recovery and another part wants the country to recover the old way. There is a jargon of tongues among our people like there was at the tower of Babel when people were unable to understand each other. There are both poverty and riches. Henry Ford is making more money than he ever made and millions are not making enough to buy bread.

This confusion has come about by people forgetting that there is an overruling Providence. Religion is at a low ebb except among the thousands of faithful, but against these thousands there are millions who don't go to church and who spend the six days of the week in getting money, many of them getting it any way they can.

The people seem powerless to bring about financial recovery because they need first to recover their religion. The same God that ruled over His favorite nation, who was the God of Abraham, Isaac and Jacob, is also the Supreme Being and the God of all Christian nations. He is also the Father of our Lord and Saviour, Jesus Christ. People seem to have forgotten this fact. The history of the Hebrew nation tells the story that God overrules and directs the destinies of nations as well as individuals.

Our people have turned their faces away from God as a nation and turned to worship gold. They are trying to recover prosperity by artificial means. It can only be recovered after the people recover their religion. The Golden Rule must again become the law of men and nations and the spirit of the Man of Galilee who taught forgiveness, must, be the spirit that rules the individual life and that of the nations before God will bless the world that it may have an abundance of the things that it needs to promote peace and happiness.—Elizabethtown (Ky.) News.

Rev. Jack Whaley, of Pensacola, Fla., and Rev. Henry Jarvis, of Cleaton, Ky., began meetings at the Paradise Baptist Church on Sunday night, July 7. Brother Whaley has had considerable experience in Young People's and Radio work in Florida and Alabama. Miss Rhoda Williams Ham, Church Clerk, writes us that they have generated much interest in the work of Paradise. Twenty-nine people have made professions. Thirteen have joined the church. The church has called Brother Jarvis to be their pastor.

## Some West Kentucky Notes

FRANK M. MASTERS, Russellville, Ky.

**A** SPLENDID Bible Institute was held last week in the Fredonia Baptist Church, in Caldwell Association. Brother Arthur Holland has been the appreciated pastor at Fredonia for over a year, succeeding Brother Clyde R. Barrow, who is now pastor at Guthrie, in Bethel Association.

The week's program was opened by Dr. W. M. Wood, State Mission Secretary, on Sunday, July 14. He delivered two sermons which Pastor Holland said would not soon be forgotten.

Pastor E. C. Stevens, of the Clifton Church, Louisville, and now Moderator of the General Association, spoke on "The Stewardship of Life." Echoes of this sermon were heard time and again.

Brother W. W. Payne, Franklin, Ky., and now pastor of churches in Simpson County, brought two messages on "Sons of God." Brother Payne formerly labored in the Caldwell Association section, and is kindly remembered for his work's sake.

It was the privilege of the writer to deliver three sermons during the Institute, speaking Saturday night, and at the morning and evening hours on Sunday. A great feast was spread in the shady church-lawn on Sunday, and a happy hour of fellowship was enjoyed. Pastor J. G. Cothron, First Church, Princeton, preached a great sermon on the Second Coming of Christ in the afternoon. Pastor Cothron is leading off in a great fashion at Princeton and is winning his way with the hearts of the brotherhood of the association. It is a pleasure to commend this brother beloved to Kentucky Baptists. He wrought well for ten years as pastor in Arkansas.

More than a dozen preachers attended the institute and the church at Fredonia was greatly edified. It was my happy privilege to be entertained in the good home of Prof. and Mrs. R. A. Bell, of the Fredonia High School. They are real Baptists and right in the front of the work of the church.

The First Church, Russellville, has not yet called a pastor to succeed Dr. C. B. Jackson, who went to the pastorate of the First Church, Greenville, Texas. Those who have supplied the pulpit are Dr. J. O. Williams, Dr. O. W. Yates, Dr. J. Pendleton Scruggs, J. C. Herndon, and the writer.

## The Social Gospel

CHARLES B. ALTHOFF, Pastor  
Beechmont Church, Louisville, Ky.

**A** S BAPTIST churches we daily practice the social aspects of the Gospel, and in this regard we are in absolute agreement with the New Testament Church at Jerusalem about A. D. 32. They recognized the importance of the economic problems of their day, and I believe every faithful New Testament church of our day recognizes the same thing. They provided for the secular and temporal needs of their group, and churches to-day do likewise.

Every faithful Baptist church practices the application of the Gospel to social needs under the direction of its deacons, and through the use of the fellowship funds. This is the extent of the New Testament "social gospel," and the attitude of pastors or apostles in the Jerusalem Baptist Church. "It is not reasonable that we should leave the Word of God and serve tables" (or proclaim the service of all to help the needy). They well knew the position their blessed Lord had taken regarding selfishness, exploitation of human beings, political and social wickedness and economic distress. "Except a man be born again, he cannot see the Kingdom." His purpose was to change the moral ideal of the individual and to motivate the spiritual life by His Divine Spirit.

The result was a new social order, a regenerated society. And the Gospel faithfully preached and practised produces such a society to-day. Mr. Watson, of London, England, said that the way to change the slums of London was to preach and practice a "social gospel," that the old Gospel had

failed. So they took wearing apparel to clothe, soap to cleanse, and food to appease hunger, social workers to teach home economics, how to bathe and dress the infants and children, how the family life should be constituted, and how the scrub woman and street sweeper should receive a just reward for her efforts, etc. After forty years of consecrated love and unselfish service and the expenditure of large sums of money, he confessed that the "social gospel" was a failure, that it did not renew and change the lives of individual people. He said that there was only one way to change the slums of London and that was by preaching the unsearchable riches of Christ and His redeeming love. Salvation is obtained by the individual accepting Him, and Him alone. He said further that the best and only antidote for the slums and social disorders was the regeneration of individual people by the precious blood of the Lord Jesus Christ.

Now I believe it would be fool-hardy and most unwise in the light of Divine Revelation and human experience for the Southern Baptist Convention to add another large expense to the already financially-burdened Convention by affixing another pay roll, and placing brethren in positions to do work already being faithfully performed by pastors and secretaries. Those in charge of a newly created board or bureau to do this work would within a few years, desire to pay their secretary far more salary than the average pastor is making. Pastors are now sacrificing and giving far beyond their ability for the liquidation of our debts.

The organizations already existing will continue to perform the functions which some desire to foist upon a new agency, the while our debts are being whittled down. For us to continue on in the way we are going at the present time our missionary work at home and abroad will gradually be re-established and expanded as our income permits. The part of wisdom is for us to make no entangling alliances with the modern so-called "social gospel" by adding another expensive department to our already over-burdened Convention.

If a group of our brethren in the Convention feel a need for a special emphasis on the social aspects of the Gospel let them go forth and proclaim their propaganda voluntarily with their own money. We must not add any additional expense to the Convention. Let us first pay our debts, then expand.

The Franklin Baptist Association will meet with the Swallowfield Baptist Church, August 21-22.

Pastor D. F. Sebastian, of the First Church of Plant City, Fla., is spending his vacation at Paris, Ky., R. F. D. No. 5, where he is visiting relatives.

Rev. C. M. Mellichamp, of the Circulation Department of the Western Recorder, has just spent two weeks in Frankfort, Ky. He is now working for two weeks in Jellico.

Dr. Roland Q. Leavell, First Church, Gainesville, Ga., recently assisted Dr. T. F. Callaway in meetings at Thomasville, Ga. W. Plunkett Martin, of LaFayette, Ala., was the singer. There were sixty-five additions.

Pastor H. W. Ellis, formerly of Kentucky, has resigned as Pastor of the First Church of Humboldt, Tenn., after a pastorate of three years. During 1934 alone there were 168 additions to the Humboldt Church, with \$7,316.22 raised for local work of the Co-operative Program.

Dr. Ross E. Dillon, of the First Church, Frankfort, Ky., is preaching from July 22-August 2 in meetings at the Bethlehem Baptist Church, in Henry County. His associate, Brother George Redding, the assistant pastor, Rev. George Redding, is supplying at Frankfort during his absence.

Miss Helen Dozier was dedicated to the service of a missionary at the First Church of Gainesville, Ga., recently. She was a recent graduate from the Louisville W. M. U. Training School. Any one desiring to write her may address her in care of Seinan Gakuin, Tukuoka, Japan. The postage is five cents to that destination.

## Double-President John R. Sampey

LIDA B. ROBERTSON, Bessemer, Ala.

*A PERSONAL friendship spanning fifty years lies back of Miss Robertson's personal picture of Doctor Sampey when "the stripling" of those far-gone days was the pulpit supply of her Mobile (Ala.) church and house-guest in the Old South home where the young woman made a home for her four brothers.*

**H**IS CLASS-MATES and students and friends have voiced their "encomiums" upon him for his integrity and service in our Baptist-leadership. But each of them is a man. This is the witness of a woman who knew him as a stripling-supply in her church of Mobile, Ala., then the old St. Francis St. Baptist Church, now the First Church.

It is said: "You never know a person until you have lived in the house with him or her." So, this testimony to Brother Sampey takes its start in his sojourn in my home four months as a stripling who was elected later to be a tutor in our Southern Baptist Seminary in Louisville, Ky., and has wrought ever since in that great institution. Our friendship covers half a century.

His coming to our church was as a student in the Seminary. He was the summer supply preacher in our pulpit during Dr. Geo. B. Eager's pastorate. When he ascended the pulpit, his congregation stared in amazement at the tall, slim, boy of twenty-one, and listened with more amazement at his sermon on "Jesus." He dwelt in Dr. Eager's home in my suburban neighborhood, with a deacon who owned the home. Whispers came that Cupid had already claimed him, and that he was betrothed to Miss Renfro. But this did not estrange him from entering into the young people's "sociables."

The young folks of the neighborhood who did not have the riches to flee to summer resorts to escape the heat, held weekly musicals to entertain themselves. On a particular evening it was in the lovely home of one of the deacons. Its grand live-oaks, wide front walk and shrubbery and typical wide front porch made an impressive picture. Before my escort arrived (now a foremost business man in New York), I tripped out into my flower-garden to pluck a corsage of pink roses to wear to the musicale.

A wasp-nest was reposing in the bush, of which I was unaware until they whizzed upon the air, six lighting upon my left arm and forcing their stingers into my flesh. With one swoop I raked them off, rejoicing that they were not bees, which leave their stings in the flesh. My arm swelled twice its size, but I went to the musicale. Brother Sampey was there and chanced to be sitting next to me in the parlor, listening to the program of native-talent among us gay young people. He leaned over toward me, confiding: "I am on the program to play the piano; I am no musician, I bang some church-songs and I feel foolish to play before this crowd of strangers."

I consoled him: "You do not have to do it, run off and hide in the shrubbery on the lawn."

He answered: "I will play hookey if you will play it with me."

I was on the program for "a reading" and I did not feel like standing up before the crowd with my swollen arm—such a contrast to the other!

"All right; I will."

He and I left the parlor when the recess came; we were first on the program afterward. We strolled down the front walk in pretense of a promenade until we reached the front-gate into the street. And quietly passed through, when the program-leader spied us and vociferously yelled out: "Sampey! Miss Lida!"—to our deaf ears.

We bolted down the side-walk to the next block, where the city reservoir was encircled with tall cedars, as fleetly as youth's feet can run. He hid behind the darkness of one cedar and I the other. The Leader and others came running to catch us, and wandered around in the dark but failed, and

returned to the house. We hid until the program places were filled, and meekly came back, rendering our reasons for playing "hookey."

The next time he came to the church, he was an "elected tutor" of Hebrew in the Seminary. He brought a whole trunk full of books to study. The deacons decided that I must board him in the four months interim, occasioned by Dr. Eager's leaving in April for another pastorate four months before Dr. J. J. Taylor, the successor, would arrive it being too hot for the new pastor to come in the mid-summer months. So Brother Sampey was to fill the pulpit until the first of September.

I never left our home (as "sister-mother," because our home was parentless) in summer time because my four brothers had to work, so I kept open-house to hold them, entertaining their friends in all manner of suburban pleasures. We gladly accepted Brother Sampey as a member of the family. He was now married, and his wife was nursing her ill mother in Birmingham. We gave him a fascinating one-room in the side-yard in the rear. It had two fine closets, one for his books and one for his clothes, four long windows to the floor, a large pecan-tree shading it, and a large fig-tree close to his door. He named it the "Prophet's Chamber," removed from telephone-rings, and the noises of a live-home.

I am a student and sympathetic to student needs, so I moved a brother out to give the young preacher-student the finest surroundings for study. Imagine my consternation to learn that "gossips" bit me, for putting the preacher "in the back-yard." They were not students but idle gossipers. It had sheltered many a fine preacher, because of its quiet, and one evangelist called it the "Yellow Hammer Nest. In this experience I learned when one does one's best for "God's Men." He knows, and I pay no heed to whisperers!

He was a great help to me, and especially in one thing—in our reading together an hour daily after our noon-meal. I did this to lure him from going straight to his Hebrew, so soon after eating. He edited the little District Association paper, "Baptist Union." In a visit to his wife he besought me to write his "editorial-column" in it. I was aghast, but he prevailed. Thus opened the gate-way for my future pen performances, and if I have afflicted the world, he is to blame!

I have served under him for the forty years as member of the International Sunday School Bible Lessons. And at no time and nowhere have I ever heard nor found him on the un-Baptist side of a matter—because of his cleavage to the Word of God.

And now as President of our Southern Baptist Convention, he has "challenged" us to go to the Bible for our Leadership, and read Isa. 40-66, the Comfort Gospel of the Old Testament; and Ephesians, the chart for our Churches and God's plan down the ages. It will cure all of our human-vagaries. His last letter to me is "Let us turn all the Keys over to Jesus."

Personally, I am entreating every church-member and every friend far and near, and kindred, to seek to obey his Challenge. Read Isa. 40-66 ten times before next May, and Ephesians forty times before next May! In other words, let us saturate ourselves with God's talks to us, found in His Word. The Bible is God talking to us. Our prayers are our talking to God.

I am already on my third round. Let every Baptist get so engrossed in this Challenge as to know what it is God is talking to us—and we will win the world for Christ.

Pastor A. M. Vollmer, of the First Church of Dyersburg, Tenn., and Mrs. Vollmer, and Junior, will spend their vacation during August with friends and relatives in Louisville. While here the Dyersburg Church will be supplied by A. Mack Parrish, Paducah, Ky., on August 4; A. K. Wright, Louisville, on August 11; A. F. Cagle, Owensboro, on August 18; and George D. Heaton, Jr., Paducah, on August 25.

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# EDITORIAL

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## Why Are Men Ashamed of Jesus?

**O**UR OLDER readers are familiar with that old hymn that formerly was much used in revival meetings, the closing verse of which was:

"Ashamed of Jesus, that dear Friend,  
On whom my hope of heaven depends!  
When I blush, be this my shame  
That I no more revere His name."

Yet men are ashamed of Jesus Christ. Many unsaved persons resent being talked to upon His claims upon them for faith and discipleship. The average Christian is often not free from this offense. He tends to avoid taking a stand among men that will bear frank witness that his faith is in the Lord.

But there was nothing in the character of Jesus that justified any man being ashamed of Him. Four of the qualities that men most admire in human character as constituting real greatness are thoroughness, courage, compassion and the spirit of sacrifice. And no one ever lived who exhibited those qualities as did our Lord. The world's admiration for these qualities has in fact grown up most just in those places in which knowledge of His character was spread abroad through the Gospel.

If these are the most admirable personal qualities and if the Lord exhibited them as no one else ever did, why are men ashamed to be known as disciples and followers of Jesus Christ? Dr. G. Campbell Morgan, who was for some years in America, but is now back in England, answered this question recently in an address at the Mundesley Bible Conference in London. The substance of his answer was that men are ashamed of Him because to accept His ideals is not a tacit but a definite confession that they are sinners.

That is to say the answer of the question lies not in Christ, but in what men are in themselves. They are afraid to be associated with Him because it involves an admission of their own inferiority to Him. His deeds rebuke them. His knowledge makes them conscious of their ignorance. His supreme power and attractiveness to the masses injures the pride of some of them. His teachings at many points, if accepted, requires them to acknowledge that their life outlook has been radically wrong. To honor Him and believe Him was to confess their need and failure. They draw back and were ashamed.

