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No. 35

Need For Evangelism

REVIVAL is needed, but the indications are strong that the Churches are unwilling to pay the price. There has been a revolt against evangelism. The work of past evangelists has been impugned, and present-day evangelists have not been given a fair chance. The very word *evangelism* has almost lost its meaning.

Evangelism, as I view it, means first of all reaching the untouched masses with the Gospel of Jesus Christ. Aren't the churches doing this now? No, they are not. Evangelists have invariably found that the unchurched masses will readily come to a religious service if it is not held in a church or a religious building. Evangelism means getting the people under the sound of the Gospel. The use of a large tent or public hall has often proved the means of securing a large audience of non-churchgoers. The Gospel must be preached anywhere as long as the masses are reached.

Evangelism implies the work of an evangelist. The evangelist is more successful in capturing the masses simply because he is always at it. Evangelism is a specialist's job. A man must be at it always to make it a large success. And the parsons need to accept this principle reasonably and humbly and recognize that the evangelist must be allowed to do unconventional things because he has a special job to do which demands the more sensational preaching.

Evangelism means going out definitely to win souls for Christ. The aim is not primarily to lead people in the worship of God or to give religious instruction. The object is the conversion of sinners to Christ. This being so, the most important part of the evangelist's effort is that of bringing souls to a decision. Soul concern must be aroused, and while the concern is there the soul must be brought right up against the definite need of decision for Christ. What would we think of a fisherman who prepared his bait, cast his line into the sea, and when he had a catch, refused to pull the fish out of the water?—A London Journalist, in "Britian Without God."

Devotional and Religious Thought

THE ONLY LADDER

Ladders are built to reach heights that could not be reached without them. They are sometimes disappointing—when they are set up expectantly and it is found that they do not reach far enough. Or they may be worse than disappointing, if they break under the load put upon them. A ladder is a simple, homely affair, but indispensable; and it is significant that the Lord of Glory, Son of God and Saviour of men, is willing to be likened to a ladder. Bishop Taylor Smith, a much loved Church of England clergyman and formerly Chaplain General to the British Army, made an address at the English Keswick last summer which has been reprinted in *The Evangelical Christian*, on "The Meaning of Keswick." He says: "To more than the shepherds of Bethlehem have the angels been sent, telling once again the Good News, 'Unto you is born a Saviour,' and we have realized that unto us a Child was born in his humanity, and unto us a Son was given in his divinity. The ladder Jacob saw in his dream, and Nathaniel meditated upon under the fig tree, has been set up on earth, namely, the Son of man, our Lord Jesus Christ, resting on the earth in his humanity, and reaching unto Heaven in his divinity; the only ladder without broken rungs, and which, unlike all other human ladders, does not come short of Heaven's gate. 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'"

—Sunday School Times.

HENRY CLAY'S DEBT

Henry Clay at one time owed a debt to a bank which he could not pay. But being an honorable man, he went to the bank on the day it was due to see what arrangement he might be able to make regarding it.

The cashier replied, "Mr. Clay, you have no obligation at this bank."

Thinking he had been misunderstood, he said: "I am speaking about the note that I owe this bank."

The cashier replied: "Mr. Clay, you don't owe this bank one cent."

Then the cashier said: "Mr. Clay, some of your good friends knew of your obligation, and they knew of your inability to meet it, and so they made up the sum among themselves and came and paid it. You do not owe a penny.

Tears springing to his eyes, and unable to say another word, he went out to thank his friends for their wonderful display of genuine friendship.

Now notice the illustration. There is a law that stands behind banks to protect their depositors, and it says to all debtors, "Pay up, or judgment." Henry

Clay could not pay, and so judgment was staring him in the face.

Then, without his knowledge, and at personal sacrifice to themselves, his friends, on the principle of substitution, made up the sum, and went to the bank and paid the debt for Mr. Clay. His obligation to the law was now fully met, and the bank could never say another word to him about that debt. But his obligation was not ended. He was under the obligation now of such gratitude to his friends as to be willing to accept what they had done for him, and thank them for it, which he did.

The whole human race is under obligation to God to give Him love, loyalty, and submission to His will. But man has become morally and spiritually bankrupt, with not a human being who ever lived who has met that obligation.

Failure on man's part to fulfill his obligation to God is sin. And since God cannot consent to sin, He is compelled to say: "Pay up, or judgment." Because of universal sin, therefore, there is nothing but the Judgment in prospect for the whole race.

Then, on His own initiative, at the cost of infinite suffering, God Himself, on the basis of substitution, takes man's judgment upon Him in the Person of His Son, and fulfills man's obligation to the last jot and tittle. So the law, necessarily demanding either obedience or judgment, and failing to receive the obedience of man, has its demands met to the utmost limit as Christ accepts man's judgment on his behalf.

Just as the bank, therefore, had nothing more to say to Henry Clay, as far as his obligation to it was concerned, so the law, whether in the form of the Ten Commandments or in any other form, has nothing more to say to man, as far as his relation to God is concerned, for that obligation has been fully met and forever discharged for man by Christ. —J. E. Conant, in "Why All 'Good People' Will Be Lost."

"LAW AND GRACE"

"Grace" is a word that every worshipper in an evangelical church has heard times without number. But whether every such worshipper appreciates what it means is another matter. Nothing grieves a Christian minister more than to discover in his congregation those who do not seem to have any understanding of the word, who are living not under grace but under law.

Law and grace are separate and cannot be mingled. The New Testament sets these two conceptions over against each other. The law is God commanding. Grace is God entreating. The law condemns; grace forgives. The law

gives the best man no hope; grace encourages the very worst man. The law puts us all on probation; grace puts us under God's favor.

Jesus has no message for the self-satisfied. The man who approves of himself will have no use for Jesus. Our Lord makes his appeal to sinners, to men and women who are convinced that there is something terrible wrong with their lives and that try as they will they can do nothing serious about it. The cold and inflexible voice of the law says, "Mend your ways. Clean up your life. Become pure and sincere. Then God can bless you." That is the law's way but it is not the way of grace. Grace tells us, "Don't wait to work out a reformation. Come to God just as you are, for He is waiting to receive you. He is ready and eager to help you cast the evil out of your life."

Law is indispensable, yet when one has yielded to the entreaties of grace the law becomes no longer a threat but a guide.

The grace of God is for all. No one need despair. No matter what his ancestry may be or what his previous record has been there is grace enough for him. When the Lord Jesus died on Calvary he released a mighty spiritual power, which is still available for every one who comes unto God by him. Our part is to take it and let it work in our lives. His grace is sufficient for us. His strength is made perfect in our weakness."—Frank R. Elder.

Time is a trusteeship just as is money, and there are no capitalists to monopolize and corner its use and curculation. What will I do with mine? How shall I invest it? Does it accumulate, and hang heavy on my hands?

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

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LOUISVILLE, KENTUCKY, AUGUST 29, 1935

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The Practical Test

G. H. O'DONNELL, Ph.D., Pastor First Church, Aurora, Ind.

WE LIVE in a day when everything is put to the practical test. "Does it work?" is the question which we ask. This is in line with the words of the Master, when he said, "By their fruits ye shall know them."

The final judgment upon any man's preaching of the Gospel is this practical test. And the final test of any man's Gospel is that practical test. Does that Gospel work? Does it get men saved? Does it inspire them to live lives full of spiritual power in the world? Does it build up the churches, make them stronger, get them more deeply interested in the carrying on of the work of Christ in the world? These are fair questions, and the Gospel which we preach must welcome the most searching investigation along these lines.

I

IT IS just here, in its practical results, that the so-called "social gospel" fails. It cannot stand this practical test. The churches in whose pulpits the "social gospel" is constantly preached grow weaker instead of stronger, grow less interested in carrying out the Master's work in the world rather than more interested, and they even fail to get people interested in social service work.

Of course, we must remember that there are various elements to be taken into account in judging the message of a preacher by this practical test. The natural ability of the preacher, his training, his skill in public speaking, his personality and gift of leadership, are all such variable matters that due allowance must be made for their influence upon results.

However, I have made a study of many churches whose pastors were ardent advocates of the "social gospel," and I must honestly say that in the great majority of cases the churches have declined in spiritual influence and leadership, in membership, in money raised, and in missionary interest. There are exceptions, but they are mainly accounted for by striking endowments of personality and leadership ability in the preacher.

In making this study, to be perfectly fair I have compared churches of similar size in cities of similar size. A few examples only must suffice, but these will fairly indicate the results in practically all the churches I have observed where the "social gospel" is persistently preached. I do not, of course, name these churches. But, to show that my examples are true and that the facts may easily be tested, I have placed the names of these churches in the hands of the Editor of the Western Recorder.

II

THE First Church in a city of some hundred thousand population has had for ten years the same pastor, an ardent preacher of the "social gospel," and one who spends much time in working in social uplift agencies of various kinds. At the end of ten years the membership is only a little more than half of what it was when this pastor began his work. The total amount raised last year for current expenses was only slightly more than the amount of the pastor's salary ten years ago.

This church helped support a small mission in that city, but it gave only \$35 of record to the co-operative missionary program of the denomination. A large portion of the mem-

bership has been alienated because they could not conscientiously support such preaching of the gospel. The pastor still holds on, although he knows of the dissatisfaction in his church.

Another church is the only Baptist church in a small city of some ten thousand population. This pastor, too, has been there for about ten years. He preaches the "social gospel," heart and soul. Awhile back he wrote me, asking me to help him to change pastorates, for the reason that the financial support had collapsed in his church. **At the end of a ten-year pastorate, where the "social gospel" was the pulpit message, that church raised some \$1,200 for current expenses last year, and the State Baptist minutes do not record one dollar as having been given to the co-operative missionary program of our denomination.**

For some nine years a brilliant young man, just out of the Seminary, was pastor of a village church in the fine farming country near a large city. He was supported by the city church, and gave the major portion of his time to the village church. This young man preached an up-to-date "social gospel." When he resigned another young man of similar type took the church. To-day that work is still mainly supported by the city church. Moreover, the last State Annual lists not one dollar as given by this village church to the denominational missionary program.

III

THE ABOVE mentioned churches are typical examples of what happens to evangelical and missionary fervor where the "social gospel" is preached persistently. It is utterly impossible to maintain evangelistic fervor and missionary support under such preaching.

The reason is not hard to discover. The very genius of the "social gospel" is the basic principle that society and all of its institutions are social outgrowths, that is, they are products of "social evolution," of the evolutionary principle working in society. **This leaves no place for a Divine Christ or for a Gospel which is the power of God unto salvation.**

I attended the ordination, some years ago, of the young man who was pastor of the village church mentioned above, and it was impossible to get him to state that he believed the body of Jesus Christ arose from the grave. Yet the council and church proceeded to his ordination!

The hundreds of churches where the Gospel of the Risen Christ is preached, where divine power is expected to touch and change the sinful heart of man, where preachers and people firmly believe that there is no other name than that of Jesus Christ whereby men can be saved, are the churches which evangelize their own communities, take the lead in all true social betterment, and support missionaries who carry the Gospel of the Son of God around the world.

OUR MISSIONARY AND EVANGELISTIC WORK WOULD SPEEDILY COLLAPSE IF SUCH WORK HAD TO DEPEND FOR FINANCIAL SUPPORT UPON CHURCHES IN WHICH THE "SOCIAL GOSPEL" IS PREACHED. VERILY, OUR LORD SPOKE TRULY WHEN HE SAID, "BY THEIR FRUITS YE SHALL KNOW THEM."

If Baptists, North and South, are wise, they will not be stampeded into radical social action by any group of men

who preach the "social gospel." The "social gospel" is in reality, as preached to-day by its devotees, a diluted socialism. One writer—I have forgotten who it was—called it "pink-tea socialism."

Of course we will support, and that right gladly, true movements for genuine social uplift. I believe in such movements. **BUT I REFUSE TO BE LED INTO SOCIALISM IN THE NAME OF CHRISTIANITY, AND THAT IS WHAT**

MOST OF THE "SOCIAL GOSPEL" ADVOCATES DESIRE TO-DAY.

Let us preach the Gospel of a crucified and Risen Redeemer, who makes men new in heart by His resurrection power, knowing that such redeemed men and women will set about redeeming society in the only way in which it can be redeemed, and that is, by winning the world to the Cross of Jesus Christ. Anything less than this will not suffice.

Prof. A. E. Garvie's Position On the Social Gospel

JOHN TAYLOR STALLINGS, Nicholasville, Ky.

THE writer of an article in the Western Recorder recently is correct in the prominence which he attaches to Prof. A. E. Garvie as an exponent of what is often called 'the Social Gospel.' It might be added, moreover, that Prof. Garvie has served not only as Principal of Hackney and New College, London, but also as President of the National Free Church Council of England and Wales. His noble and notable work in this presidential post made him a mighty factor in the life of the great Empire. He is, perhaps, the most influential preacher of the Social Gospel the modern world has produced.

The writer of the article, however, is unfortunate in the representation of the teaching of Prof. Garvie in that he would have us believe that the great scholar and leader makes the social teachings of Jesus obscure His cross. The writer begins the section referred to by saying, "The first premise upon which his (Prof. Garvie's) thesis is based is that the Gospel which Jesus preached is essentially social. "He ends the discussion of this point by saying, "The Cross was central in the purpose for which He (Christ) came into the world." He leaves us to infer and even argues that Prof. Garvie does not put the Cross central to those purposes for which Christ came into the world, and that the professor attaches such importance to Christ's social teachings as to fail to do justice to His redeeming work.

Anyone actually familiar with the teaching of Prof. Garvie readily recognizes that this is a gross misrepresentation of his position. It is only fair to let Prof. Garvie himself speak on this point, as he has done in the volume of presidential addresses dealing with the Social Gospel. "There is one point of the teaching of Jesus," he says, "to which the thoughts of men are turning to-day with longing and hope; this is what has been called His Social Gospel. Other addresses which will follow in this volume will prove conclusively how heartily I welcome, and eagerly I work for this message of God to man. I believe that Christ is the Saviour of society as well as of individuals, and that His Sovereignty extends to all the interests, activities, and relations of men.

"But I am no less convinced that the Social Gospel cannot be detached from the individual Gospel, and retain its authority and efficacy. Society rests on a community of the purposes of men, and it is as they are. The saviours of society in any Christian sense of the term must be saved men. Consecration to God is a stronger and more enduring motive of social service than compassion for men. A deservedly popular preacher sometime ago reminded those who are zealous for social reform that the center of Christianity was not the Sermon on the Mount. It is as defective a Christianity to depreciate the Sermon on the Mount as it is to ignore the Cross; and indeed the two are inseparable. It is the same Jesus from whose lips came the Beatitudes and the cry of dereliction on Calvary.