But no man will ever see God who is ashamed of His suffering Son. On this point our Lord Himself said: "Who-soever shall be ashamed of me and of my Words, of him shall the Son of Man be ashamed, when He shall come in His own glory and in His Father's, and of the holy angels" (Luke 9:26).

If the reader wants to engage in a spiritual meditation that may be helpfully revealing about himself, let him frankly and faithfully face the question of whether his daily life is such as to merit the confession on his part that he is ashamed of the Lord who saved him. There are many of us whose deepest shame is that we feel this shame.

## Redemptive Gospel and Social Welfare

**W**E ARE confident the discussion of the so-called Social Gospel which has had space in these columns for nearly two months now has been of benefit to our readers. Many have written to us to express their hearty approval and satisfaction.

Thoughtful writers have written able articles which have thrown light on the principle at issue. The formal proposal of the Convention committee has been published that calls upon that body to set up a social gospel board or bureau. Our writers have written with restraint and with insight. Their articles have evidently excited our Baptist people at large

to study this matter for themselves. Such study has been much neglected, and it is overdue, and newspaper discussion is the most available method for bringing it to our people.

Our purpose here is to compact as best we can within the space available observations we could wish our readers might keep in mind. Some of them have been brought forward by our contributors, and our efforts may turn out to be as much of summation as of original contribution.

### I

**I**T IS important to fix it in the mind that the discussion has not been on whether the revealed Gospel of God carries with it social implications. It does.

Or whether disciples of Christ individually have social responsibilities. They do.

Or whether Christians ought to contribute to social betterment, both (1) by their impact upon the unregenerate in the social body, and (2) by acting together as Christian citizens in expressing themselves through the ballot or otherwise toward securing higher ethical standards in the world order in which they live. They ought.

In the interest of clarity we venture to remind our readers, as Dr. Cranfill does in his article elsewhere, of three well-known facts. They are facts that should reassure the minds of any among us who may be confused as to whether Baptists in the South believe that the Gospel of individual redemption which they find in the New Testament, and have learned from their fathers, should find forceful expression in the character of their citizenship and in social service.

The first of these is their primacy for more than fifty years in fighting the liquor traffic and other public moral abuses, a primacy which historically they have shared with Methodists. The annual report of the Social Service Commission of the Southern Convention, along with similar reports in State bodies and district associations, is the second. These reports gather up and express the Baptist conscience in regard to public justice and civic and social righteousness.

The third factor that demonstrates the ready responsiveness of the Baptist conscience to the call of human need and social betterment is the setting up and maintaining by Baptists of numerous institutions to minister physically and spiritually to the needy. We refer especially to the orphanages, hospitals, homes for old people, and the like. The growth of such institutions among us during the last generation has been almost phenomenal. Such facts negative any claim that the faith of Baptists in the Lord Jesus Christ who saved them from their sins is one of indifference as to the betterment of the social environment and as to the ministry to the needy.

### II

**T**O THE thoughtless it may seem that the proposal to set up in the name of our Baptist work and fellowship a social gospel board or bureau on a parity with our mission boards and other boards, after all, has in it no significant departure from what we have already been doing through the Social Service Commission. To the contrary there is in principle the proposal of a radical departure from the historic function of the Southern Baptist Convention. When the fathers met in Augusta, Ga., on May 8, 1845, it was

for the propose of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel.

Until this day the Convention has in principle adhered to that preamble. And there never has been a time until now when it would be possible to confuse the minds of our people in regard to what is "the Gospel."

At present that body supports two hospitals, the South-wide Hospital at New Orleans, and a Tubercular Sanitarium at El Paso. But the position which has been taken before our people all over the South—the only correct position for

Baptists—is that this worthy service for the relieving of human suffering has its supreme meaning in the opportunity offered of spiritual ministries to the sufferers and their friends.

Space lacks to point out in detail what we consider to be involved in the demand that a social service board shall displace the admirable Social Service Commission, through which the conscience of our Baptist people on public welfare has expressed itself for years. But we direct attention to two things that loom as danger signals.

The first is that most of the leading agitators for the so-called social gospel to be given the right of way in America, irrespective of denominational alignment, have been and now are popularly classified as modern liberals. To be sure there are orthodox Bible-believers who have shown an aptitude to go where the new current would-lead them. But we are persuaded that these have not given the consideration which is due to the fact that most of the strongest demand for an independent social gospel in the churches has been inspired by those who deny the inspired authority of the Holy Scriptures, and who deny redemption through the blood of Christ, indeed, look upon it as a crude superstition.

### III

**E**VERY false religious cult undertakes to set up a plausible and enticing front. Without this it could not deceive even babes in Christ. But if it can make itself look more righteous than the righteousness of God it has a good chance to deceive the unstable and unwary. Plausibility is a prime pre-requisite for Satan's approval of any religious ism. We must not be blind to the fact that Satan's principal work to destroy the people of God is to make disciples for fair-seeming isms that shut off out of sight the Cross on which the eternal Son of God suffered for our sins.

It is not surprising that modern rationalists should make much of the "gospel" of material betterment in this present life. Having rejected the vicarious atonement of Christ and supernatural regeneration, what have they left wherewith to seduce the unwary in the churches other than this same drum-beating as to the alleged duty of God's people to make out of their churches propaganda centers socialistic political theories? So we find that liberal preachers hold up before their hearers portrayals of social Utopia. Some of them openly censure their hearers for reluctance to allow the old Gospel to be thrown overboard in order that they may more convincingly center upon this man-made objective for Christ's church.

It should give pause to the thoughtful to investigate what has happened to great religious bodies in America that have with most readiness capitulated to the siren challenge of the social-gospelites. Northern Methodists were one of the first to capitulate. Of them some fifteen years ago one of their bishops said that, while there was enough Bible faith and Christian experience left among Northern Baptists and Northern Presbyterians at least to make a fight against the rationalizing and de-Christianizing of their bodies, it could not be said that the Methodist body had enough of such faithful believers left to make the fight.

Northern Methodists are probably honeycombed in the teachings of their churches with higher criticism, Bible-betittling theories, and anti-Christian teachings as to sin and salvation, more than any other large Christian body in America. One result has been that they have stopped growing. We recently read an article in the New York Christian Advocate in which it was openly affirmed that in order to hide out of sight the fact of falling off in numbers, the official authorities had actually manipulated figures by placing back on the membership lists of their churches several hundred thousand who had been put off of the list because they could not be found or counted on for anything.

Many Northern Baptists have shown open-mindedness to the Social Gospel, as have Northern Presbyterians and the Disciples and Southern Methodists. A study of what is happening to them spiritually in that connection should be enough to cure any real Bible-believing Baptist from lightly committing himself to what is called the social gospel.

### IV

**T**O USE the term "social gospel" is really to beg the question. No such gospel is found in the New Testament. There is an abundance of teaching found there on the full and faithful application of the Gospel of redemption, but no social gospel. The Gospel of Paul was of "the grace of Christ" (Gal. 1:6). For one to preach another Gospel, even though he should be an angel from heaven, was to Paul for him to be anathema. His Gospel was that of "how Christ died for our sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures" (1 Cor. 15:3, 4).

The social gospel overlooks two important factors that limit the effectiveness in unregenerate society of Christian ethics. These factors are the nature of sin and the activity of Satan. Modern churches have tended to cease preaching the existence and activity of Satan, and the social gospelite finds his opportunity in that. But the Bible reveals Satan as working, as a great fallen spiritual prince, from behind the veil—wise, subtle, mighty, malignant, and determined to tear down and uproot the salvation of Christ. Satan spoils all earthly utopias. Similarly, human sin turns all earthly utopias into places of marred humanity, heart-burning and misery.

### V

**D**L. MOODY preached the Gospel of sin and salvation in the Baltimore State prison for six months. There resulted pronounced improvement in the moral tone of the institution. Before he came ninety percent of the prisoners were guilty of disobeying discipline. After six months of his preaching only ten percent broke the rules. Not all of the inmates were converted, but that which was done in the conversion of their fellows effected the moral betterment of the whole group. A hundred social gospel vendors could not have accomplished one-tenth the results. Man's malady does not consist of limited or withheld carnal satisfaction. His malady is sin.

Others than the regenerate are blessed by the Gospel of Christ. Its helpful results are not limited to the regenerate. But they are vastly limited by the un-regenerate. No formulas for the betterment of outward conditions can bring among men a change even remotely comparable to that which is effected through their acceptance of Christ.

The Gospel of God improves outward conditions by dethroning self and sin in men's hearts. The desire of men to find an outward utopia, while holding on to a life that leaves God out and enthrones self, is having national expression now in Russia. It may be used of God greatly to test and sift other nations, but it will itself be dethroned and cast out.

Dr. A. C. Dixon says he learned an important lesson while pastor of the Ruggle's Street Church in Boston. It had a large endowment for social service. He hoped by ministering to men's temporal needs to win them to Christ. But he said he found it did not work, and therefore left. He declared later, "It is immensely easier to reach man's body through His soul than his soul through his body. To do this takes more power, more tears, more prayer, and more of the Holy Spirit. But it is the best way."

The God-appointed business of Baptist churches is to declare to men the Gospel of personal regeneration and sanctification. If they are faithful in that business—often we have not been—it will produce vast by-products in the betterment of material life-conditions of men.

But these will be produced only by faithfulness in doing what God expects us to do, not by running off from it, having lost faith in it, and trying to accomplish by direct action on the part of the churches that social betterment that Christian citizens of the right kind have always helped to accomplish and which they must work to accomplish more than they have.

If we are wise we shall be faithful to the high spiritual mission which God has given us, whether or not popular thought currents of the world encourage us in that faithfulness. Nearly always they will do their best to discourage us.

## Paragraphic Comment

### FOR THE FULLER USE OF DISTRICT ASSOCIATIONS

That the spiritual life is a life-long quest as well as an attainment at conversion, is the larger unexpressed premise of the article last week by Dr. J. A. Gaines and that this week by Dr. Brown B. Smith on the fuller use of our District Association meetings. Each of these well known ministers makes timely practical suggestions which challenge attention. Each of them stresses the importance of thoughtful effort on the part of moderators and others to the end that spiritual aspiration shall have larger opportunity of expression in the annual meetings. Each of them seems to take for granted that fellowship and the spiritual quest are of such close kin that they may almost be regarded as identical in our associational meetings. Fellowship was the original organization spirit in our District Associations. This had its birth in the common spiritual life and yearnings of the churches. It sought and found its normal food and satisfaction in the early association meetings through worship, sermons and study of Bible doctrines, to the end of increasing the spiritual content of the fellowship bond. We feel that the fine articles we are publishing on this important but much neglected theme cannot fail wholesomely to stir our people, and especially our moderators and pastors, to more active concern for the full use of the associational meeting to the ends of a deeper faith and a higher, fuller meeting to the ends of a deeper faith and fuller fellowship.

### \$50,000 FARM NEAR

#### WINCHESTER FOR ORPHANS

Pastor R. P. Downey, of Providence and Ephesus Churches, near Winchester, Ky., has sent us information about the gift some months ago of Mr. John Nelson Bush, a well-known Baptist, of a farm valued at more than \$50,000 for the purpose of establishing an orphanage under Baptist auspices in Clark and neighboring countries. Mr. Downey enclosed a copy of a story of the gift that was published in the Winchester Sun, which we published last week. The gift has been accepted by the Friendship and Boone's Creek Associations. These bodies agree to carry out the requirements of Mr. Bush in the administration of his generous gift, and a board of five trustees from the two associations has been appointed. This contribution of Mr. Bush to the cause of taking care of the orphans will be generally appreciated by our Baptist people. Fine service has been and is now being rendered in the name of Baptists for orphan children by the Kentucky Baptist Children's Home at Glendale, and the Louisville Baptist Orphans' Home. Yet almost monthly worthy applications have to be refused. The proposed new service is to have its habitat near Winchester, convenient to the large highland district of Eastern Kentucky, and should from its location take care of much of the need that arises in the mountain territory. It is a high and worthy ministry which Mr. Bush proposes and everyone will wish the undertaking large usefulness.

### —AND SUDDEN DEATH

The Reader's Digest for August contains an article with the heading we have used that with terrible realism pictures the gruesome spectacle of bad automobile accidents, of which more than 3,000 each month include death, and several times that many horrible and dangerous maiming. The Digest has also published the article in pamphlet form and mails it out at two cents each, or \$1.50 for 100. Order from Reprint Editor, Reader's Digest, Pleasantville, N. Y. Though this family Christian paper, as every other responsible publicist, has a deep interest in America's horror of automobile accidents, we have had to draw back from our first purpose to republish this story of the Reader's Digest. It is all true and realistic, and it seems that nothing on earth can stop the mad pace of the automobile multitudes unless it be to shock them out of themselves through a merciless realism. Yet we cannot get our consent to put this story in our pages. We wish many would secure the article and circulate it among people who drive automobiles and others. All warnings have failed.

Limitless piles of terrible statistics have failed. Possibly if people who drive automobiles, without understanding that the cushioned speedster, despite its cat-like purr and smoothness, has a secret league with death, would read this realistic article of butchery and anguish and suffering and despair, it might make a dent upon what we call American public opinion. It tragically needs making. But it is a dent this paper feels incompetent to make.

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### VALUABLE ANNUAL PUBLICATION OF THE SUNDAY SCHOOL BOARD

Elsewhere Dr. E. P. Alldredge of the Sunday School

Board at Nashville, announces that the 1935 Handbook is on the way. As the years have passed, many have learned to look forward with keen anticipation to the publication of this Sunday School Board annual. It contains many facts that our people need to know and that alert Baptist workers anxiously await. We are glad that the Home Mission Board and the cause of Home Missions will this year be the particular cause which the Handbook will serve through a detailed survey. These surveys of some one particular cause with more detail than can be given to all in a single publication, constitutes a service of large value. There has been and is danger that the Baptist conscience for Home Missions shall go into eclipse. The Board suffered deeply, as did indeed the whole Baptist fellowship, following the large Carnes defalcation. But that defalcation in no wise lessens the magnitude of the need, opportunity and obligation of a great spiritual Home Mission service by Baptists in America. In fact, the hurt to the prestige in the minds of our people of this great Christly cause following the misfortunes of the Board, constitutes an appeal to responsible Baptist publicists to magnify that course even more than might seem needed under normal conditions. We look forward with interest to the coming of this year's Handbook and to Dr. Alldredge's study of the fruitage of our Home Mission work and of the even larger Home Mission opportunity that now confronts our Baptist people in the South. Dr. Alldredge's special study may be admirably adapted to class use in churches.

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### WINONA LAKE

Increasingly ministers and others from Louisville and other points south of the Ohio, make summer pilgrimages to Winona Lake in Northern Indiana for the annual Bible Conference there, which this year will begin, August 14 and continue through August 25. Those who attend spread enthusiastic reports. We have received from their publicist a multiform bulletin for the press which gives the list of speakers. The director is that well-known Bible student and evangelist, Dr. W. E. Biederwolf. Among the speakers that are better known to Baptists in these parts are Drs. M. E. Dodd, J. C. Masee, James M. Gray, Will H. Houghton, and Robert E. Speer. One is prepared to believe all of the fine things he has been hearing about the Conference. We hope many of our folk can attend it. Having thus made clear our skirts of possible suspicion in connection with our next remark we confess surprise that the bulletin is sent out under the heading, "World's Greatest Bible Conference." We are not surprised that the average secular advertising booster makes large use of bold superlatives and other more subtle terms to entice a reading public though under this high-pressure, "come-on" appealing it becomes more and more unable to react at all except to superlatives. But one must be pretty hopeless from the standpoint of spiritual understanding if his soul does not revolt against hard-boiled superlatives thrust at him in the name of high and holy spiritual faith. We wish Dr. Biederwolf might look over the copy of his enthusiastic publicist next time. "The Kingdom of Heaven cometh not by observation." We have great joy in the belief that the Kingdom is being brought to men increasingly by the ministry of Winona Lake Conference. But not because its print-megaphonist heralds it as the "Greatest" among all Bible conferences.