"The wound in the 'body politic' will be healed too lightly, unless there is a deep sense of sin against God as well as wrong to man in the evil conditions which clamour for removal. The remedy of social evils will involve, if it is to be at all adequate, a social surgery of sacrifice, enforced if those who profit by these evils are recalcitrant, voluntary if they recognize their personal responsibility, and give up what they hold wrongfully, if not by legal, yet by moral usurpation. While much can be accomplished by the instruction of popular opinion to redress some of the most glaring

injustices, yet on as large a scale as is necessary only they will do justly who love mercy, and walk humbly with their God, because He has made them know both their sin and His forgiveness.

"The young preacher, who in his enthusiasm for this Social Gospel grieves the hearts of true believers and worthy saints by not lifting up Christ on His Cross as Saviour, on His throne as Lord, is defeating his own purpose. He is binding grievous yoke and heavy burdens upon men, if he fails to bring them into Him who alone can make these yokes easy and these burdens light. We are being everywhere assured that in all relations, industrial, social, national, and international, what is wanted is goodwill. But a goodwill which is only human kindness is not sufficient; what can alone avail is the love of man, which only the love of God as shown in the grace of Christ can inspire. It is only by this sign (the Cross) that society can be conquered.

"In all these forms of presenting Christianity there is something lacking; we must recover the lost chord. Every Christian preacher should ask himself: Am I presenting to the world the Lamb of God which taketh away its sin? As one who for nearly forty years has been striving, however, imperfectly, so to preach Christ and Him Crucified, I beseech my younger brethren especially not to miss 'the one thing needful,' 'to choose' the good part which shall not be taken away from them" (The Way and the Witness, p. 105ff.).

These words from Prof. Garvie are as clear as sunlight, and they show unmistakably that he regards the Cross as central to the work of Christ. Endless other passages might be quoted to the same effect. This one serves not only to set forth his position, but also to show the error in the oft-repeated statement that those who champion the cause of applying the teaching of Christ to society know nothing of 'Christ crucified.' The truth is that a long list of the most effective preachers of the Social Gospel, including Dr. James Stalker the great pioneer in this field, have been and are utterly loyal to the Cross.

Moderation in All Things

THE venerable editor of the Religious Herald whose command of the English language is so nearly perfect that he can say exactly what he wants to say, declares that he is "disturbed and bewildered by the sudden flare-up in certain sections of the South of violent and hysterical opposition" to the proposal made at the recent session of the Southern Baptist Convention for the establishment of a Bureau of Social Research. He also speaks of those who have taken part in the discussion as "excited," and of being "violently and nosily unwilling," and calls the interest they have excited an "uproar."

This is rather strong language to us of one's brethren. We ourselves have spoken in opposition to the Bureau of Social Research, but we tried to use the language of soberness and truth and to speak clearly and definitely in stating the grounds of our opposition. In his issue of July 25 Editor Pitt summarized our argument and said: "There is certainly good reason to consider carefully such a measure, and, beyond, doubt, the practical difficulties in the way of securing good results from such a movement are patent and formidable." We had only intended our article in our issue of July

17 as a contribution to that careful consideration of the measure which Dr. Pitt commends. We are certain that as many of our other editors of Southern Baptist papers as have discussed the matter would make much the same statement.

Perhaps the numerous contributed articles in the Western Recorder and in some others of our papers constitute the "outcry" and "uproar" of which Dr. Pitt speaks. Some of these brethren, who are among the best known and ablest of our Southern Zion, have spoken rather strongly—the zeal of what they think the Lord's cause has eaten them up—but none of them so far as we have read them has spoken in a manner which deserves to be called hysterical.

Let us say further, some of the strongest expressions we have seen in opposition, not indeed to the movement in our Southern Convention, but to similar movements in other bodies, have been spoken by Chief Justice Charles Evans Hughes, a man who is not disposed to let his excitement carry him beyond reasoned truth, and several Presbyterian editors. To state one's views strongly and to the point, to state them even with much zeal, is not hysteria. It may well indicate a healthy and lively interest which is immeasurably better than that deadly apathy in regard to religious interests which accepts without question every new movement proposed. But we could wish that all of us, editors and contributors alike, had the grace and skill to be moderate in our expression, especially in speaking of our brethren.—Biblical Recorder.

Change in Date of Meeting of the Southern Baptist Convention

AUSTIN CROUCH, Executive Secretary

THE Northern Baptist Convention requested the Southern Baptist Convention, through our President, Doctor John R. Sampey, that the time of the meeting of the Southern Baptist Convention be changed from Wednesday, May 20, 1936 to Wednesday, May 13, 1936.

According to the By-Laws of the Southern Baptist Convention the Executive Committee has the authority to change the date of the meeting of the Convention. In order to save the expense of calling the Committee together a poll of the members was taken by mail and the Committee has voted to accede to the request of the Northern Baptist Convention. The Southern Baptist Convention, therefore, will meet in St. Louis, Missouri on Wednesday, May 13, 1936 at 2:00 P. M.

The regular time of the annual meeting of the Southern Baptist Convention, as set forth under "Convention Procedure," falls on Wednesday, May 13, 1936. This reads as follows: "The Convention shall begin its annual meetings on Wednesday after the second Sunday in May, the hour to be determined by the Committee on Order of Business." This change, therefore, restores the time of meeting to the regular date.

What Is Wanted?

A STUDY OF PSALM 23.

DISPENSATIONALLY, Psalm 22 lies at the end of the Age of Law, as Psalm 24 lies at the end of the Age of Grace. Psalm 23 lies in between the two. Psalm 22 depicts the Cross; Psalm 24 the Coming, and Psalm 23 the Campaign in between.

In Psalm 23 there are three pictures, both the second and the third marking a progression on that which precedes it. First, we have the Shepherd and the Sheep (verses 1, 2). Second, we have the Pilot and the Pilgrim (verses 3, 4). Third, we have the Host and His Guest (verses 5, 6).

In the first picture, the Christian is depicted as a Sheep. In the second as a Pilgrim; in the third as a Guest. As a sheep, he has need of feeding; as a pilgrim, he has need of leading; and as a guest, he has need of dwelling. And so in the first picture he "lies down;" in the second he "walks through," and in the third he sits down. As a sheep, he is

occupied with grass; as a pilgrim, he is occupied with grace; as a guest, he is occupied with glory. As a sheep he is fed in the field; as a pilgrim he fights the foe, and as a guest he feasts with the Father. As a sheep he is careless; as a pilgrim, he is care-ful, and as a guest he is care-free.

Most of us are content to be in the first picture. Few of us have reached the experience of the third picture, and several of us are in the second picture. But the requirements of Sheep, Soldier or Saint, are very different in each case.

Now go back to verse 1, and read the words, "I shall not want." What is it that you shall not want? What you "want" depends upon your appetite. Your appetite depends upon what you are, and what you are, depends upon where you are in this Psalm.

Brought up on grass at first, we are borne up by grace through all the varying scenes of life, and brought to the glory there to "dwell in the House of the Lord forever." But as sheep the Shepherd has to give us grass; as pilgrims, the Pilot hastens to give us His Grace; as guests, the Host is happy to give us His Glory. As a sheep, the Shepherd can have little fellowship with us, for what really is there in common between a sheep and a shepherd? As pilgrims, the Pilot goes ahead to give us guidance, but because the path is narrow, and often we are unable to see His face full upon us, we have much need of grace. But as guests, the Host turns His Face full upon us. That is Glory! And we dwell in the House of the Lord—our Heavenly Host—forever!

Grass—Grace—Glory: Which of these is your "want" (verse 1)?—C. D. Baldwin in Australian Baptist.

Don't Burn Your Fingers

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

GREATLY to my surprise I discover that some of our churches and denominational institutions are accepting money from the Federal Government. The distressing feature about it is that this financial help is so shrewdly camouflaged that many good men are defending it. These brethren admit that under normal conditions taking such help is not consistent with our well established doctrine of the separation of church and state and the age long refusal of Baptists to accept financial support from the State. But they apologize for it on the ground that this is an emergency growing out of the extraordinary conditions that confront us.

When the United States Supreme Court recently wiped out the code-fixing element of the N. R. A., the Court said: "Extraordinary conditions may call for extraordinary remedies but the argument stops short of attempting to defend action outside of constitutional authority. Extraordinary conditions do not create constitutional power."

To my thinking that position is unassailable. Applying that principle to the question in hand I would say:—Extraordinary conditions may require extraordinary remedies, but the argument stops short when the proposal seeks to justify itself by setting aside one of the fundamentals of Baptist faith.

Machiavelli in the 15th century taught that anything is justifiable if it promotes the present interest of the existing order. It would almost seem that after four centuries his "unquiet ghost" is walking among us.

Brethren, in this matter we are playing with fire. We had better quit before we burn our fingers.

The Annual Meeting of the Long Run Baptist Sunday School Association is to meet at Walnut Street Baptist Church, Louisville, on Thursday evening, August 29, at 7:45 o'clock. Reports from district superintendents, special music, election of associational officers and an address by Secretary J. N. Barnette, of the Baptist Sunday School Board of the Southern Baptist Convention, will be features of the program. Representatives are expected from each of the sixty-seven churches of the Association, according to W. Stuart Rule, Chairman.

Repentance and Faith According to the New Testament

W. C. TAYLOR, Kentucky Missionary to Brazil, now at Mar's Hill, N. C.

IT IS CLEAR why the Gospel is true to the psychology of Christian experience, putting everywhere repentance before faith. Repentance begins by the diagnosis of the malady from which we suffer and the discovery of no remedy within human resources. It goes on to turn toward God. Faith, then, opens up the way to God in Christ, the accepted Redeemer, and appropriates the remedy. There can be no greater confusion of soul than to try to reverse the order, press the remedy on one who does not know his need, try to persuade men to find in Christ the Way when they are still bent on going away from God.

I

WHY don't we preach that first word of Christianity, as did John, Jesus and Paul? Why do we shy from it? Why water down the meaning of the command? The reason is the same that explains why man first drew back into the shadows and hid from God after his sin. It is depraved man's shrinking from the divine, his shyness of the supernatural, his predilection for fig leaves in the place of humbling himself and meeting God's grace half way.

The Christian movement was launched on that one text, almost that one word. It prevailed through repetition. There was no originality in Jesus' first message. It kept up what John had already made old in Palestine and Paul carried it on around the borders of the Mediterranean, publicly and from house to house. Oh! the criminal shallowness of much striving after originality in the pulpit, while the race perishes without knowing the meaning of the first word of eternal life. John made "Repent" as common a word as "The New Deal" in America, "Heil Hitler" in Germany or "Soviet" in Russia. Repetition is teaching.

Thousands of sermons on the one and sole theme of repentance, with the meaning of the demand clearly understood, revolutionized the land of Jesus, prepared for him a people, poured countless, confessing multitudes out of proud Jerusalem and sinful Galilee into the river Jordan professing a veritable death to all old life and pledging themselves to the acceptance of the sovereignty in life of a new King and his kingdom.

We shall presently discuss the narrow New Testament meaning of the word "Gospel." I pause here, however, to say, in this connection, that the moral urge in what many call the "social gospel" would be satisfied by a real preaching of real repentance. The new mentality Christ wants cannot exist in a vacuum. It reacts on every problem of life.

See in Luke 3 how John led changed minds to demand in their owners changed ways of life, without ever in the least or for a moment leading them to think that changed conduct was repentance. To the multitudes he repudiated racialism as any hope for the achievement of life's goal and levelled their heritage from Abraham, in the flesh, to the impotency of the pebbles about them. To the immoral, individually or collectively, he bared the axe of divine judgment and demanded a fruitful life in goodness. To the populace he taught giving to the needy, not trust in a totalitarian state. To the tax-collector he commanded just collections and no extortion. To the soldiers he gave never an order to lay down their arms or abandon their duties imposed by military discipline, but accepted them, as did Jesus and Paul, without a hint of the pacifism that made Christianity impractical in many succeeding centuries, showing them the moral implications of repentance in a soldier's: "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." "With many other exhortations therefore he preached the good tidings (the gospel, in marginal reading) unto the people: but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison."

Clearly Luke found no incompatibility between preaching the gospel and "many other exhortations," stern reproof of

wrong doing in high places, including warnings and instruction to two government classes, publicans and soldiers.

The Gospel repudiates Law as a means of achieving moral ends but affirms its own moral power to attain those same ends through the joint work of Christ, objectively, and the Spirit, subjectively, for and in the redeemed (Rom. 8:2-4).

II

FAITH is John's great word in his Gospel, given to confirm and clarify the certainty of eternal life in the believer's experience. Denney, I think it is, suggested that the reason why repentance is never mentioned in the Fourth Gospel is because the doctrine of the new birth takes the place of the Synoptic emphasis on repentance. Regeneration is only a slightly broader term than repentance and indicates a change in personality of like nature and degree.

A great and learned Jesuit, Romanism's foremost apologist in the Portuguese tongue in our day, has recently published a psychological study of the nature of saving faith and arrogantly, and with a multitude of citations in many tongues from great authorities, reaffirms the time-worn sacramentarian theory of faith, namely, that it means the acceptance of Catholic dogmas.

Romanism has kept many great Christian words in its vocabulary, emptied them of their contents, retained the apostolic labels on bottled poison, and dispenses it with cold-blooded indifference of its responsible clergy to the fatal results to countless millions. Grace, faith, church, baptism, saint, justification, etc., are in the Catholic vocabulary, together with a host of words alien to the New Testament, the accretions of human traditions, but the words are mere labels to hide pagan thought under a Christian name.

The consequence of this sacramentarian fallacy about faith is virtually to remove the Fourth Gospel, Romans, Galatians and many other Scriptures from the Bible of its victims. Now the Fourth Gospel is really the First Gospel in chronological order of the events discussed and in evangelical purpose and power. Galatians is the *Magna Charta* of soul liberty.

Romans is the great exposition of righteousness in Christ for the believer. With the word faith impregnated with false meaning, a progeny of false teaching and moral impotency results, in the reading of these great portions of the New Testament. The mighty promises to saving faith are simply repudiated. Such faith as the clergy associates with salvation is affirmed by James to reside in every demon's heart. John 3 loses its evangelical message and is perverted to identify baptism and regeneration. John 6 is in like manner perverted to apply to the Lord's Supper, by a strange anarchism, and the Mass invades Christendom by the literalist application of a Scripture to a subject utterly alien to text and context.

So the Gospel that is Christianity's last and maturest effort to clarify the way of life degenerates into a sacramental treatise attributing to water the power of soul-birth and to wine and bread the nature and powers of the Redeemer's person and atoning work. The Gospel that hardly mentions baptism and does not narrate the Supper at all becomes the supreme bulwark of sacramental materialism, and the great message it bears on saving faith is utterly prostituted by the rape of a word.