## More About the Poteat Social Research Board

J. B. CRANFILL, Dallas, Texas.

**A** COMPLETE answer to the paper submitted at the Memphis Convention by Rev. E. M. Poteat, Jr., is in the fact that Southern Baptists in their own way are already doing the work contemplated by the contemplated research board and doing it in exactly the right way.

In 1873, at a meeting of the Baptist General Association at Paris, Texas, sixteen Baptist leaders met under an umbrageous live oak tree, and after prayer, projected a Baptist orphanage, the importance of which had long stirred in the heart of R. C. Buckner, that noted and noble son of Kentucky. B. H. Carroll gave the first \$1.00, and the other fifteen followed with \$1.00 each. During the intervening sixty-two years, the Buckner Orphans' Home, at Dallas, Texas, has become the greatest orphanage in point of numbers and service in the world.

I could write a book about it, the fact being that I did collaborate with Rev. J. L. Walker in writing the "Life and Works of R. C. Buckner," but I have only space here for this brief mention of one of the greatest of all provisions that have been made in our world for the relief, education and Christianization of helpless orphans. This has never been a sectarian institution except in name, for all white children, whithersoever they come, are welcomed to this orphanage; and literally thousands have gone out from Buckner Orphans Home to do their tasks in the big world. There's a high school, a grade school, stately buildings, and property, in land, buildings, endowments, and assets, aggregating more than \$2,000,000.

In 1903, when I was editor of The Baptist Standard, I wrote an editorial from which the following is an extract: "Here in Dallas I went to see erected within the next five years a Baptist hospital that will throw open its doors to our great and growing people, so that when one gets sick abroad that one can come here and have the best attention that scientific skill can give."

### I

**F**OLLOWING this brief word R. C. Buckner, C. C. Slaughter, George W. Truett and other great Texas Baptist leaders united their hearts and hands, and into this great enterprise C. C. Slaughter, then our greatest Baptist philanthropist, paid \$350,000 of his money, with the result that Baylor Hospital at Dallas is serving a clientele of uncounted thousands and from its operating rooms and hospital wards and rooms have gone multiplied thousands of Baptists, and others, who have found relief from pain, suffering and disease in this Christian healing plant. Following Baylor Hospital, there came Baptist hospitals at Houston, Waco, Ft. Worth, Abilene, and Harlingen, and the end is not yet.

Holding membership in the First Baptist Church at Dallas, Texas, I naturally think primarily of our Church activities. As a church, we are doing all that is contemplated in the Poteat preamble and resolution, and even more. In addition to the work of the church as a unit, all the major Bible classes are doing social research and philanthropic work on their own account. The church as a unit has a welfare worker in the person of a very gracious Christian woman, a Secretary of Education, who looks after the well-being of the young people not only of our own church, but of all the young people within the radius of our influence.

We have a Benevolent Fund, distributed wisely, with another gracious Christian woman as leader, and from time to time this fund, which is always vanishing, of course, is replenished by special collections in its behalf. Pastor George W. Truett preaches perhaps more funerals than any preacher in Texas, and would have been killed by this department of service if he had been in Dallas all the time.

His absences, while he works unremittingly, relieve him from these funerals, and that saves him. Not only is this true, but he, like pastors everywhere, is himself a research bureau all his own. He is constantly giving out of hand all that comes into his hand, and when he dies, which we shall

pray may be long delayed, the only way he can be buried will be by the help of living friends or some life insurance, which I hope he still maintains.

I have been teaching Sunday-school classes fifty-three years, and have been serving as a Bible teacher in the First Baptist Church at Dallas almost thirty-eight years. I have had various classes, the maximum attendance of the men's Bible class, which I taught for twelve years, being 1,008; and the maximum attendance of the class of men and women, which I now teach, aggregating 885. Not only is this so, but we are doing welfare work on our own account. All sick members of our class have flowers sent them and are visited by the teacher and other members of the class, and wherever we know of poverty, distress or need, we hurry to do our bit in relieving it all.

Not only is this so, but for about thirteen years I have been broadcasting my Sunday-school messages over K R L D, a 10,000 watt station, which has within the radius of its voice half a million radio sets. This ministry has been maintained by voluntary contributions, by friends of the work, and activities have been stimulated by this ministry throughout all the bounds of Texas, and radiating into Louisiana, Arkansas, Oklahoma and New Mexico.

### II

**N**OT only have our local churches and State conventions engaged in many phases of social research and social service work, but our Convention itself has one board whose work is almost wholly philanthropic, and social service benignancy. Since its beginning, I have been a member of the Southern Baptist Convention Relief and Annuity Board, and all that we do is social security and helpful service work for our old ministers, and, through the annuity plan, service for preachers who one day will be old. We have already found hundreds of needy Baptist ministers who have passed the period of their active service and who are now beneficiaries of the relief department of the board. The board began with nothing and now has assets aggregating \$4,273,514.41, with no indebtedness whatsoever against the board.

Then there is the Baptist Sunday School Board, which is doing a work unparalleled in current religious history. It already has a research and statistical bureau, which is performing a very valuable function in our Southern Baptist denominational life. Then there are the Home and Foreign Mission Boards, which are not only functioning as propagandists of the Gospel of Christ according to the Great Commission, but these boards at home and abroad, are doing social service and philanthropic work of high quality.

The Home Mission Board has a tuberculosis hospital at El Paso, and the Foreign Mission Board is functioning happily, not only in the proclamation of the Gospel, but in its schools and other service is already in every best way performing the very service contemplated by the Poteat bureau. It appears from all these facts that the suggestion I have heretofore made that this Poteat bureau is a fifth wheel to the Southern Baptist Convention wagon is all the more apropos.

And all of our churches and pastors are performing valiant service against the liquor traffic, which is one of the problems discussed in the Poteat resolutions. We have on now in Texas a campaign projected by the wets for the repeal of our State prohibition amendment. These repeal campaigns followed the ghastly national situation precipitated by President Roosevelt, when, in apparent violation of his official oath, he submerged this land in beer. We are having to fight a new battle on every battle front, and while the result is problematical, yet our Baptist pastors are afield everywhere, fighting against the liquor traffic.

Not only is this so, but since Dr. Poteat mentioned lynchings, it is apropos here to say that the white people of Texas and Baptists especially, have campaigned against these mob murders throughout the long years; and, if I may say a per-

sonal word, there is no Baptist in the South, who has raised his voice more persistently to the extent of his ability against mobs than I have.

### III

**I**N MY open letter to Dr. Poteat, my suggestion to him that he begin his campaign at the White House has by some been misunderstood. Among those who have written me concerning the matter is my long-time cherished friend, Rev. Jeff D. Ray, of the Southwestern Baptist Seminary, Fort Worth. He thought my suggestion a very unhappy one, since it squinted at the idea of mixing national politics with religion. I have written Dr. Ray that my suggestion was a personal one, to just one man, and had naught to do with the Southern Baptist Convention, or its activities.

I didn't at the time think a visit of Dr. Poteat to the White House would do him or the White House any good. But, inasmuch as he was seeking to reform the Baptists of the South, I thought since he was not so far away from Washington he first might drop into the White House to awaken the President to the iniquities that surround him and some of which he has projected, but I did not in any wise mean that Southern Baptists as such were to enter the political arena.

Be it remembered, however, that our Baptist preachers and laymen who refrain from political activities are asleep at the switch, and we need some sort of board or bureau to awaken them. I do not mean that any church as such should enter politics or that any pastor as such should become a politician or that any convention as such should descend from its high and lofty mission to meddle with partisanism, but what I do mean is that our men and women everywhere, who have been invested with the ballot, have a responsibility and they should think in terms of the sanctity of that responsibility, and while marching under the stainless banner of King Emanuel, they should not forget that other banner known to us as the American flag.

It seems to me that the action of the Northern Baptist Convention in the amicable settlement of these problems, which they reached, I think, on the last day at the convention, was a happy solution. All parties to the controversy agreed to submit all these matters to the churches. Of course, that was a work of supererogation because they derived their authority from the churches and it was not necessary for them to tell the churches that the churches could do as they pleased. But, inasmuch as the discussion had been precipitated and inasmuch as there was wide divergence of opinion and possible disruption, on account of the social research bureau agitation, they referred all of it back to the churches to take such steps as they deemed wise; and the churches are taking these steps, and many of them have been taking these steps through the long years.

### IV

**S**PEAKING of my long-time friend, Rev. Jeff D. Ray, who wrote a very able article for the Western Recorder on this subject, I wrote him that I didn't know which side he was on. He replied that he was on both sides. That may be the attitude of many of the beloved brethren, but, speaking for myself, I am not on both sides of this question, in so far as it impinges on what is called the traditional attitude of Baptists on the proclamation of the Gospel.

We derived our marching orders from the Great Commission, and that Commission provides for teaching, preaching and baptizing. There is in reality no such thing as a social Gospel, because what is social is not Gospel and what is Gospel is not social. The two concepts are as widely separated as the poles.

While our work for humanity may be called social service, it is at once higher and broader than any social service. There are other things that may be said here, but to-day's discussion is long enough. Let the brotherhood everywhere, when they think on these things, keep in mind the fact that the very thing contemplated in the Poteat bureau report has been regnant among Baptists ever since the sewing society organized by Dorcas of New Testament times.

## A "Victory Program" or the "Summer Slump"—Which?

DON NORMAN, S. B. T. Seminary, Louisville, Ky.

**W**OULD you like to turn the summer months at your church into the most productive of the year? Would you like to rid your church forever of that old bug-a-boo, the "summer slump?"

Most of us would. And the other Wednesday night, at Victory Memorial Baptist Church, I got what seems to be an answer to this constantly recurring problem.

It was just after the prayer meeting hour, and I was talking with Pastor J. B. Head. The mid-week service had been unusually well-attended and had been held in the main auditorium. This aroused my curiosity. Why should this church—or any church, for that matter—hold its prayer service in the main auditorium? Very few of them do. But this pastor told me that the attendance had doubled since he had changed the place of meeting. And now to get to the root of the matter—the fact that Victory Memorial is putting on summer program which the church hopes will "lick" the customary hot-weather depression in activity and attendance.

This summer program has a four-fold aim: (1) Soul-winning; (2) Enlistment; (3) Enlargement; and (4) Increased Financial Support. There is nothing so unusual about having these aims. Most of our revivals have them, even when they are not thus clearly stated. The unusual element in this program is that the pastor has made definite preparation for each goal. He has checked through his entire church roll; he has gathered further information from the cards turned in during a recent religious census of the field. These results, labeled "Victory Memorial Prospects," he has divided into four groups, corresponding to the four aims; namely, (1) the unsaved; (2) the unenlisted members of his church; (3) Baptists with church letters elsewhere; and (4) members not participating in the financial support of the church. These four groups have been listed, with their street addresses. Active members of the church have volunteered to go out and visit them.

These visitors go out in little groups—usually two by two—at whatever part of the day they can take "time off." A great deal of visiting is done in the morning and afternoons. Recruits to the ranks of the visitors are added in the evenings, however, for many who wanted to participate were employed in the mornings and afternoons. Another especially helpful feature of the visiting is that the workers carry appropriate tracts (any type you may name can be secured free from the Baptist Sunday School Board, Nashville) which are left in the homes visited.

The results? When I talked with Pastor Head the program had been in operation two weeks. During that time prayer meeting attendance had more than doubled. The Sunday School had shown a definite increase. And candidates for church membership, on profession of faith, had come forward both Sundays.

This really workable plan combines the best that man can do with an ever-present consciousness of dependence upon God and the working of his Spirit. And not the least desirable feature of it—although this will not commend itself to one sluggish in thought or action!—is that the pastor "sees to it" that everyone who comes into the church (whether by baptism, letter, or "re-enlistment") has a definite job to do, and one that lasts year in, year out.

The old slogan, "Every one win one," finds its highest realization in some such program as this. When we see church members to-day meeting together for prayer and then going out to witness and to win, we realize that the spirit of Pentecost is still abroad in the land.

—o—

Rev G. C. Sandusky, pastor of the Cloverport Baptist Church is assisting Rev. Z. T. Connaway, of Phillips Memorial Church, Brandenburg, in a twelve days meeting.

## FELLOWSHIP TIDINGS

Enterprise Association meets at West Van Lear, Ky., August 29-30.

The Christian County Baptist Association will meet with the Gracey Baptist Church, Gracey, Ky., Sept., 17-18, 1935.

Pastor Davis Wooley closed a meeting at Mt. Pleasant Church, Smith Mills, Ky., on last Friday night. Dr. Hollis S. Summers, pastor at Madisonville, Ky., did the preaching, and brought exceptionally fine messages. There were twelve added to the Mt. Pleasant Church by baptism, and one other profession of faith by a person who will unite with the Crescent Hill Church in Louisville.

Many good friends from the district associations have kindly furnished the Western Recorder with corrected dates and places of meeting of their respective sessions for this year. These corrections have all been made in the list published this week on page 24. There are yet about ten associations we have not heard from. If yours is not correct kindly inform us and we will make adjustments in future reprints of this list.

Dr. E. F. Estes, pastor of West Broadway Church, Louisville, left with his family last Monday for Fairport, Mo., where they will attend a family reunion. After spending a week in Missouri they will motor to Winona Lake, Ind., and spend the remainder of the month in attendance upon the sessions of the Assembly at that place. While out of the city the West Broadway pulpit will be filled by B. L. Mozingo, Richmond, Va., on August 4; J. O. Williams, Nashville, on August 11, and J. P. Carter, Lexington, Ky., on August 18.

The many friends of Miss Irma Smith, of Hazlehurst, Ga., and the Rev. Curtis E. Dowis, of Neon, Ky., are glad to know of their marriage on June 13 at the home of the bride's parents. Mrs. Dowis studied at Bessie Tift and Wesleyan Colleges and at Mercer University. Mr. Dowis studied at Brewton Parker Institute and at Bethel College before attending the Southern Baptist Theological Seminary. He and his bride will make their home at Neon, Ky., where Mr. Dowis is working for the Baptist State Board of Missions in Kentucky.

Dr. John Mason Morris, seventy-four years of age, died last week as a result of injuries sustained when his automobile collided with a telephone pole at Frankfort Avenue and Eastover Court, while passing a truck which was at the same time trying to make a left-turn. Dr. Morris was one of Louisville's oldest physicians, having practised his profession for the last fifty years. He was a member of the Clifton Baptist Church. On account of the larger auditorium and accommodations provided the funeral services were conducted by Dr. E. C. Stevens, pastor of the Clifton Church, at the Crescent Hill Baptist Church auditorium.

Mr. V. B. Filson, Moderator of the Elkhorn Association, Lexington, Ky., has written us regarding the meeting of his district association: "At a meeting of the Midway Baptist Church on Sunday, July 7, that body asked to be relieved of the opportunity of entertaining of the Elkhorn Baptist Association, September 3-4, on account of the serious illness of Dr. J. M. Roddy, their pastor. The Grace Church, Lexington, Ky., extended an invitation to a committee appointed by the Executive Committee, and this committee gladly accepted their invitation. We understand that Dr. Roddy is in a very serious condition, and his physician holds that there is no possible hope for his recovery. The committee appointed by the Executive Board to act in the selection of a meeting place for the association consisted of V. B. Filson, Chairman and Moderator, J. Howard Lee, Chairman of the Executive Board, W. B. Cogar, Midway, and A. L. Edwards, Glenn's Creek."

## Native Scotch Preacher Dies in Louisville

REV. ARCHIBALD CREE, at the age of ninety-three years, died at his residence, 1626 Windsor Place, Louisville, last Thursday, July 25. He was the husband of the last Mrs. Agnes Walker Cree, and the father of Dr. Archibald C. Cree, for many years the Executive Secretary of the Georgia Baptist State Board of Missions, and now pastor at Salisbury, N. C.; and Mrs. James H. (Janie Cree Bose) Anderson, of Knoxville, Tenn., for many years Corresponding Secretary of the Kentucky W. M. U., and Principal of the Baptist W. M. U. Training School.