III

FAITH is a word to be studied in its setting. It has some eight meanings in the New Testament, but saving faith has one alone. It is an experience that takes place in the heart after repentance, as the complement of repentance in the doctrine and experience of salvation, and is thus defined by Souter: the attitude wherein the entire human personality rests upon God or the Messiah in absolute trust and dependence upon his power, goodness and wisdom. The verb "believe" he defines: to repose the trust in God or the Messiah,

(Please turn to Page 11.)

EDITORIAL

It Wrings Our Hearts

THE heading is not mild. What we would say under it is somewhat personal. That of which we would speak does try our hearts deeply. The Business Manager has just brought us a letter. Said he: "What am I to do with letters like this? It wrings my heart."

Then Mr. Frost showed us the letter. We receive several like it practically every week in the year. The Western Recorder is 110 years old, and it is extremely rich in the number of devout men and women who have read it all of their lives. Many of these are old ministers. Not a few of them are widows. Adverse fortune and hard times have brought not a few of them to the necessity of separating themselves from many of the things they most prize. Well, hear what this old minister in South Georgia has to say:

Dear Sir: I am sorry to say to you that I notice the label on my Western Recorder will be out in August. I regret so much to say to you that I will have to discontinue it, as I am confined to my bed, dependent and helpless, not able to make a cent of money. I will miss the Recorder. It is one of the best papers I ever saw, and ever read. God bless the good paper and its staff!

What ought we to do? Ought we to stop that paper? If the reader cares to know, we are not going to stop it. On the other hand, we find ourselves unable to bear the expense of carrying forward the subscriptions of scores of cases like this which arise every year.

We believe there are among our readers men and women who will be glad to place in our hands funds to be applied to extending the subscriptions of men and women such as we have indicated, and who are no longer able to bear the very modest cost themselves. The subscription price is \$2.00, but for \$3.00 we will mark up two such subscriptions for a year, for \$6.00 four of them, or for \$10.00 seven of them. In each case we will be glad to furnish the kind donor with the names and addresses of the faithful men and women who enjoy his beneficence.

Christian Doctrine and Every-Day Living

THE GREAT Bible doctrines of grace are not separated from life. To the contrary, the revealed teachings of God from the spirit-world were to become the foundations of new life to be lived by the supernatural entrance into it of the Spirit and life of God Himself.

No literature in the world sets down anything comparable to that which is the theme of the Four Gospels. The deepest things that God has for man about sin and salvation are there spoken by the Lord Himself. Yet these deep things are set forth with an amazing simplicity and are applied everywhere to life itself. It is as if they were an ocean in which the philosopher may explore, yet with waters of depth suited to the most inexperienced babes.

When we turn to the apostolic writings we find the same fruition of doctrine into the practical life of every saved soul. In Ephesians, Paul writes of the heavenlies. A wonderful revelation is given of spiritual truth far beyond the understanding of the natural man. Yet the Holy Spirit leads the writer to close the Epistle in plain words about the ordinary things of daily life.

The first two-thirds of Romans deals with the great doctrines of sin, justification by faith, and sanctification by the Holy Spirit. But beginning at Romans 12:1, the Apostle turns to practical application in life of those great doctrines. He writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service. And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove [in your own

experience] what is that good and acceptable and perfect will of God."

Most of us regard it dangerous for others than born Southerners to try to tell a Negro dialect story. But an English preacher, speaking recently on this subject, added pith and point by quoting an old Negro preacher. This old preacher said: "My dear brederen, dere's two sides to de Gospel. Dere's de believing side and dere's de behaving side!"

In this simple language, enlightened by the Word of God and the Spirit of God, the old preacher was setting forth spiritual truth that cut to the quick. The Bible abundantly presents the same order. Being justified by faith, we are to be transformed by the renewing of our minds, and are to present our every faculty as a daily sacrifice in devoted service to the Lord. The believing side is to demonstrate its genuineness by its bringing forth the behaving side. That is the picture of a victorious Christian life.

It should be noted that this offering of the faculties of our bodies in daily service is not a thing of will worship. The Apostle has in the preceding chapters built up the teaching of justification of faith alone, and sanctification through daily reckoning of ourselves as dead unto sin but alive unto God through Christ. In Romans 6:13 he teaches: "Yield yourselves unto God, as those that are alive from the dead, and your faculties as instruments of righteousness." There is no real yielding of our gifts and powers possible until the fortress of the heart has made its full surrender to Christ.

An illustration of how the Spirit of God led the Apostles in turning from great doctrinal teaching to the practical application thereof may be found in Romans 12:3. Paul has just been writing of the transformed life, growing out of an entirely new mind in Christ. Then he says in effect, "Do not get conceited about yourself because God has taken as helpless and powerless an instrument as you are and permitted His own divine power to be expressed through that instrument." He writes, "to every man that is among you, not to think of himself more highly than he ought, but to think soberly."

The idea of many professing Christians that a broad chasm exists between great Scriptural doctrines and practical everyday living, has doubtless been brought about in no small part by lack of inner experience and spiritual understanding on the part of those who write books and preach sermons on these doctrines. The public mind seems to be saturated with the thought that the divergence here is too great to be healed. In fact, the great mass of professing Christians seem not to read doctrinal expositions.

On the other hand, this sense of cleavage nowhere in the Scripture finds expression. Everywhere the deepest doctrines are definitely, often immediately, related to practical everyday living. Undoubtedly it behooves all who write for God's people, whether in books or in the less formal and deliberate word-coinage that belongs in the workshops of religious papers and periodicals, to become diligent under-studies of how the Word of God so deals with the mysteries of revealed faith as to relate them as causal to daily lives of faith, love, kindness and practical righteousness.

And if this becomes the ministry of the printed page, surely even more so that of the spoken word. The glimpses which we have of the preaching of the Apostles, shows that, whether in the hands of the practical Peter or the learned Paul, it speedily grappled with the fact that men are lost in sin, and that Jesus Christ is a great Saviour, God's righteousness for sinners. Paul's great learning served merely as a handmaiden to his Gospel. It was never permitted to get in the way of his message, as if to show itself off.

May the Lord enable us to understand that, so far from great revealed doctrines really being in the way of practical Christian living, between them in God's purpose and in Christian history exists the relationship of cause and effect. For these teachings body forth the Christ whom the Father sent to die for our sins, and who rose again that we too might walk in a new kind of life in Him daily.

The "Social Gospel" Discussion

WHEN the Poteat proposal for a social gospel "bureau" or "board," to be maintained by the Southern Baptist Convention, was put over for discussion and consideration at the next meeting of our Southern Convention, we looked with satisfaction upon the opportunity thus afforded for the discussion of the now much mooted and important question of what is the New Testament Gospel, what its implications in regard to the impact of Christianity on the institutions of society, and how far is it proper for Baptists to go in their Convention in dealing with economic, racial, financial, political and ethical problems of society.

Dr. J. W. Cammack, who writes a column in the Religious Herald weekly, has raised in the Herald the question of the propriety of our calling the agency a "board" that the resolution would have the Southern Baptist Convention establish. He is caustic in criticising us for calling it a board.

For two reasons, however, we think there is no question of propriety here. The first is that Dr. Poteat himself in the speech he made before the Southern Baptist Convention referred to the proposed agency as a board, though the resolution proposing it calls it a bureau.

The second is that the resolution calling for the establishment of the new agency specifically calls for the agency to be independent in its scope of action of any existing board. There is here a suggestion that those most anxious for the new agency anticipate that it will bring into the Convention proposals existing boards would regard it unwise to sanction.

I

ELSEWHERE we reproduce an editorial from the Biblical Recorder in which exception is taken to the harshness of certain terms used by the Religious Herald in characterizing writers who have in our Baptist papers expressed themselves in regard to the proposed new board. Such terms as "hysteria" and "excited" have been used by the Herald in characterizing utterances of those who have given reasons why they look with disfavor upon the proposed agency.

We find ourselves in agreement with the Editor of the Biblical Recorder as to the impropriety and lack of brotherly consideration manifested in the severe adjectival dissent in which the Herald has been indulging. With all proper consideration for the long-time senior Editor at the Herald's tripod, we feel that our people are more likely to regard "hysterical" any petulant snap judgment of the edifying and informing discussion of those who have written on it in the Western Recorder or the Biblical Recorder or other papers, than they are to think those writers themselves hysterical. Harsh and unkind adjectives, likely, will be mistaken for argument only by some without other sources of information.

There is an article on page three of this issue of the Western Recorder by Dr. G. H. O'Donnell, of the First Baptist Church at Aurora, Ind. Dr. O'Donnell is a graduate of the Louisville Seminary and Harvard University. The truth he utters is not dependent upon his scholastic impeccability, but to know of it may allay the prejudices of just those Baptists most likely to be endangered by current religious novelties. Dr. O'Donnell's ministry is spiritually dynamic and faithful to the holy Oracles of God, and is richly blessed to his people.

In this article Dr. O'Donnell offers an *argumentum ad hominem*. That is, he shows by actual cases that the social gospel empties churches of hearers and membership, stops gifts to missions and cuts pastors salaries in twain. Dr. O'Donnell serves in territory occupied by Northern evangelical bodies. Many of them have gone wild on this "social gospel." They have been preaching it for twenty years or more.

II

SOUTHERN BAPTISTS in general do not so know the "social gospel" at first hand. However, our people do see increasingly that this so-called gospel is a departure from the Gospel of Redemption, the propagation of which is set forth so clearly in the New Testament as the great work and witness of the churches of Christ that not even the simple

need err therein. This Gospel of Redemption makes in men and women a type of character that re-acts upon society to its betterment. There is, therefore, a social application of the Gospel of Redemption. It has always been so and will always be so.

But there is no divine mandate for churches to weaken or forsake their spiritual mission by going out and meddling with the realm of Caesar, to tell Caesar how to do things and to whip their own people into line to carry out particular theories of social or economic organization that they have manufactured for the churches and for Caesar to put into practice.

We have been admonished by a highly esteemed friend that we could avoid all of this discussion simply by showing that in spirit what is proposed in the Poteat resolutions for a social service board or agency is now being accomplished through the Social Service Commission. On the face of it that would seem to be largely true, except the proposal of a fact-finding activity that would make surveys and "find the facts" about racial, economic, social or ethical matters that might attract the attention of the new agency. Having "found the facts" the agency would have them applied by all Baptist churches, by regimentation processes. Otherwise why a Baptist finding of facts on conditions already surveyed-to-death by agencies that usually seem to do little or nothing with what they "find" except to tell Christian churches to obey their "findings."

It will probably seem obvious to thoughtful readers that the new organization proposal has in mind some radical addition to that gathering up and expressing of the Baptist conscience on matters of moral and civic welfare which for years has been done by the Social Service Commission. If there was no such purpose there would be no need of establishing that which asks for the authority of a board and which would almost certainly involve Baptists in confusion and divisive discussions.

III

WE HAVE not desired to head off discussion on this matter. To the writer one of the most alarming tendencies now manifest in not a few quarters among Baptists is that of always frowning upon the open discussion of issues known to concern all our people and to concern them intimately. Even if Baptists could always be sure that final and complete wisdom finds expression in Convention committees that consider such matters and others, then bring them in a formal way for Convention action, yet the "hush-hush" method of deciding matters that affect all our Baptist people and their fellowship never did thrive among Baptists, and never will.

We are all painfully aware of the harm that is done by untempered discussions in the press. Baptists have suffered no little in this quarter. We are under deep obligations to seek to avoid such discussions. But to allow our longing for peace to lead us to close our mouths and our publications from bearing witness when the very nature and purpose of the Gospel of Christ become involved in proposed courses of action, would be to foster the "peace" of dry-rot and death.

It is contrary to the teachings of the New Testament and to Baptist principles. The proposal to take money from Baptist churches—whether a single dime or many thousands—to preach a "social gospel"—which is no Gospel of Scripture revelation (Gal. 1:6-9)—is to propose the departure of Baptists from their age-long faith. To do so would bring confusion and division within our fellowship and weaken every missionary or other cause supported by our churches through the Convention.

We need no new "gospel" to intrigue itching ears. We are in great, desperate, need of spiritual revival—of prayer, knowledge of and confidence in the inspired Word of God, repentance, confession and faith—that will afresh quicken within us realization of the fulness and sufficiency of the Gospel of the Cross and of the Empty Tomb to supply all of our needs and to save the lost of the whole earth.

Paragraphic Comment

DR. BROUGHTON ON THE BEST METHOD On page thirteen Dr. Len Broughton, for two-score years famous as a Baptist pastor and evangelist, bears his testimony that the best method for Christians in work for a better social order is through the regeneration of the individual. Dr. Broughton declares: "Every effort that leaves this out must end in a limited reformation, oftentimes very limited . . . The energy we are now putting forth would be far better used in evangelism, which begins with regeneration and includes every social obligation of man." The testimony of Dr. Broughton has behind it an experience possibly more extensive than that of any other living Southern Baptist. For years the Broughton Tabernacle in Atlanta, under the pastorate of its founder, was perhaps the most active social service church in the South. But there was never a time when the pastor thought that material benefits could in man take the place of regeneration. There is no keeping the sty clean so long as swine-nature expresses itself in it, however calories and vitamins outdo each other in perfecting piggy's ration. Dr. A. C. Dixon bore the same testimony as Dr. Broughton, after pastoral experience in an endowed social gospel church in Boston. Dr. Broughton also puts it this way: "Southern Baptists can live and make headway without a social service bureau, but Southern Baptists cannot live at all without an intense spirit of evangelism." Dr. O'Donnell's article in this issue confirms Dr. Broughton's declaration from another angle.

AMERICA MAKES PROTEST TO RUSSIA Irrespective of political alignment, multitudes in America deeply regretted the recognition by this country of the Commune Government in Russia. That Government had been set up through wholesale mass murder. It proposed to maintain itself as a Government by class arrayed against all other classes. It adopted atheism as a part of its educational and political policy, and along with it the persecution and destruction of religious bodies. It also set forth as one of its main objectives the penetration of other nations of the world with its propaganda of Marxian Communism. The broadspread objection to the recognition of Russia by the United States had its source in the belief that a government that builds itself on such principles as those announced by the Russian Commune cannot be expected to keep its pledged promise of non-interference through propaganda with the life of America, though this promise was specifically made by the Russian spokesman through whom recognition was mediated. It is gratifying to be informed in the press that America has delivered through Ambassador Bullitt an emphatic protest against activities of communistic propaganda in America, as they were developed in the recently closed Congress of the Communistic Internationale in Russia. The protest carried with it the implication that there is a limit as to what the American Government will stand in Russia's brazen breaking of faith, through its continued fostering of propaganda in this country to advance Communism. There will be general approval among our readers of the reported action of the Washington State Department.