Dr. Cree was a native of Saltcoasts, Ayrshire, Scotland, and attended Glasgow University, and the Evangelical Union Theological Seminary, Glasgow, Scotland, in 1866. He came to America when he was about forty years of age, and was pastor of North Carolina and Scottish Baptist churches for many years. He has resided in Louisville for the last thirty years, being especially well-known on the Cherokee Golf Course links, where he played until he was more than eighty years of age.

In addition to those named above he is also survived by four other sons, John A. Cree, Elizabeth, Maryland; James A. Cree, Beauford, N. C.; William W. Cree, San Antonio, Texas; Bernard A. Cree, U. S. Navy, San Diego, Calif.; and three other daughters, Mrs. Robert Davis, Macon, N. C.; Miss Florence Cree and Miss Elizabeth Walker Cree, of Louisville.

Burial was held privately last Monday morning, July 29.

## Professor Fowler Passes in Louisville

DR. EARLE BROADDUS FOWLER, fifty-six years of age, Head of the Department of English at the University of Louisville, for the last sixteen years, and member of the Fourth Avenue Baptist Church, Louisville, died Tuesday morning, July 23, at 1:20 o'clock, at the Kentucky Baptist Hospital. Death resulted from an operation for appendicitis. Funeral services were conducted at Pearson's 1310 South Third, on Wednesday afternoon at 3:30. Burial took place at Resthaven Cemetery.

Dr. Fowler was native of Wake County, N. C., and received his A. B. from Wake Forest College in the year 1903. He obtained his Ph. D. degree from the University of Chicago in 1919. He taught school in early life at Howard College, Meredith College, Lane Technical High School and a school in Chicago. He was a teacher of English at Georgetown College from 1912 to 1914.

In 1929-30 he was Acting Dean of the University of Louisville.

He was author of a book published in 1921, entitled "Spenser and the Courts of Love."

Dr. Fowler was for some years Superintendent of the Deer Park Sunday-school, and Superintendent of the Beechmont Adult Department in this city. Dr. C. B. Althoff, for many years his pastor at Beechmont, says that he was a splendid layman, a fine Christian gentleman and a magnificent character.

Dr. Fowler is survived by his wife, Mrs. Susan Covington Fowler; a daughter, Miss Caroline Fowler; and three sons, Earle B. Fowler, Jr., William Fowler and David Fowler, all residing at R.R. 2, Box 403, Kenwood Hill, Beechmont, Louisville, Ky.

The Pallbearers included Messrs. George Bush, Paul Tafel, Richard E. Haswell, A. B. Harris, Ralph Morgan and Guy Stevenson.

The Immanuel Baptist Church, Louisville, was heir to \$500 in the will of the late Mrs. Gertrude A. Braun, probated in the Jefferson County Court last week. Her husband, formerly a deacon in the Immanuel Church, died in 1926.

## The Seminoles in South Florida

J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board,  
Atlanta, Ga.

Our people know very little about the Seminole Indians in South Florida and I know of no better way to inform them than by giving in full verbatim a letter from our missionary, Brother Willie King. The letter is as follows:

"On May 7 I left home with a determination to look over all Seminole Indians in Florida, because there were Indians out in the swamps that I have never been able to reach before. In my ten days traveling I saw every Indian that I can possibly reach: Locating twenty-six Indian camps. No matter what occurred on this trip, I want to be encouraged as it shall be ever remembered by me the rest of my life.

"First: I went to Ft. Pierce, 135 miles north from here and twelve miles west, 'Dark Hammuck'. Here I found sixty-five Cow Creek or Moskokee Indians. Had long talks together for three hours about Indian situation. Pretty soon, no deer, turkey, were talked about. I speak to them about their welfare in the future. They seemed most anxious to know what the U. S. Government was planning to do for them. I told them the Government was attempting to buy a large tract of land for them. They wanted to know if the Government buys the land, will they put us in there and not let us out. I said, 'What makes you think so?' They replied, 'White man told me.' I said, 'Do not pay any attention to that kind of talk. No such thing is going to happen. The land will be your hunting land. No white man go in and hunt your game. If you want to live on this land, all right. It's up to you. If you don't, that is your business.' They asked, 'Do you think it will be all right to say, 'Get this hunting land for us,' to the Great White Father in Washington?' I said, 'I can only see that is the only thing you can do for your children and future generation yet unborn.' One spoke up, 'Say Erkonnoko [which means preacher], Hesaketomese [meaning God] gave us the land, it's true. But now we are all as Yomoser [civilized nation] are all under U. S. Government.' That ended with peaceful answer, 'We believe you,' and the four hours taking need for the day.

"The Cow Creek or Moskokee Indians are the grand-children of old Polly Parker who came from Alabama and is known as Parker's Ranch. Polly Parker ruled there for many years and these Indians are still keeping up her old customs. But, they are now beginning to be very friendly with our mission work.

"Again, I pulled out for the Big Saw Grass thirty-five miles further Southwest. Here new fields open. Billy Stewart, spokseman, is very free in his talk about the Great Spirit, and has a long memory, and is a very interesting

man to talk with. I want you to meet Billie, if you ever come to us. I stayed two days and a half with them. Ended my visit with Big Saw Grass.

"Next was the Big Cypress Swamp. I am frank to say that I knew I was going among one of the hardest-headed Indian tribes in all the whole nation. The fact is, those Big Cypress Swamp Indians are what is known as Mekusekey Indians and speak a different language. But they have no written language. Of course all the whole Florida Indians are known as Seminole Indians. The Mekusekey tribe hasn't much use for the Government and Chrisitan people. They are quite different from the Cow Creek or Big Saw Grass Indians. For this reason I said I knew full well that I was up against it. But I remember the words of Jesus which He spoke to His disciples, 'Be not afraid, it is I.' Thank God, I was received with welcome hand-shake, and was invited to a fish supper. I happened to reach their camp very late at night. Remember, Brother, there is no road through these Everglades. You have to feel your way like you were feeling through dark night. In day time I know their signs

—they have smoke standing afar off. At night I go by moon. We talked long toward two A. M., sleep few hours. Got up feeling sore from mosquito bites. Breakfast ready. We all enjoyed talking while we ate and drank coffee.

"They seemed most anxious to know whether I was working with the Government or not. I said, 'No, I am only a Erkenokko' (which means missionary pastor). One spoke up, 'No lie, man. Estehere (which means good man, our friend, we go hunting meat, pretty soon.' I said 'All right, if they believe you, very good. If not, you might as well leave there.'

"However, I told them what the Government was planning to do for them is perfectly all right, and they believed me, and this is the only way to win them in your favor and confidence. It seemed we had learned to love one another in the two days' and nights time, that it was hard to part again. Appealing words coming from women, men and children, 'Come again soon'. I left them, tears rolling down. It is a hundred percent better than when I first came to work among them. They are beginning to understand. Heretofore I have never expected to please them.

"The Seminole Indian camps surround the cooking fire. Each woman brings  
(Please turn to Page 21.)

**PERHAPS  
THERE IS A  
"DIAMOND IN THE ROUGH"  
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Elementary Secretary  
E. Kirk, Field Worker  
C. P. Hargis, Field Worker

**Wasioto Standard**

Wasioto has been added to the list of Standard Sunday-schools for this calendar year. Brother W. T. Robbins is pastor and Foley Partin is superintendent.

**Report Vacation Bible School**

Be sure to send us your Vacation Bible School report. Many have been received but we want to be able to list all the churches having such schools this year. If you do not have proper blanks we will be glad to send them to you.

**Summer Calls Upward**

The hot Summer weather is a call to our people to keep right on in the work. Let us not lose the opportunities of the Summer season. Especially is it a good time for our country church to press the work.

**Names for Bible Classes**

We give below some suggested names for Bible classes of the Adult and Young People's Departments in our Sunday-schools. Select one of these and register the class with the Young People's Adult Department of your own Southern Baptist Sunday School Board. It does not cost anything to register the class. Should you want a certificate you may secure it for twenty-five cents. Address W. P. Phillips, Baptist Sunday School Board, Nashville, Tenn.

**Names for Adult Men's Classes**

Fellowship, Convention, Business Men, Kingdom, Builders, Anglers, Master Workmen, Conquerors, Victory, Koinonian, Keystone, Triple Angle, Harvesters, Front Rank, Vim Vision Victory, and 3-H.

**Names for Adult Women's Classes**

Dorcas, Deborah, Business Women, Faithful Workers, Reapers, Bethany, Light Sharers, Sodalitan, Gleaners, Phoebean, Matrons, T. E. L., Home Makers.

**Names for Young Men's Classes**

Berean, Boethian, Agoga, Go Get Em, Athenian, Steadfast, Ready, Pals, Meshullam, Signet, Doers of the Word, Need-Us, 4 Square.

**Names for Young Women Not Married**

Glad Girls, Amoma, Fidelis, Estherian, Scripture Gleaners, Live, Love, Lift, Kinozelian, Ruth, Pollyanna, Bonoth, Libnah, Elevation, Vota Vita, Thepitionian.

**Names for Young Married Women's Classes**

Euzelian, Alathean, Winsome, Truth Seekers, Kalupian.

These are some of the names generally used in Baptist Sunday-schools and we have free literature. The Sunday School Board has pennants for all these at a reasonable price. You do not need to register with any other organization than your own Sunday School Board. Again let me urge you to register your class. On request blanks for this purpose will be sent you.

**YOUR ENROLLMENT**

I would like a word with you about your Sunday-school enrollment.

**I. Is It Big Enough?** You can make it about what you want it to be by taking a census and then having a regular, constant plan of visitation. The Bible commands us to "Go to every creature."

**II. When Enroll A New Pupil.** An individual should be enrolled the first Sunday he agrees to it. If he is present and agrees to join the school you should fill out a classification slip for him and have the name placed on the proper class and enrollment cards before the following Sunday. This should be done by the Secretary of the School and not by class secretary nor teacher.

**III. When Should Name Be Taken Off Roll.** Many people have been neglected and some hurt by taking the names off the roll because they have been absent three Sundays. This is a tragedy. Instead of taking the name off the roll go after the absentee and win him back. The fact that he was absent reveals a spiritual need. Always keep in mind that the major purpose is to help the individual and not to sacrifice him in order to make a good class grade. The grade is to show you just what you failed to do and not to be a compliment to your class. By all means keep the name on the roll and go after him "seventy times seven" if it takes that long to get him back.

**IV. Reporting Enrollment to Association.** The entire enrollment should be included in the letter of the church to the District Association. This includes the Cradle Roll and the Extension departments. The members of these departments are enrolled and they constitute very important parts of your School.

**V. Should We Re-enroll Each Year.** No. Why should a school do away with its enrollment at any time? On Promotion Day simply transfer the names of those promoted to the roll of the class to which they are to become a part. I have heard of a few who threw away the enrollment the first Sunday in January and started all over again. Why? There is no good reason for this. The Sunday-school is perpetual and the roll is kept right on—being changed only as a new pupil joins or an old one dies, moves away or joins another school.

**Conclusion.** Again, Is Your Roll Big Enough? There are too many prospects around our churches for us ever to be satisfied with what we have on the roll.

Let us go after all prospects until we reach them. Let us be missionaries in our communities. So long as there is one who is not being taught the Bible the roll is too small.

**SUNDAY SCHOOL ATTENDANCE**

June 21, 1935

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

Louisville, Walnut St. ....	976
Newport, First .....	787
Owensboro, First .....	743
Louisville, Ninth and O .....	701
Louisville, Parkland .....	572
Paducah, Immanuel .....	526
Louisville, Carlisle Avenue .....	524
Lexington, Calvary .....	500
Mayfield, First .....	475
Louisville, Franklin St. ....	471
Harrodsburg .....	439
Lexington, Porter Memorial .....	438
Louisville, 23rd and Broadway .....	433
Louisville, Eighteenth St. ....	423
Danville, Lexington Avenue .....	408
Akron, Ohio—Calvary .....	402
Covington, Latonia .....	356
Louisville, Baptist Temple .....	343
Jellico, Tenn., First .....	340
Fulton, First .....	337
Madisonville, First .....	318
Bellevue .....	308
Hazard, First .....	307
Covington, Madison Avenue .....	278
Harlan .....	278
Pineville, First .....	269
Louisville, Fourth Avenue .....	265
Louisville, West Side .....	251
Louisville, Hazelwood .....	233
Versailles .....	232
Taylorsville .....	231
Paducah, East .....	222
Louisville, Third Avenue .....	222
Erlanger, Elsmere .....	220
New Salem (near Lenore) .....	214

Those who attempt to live without God's plan as revealed to them by the Holy Spirit are certain to encounter disaster in their religious life, while those who live in submission to the will of Christ and dependence upon the leadership of the Holy Spirit will most surely find a large place of service and a great deal of joy in their religious life. —J. B. Lawrence.