LEARNING TO BE CONTENT The Sunday-school lesson on next Sunday comprises three verses from the twentieth chapter of Acts, and eight from the fourth chapter of Philippians. The passage in Acts tells how Paul ministered to his own personal and physical necessities while he was preaching the Gospel at Ephesus, and includes the text, "It is more blessed to give than to receive." The passage in Philippians admonishes the saints at Philippi to rejoice in the Lord, not to be anxious, and in everything by prayer and supplication with thanksgiving to bring their requests to God. This passage is studded with great texts for sermons. In his "Treasury of the New Testament," Spurgeon has five sermons from texts in these eight verses. One of them is from the verse, "I have learned in

whatsoever state I am, therein to be content." The apostle was in prison at Rome when he wrote those words. His witness to the mastery which the Spirit of God had enabled him to attain over his own spirit in either high or low fortunes in life, is at once a testimony to what spiritual maturity real faith in Christ makes it possible for His disciples to attain, and a challenge to the large majority of Christians to-day to a life more fully surrendered and obedient. During the present quarter in the Sunday-school the opportunity is given teachers to study and teach many deep doctrines of grace. We admonish teachers who find it difficult to do this that their felt lack of ability can be corrected by prayerful and thorough study of the text. There are doctrines in the lesson for Sunday the mastery and practice of which by all our people would transform and empower the whole Baptist body.

IS EVANGELISM WANING AMONG BAPTISTS Dr. Broughton's article on page thirteen leads one to wonder if this broadly experienced pastor-evangelist fears that evangelism is being discredited among Baptists. He says, "Wherever denominations fail to give place to the apostolic order of evangelists they begin to die." Dr. Broughton seems to believe interest in and conscience for evangelism is waning among Baptists. From one angle it might seem that he is in error. There are many reports of revivals in the religious press. In some of them the evidence is marked of the saving work of God's Spirit. Several things, however, are to be remembered. (1) Nearly every revival reported anywhere is that in a single church. There is seldom indication of a spread into an entire community or throughout even a single denominational group. Also, the revivals are usually in smaller rather than large churches. (2) Denominational agencies in general seem to be lacking in enthusiasm for soul-winning revivalism. At a time when organization among us has gathered within its operation more sectors of our common concerns than ever before in history, it has shown no desire to take hold of this Scriptural work. Is "corporate" Baptist concern to-day drawn least toward that particular service by evangelists, pastors, and churches which God has most honored in Baptists? God forbid!

DEFENSE OF THE GOSPEL The Apostle Paul said (Philippians 1:17), "I am set for the defense of the Gospel." The Greek word *apologia* occurs as a noun eight times in the Greek New Testament, and the verb form ten times. We are therefore not to be afraid of this word, the meaning of which is to make a defense. Paul often made a defense of his belief in the divine revelation, of the essence of the revelation, and of his own conduct in conformity to it. Peter admonishes that the Christian is to be ready to defend belief in God's revelation (1 Peter 3:15). It is of course true that the Bible needs no human eloquence to defend it. Rather, if let loose, it will like a lion defend itself. But an important distinction is to be made here. When so-called historical and scientific facts are hurled against the Bible to disprove its veracity, we who claim the Word of God to be our infallible guide are justified in producing evidences from the same realms of human history and science which clearly corroborate the testimony of the Scriptures. That is to say, if so-called facts of science are adduced by unbelievers, to justify their refusal to believe the Bible, let no Christian be so blind or foolish as not to make himself ready to meet these allegations falsely masquerading under the fair name of science, by showing that they are contrary to the facts. Spurgeon once said the Bible needs no defense, but needs turning loose. But Spurgeon himself went so far as to leave the British Baptist Convention even in order that he might, untrammelled by what he regarded fellowship with error, make his own defense and bear his own witness to the full-orbed Gospel of Christ. We need more preachers and laymen to-day who shall emulate Paul, who, even in prison bonds, gave himself to "the defense and confirmation of the Gospel."

The Centre of Ministerial Life

WILLIAM OLNEY, Spurgeon's Tabernacle, London, Eng.

WHEN Rev. W. Graham Scroggie, D.D., returned from his temporary pastorate at Auckland Baptist Tabernacle, N. Z., to England, one of his first public efforts was to deliver the opening address of the Keswick Convention. In it he touched upon the key of all ministerial success, as well as of Christian life. We quote a few sentences in his own words.

Character must take precedence of service. Only as a man is living in the Will of God can his ministry be truly creative in the world. The Message of Keswick relates rather to causes and conditions of witness than to the witness itself. Spirituality is the key to every situation. We must lay emphasis not on organizations, but upon the Holy Spirit. Christianity is not a church, not a creed, not a ceremony, but a life. The experience of Christ is at once profound, transfiguring and satisfying. Let us not be content with an intellectual apprehension of Truth; but let us make it our own; for we really never hold a Truth until it really holds us.

So much for Dr. Scroggie. He dealt with that important matter which is the object of the following paragraphs: an enquiry into the inner life of those who are seeking to extend the kingdom of Jesus Christ.

I

IF WE took a text for this utterance, it might well be Solomon's Song 1:6. "Look not upon me, because I am black . . . they made me keeper of the vineyards, but mine own vineyard have I not kept." We choose the passage not with the least intent of rebuke or criticism, but merely to point out what may engage our attention for a short time—the need of keeping the soul in spiritual health if we are to be the means of bringing salvation to our fellows.

Perhaps the passage in the New Testament which is the nearest parallel to that which we have quoted, is Revelation 2:4 where the Spirit says to the Ephesian Church: "Nevertheless I have somewhat against thee, because thou hast left thy first love." That flaming passion of affection which is natural to the new-born soul in the first hours and days of its new-found joy in the Redeemer, is nourished and can be recognized as the source of strength, in the souls of successful soul-winners.

One of the most remarkable legacies left to the Church of Christ by C. H. Spurgeon is that part of his collection of hymns—*Our Own Hymnbook*—entitled "The Golden Book of Communion with Jesus." One has only to read a few of the hymns which he selected from both Roman, Greek and Reformed Churches, to find out how his own soul delighted in the Love of Christ. Upon the threshold of our meditation let us consider the force or the feebleness of our love to the Saviour.

In ministerial work there is great danger of taking things for granted. We have so long been looked upon as experienced believers, that the temptation is natural to suppose that all is well with us, without re-examination of our spiritual condition. It is as well to stay in the course of professional activities, and take the words of Micah 7:1: and preach them to ourselves: "My soul desired the first-ripe fruit."

It would be well to take Christ's words concerning the childlike spirit suited to His followers, and seek to acquire early experience afresh. When T. DeWitt Talmage visited England, the writer heard him with great effectiveness repeat the following lines:

Backward, turn backward, O Time in your flight!
Make me a child again, just for tonight!
Mother! come back from the echoless shore!
Press me again to your heart, as of yore;
Kiss from my forehead the furrows of care;
Smooth the few silver locks out of my hair:
Over my cradle your loving watch keep;
Rock me to sleep, Mother, rock me to sleep!

II

WHILE a return to natural childhood is not possible, we may be brought back by the Holy Spirit to the first simplicity of saving faith, and that love to Christ which is engendered by it. Mr. A. Lindsay Glegg—a comparatively new English author—writes in his book "Youth with a Capital Why?" of a child who was questioned as to how he knew that Christ was risen from the dead. The beautiful reply was: "Because I spent half-an-hour with Him this morning." Well is it for the matured believer if such an experience is frequent in his own soul. Let us emulate the child's simplicity of faith and fervour of love.