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# The Co-operative Program for June, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
<b>ALLEN COUNTY—</b>			Lebanon	21.77	4.60	Liberty	3.00	
Bethel	2.78		Rockbridge	1.20	2.30	Little Clifty	6.49	1.00
Scottsville	4.52		Springfield	28.49	22.75	<b>GRAVES COUNTY—</b>		
<b>BAPTIST—</b>			<b>CHRISTIAN COUNTY—</b>			High Point		1.00
Battle		10.00	Bainbridge	1.50		Wingo	16.00	
Hopewell	2.14		Casky	1.05	2.00	Mayeld, First	62.95	16.00
Lawrenceburg	26.15	2.00	Little River	2.18		<b>GREENUP—</b>		
Mt. Freedom	2.46		Olivet	36.66		Ashland, First	531.74	63.00
Salvisa	3.28	3.00	Palestine	4.56		Kirk Memorial	2.25	
<b>BARREN RIVER—</b>			Pembroke	5.00		Pollard	40.00	
Temple Hill		3.00	Pleasant Hill	10.94	11.60	Russell		2.00
<b>BELL COUNTY—</b>			Salem	29.06		Summit		1.00
Middlesboro, First	15.00	10.00	West Union	3.58		Unity	41.96	7.50
Old Yellow Creek	1.00		<b>CRITTENDEN—</b>			<b>GREENVILLE—</b>		
Pineville, First	50.00	5.00	Crittenden		8.80	<b>HENRY COUNTY—</b>		
Riverside	5.05		Dry Ridge		11.00	Bethlehem	13.25	23.47
<b>BETHEL—</b>			Gardnersville	16.75		Eminence	20.00	
Auburn	28.00		Knoxville	10.50		Lockport	3.29	
Dripping Springs	10.42	3.75	Lawrenceville		7.28	Orville	5.00	1.80
Elkton	20.59	9.98	Mt. Carmel	5.00		Pleasureville		5.00
Guthrie	12.75		Sherman		5.00	Smithfield	4.00	
Mt. Gilead	2.00		Shiloh		1.00	Turners	12.30	
Muddy River		4.52	Turner's Ridge	4.00		<b>IRVINE—</b>		
New Union	3.25	6.00	Williamstown	10.96	12.00	<b>JACKSON COUNTY—</b>		
Oak Grove	1.15		<b>DAVIESS-McLEAN—</b>			<b>LAUREL RIVER—</b>		
Post Oak	3.41	2.00	Bethabara	20.00	18.00	London	6.25	2.00
Russellville	89.31	23.00	Beuna Vista	32.78	12.77	Long Branch		1.00
Spring Valley	.65	2.00	Buck Creek	26.00		<b>LIBERTY—</b>		
Trenton	24.00		Dawson	11.07		Canmer	25.37	
Walnut Grove	50.30	2.00	Eaton Memorial	9.87	7.00	Glasgow	105.08	127.91
<b>BLACKFORD—</b>			First, Owensboro	300.00	13.00	Hiseville	1.70	
Lewisport		1.00	Friendship	4.50	3.80	Horse Cave	34.05	
Mt. Pisgah	3.60		Green Briar	9.00		Little Bethel	11.85	
<b>BLOOD RIVER—</b>			Karn's Grove		5.00	Walnut Hill		4.00
Benton	3.87		Livermore	30.00		<b>LINCOLN COUNTY—</b>		
Bethel	12.12	3.88	Macedonia	6.86		Drakes Creek		8.00
Birmingham	6.38		Mt. Liberty	8.35		Fairview		5.00
Gilbertsville	5.00		Newman	3.50	2.55	Houstonville	5.12	3.00
Locust Grove	18.21		Old Buck Creek	1.00		McKinney	3.50	
Murray	191.62	2.00	Panther Creek	18.46	3.15	<b>LITTLE BETHEL—</b>		
Rushing Creek	1.35		Pleasant Grove	16.00		Association		3.00
Sugar Creek	1.00		Pleasant Ridge	15.75		Concord	1.00	
Zion's Cause	9.70		Sorgho	5.60	12.00	Dawson Springs	4.00	
<b>BOONES CREEK—</b>			South Hampton	11.65		Dixon	4.27	
Allensville	25.00		Sugar Grove	1.00	32.30	Earlington	3.35	
Boones Creek	10.94		Third, Owensboro	517.42	109.23	Harmony	13.50	
Calvary	2.20		Utica	2.43	67.82	Nebo	15.95	
Irvine, First	20.41		Walnut Street		2.00	New Salem	1.50	
Kiddville	2.50		Whitesville	111.99	12.10	Nortonville	5.00	
South Irvine	1.25		Yellow Creek	1.00		Pleasant Grove	4.00	
Union City		8.00	<b>EAST LYNN—</b>			Victory	2.50	
Williams Memorial	13.00		Pleasant Hill	5.80	20.00	White Plains		2.00
Winchester, Central	55.00	12.00	<b>EAST UNION—</b>			<b>LITTLE RIVER—</b>		
<b>BOONEVILLE—</b>			Jellico, First		100.00	Blue Spring	2.17	
<b>BRACKEN—</b>			<b>ELKHORN—</b>			Cadiz	40.45	
Aberdeen	12.00		Ashland Avenue	41.56	13.85	Liberty Point	5.00	
Ewing		6.00	Bryan Station		1.10	Mt. Pleasant	10.75	
Flemingburg	1.25	1.00	Calvary	187.29		Oak Grove	5.00	
Lewisburg	4.00		Cane Run	7.80	1.00	Wallonia	2.83	
May's Lick	16.66	9.40	Clear Creek		3.84	<b>LOGAN COUNTY—</b>		
Maysville		7.59	David's Fork	9.47	6.00	Elm Lick	10.00	
Morehead		27.00	East Hickman		3.00	Liberty	7.48	
Mt. Olivet		12.00	Felix Memorial	33.68	6.00	<b>LONG RUN—</b>		
Mt. Pisgah		1.00	Georgetown		25.43	Baptist Tabernacle	22.00	68.31
Mt. Sterling	24.89	10.50	Glenn Creek	10.00		Baptist Temple	30.68	1.00
Olympia Springs	15.00	10.00	Grace	6.25		Bardstown Road	12.00	
Vanceburg	1.47		Hillsboro	14.10		Beechland	21.50	16.36
<b>BRECKENRIDGE—</b>			Immanuel	230.20	22.25	Beechmont	85.64	79.35
Cloverport		2.00	Midway	13.36	4.00	Buechel	26.00	1.05
Corinth		4.00	Mt. Freedom	4.30		Cedar Creek	34.61	21.53
<b>CALDWELL—</b>			Mt. Pleasant	60.00		Clifton		23.47
Adril	1.50		Mt. Vernon	42.95		Crescent Hill	934.15	275.91
Chapel Hill	1.50		Nicholasville	7.10		Crestwood		13.94
Crider		3.35	Paris, First	45.15	13.28	Deer Park	112.56	71.84
Eddy Creek	2.00		Porter Memorial	20.66	4.85	East	27.92	1.00
Eddyville	10.00	6.00	Providence	2.50		East Audubon	7.75	
Hebron	2.47		Silas	14.25		Eastern Parkway	30.44	25.00
Kuttawa		7.50	South Elkhorn	8.45	4.00	Eastwood	3.00	2.00
Lebanon		6.60	Versailles	87.64		Eighteenth Street	119.41	33.00
Liberty	3.70		<b>ENTERPRISE—</b>			Elk Creek	4.21	
Macedonia	5.06		Inez		2.55	Farmdale	3.00	
New Bethel		10.00	North Benson	10.30		Fourth Avenue	134.15	128.00
Pleasant Grove	3.00		Magoffin Institute	12.00		Franklin Street	15.60	
Princeton, First	71.58	7.00	<b>FRANKLIN—</b>			Grace	4.47	
Princeton, Second	1.50		Evergreen	5.00	1.00	Hazelwood	60.83	11.30
Princeton, Baptist	1.75		Forks of Elkhorn	5.00		Highland	340.19	93.82
Walnut Grove	1.85		Lebanon	1.00	5.45	Highland Park, Second	20.60	6.00
<b>CAMPBELL COUNTY—</b>			Frankfort, First	111.23	11.25	Immanuel	328.82	153.39
Alexandria		2.00	Mt. Carmel	4.89	1.00	Jeffersontown	39.16	1.00
Bellevue, First	34.50	4.00	North Benson	1.00		Kings	15.25	9.01
Dayton, First	93.57		Pleasant Ridge	14.38		Little Flock	12.26	7.05
Flagg Springs		2.00	Thorn Hill	26.41	5.00	Lyndon	6.36	17.22
Ft. Thomas	43.54		Swallowfield	4.43	1.00	Meadow Home	10.00	
Grants Lick	10.89	17.00	<b>FREEDOM—</b>			Ninth and O	107.75	46.50
Licking Valley	1.00		<b>FRIENDSHIP—</b>			Ormsby Avenue	31.50	10.05
Ludlow	3.00	3.00	Ephesus	1.50	8.00	Parkland	428.92	6.00
Newport, First	130.55	11.00	Winchester, First	22.04	4.00	Pleasant Grove, B. C.	6.45	
Oak Island	13.70	13.00	<b>GASPER RIVER—</b>			Plum Creek	9.62	9.74
Second 12 Mile	35.00		<b>GOOSE CREEK—</b>			Portland Avenue	10.00	
Silver Grove	3.54	7.00	<b>GOSHEN—</b>			St. Matthews	11.42	.79
Wilmington		1.00	Caneyville	5.75	2.00	Shively	16.45	2.00
<b>CENTRAL—</b>			Leitchfield	45.75	20.00	Shirley Memorial	3.00	
Bethlehem		8.00						

		Budget	Desig.			Budget	Desig.			Budget	Desig.
South Jefferson	-----	11.75	8.70	RUSSELL COUNTY--				WARREN COUNTY--			
South Side	-----	2.50	2.00	Friendship	-----	8.71		Bowling Green, First	-----	455.35	124.70
Taylorville	-----	25.00	1.00	Poplar Grove	-----	3.62	3.00	Bowling Green Second	-----	6.07	
Third Avenue	-----	113.84	6.00	Providence	-----	2.50	1.00	Friendship	-----	13.50	1.00
Twenty-third & Broadway	-----	150.00		Russell Springs	-----	14.88	4.00	Greenwood	-----	3.85	
Virginia Avenue	-----	108.47	17.00	RUSSELL CREEK--				New Gasper	-----		6.00
Walnut Street	-----	1,651.52	37.00	Beech Grove	-----	3.75		WARREN COUNTY--			
Weaver Memorial	-----	25	4.60	Campbellsville	-----	181.52	2.00	Oak Forest	-----	3.75	3.00
West Broadway	-----	125.30	4.00	Columbia	-----	52.90	3.00	Oakland	-----	15.34	
LYNN--				Elkhorn	-----	10.00		Plano	-----	4.00	3.50
Aetna Grove	-----	23.54		Macedonia	-----	9.13		Rocky Hill	-----	9.02	
Buffalo	-----	37.90	25	Trammel Creek	-----	7.28		Rocky Spring	-----		3.00
Knox's Creek	-----	13.92		SALEM--				Smith's Grove	-----	12.75	2.00
Leitchfield Crossing	-----	5.78		Buck Grove	-----	9.00	28.00	WAYNE COUNTY--			
Magnolia	-----		13.10	Ekron	-----	3.10		Stebenville	-----	4.55	
Mt. Moriah	-----	2.30	6.11	Guston	-----	13.52		WEST KENTUCKY--			
Munfordville	-----	2.80		New Highland	-----		6.00	Hickman	-----	5.50	1.00
Oak Hill	-----	6.80		West Point	-----	10.05		Liberty	-----	9.50	
South Fork	-----	7.65		SEVERNS VALLEY--				Poplar Grove	-----		3.00
LYNN CAMP--				Cecelia	-----	14.30		West Hickman	-----	2.70	
McCREARY COUNTY--				Gilead	-----	35.66		WEST UNION--			
Co-operative	-----	5.00		Rineyville	-----	4.25		Bandana	-----	800	14.65
Stearns	-----	69.68		Severns Valley	-----	220.15	79.00	Blandville	-----	1.30	
MOUNTAIN--				Vine Grove	-----	5.75	12.00	East Paducah	-----	72.00	
MT. ZION--				SHELBY COUNTY--				Harmony	-----		22.50
Association	-----		89.87	Bagdad	-----	8.75	7.00	Immanuel	-----	11.25	
Corbin Central	-----	38.94	19.90	Buffalo Lick	-----	19.00	13.00	Olivet	-----	2.00	
Fundamental	-----	1.50		Christiansburg	-----	5.25	1.00	Paducah, First	-----	11.00	
Oak Grove	-----	3.35		Clay Village	-----	.50		Spring Bayou	-----	2.10	
West Corbin	-----	1.50		Finchville	-----	39.80	26.00	Twelfth Street	-----	15.47	5.00
Williamsburg	-----	150.00	11.00	Grafenburg	-----	8.25	9.00	Wickliffe	-----	7.75	1.00
Main St.	-----	6.75	3.00	Hempridge	-----	3.50	1.50	WHITES RUN--			
MUHLENBERG--				Indian Fork	-----	13.48	7.90	Cove Hill	-----	4.00	
Beech Creek	-----	25.75	11.35	Mt. Moriah	-----	15.50	2.00	Ghent	-----	4.00	
Browder	-----	2.75		Pigeon Fork	-----	8.00		Jordon	-----	15.00	
Central City	-----	49.31	1.00	Salem	-----	13.43		Mt. Herman	-----		5.00
Drakesboro	-----	27.20		Simpsonville	-----	4.39	36.20	Sanders	-----	9.20	
Dunmor	-----	3.00		Waddy	-----	36.14	10.58	MISCELLANEOUS--			
Forest Grove	-----		11.50	SIMPSON--				Mrs. Rowena Longyear,			
Graham	-----	6.00	12.00	Franklin	-----	51.83	55.00	Roberta, Ky.	-----		5.00
Greenville	-----	5.99	4.00	Middleton	-----	4.00	2.00	W. M. U.	-----	3.00	
Oak Grove	-----	2.50	1.00	Providence	-----	5.80					
Woodland	-----	5.00		Shady Grove	-----	5.55					
NELSON--				Sulphur Spring	-----	8.62	1.00				
Bardstown	-----	40.00	13.22	Whippoorwill	-----	20.00					
Belmont	-----	8.20		SOUTH CONCORD--							
Bullitts Lick	-----		1.40	SOUTH DISTRICT--							
Chaplin	-----	3.00		Burgin	-----	3.90					
Chaplin Fork	-----	3.00		Calvary	-----	1.25					
Lebanon Junction	-----	27.38		Danville, First	-----	26.90	32.00				
Little Union	-----	3.50		Doctor's Fork	-----		6.00				
Mill Creek	-----	15.00		Harrodsburg	-----	69.20	52.24				
Mt. Washington	-----	60.11		Junction City	-----	13.75					
New Salem	-----	23.00	4.00	Lancaster	-----	3.72	14.00				
Riverview	-----	6.48	1.09	Lexington Avenue	-----	65.00					
Shepherdsville	-----	5.50		Perryville	-----		33.50				
NORTH BEND--				Salem	-----	5.00					
Big Bone	-----	2.75		Shawnee Run	-----		7.00				
Burlington	-----	25.52	5.15	SOUTH KENTUCKY--							
Covington, First	-----	56.50	10.50	Liberty	-----	28.52					
Erlanger	-----	46.29	4.00	Middleburg	-----	10.48	24.55				
Florence	-----	9.25		SOUTH UNION--							
Ft. Mitchell	-----	19.65		SULPHUR FORK--							
Hickory Grove	-----	33.37		Antioch	-----	1.00					
Immanuel	-----	60.65	3.00	Ballardsville	-----	6.15					
Independence	-----	1.00		Bedford	-----	2.70					
Latonia	-----	95.63	15.00	Corn Creek	-----	4.20					
Madison Avenue	-----	97.00	10.70	Harrods Creek	-----	12.00					
Petersburg	-----	5.48		LaGrange	-----	79.96	24.00				
Walton	-----	3.75	7.00	Providence	-----		24.00				
NORTH CONCORD--				Sligo	-----	16.61	11.00				
OHIO COUNTY--				Westport	-----	3.51					
Beaver Dam	-----	53.24	76.67	TATES CREEK--							
Clear Run	-----	14.56		Buffalo	-----	4.00					
Concord	-----		2.00	Berea	-----		8.00				
Deanfield	-----		1.00	Kirksville	-----		5.00				
Hartford	-----	46.49	69.10	Liberty	-----	5.74					
McHenry	-----		14.25	Mt. Tabor	-----	9.22					
Mt. Pleasant	-----		8.00	Richmond, First	-----	17.29	2.00				
Slaty Creek	-----	7.79		Tates Creek	-----		30.00				
Zion	-----	3.30		Viney Fork	-----	1.80					
OHIO RIVER--				Waco	-----	3.75					
Association	-----	10.00		TEN MILE--							
Caldwell Springs	-----		2.88	Concord	-----	4.25					
Mexico	-----	1.00		Elliston	-----		2.00				
OHIO VALLEY--				Mt. Zion	-----	8.38					
Bellfield	-----	8.50		Paint Lick	-----	3.00					
Calvary	-----	27.50		Ten Mile	-----	13.70					
Clay	-----	14.94	3.00	THREE FORKS--							
Corydon	-----	14.90	1.00	Blackey	-----	1.00					
Little Union	-----	26.45		Broadway	-----	1.15					
Morganfield	-----	46.03	3.00	Duane	-----		2.00				
Mt. Pleasant	-----	17.46		Dunham	-----	3.03					
New Hope	-----		3.35	Fleming	-----	2.20					
Poole	-----		2.25	Hardburley	-----	2.00					
Sebree	-----	5.00	1.00	Hazard, First	-----	32.19	15.00				
Spottsville	-----	10.07	5.68	Jenkins	-----	38.25					
Sturgis	-----	99.03	8.00	Lothair	-----	2.50					
Uniontown	-----	2.10		Whitesburg	-----	2.50					
Walnut Street	-----	16.50		UNION--							
Zion (H)	-----	4.90	4.00	Beaver	-----	3.85	1.00				
OLD BETHEL--				Berry	-----	2.00					
Providence	-----	13.66		Butler	-----	20.00					
OWEN COUNTY--				Cynthiana	-----	40.00	19.00				
Beech Grove	-----	19.00		Richland	-----		10.62				
Dallasburg	-----	12.79		Union	-----		3.00				
Long Ridge	-----	32.00	5.00	Willow	-----	5.50					
Mt. Hebron	-----	.88		UPPER CUMBERLAND--							
New Liberty	-----	4.40		Cumberland	-----	28.93					
Old Cedar	-----		17.62	Evarts	-----	9.60					
Owenton	-----	60.00		Harlan	-----	150.00	13.00				
Pleasant Ridge	-----	12.50		Liggett	-----	31.00					
PULASKI--				Loyall	-----	13.00	22.10				
Association	-----	259.81	59.06	Lynch	-----	4.27					
ROCKCASTLE--				Twila	-----	6.00					
Brodhead	-----	3.96	8.00	Verda	-----	20.50					

Distributions of Receipts—June, 1935

Foreign Missions--		
Budget	2,788.72	
Designated	365.39	
Total		3,154.11
Home Missions--		
Budget	1,301.40	
Designated	266.75	
Total		1,568.15
Southwide Education--		
Budget	957.47	
Total		957.47
Ministerial Relief--		
Budget	390.43	
Total		390.43
New Orleans Hospital--		
Budget	139.44	
Total		139.44
S. B. C. Bonds--		
Budget	232.39	
Total		232.39
State Missions--		
Budget	2,323.95	
Designated	774.07	
Total		3,098.02
Education in Kentucky--		
Budget	1,742.95	
Designated	12.77	
Total		1,755.72
Ky. Bapt. Children's Home--		
Budget	580.98	
Designated	229.76	
Total		810.74
Lou. Bapt. Orphans' Home--		
Budget	174.30	
Designated	88.40	
Total		262.70
Ky. Baptist Hospital--		
Budget	958.62	
Designated	587.51	
Total		1,546.13
Church Building--		
Budget	29.05	
Designated	1.34	
Total		30.39
Western Recorder--		
Budget	625.00	
Total		625.00
Education Special--		
Designated	133.72	
Total		133.72
100,000 Club		1,842.61
Miscellaneous		1,836.65
TOTAL RECEIPTS		18,383.67

Distribution of Education in Kentucky

Georgetown College	653.95
(Held in reserve)	
Bethel Woman's College	277.93
Campbellsville College	277.93
Cumberland College	237.06
Hazard Institute	59.95
Southeast Kentucky School	59.95
Magoffin Institute	59.95
Oneida Institute	8.17
W. M. U. Training School	100.00
Expenses	20.83

Total .....1,755.72

SUCCESSFUL BUSINESS MAN STILL READING RECORDER AFTER SEVENTY-ONE YEARS

Seventy-one years! Yes! That's a great record, to have been a reader of the Western Recorder. That's just the inevitable record of Brother, Elhanah Dickey of Cave City, Ky.

Brother Dickey was born October 20, 1846, at Pruitt's Knob, two miles from Cave City.

In 1874 he moved to Cave City. He was converted at the age of seventeen, at Old Salem Church, which is still standing five miles from Cave City.

In 1874 he entered the dry goods business. He helped to organize the People's Bank, one of the strongest banks in Barren County. He has proved himself a good business man but the greatest of all has always been a loyal supporter of the Baptist cause and has read the Western Recorder for seventy-one years.

In 1912 he went to the Kentucky Legislature from his County, and served the people in a creditable manner.

Brother Dickey was an active man until about two years ago. Because of failing strength he was forced to retire from the outward activities of life. He spends his days meditating on the wonderful experience of the past years, recounting the pleasure he has in joyful anticipation of being able to read again his much beloved denominational paper, the Western Recorder.

Brother Dickey has two sons, Nat Dickey, who is connected with the Tucker Auto Co., and Earle Dickey, cashier of the H. Y. Davis Bank. His only daughter, Mrs. Ida Dickey Crull, died a few weeks ago.

A staunch soldier, devout husband and father, a Christian gentleman, esteemed and beloved by all who know him, is Elhanah Dickey.

W. M. BURNS, Pastor, Cave City, Ky.

SINGING OF PROMISE

Our hymn books are books of promise. We like to sing the verses which ring with assurance and with promise. "The Lord's my Shepherd, I'll not want," "He leadeth me, O blessed thought," "I know I cannot drift beyond His love and care," "How firm a foundation is laid for your faith," "I'll drop my burden

at His feet, And bear a song away," "God is the Refuge of His saints," "Cast thy burden on the Lord, Only lean upon His Word," "Your harps, ye trembling saints, Down from the willows take." We all love to sing those great hymns, for we feel that they fit the needs of our life. But sometimes when I sing them, and when I hear the congregation singing them, I think of the contrast between the present enthusiasm and the use which we shall make of those verses in the day of trouble. When the battle of life breaks over us, too often these songs are forgotten and their music fades away.—Clarence Edward Macartney.

Dr. L. R. Elliott, Librarian of the Southwestern Seminary, is Editor-in-Chief of the Centennial History of Texas Baptists.

Brother Douglas J. Harris, 31 Wilkes Lane, of Ft. Thomas, Ky., has been called to be pastor of the Licking Valley Baptist Church.

The sixth annual State-wide Preachers' and Workers' Institute met at Mt. Vernon, Ill., July 30, 31 and August 1. Among the Conference speakers were W. H. Carson, Missionary to Africa; Frank Tripp, Missouri; W. E. Hol-

checks  
**666 MALARIA**  
 in 3 days  
**COLDS**  
 first day  
 LIQUID - TABLETS  
 SALVE - NOSE DROPS Tonic and Laxative

comb, President Mississippi Woman's College; H. E. Ingraham and Miss Mary Biby, Nashville, Tenn.; H. L. Spencer, Hattiesburg, Miss., and Miss Margaret Frost, Louisville Junior worker.

Dr. Sidnor L. Staley, of Bainbridge Street Church, Richmond, is at the Massanetta Spring Baptist Assembly (near Harrisonburg, Va., during the first week in August.

Last week the number of those joining the Deer Park Church, Louisville, since Dr. S. S. Hill came a years ago, reached 100, which was a twenty-two percent increase in new members.

Rev. T. P. Haskins has resigned as pastor of the First Church of Enid, Okla., to become Assistant Secretary of the Oklahoma Baptist State Board of Missions, in which position he will be associated with Secretary Andrew Potter.

Christian Life Conference

RIDGECREST, - - - - - NORTH CAROLINA

August 18 through 25, 1935



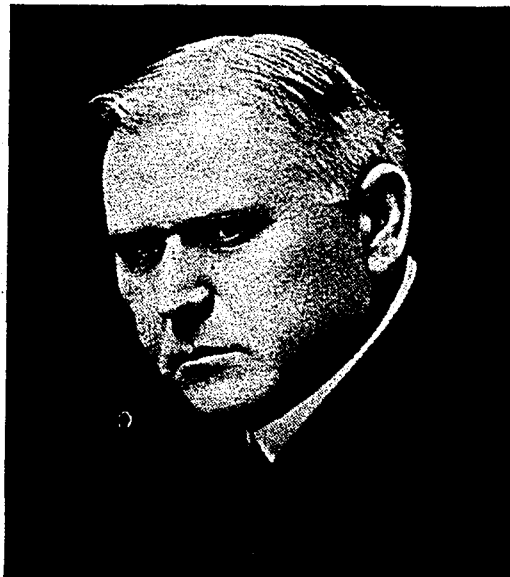
MRS. W. J. COX  
Memphis, Tenn.



DR. W. HERSEY DAVIS  
Louisville, Ky.



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



DR. GEORGE W. TRUETT  
Dallas, Texas

HEAR DOCTOR TRUETT  
TWICE DAILY



DR. S. W. MELTON  
Norfolk, Va.



DR. H. W. TRIBBLE  
Louisville, Ky.



DR. JOHN L. HILL  
Nashville, Tenn.

### Woman's Missionary Union

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

HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.

#### Clear Creek Assembly

Be sure to reserve the date, August 5-15, and bring a car full of women with you.

You can't afford to miss the "Quiet Talks" of Dr. S. D. Gordon at the Bible Hour each morning, the messages of Mrs. M. G. White on her work in Brazil during the W. M. U. hour the first week, and the talks on Christian work among the Indians by Mr. C. W. Stumph at the W. M. U. Hour the second week.

#### W. M. U. Day

Thursday, August 8, will be W. M. U. Day at the Assembly. Special missionary messages will be given both morning and afternoon. Let's have the largest attendance that day we have ever had.

#### State Mission Week of Prayer

The third week in September. Mr. C. W. Stumph tells of his extreme joy when Indians at Isleta came forward the second Sunday in March and asked for baptism. He was amazed, for there had been only one Christian in that Pueblo (town) for three years, and persecution was strong there. Then he remembered that the preceding week had been the W. M. U. Week of Prayer for Home Missions, and God was answering in this marvelous way.

Surely we will pray just as earnestly for State Missions, and God will give us just as rich a blessing.

The needs are great! One of our Training School girls, doing volunteer work in the mountains, writes about one community where there is only one Christian, and they could not locate her; no denomination working there.

I went up to a mining camp a week or two ago where we have a little Baptist Church. I talked with a woman who was working in the Commissary. She said when the men met for Sunday evening service most of them were drunk, and it was a time for quarreling and shooting. She did not dare go.

Eight or ten Training School girls are doing volunteer mission work in the state this summer, and they write of tragic needs, and the deep interest of the Christian people.

Do let's support our state missionaries with our prayers and with our offerings. Our goal is \$6,500, but I am praying definitely for at least \$10,000. Will you join me in this definite prayer? We gave almost \$15,000 for our Lottie Moon Of-

fering; why not that much for our state?

See the list of definite objects on the W. M. U. page of the Western Recorder, July 11th.

#### Clear Creek Preachers' School

Your Corresponding Secretary had the privilege, the week of July 8, of teaching a Mission Study class to thirty-one mountain preachers. The attendance was splendid and all showed a great interest in the subject.

Formerly, most of the ones who attended this summer school were older men with large families and very limited educational advantages. The personnel is gradually changing. This year, out of the thirty-one in attendance, the second week of school (more will come later and several were called home by illness) fourteen are married. Of these, only one has been to college and two more have been to High School. One has eight children, one, six, three, four each; three, three each; and two, two each. Four did not report.

Of the seventeen single men, two were twenty-eight years old and the others ranged in age from seventeen to twenty-one. One has had a year at college and five others are ready to go. Eight are struggling desperately to finish High School, one is in a Bible School and two have finished the grades and should be in High School. None of these five, ready for college, have the money to go. Who will give them a chance?

The best way to win the mountain people is to train their native ministry. Those ready for college should have a chance to go, then a course at the Seminary and come back as missionaries to their own people.

Dr. L. C. Kelly has had a vision of the possibilities of this summer school for mountain preachers for nine years, but has had to struggle with almost no finances. I believe it is one of the most challenging tasks Kentucky Baptists have, and I am so glad our State Board is helping some, and our W. M. U. is helping some, through our special State Mission offering. Won't you give generously in September, so we can help this worthy cause?

#### Some Life Sketches From Our Clear Creek Preachers' School

1. I talked with the pastor of one boy eighteen years old, who said, "He is one of the finest boys I have ever known—steady, dependable, capable and deeply consecrated. The other day he came to me and said he thought our church members ought to be busier trying to win souls than they are, and asked me to teach him how to do it. In a short time five or six confessed Christ and joined our church, the direct result of his efforts. He has not felt a definite call to the ministry, but I believe he will be a great missionary some day. This boy has just finished High School and longs to go to college, but there are two younger children and his father is

making a very small salary, so cannot send him. Won't you pray that the way may be opened?

2. Another boy eighteen years old lived until recently nine miles from Clear Creek. The nearest High School was at Pineville. He tried to get the school bus to come as far as Clear Creek for him, but as there were no other students out there, it could not be managed. He waited a year, then there were several students near Clear Creek and the school bus came. Friends notified this boy and he walked the nine miles every day to the bus, missing only ten days during the whole time, and he had "Flue" then. He has just completed the High School course and longs to go to college. He spends almost every summer working at Clear Creek, and everyone pronounces him one of the finest boys there. Isn't there someone who would like to help a boy like this?

3. A young man twenty years old, his father a member of the Holiness Church, died when he and his twin sister were five weeks old, and his mother, also a member of the Holiness Church, was left with nine children. She and the older boys struggled along for six years, then the four youngest ones were placed in an Orphans' Home. He started his education there, then went to the public school and to High School. He stopped a while to work, but recently has been going four and one-half miles each day to finish his High School work. He is the only one of the nine children to continue his education. He should go to college this fall, but there seems no way. I believe God will open a way.

4. One student, twenty-one years old, lives in Pennsylvania. He read about this Preachers' School in a Christian paper and wrote to Dr. Kelly. When told he could enter, he came on foot, carrying a camp outfit in a shoulder pack.

5. A boy, nineteen years old, was saved when he was eleven and began his ministry at fourteen. Two years ago he baptized all his four brothers into the Baptist Church. He was out of school three years, but last year returned and completed his second year of High School. He sees no way of going back this fall but says he is praying that the way may open. I, too, am praying.

6. One young man's mother died when he was three years old. He lived with his grandparents, "good citizens, but not much interested in Christianity," until their death. His father married again, but died later. He now has no home, but keeps his clothes at the home of a half-sister. He has had only an eighth grade education in a small country school, but he has attended every session of the Preachers' School for eight years. He came the next year after the school started and has missed only a few days during the time. Earnest, and anxious for training, but not much of a chance.

7. This boy didn't give his age. His mother was a Christian but his father was not. His seven brothers and sisters are all Christians except two. He has been a Christian only one month, but wants to be a missionary. He had only one year of high school, has had to go to work in the mines, where he has been for two years.

Don't you think this school is worth while?

Support it with a generous offering during the Week of Prayer for State Missions in September.

#### New Members of Intercessory League

We welcome the following into our Intercessory League: Mrs. J. A. Kennerly, Mrs. A. C. Lawhead, Mrs. Georgia Mozee, Mrs. L. McIntyre, Mrs. M. Tattershall, Mrs. Sarah Whitson, of Covington; Mrs. Noah Dennison, Mrs. L. G. Murphy, Mrs. E. O. Smith, of Louisville; Mrs. Sallie Lou Teater, Lancaster; Mrs. Lou Stone, Ewing; Mrs. R. D. Worthington, Lexington.

#### EAST AUDUBON REVIVAL

Allow me a few paragraphs about one of the finest meetings ever held in East Audubon Church, Camp Taylor. It began Monday evening, June 3, at 8:00 o'clock.

The attendance and interest were good. We believe our Lord sent Brother E. N. Wilkinson to us. This splendid pastor of Twenty-third and Broadway Baptist Church, Louisville, did mightily expound the Word to his enthralled listeners. Night after night they came, feasting on the good things set before them. Surely Brother Wilkinson is a God-touched man. Twenty-third and Broadway Baptists are to be congratulated upon having such an excellent under-shepherd.

A layman, Brother Oscar B. Patmont, led our singing. He is a lovable character with a contagious enthusiasm for Christ and an infectious sense of humor.

The official Colporter for the Long Run Association of Baptists, Brother M. S. Shively, assisted me in our house-to-house visitation. He is admirably adapted to this work. His quiet, unaffected manner and Christian earnestness win the confidence of those he contacts. They gladly receive the tracts, Testaments, and other literature he offers. Here is a much needed work. The value of the personal touch and the stimulating influence for good that results from it in Christian work can scarcely be over-estimated.

Not one of the Apostles was won in a revival meeting. Lydia, the seller of purple, Jaccheus, and the Phillipian jailer are others representing "hand-picked" fruit to the credit of personal work. We are in an era when "hand-picking" effort in Gospel work will pay most marvellous dividends.

We had twenty-one additions, seventeen for baptism and four by letter and

statement. The Lord was most gracious to us as to weather on June 16, our closing night. All seating space was soon taken and the extra benches brought in were quickly filled.

The baptismal scene brought the service to its climax. Hearts were rejoicing as the baptismal waters were troubled by the burial of the candidates with Christ in baptism.

Leonard Horsley, winner of The Louisville Times Medal for effort during the school year in our community, was among those baptized. The most striking part of the scene, however, came when the four McDowell brothers, of Camp Taylor, stood together in the pool. One of them is blind.

JAMES A. McCaleb, Pastor,  
East Audubon Baptist Church,  
Louisville, Ky.

#### REVIVAL AT WALTON, KY.

Dear Dr. Masters: We closed our revival meeting last night. We had thirty additions, twenty-six for baptism.

Brother D. B. Eastep, pastor of the Calvary Baptist Church, Latonia, Ky., did the preaching, bringing us great sermons twice daily. He is a man of God who preaches the old-time Gospel. He believes the Bible and knows how to teach it. He is a fearless, consecrated, scriptural preacher. Our people learned to love him during his stay. His work with us will be felt in the years to come.

We just wanted you to know of our great meeting. May our Lord greatly bless you in the great work you are doing. The Recorder gets better and better and we greatly enjoy reading it. May our Lord give you many years to stand for His glorious truth.

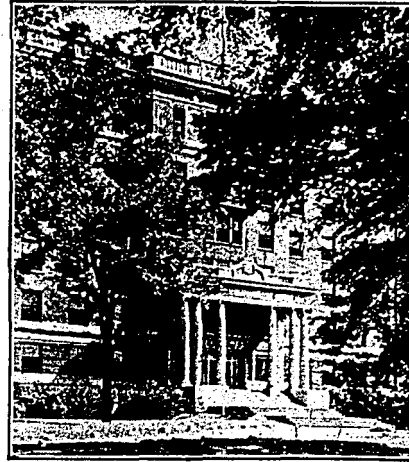
T. L. WOOTEN, Pastor,  
First Baptist Church,  
Walton, Ky.

#### THE 1935 HANDBOOK

E. P. Alldredge, Statistical Secretary,  
Baptist Sunday School Board.

The 1935 Southern Baptist Handbook is on the way! We expect it from the press by August 10. And we think it will be found measuring fully up to any of its predecessors. One thing we are especially proud of this year—the detailed survey of the work of the Home Mission Board—every department and every phase of it—which will be found in Part I of the Handbook.

For if we mistake not, this is the first complete summary of the work of Southern Baptist Home Missions which has been published in many years. Most of the work of this splendid survey was done by the Home Board's own thoroughly competent staff of workers. At Dr. Lawrence's suggestion, I have added (in Chapter VII) a discussion of "The Growing Urgency of Home Missions." Best of all, the whole survey has been arranged in seven chapters, and can be



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

readily and very profitably used in a seven days' study of Home Missions in all our churches.

Part II, as is customary, contains our survey and analysis of the past year's work among Southern Baptists. In addition, however, we have included a survey of "The Sunday School Board After Forty-four Years," also the address delivered before the Southwide Sunday School Conference at Raleigh, N. C., entitled, "The Challenge of Other Millions."

The last section (Part III) contains the Directories of Southern Baptists, with all the changes, ministerial and otherwise, which came to our attention, up to and including July 23, when the page-proofs were read. Then, let no one overlook that most useful section of the entire Handbook, the Index. The sale price will be fifty cents as usual.

Write to your own state Book Store today and order your copy.

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## Herbert C. Cralle

### FUNERAL HOME

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# THE FIRESIDE

## OUR PLANT-ENEMIES

You will probably go all through life without being bitten by a poisonous snake. Everybody knows that rattlers, copperheads and a few other sorts of snakes have poison fangs, but do you know your enemies in the plant world when you meet them?

To be sure, the bite of the poison-ivy family is not so serious as rattlesnake bite, but it can be very disagreeable. Take a look at the pretty little plant which is often found climbing trees. It has leaves a good deal like oak-tree leaves. They are shiny green in spring and gorgeous autumn colors in the fall. They look as if they would make a nice bouquet to take home, but if you pick them, or even brush against them, you are very likely to have much itching and swollen hands covered with little blisters. You may even have the poison-oak poisoning spread all over your body, and be sick in bed.

When the famous Captain John Smith came to Virginia, he seems to have met the poison-ivy family for the first time. No doubt he found it in the same woods where Pocahontas saved his life. His description of the treacherous plant runs: "The poisonous weed, being in shape but little different from our English yvie; but being touched causeth redness, itching, and lastly blisters"; and that description is as true today as it was when Jamestown was founded.

There are four sorts of poison-ivy plants in our country. Every one of them is to be avoided if you value your comfort. Three of these plant enemies grow in the eastern part of the United States and one in the west. The poison-oak as mentioned is the typical western pioneer. Poison-sumac, which looks very much like the harmless sumac, and poison-ivy are what you must look out for further east.

Probably any old timer in the woods where you go for picnics or the mountains where you go camping and fishing can point out the dangerous weeds to you, but here is a simple way to tell each of the common poison plants. Poison-sumac, which is the most vicious and seriously poisonous of the whole family, grows only in bogs and swamps, where true sumac never grows. The fruit of poison-sumac is a drooping bunch of pale berries, while harmless true sumac has stiff erect bunches of brown or black seeds. Poison-ivy is of two sorts, one like a stiff little bush and one like a vine. The leaves of both grow in groups of three. They look much like woodbine or Virginia-creeper leaves, only the leaves of the harmless and pretty vine grow always in groups of five. Count the leaves. There is an old

saying, "Five fingers are safe when handling five leaves." Poison-oak leaves look like real oak leaves, but the indentations on the edges are not so deep as on real oak leaves, and real oak leaves do not grow on low thin stems. They do not climb other trees, vinelike. Although the four plants look rather different they all really belong to the same family, and it is a family one should not try to get acquainted with too intimately. Don't try shaking hands with any of them. Many people claim they don't take poison-ivy, and then find they do.

You may go for years through woods where the poisoners grow and never catch the poison-ivy. Then you may happen to touch some when it is most poisonous, in the spring, or when you are hot and perspiring and most likely to be poisoned, and have a very different and disagreeable experience. There is no doubt that people differ a good deal in how susceptible they are to poison-ivy poisoning, but most people can be poisoned under just the proper conditions. Some poison so easily that their faces and hands will swell and blister after merely driving by the poison plant and having the wind blow the poisonous elements their way.

Just what it is about poison-ivy that poisons has long been a mystery. Doctors think now that it is at least partly a very irritating oil on the leaves of the plant. This oil may be transferred from one part of your skin to another, or from your hand to another's by contact.

If you have the bad luck to rub against any of these poisoners you had better wash as soon as possible either in gasoline or in strong soapsuds. These things will take off the poison-oil. Plain water does almost no good. As you know, water will not cut oil.—Elizabeth Palmer in *Junior World*.

## A COMMENDABLE RAT

The estimable coypu rat of South America more than pays for his keep. He has never been called a pest; neither does he waste or destroy. For he eats only the foliage, roots, and seeds of water plants that are of no human value. After passing an inoffensive and care-free and playful existence, and finally giving up his short life to some aspiring trapper, his hairy pelt furnishes the "nutria" of commerce from which felt hats may be made. All of our common rats are such baneful destroyers that it seems refreshing to make the acquaintance of at least one small clan of rodents that do not lay waste to our commissaries, but are valuable producers.

The worthy coypu, which animal bears the nickname of "giant rat," is

the largest of aquatic rodents, standing fully nine inches at the shoulders, having a head and body length of two feet, with a rounded, hairless tail thirteen inches long, and weighs eight pounds. In appearance it resembles a small beaver about the head, having a short neck and a gray muzzle, with long and stiff whiskers, and two even rows of broad, smooth, orange-hued incisors; but its round and scaly tail is more like that of our well known muskrat.

The coypu wears a thick coat of long, brownish-yellow hair, its outer fringe being beautifully penciled with various shades of orange. The dense and soft under fur is commercially known as nutria, a material much used by hatters. The Spaniards long regarded the coypu as a species of otter; and called it the "nutria," a name it yet bears throughout the Argentine Republic. "Myopotamus" the coypu's generic name, is from the Greek "mys," meaning mouse; and "potamos," a river. Thus it would seem that a new and suggestive name might be coined for the water-loving creature, by calling it the "River-mouse."

The home of the valuable coypu is in the West Indies and in Central and South America, where it lives in rivers and fresh-water lakes, and brings forth a happy family of eight or ten youngsters every year. These fur-bearing rodents, like muskrats and otters, dearly love water, and multitudes inhabit the rivers and lakes of South America, on both sides of the lofty Andes, from Peru southward, where they may be found the year round in large numbers. Their favorite dwelling places are in burrows dug in the banks of streams; but they often build immense platform nests in the marshes among the reeds and rushes on shore.

Being distinctly aquatic by nature, the coypus all have partially webbed hind-toes, and are most excellent swimmers, but appear rather awkward on dry land. In their deep burrows which they dig in river banks, they pass much of their time at certain seasons. They are experts in swimming and diving, and their nostrils are set high, so as to permit breathing with only the tips of their noses above the surface of the water.

The call of a coypu sounds something like a human moan, or the prolonged cry of a person who might be suffering great pain. When the coypu family all take to the water, both the parents and the young seem to be so delighted that they become quite noisy. The younger set are very playful; but the baby rats never give the maternal parent the least concern as to their safety, for quite well does she know that, having been trained from infancy, they are such ex-

pert swimmers that no danger from drowning or suffocating may ever be suspected, even from the very youngest and weakest members of the tribe. Quite frequently a mother coypu may be seen swimming about in a deep lake, accompanied by her eight or ten baby coypus, and with as many on her back as she is able to accommodate, while the little ratlings that failed to get a seat will paddle along behind after her, sharply complaining and squealing for a ride.

These fur-bearing animals were once so much hunted and so recklessly slain for their valuable pelts that they became very scarce, and at one time were even threatened with extinction. But in later years, local laws have been enacted in South America for their protection, until they are now said to be quite plentiful again in their lake and river haunts, and are gradually becoming more and more abundant in most of the fresh waters of all that big country.

It is claimed by those who have had actual experience, that when suitable grounds are provided for their natural comforts, these valued fur-bearers may be easily raised and will thrive in captivity.—Augustus W. Dougherty, in Christian Advocate.

#### THE SEMINOLES IN SOUTH FLORIDA

(Continued from Page 13.)

something to cook on the same fire. After everything is cooked, ready to eat, it is put on the bench. No plates, nor knives and forks. Pots used in cooking are put on the bench. Men folks eat first; what little remains, women folks finish it up. I am teaching them how to use plates, knives, forks and to wash them and keep them clean.

"Here at the Seminole Indian Reservation folks know how to use plates, etc. I must confess that I am somewhat busy serving my kinsmen, Seminole Indians, every day and night. I will say that I am not a doctor, but almost one now, as well as a preacher. Jesus went about doing good, healing all kinds of diseases. Of course, I am not healing any, to speak of. Jesus thought of others first, perfect Gentleman to the end.

"Two deaths have occurred recently. Have been called out at midnight. Seminole custom is not to bury the dead. They have never buried their dead—always leave the body out in the biggest swamp they can find and lay it on a bench, never to go by it or near it. One time old Billie Stewart asked me why white people bury their dead or put them in the earth. I told him, 'Because state law wants them buried. I also recalled to him about Jesus, of His baptism and how He went into the grave; gave an example for us to follow, and that it was good to bury our dead kinfolks with an honorable Christian burial. He said he heard of Jesus being

killed and buried, and then he got up and walked away. So they won't even come near the dead body or look at the face. That is why I get up at midnight, and the gentleman in charge is very kind to call me and let me know of each death so that they can be given Christian burial.

"I go visit the sick in the hospital twenty miles from here every day or every other day. Another fact I want to tell you is this: If they ever find out some one died in the next room, they won't stay at the hospital. Yesterday I was called to the hospital. I went in a hurry. When I got there the nurse said, 'I can't do anything with Frank Cypress and Willie Billie' because someone has told them of the death of Robert Osceola. We want you to talk to them for us.' I went to Willie Billie's room and found her up, sick as she was. I said, 'What is the matter?' She told me. I talked with her over an hour. Finally I got her to agree to stay if I got her another room with some woman in it. She said, 'Yes.' She is now happy. She has company. Then I went to Frank Cypress. Hours passed. I couldn't do a thing with him. He begged me not to leave him alone. I said, 'My friend, you are not alone. Hesaketomese (the Great Father) is with you.' As a rule, a sick Indian knows when he is not going to live long—always wants to go somewhere—and I saw his condition. I said, 'I better take him to the Indian Reservation where he can be with his wife and children for the rest of his life or days.' Late last night I sang for him, 'Cesves ve vnokces, koko rokkot co kices' (Jesus loves me for the Bible tells me so), and 'Cesves vm pupofeker vnokeco toyelskat' (Jesus Lover of my soul). 'Come again, sing for me, I like it,' he said.

"Wednesday night I was holding prayer meeting and asked my members to give testimonies, and it was such a hot spiritual meeting that I was much touched in heart and spirit. I said 'Anyone seeking Jesus come forward. We pray for you to come.' One confessed his sin, and was restored to fellowship again in Christ Jesus.

"On my visits I found men, women and children sick. Some had wounded hands and feet, affected to blood poison. I dressed their wounds for them—I had carried the dressing along with me. They didn't want to take white man's medicine, but now they don't refuse any. Those who are sick and need medical treatment I carry to the nearest doctor's station, furnished by the Government. The only thing I lose is gas, oil and eatables out of my pocket.

"There is not an hour that goes by that some Indian doesn't come to my house wanting me to take him somewhere. I am perfectly willing as long as there is gas in my tank. With kindness and smiles and with whole souled interest in them I do what I can

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that they may all learn to love Jesus, for Jesus loved every one. I know I have left out lots of things to write. The half has never been told yet. Hope you will find something worthwhile in this letter."

Dr. S. S. Hill, Deer Park Church, Louisville is spending his vacation preaching on Sunday in his former pulpit at the Bainbridge Street Church, Richmond, Va., following which he will be Assembly Pastor at the West Virginia Baptist Assembly, at Phillippi, W. Va., August 6-16. Then he will be at Ridgecrest, N. C., August 18-25.

Rev. and Mrs. J. J. Amerson, of Texas, Ky., announce the marriage of their daughter Ruth to Mr. McGinnis Hatfield, of Welch, W. Va., on July 20, 1935. The bride is a graduate of Georgetown College, and has been a teacher in the Welch High School for several years. The groom is a member of one of the prominent families of W. Va. He was at one time Senator of the state from his district.

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**Baptist Training Union  
Department**

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

**Last Call For Clear Creek!**

As the Southwide Assembly at Ridgecrest comes to a close we eagerly look to the beginning of our own Kentucky Baptist Encampment at Clear Creek Mountain Springs, Pineville on Monday Night, August 5. It will close on Thursday Night, August 15. Bring a crowd from your Union and stay the whole time if possible. Try especially to bring someone who has not been to Clear Creek previously.

If you have not already done so please send in your reservation at once to Miss Helen Royalty, Clear Creek Springs, Pineville.

Come to Clear Creek by Bus or Train, Boat or Plane, Motor in Sun or Rain! The main idea is to come. **WHY GO ELSEWHERE?**

**Rally to Regional Conventions**

All Regional Conventions will begin on Friday at 9:00 A. M. and close on Saturday at 3:00 P. M. There will be morning, afternoon, banquet, and night sessions on Friday, and sunrise, morning, and afternoon sessions on Saturday. Each program will include several extremely important features.

Keep the dates and meeting places before your Union and begin now making plans to attend in large numbers.

Central Region—

Paris, First, September 27, 28.

Eastern Region—

Hazard, First, October 4, 5.

Southeastern Region—

Springfield, First, October 11, 12.

West Central Region—

Franklin, First, October 18, 19.

West Region—

Murray, First, October 25, 26.

**C. Y. C.**

The initials C. Y. C. refer to the Christian Youth Crusaders, the new State Organization of Christian Young People in Kentucky. The ultimate objective of this movement is to "Make Kentucky Dry for Kentucky Youth." The immediate objective is to enlist all voters to vote on November 5 to retain the Seventh (Dry) Amendment in the State Constitution.

Will you lend your support in every possible way now to this Campaign. The time is short.

**Another Date to Remember!**

December 31-January 2—Birmingham, Ala.—Southwide Conference.

**Intermediate Sword Drill**

All Associations should decide now on a time for the Intermediate Sword Drill Elimination Contest to be held in plenty

of time before your Regional Convention. All local Intermediate Leaders should read carefully the rules and in some way select a representative for the Associational Contest.

**Clear Creek Mountain Preachers' School**

One of the most enjoyable and profitable weeks of this year was the first week in July when I had the privilege of being with the Mountain Preachers' in the Annual School at Clear Creek Springs. We studied together for an hour each morning the Training Union work giving particular attention to their local needs. It was a fine group of men, mostly young men, who were eager to learn how to promote the work in their churches.

**New Study Course Books**

Witnessing At Home and Around the World, J. E. Lambdin. Sub-title—Southern Baptist Missions, 1935.

This book takes the place of Southern Baptist Missions, 1934. For completion of this book the seal for Course IX: Missions will be given to all Senior B. Y. P. U. members. B. A. U. members will receive seal for Course X: The Church Member and Missions. For lesson VIII in this course write to General Mission Secretary or Training Union Department, 205 E. Chestnut St., Louisville.

The Fine Art of Soul Winning, W. W. Hamilton.

For the completion of this book a seal in the B. A. U. Course will be given for Course VIII: Christian Witnessing.

Both of the above books may be purchased at Baptist Book Store, 323 Guthrie St., Louisville.

**Northeastern District (Group), Long Run—Pleasant Grove**

On the night of July 9 it was a pleasure to have a part on the program of the North Eastern District (Group) of Long Run Association in their regular meeting at Pleasant Grove Church (J. C.) of which Rev. D. E. Weaver is the pastor. The President (Director) of the District (Group) is Harry Swann.

**Long Run**

It was an inspiration to be present at Walnut Street Church, Louisville during the meeting of Long Run Associational Training Union, Sunday afternoon, July 21. Nearly 700 were present. Dr. J. R. Sampey was the chief speaker.

Since new officers were elected to begin their term September 1, I wish here to express my personal appreciation and on behalf of our State Work to Director George W. Cummins and the officers associated with him for their prayerful

and pleasant co-operation and sound loyal achievements during their term. Mr. Cummins is entering the Seminary this fall. I wish also to greet heartily the newly elected Director, Mr. P. Loyd Dawson and the officers who will be associated with him.

**Gasper River News**

Gasper River Associational Baptist Training Union work is progressing fairly well during the summer months. In the Quarterly Associational meeting at Sandy Creek Church, Sunday, July 14, over 200 young people were in attendance. Under the leadership of the director, Samuel B. Kent, and other Associational Officers, a very inspirational meeting was held. Several young people made earnest short talks, many congregational songs were sung.

The principal message was delivered by Brother C. R. Hill, a Seminary student from Morgantown. The subject was "Six Fundamental Functions of a New Testament Church" and how the Baptist Training Union aids in carrying out these functions.

Great interest is being shown in churches that do not have B. Y. P. U's. Five such churches were represented at the meeting. Every union now organized is looking forward to getting others established. Several demonstration programs have been asked for from these non-union church young people.

One result of the Associational meeting will be the teaching of a Study Course at Sandy Creek during the week of the twenty-first.

Samuel B. Kent,  
Associational Director.

**RECORD OF ATTENDANCE**

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

**July 21, 1935**

	Att.	Vis.	En.
Louisville, Ninth and O.....	116	36	163
Louisville, Franklin St.....	111	19	146
Henderson, Audubon .....	99	14	126
Lexington, Porter Mem....	96	12	162
Harrodsburg .....	93	15	137
Owensboro, Third .....	93	10	129
Louisville, Temple .....	90	12	155
Louisville, Parkland .....	88	22	166
Paducah, Immanuel .....	86	11	176
Pineville, First .....	83	.....	153
Owensboro, First .....	81	17	113
Corbin, First .....	80	22	145
Akron, Ohio, Calvary .....	75	7	106
Louisville, Crescent Hill..	73	22	113
Louisville, 23rd & Bdwy..	69	13	107
Fulton, First .....	66	.....	101
Madisonville, First .....	63	8	117
Elsmere .....	59	6	110

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**J. R. BLACK IN FULTON MEETING**

We have just witnessed one of the most glorious, old fashioned, Holy Spirit revivals since Pentecost. One hundred and five people took a definite stand on the Lord's side during the meeting, either confessing Christ or coming for church membership. There were eighty-six additions to the church, fifty-five of them for baptism. Fifty of these came from our Sunday-school.

Men and women fifty and sixty years old were gloriously saved. The revival has been a blessing to every department of our church work.

J. R. Black, Temple Church, Memphis seemed to be at his prime as he preached for us in this meeting. Howard Bennett of Humboldt, a student in Union University, did splendid work in directing the music and doing personal work.

WOODROW FULLER,

Fulton, Ky.

**Our Dead**

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

**D. F. GOOCH**

Mr. D. F. Gooch, Smith Mills, member of Mt. Pleasant Church, passed on to his reward a few days ago. Mr. Gooch was passed eighty years of age, for many years a trustee of our church, and a member of the building committee of our present church house. He was an outstanding business man of our community, being president of the bank for several years. In his will he left to our church the sum of \$500. Dr. H. S. Summers, of Madisonville, conducted the funeral.

DAVIS WOOLLY,

Pastor Mt. Pleasant Church.  
Henderson, Ky.

**LORENZO DOD RUSSELL**

Near the hour of seven o'clock, Friday, April 13, 1935, Lorenzo Dod Russell passed suddenly and quietly to his eternal reward. Loved ones had no warning of the pathetic passing of the good man.

He was a man of bright mind and of highest ideals, a devoted husband and father. He loved the church and its work although in his declining years he was not able to attend services. At the time of his death he was a member of the Canmer Baptist Church, having previously joined the Gilead Baptist Church at an early age.

Mr. Russell lived to the mature age of seventy-six and for several years his health declined rapidly. He was ready for the call to come up higher and enter into the joys of the Lord. We therefore give him back to the Master who so graciously gave him to us for so many years, and in so doing we breathe a prayer that the influence of this Christian man may be an example which

will lead those who follow in his footsteps to the throne of God.

E. MABEL REID,  
ADAH MAE MILBY,

Canmer, Ky.

**MRS. FANNIE PRICE SANFORD**

Whereas, it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased sister, Mrs. Fannie Price Sanford on this fourteenth day of May, 1935; a woman of noble Christian integrity in character and life; a true devoted wife and mother.

Therefore be it resolved:

First, That we, the members of the Dover Baptist Church have lost a member who was faithful in the discharge of her duties; that we thank God for the life and Christian example of this noble woman and that we will ever hold her memory in reverence and love; that the W. M. S. and Sunday-school of which she was a member has lost from its spiritual crown a rare gem.

Second, That we offer to her bereaved sons, sisters, and other relatives and friends over whom sorrow has hung her mantle, our heart-felt sympathy, and pray that God may comfort their hearts and bring consolation that faith in God gives even in the shadow of the tomb.

D. H. DANIEL, Jr.  
VICTOR LONG,  
EZRA GIBBS,

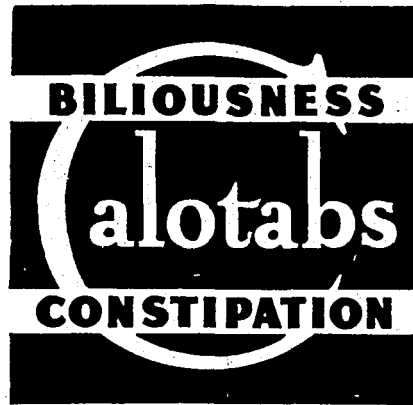
Shelbyville, Ky.

**MRS. AMANDA B. SHORT**

Amanda Belle Short, beloved wife of Rev. W. T. Short, died suddenly at her home Friday, May 10, 1935, at the age of seventy-six years. She was married to W. T. Short January 8, 1884. In 1872 she professed faith in Christ and united with the Old Historic Church in Taylor County, Good Hope Baptist Church. She remained a member of this church throughout life with the exception of three years, when her husband was in charge of Mission Work in Whitley County, Ky.

She is survived by her husband, Elder W. T. Short, of Campbellsville, Ky.; six brothers and two sisters. It can be truly said of her that she was a kind and loving companion, and a Christian of the best type. During the active ministry of her husband she was earnest and sacrificial, and proved to be in every sense of the word, a true companion in his work.

For several years Brother Short has been kept from active work, and during these years her faithful ministry to this noble soldier of the Cross whose physical afflictions kept him shut in the greater part of his time, has demonstrated to all her fine Christian character and love for her husband.



Her funeral was conducted at Good Hope Baptist Church by her pastor, Sunday, May 12, in the presence of a large congregation of people—attesting to her worth and esteem by friends far and near.

May God bless the sacred memory of this dear sister, and comfort Brother Short in these days of deep sorrow and loneliness. May the God he has pointed hundred to be his strength now.

D. L. DRUIEN.

Campbellsville, Ky.

**CHARLES BRANDENBURG**

Immanuel Baptist Church of Louisville, Kentucky, has suffered a distinct loss in the home-going of our Godly and faithful Deacon, Charles Brandenburg, on June 16, 1935.

He honored his office with an exemplary life and marked service for twenty years, and as a brotherly business man, a Christian, and a faithful steward and soul winner. His happy married life of forty-eight and one-half years without a quarrel, is indicative of his outstanding character and his quiet, effective winning of others to Christ, perhaps than any other member of Immanuel, likewise points to his worthy service.

His memory shall ever be fragrant among us for his rich contribution to the life of our church. His reward from his Master we would express in the Saviour's words, "Well done, good and faithful servant."

Deacons of Immanuel Baptist Church.

A twin sister of Dr. M. P. Hunt, Mrs. Melissa J. Henderson, died July 18, and was buried on July 20 at Fulton, Mo. Dr. Hunt had just visited her some days before her death, knowing that the end was near. Our sympathy goes out to him and to other members of the family in the death of their loved one.

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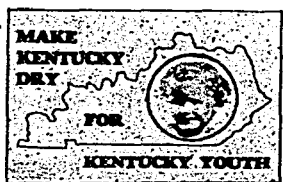
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**SEALS OF CHRISTIAN YOUTH CRUSADERS PUT ON SALE**

The Christian Youth Crusaders is an organization of Kentucky young people of all religious faiths, co-operating with the Kentucky State Citizens Committee whose immediate objective is to retain the Seventh (Dry) Amendment to the Kentucky State Constitution, and whose ultimate objective is "To Make Kentucky Dry for Kentucky Youth." Christian Youth Crusaders are young men and women between the ages of twelve and thirty. Their headquarters are located at 3029 Wentworth, Louisville, telephone number BElmont 2198-W.

In order to finance their work the Christian Youth Crusaders are making and selling gummed seal stamps to those interested in promoting the work of the organization. These seals may be pasted on the back of letters sent to friends and business concerns, and will serve as a constant reminder of the effort the C. Y. C's are making to protect Kentucky youth from the vicious onslaughts of corrupting liquor forces.



Men and women who have gotten wealthy out of the liquor business have plenty of money with which to finance their repeal and so-called "Temperance" campaigns. When they were seeking to defeat the Eighteenth Amendment of the National Constitution they tried to salve the matter, and shut up the mouths of the Drys, by saying that they did not want the saloon to return, and also that each State should be allowed to settle for itself whether it should be Dry or Wet. Of course, their fingers were crossed when they were saying such things. Now in Kentucky the Wets are attempting to slaughter the Seventh Amendment of the Kentucky Constitution. The saloon is back in Kentucky, and besides liquor is being sold in drug stores, restaurants, hotels, soft-drink stands, road houses, and many other places. In fact, many of them have been turned into saloons. Decent people often find it difficult to find an eating place where they can be assured that they will not place themselves in jeopardy.

The Wets are now seeking to destroy the Seventh Amendment to the Kentucky Constitution (Section 226a, under Act of 1918, and adopted November, 1919) which reads as follows: "After June 30, 1920, the manufacture, sale or transportation of spirituous, vinous, malt or other intoxicating liquors, except for sacramental, medical, scientific or mechanical purposes, in the Commonwealth of Kentucky, is hereby prohibited. All sections or parts thereof of the

Constitution, insofar as they may be inconsistent with this section, are hereby repealed and nullified. The General Assembly shall enforce this section by appropriate legislation." Kentucky citizens are to vote for or against the repeal of this amendment on November 5 of this year.

The officers of the Christian Youth Crusaders for Kentucky are D. H. Daniel, President; S. C. Walker, Vice-President; Miss Elnora Deane, Secretary; Miss Virginia Lowry, Treasurer; Dr. J. G. Akin, Counselor; and Roger I. Berghauser, Publicity Director.

Other young people supporting the movement are: Byron C. S. DeJarnette, George Cummins, Rev. J. J. PreVol, Miss Hattie Tinsley, Miss Shirley Green, H. B. Jones, Jr., Miss Helen Creager, Harold James, Hugh Campbell, Miss Jessie Stiegers, Marshall Lowry and Elmer Redmon.

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**KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935**

Date	Association	Church
July—		
30-31	Henry County	Smithfield.
31-Aug. 1	Simpson County	Middleton.
31-Aug. 1	Blackford, Hopewell, 1½ miles North of Askins Station.	
August—		
7-8	Bracken	Carlisle.
7-8	Daviess-McLean	Utica.
7-8	Gaspar River	Union.
7-8	Liberty	Little Bethel.
7-8	Little River	Boyd's Hill.
8-9	East Lynn	Pleasant Hill.
14-15	Logan County	Antioch.
14-15	Ohio County	Central Grove.
14-15	Crittenden	Crooked Creek.
14-15	Owen County	Dallasburg.
15-16	North Concord	Sinking Valley.
21-22	Barren River	Indian Creek.
21-22	Salem	Hill Grove.
21-22	Campbell County	Oak Island, near Morning View.
21-22	Franklin	Swallowfield.
21-22	Ohio River	Crooked Creek.
21-22	Russell Creek	Greensburg.
21-22	Goshen	Shrewsbury.
21-22	South District	Cornishville.
28-29	Ten Mile	Paint's Lick.
28-29	Friendship	Winchester.
28-29	Tate's Creek	Good Hope.
28-29	Central	Lebanon.
29-30	Baptist	Lawrenceburg.
29-30	Breckenridge	Dry Valley, Mystic.
29-30	Enterprise	West Van Lear
29-30	Shelby County	Elmburg.
30-31	Bell County	Concord, Flat Lick.
September—		
3-4	Bethel	Muddy River.
3-4	Elkhorn	Grace.
3-4	Elkhorn	Clear Creek.
4-5	Allen County	Gainsville.
4-5	East Union	Pruden's.
4-5	Edmonson	Holly Springs.
4-5	Greenup	Louisa.
4-5	Russell County	Poplar Grove.
4-5	Sulphur Fork	Providence.
6-7	Booneville	Horse Creek, Hima, Clay County.
10-11	Mt. Zion	Meadow Creek.
10-11	Pulaski	Bethany.
10-11	Severn's Valley	Cecelia.
11-12	Boone's Creek	Calvary, Irvine.
11-12	North Bend	Latonia.
12-13	Wayne County	Beaver Creek.
13-15	Mountain	Fairview.
13-14	Three Forks	Fleming.

- 17-18—Ohio Valley, Calvary, Evansville, Indiana.
- 17-18—Christian County, Gracey
- 18-19—Caldwell County, White Sulphur Springs.
- 18-19—Warren, Clear Fork, Shakertown.
- 19-20—Nelson, Cox's Creek.
- 19-20—Upper Cumberland, Creeches, Twila.
- 20-21—Lynn Camp, Lynn Camp.
- 25-26—Lynn, Boiling Springs.
- 27-28—Freedom, Stony Point, near Cartwright.
- 27-28—South Union, Young's Creek.
- October—
- 3-4—Long Run, Plum Creek, Waterford.
- 4-5—Laurel River, Green Hill, Bond.
- 8-9—West Kentucky, Milburn.
- 9-10—Little Bethel, Victory, Providence.
- 23-24—Blood River, West Fork.
- 30-31—Graves County, Liberty, Folsomdale.

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

Goose Creek	Old Bethel
Greenville	Rockcastle
Irvine	South Concord
Jackson County	South Kentucky
Lincoln	Union
McCreary County	White's Run

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Rev. O. P. Maddox, Jr., preached for two Sundays at the Mt. Moriah Church, Mt. Eden, Ky. He is now teaching in Sunday-school institute work for two weeks at Jellico, Tenn.-Ky.

Dr. L. M. Denton has resigned as President of the Kansas City Baptist Theological Seminary, Kansas City, Kansas, after being connected with that institution for the last nineteen years. Formerly he was pastor at Edgerton Place Church, Kansas City, Kansas, and a church in Montreal.

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