While busy with carrying the Word of Life to others, how far do we daily feed upon the Divine Truth for our soul's satisfaction and strength? One of the saddest incidents in connection with the examination of young men who are seeking entrance into the ministry is a remarkable ignorance of the Word of God too often exhibited.

In contrast with this, there is the case of the late Prebendary Webb Reploe, of the English Church, and noted as a Keswick speaker, who was able to give you chapter and verse for almost any sentence in Scripture that you could quote. No wonder that his addresses fed the souls of so many. We have already quoted in this article the late Pastor C. H. Spurgeon. A custom of his, which God greatly used in his riper years, was that of learning a verse of Scripture when he was a child before he was allowed to eat his breakfast.

Perhaps, without putting it on one side as mere humour, we might suggest to ourselves the following up of such a habit, even though we commence late in life. The result to Spurgeon of that juvenile practice was that he could quote Scripture readily for any point of his sermon at which he was driving at the time. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How much stronger would Christian life and witness be if the Word of God were more frequently read and assimilated.

III

WHAT place does the practice of prayer hold in our daily lives? For the moment, let us put aside the morning and evening worship, without which conscience would be uneasy, and also our public prayers. But, apart from all these, how much of a prayer life are we exemplifying?

Is it not a fact that too often we confine prayer to the one subject of getting something from God? How foreign such an idea is to the prayer-life as illustrated by Brother Lawrence in his remarkable book, so full of gracious thought concerning the Most High; "The Practice of the Presence of God."

Gipsy Smith gives a touching incident as illustrating prayer, when looked upon as first of all the enjoyment of God. He says that he heard a knock at his study door, and when he had invited those outside to enter, his two children came in. In reply to his question: "What do you want?" one said: "We don't want anything, Father, excepting to be with you." What a lesson to all God's sons and daughters! A desire to be with the Father? The Word reveals Christ as being "In the bosom of the Father;" and prayer in Christ's Name may bring us there also. "Through Him we have access, by one Spirit, unto the Father."

At the same time, are we using prayer in its various forms of thanksgiving; supplication; intercession; etc., as we might? Have we learned, as we are exhorted to do, to "Pray without ceasing?" Do we bring the smallest matters to our Heavenly Father for the unravelling and deliverance needed? And is prayer our wont even as we walk along the street: as McCheyne said to a friend he met: "Do I meet you praying?"

Taking, as it were, a bird's-eye view of ministerial experience in private, a solemn enquiry meets our souls as to how far we are practising the doctrine of union with Christ.

as taught by Paul in Romans 6. In other words, how far have we complete victory over sin?

Is our experience verses 6 and 7; "Our old man is crucified with Him, that the body of sin (its presence in actual life) might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin." Are there mental or physical habits which are like the fly in the pot of ointment, largely deterring our work? Or, do we understand dying WITH Christ as clearly as we preach His dying FOR us?

Mrs. Penn-Lewis, whose Memoir is one long meditation on this theme of the Cross, declared towards the end of her life, that our dying is more important than our doing. There is much to ponder over in her suggestion. We have no doubt of having accepted Christ as Saviour, or we should not be witnessing in His Name. De we accept Him as Lord? Has He full control?

IV

BRETHREN in the ministry who privilege the writer by reading thus far, will not wonder if these paragraphs close with the question of Paul to the Ephesian believers: "Have ye received the Holy Ghost?" How far are we living in the power of Pentecost? There are three passages to which the writer continually goes back when the question concerning the reception of the Spirit comes afresh to his own soul?

The first passage is in John 20:22: "Receive ye the Holy Ghost!" Why should we delay living in obedience to this command of our Lord? The second passage referred to above is Galatians 3:13 and 14. "Christ has redeemed us . . . that we might receive the promise of the Spirit through faith." Are we in the habit of standing by faith upon the Blood-stained grass of Calvary, and receiving afresh from the Crucified the filling of the Spirit? This would be for many the entering into an experience of increased power in service. And the third passage hinted at is Ephesians 5:18: "Be not drunk with wine . . . but be filled with the Spirit."

The ministry may be—and God grant it shall be—marked by a passionate love for Christ and souls; the careful meditation of the Word; a prayerful spirit; holiness of life; a daily receiving of the Holy Ghost.

Since Pentecost

J. C. MASSEE, D.D., LL.D., Atlanta, Ga.

THE REVIVAL is a matter of spiritual logic. Obey the law of the Holy Spirit and the Holy Spirit will display His power in you.

Pentecost was far more than an incident in the history of the church. On that day the church was born and the Holy Spirit revealed in it the permanent message and the permanent method by which the church is to function in the world in making disciples and bringing in the Kingdom of God. The churches to-day need to get back both the message and method of Pentecost.

The message is that in Jesus Christ God sums up all the promises, prophecies, and provisions for man's redemption from sin and his recovery from its effects in his life, both individual and social. The Gospel message is distinctly a redemptive message providing not alone for the forgiveness of sins but the recreation of the sinner into a man of holy relations and righteous conduct. There is no other Saviour.

The method of Pentecost is equally permanent. It is that the whole church shall proclaim out of its individual experiences the mighty power of God in redemptive grace. Every man who is redeemed must tell his experience to some other man in his realm of life. To do this the Christian message must be carried into the streets, into homes, into factories, into schools, banks, offices, and everywhere where men meet on their mutual levels of interest.

This personal witnessing prepares the way for public preaching. Where personal witnessing and public preaching fit together as parts of one whole presentation of the gospel message, that message is always effective.

Flaming zeal only arises out of a burning heart. But a living flaming zeal will keep the heart burning and bring a cold world to warm its cold heart at the same fires from which the faith of the children of God is kindled.

"The Correct Heart of Bolshevism"

THE quoted phrase which I have used as a caption is the most apt characterization I can think of for the series of revelations which make up the book, "Among the Red Autocrats" (Arno O. Gaebelein, Inc., 456 Fourth Ave., New York City, 216 pages, \$1.00).

The author, George A. Solomon (not a Jew, but a pure Russian), was a highly intelligent Menshevik who joined the Bolshevik party after the Russian Revolution, because that road seemed to him to be the only one open to a liberal patriot who would co-operate effectively in "consolidating the gains of the Revolution." Under the Soviet regime he became First Secretary of the Russian Embassy in Berlin, Consul in Hamburg, an officer in the National Commissariat of Foreign Trade in Moscow, the representative of that same commissariat in Reval, Esthonia, and finally, director of the famous Arcos commercial agency in London.

In the course of five years' service he had ample opportunity to feel the very heart-beat of Bolshevism. At last, at a moment when he felt that he could endure the sight and "feel" of moral filth no longer, he was fortunate enough to secure an honorable discharge. A few months before his death, in Brussels, he was converted to Christianity.

Many of the facts which he relates in this book are hideous, but they are presented in a dignified way. Bolshevism has more recently succeeded in producing a surprisingly large and showy, even if not evenly-shaped, apple. But this book serves to remind us of the moral poison deposited in its core in the very beginning, but the worms of atheism, licentiousness, covetousness, envy, hatred, fear, cruelty, hypocrisy. As a source-book for those interested in the study of that side of Bolshevism, it should prove invaluable.

Hyden, Ky.

HOYT E. PORTER

REPENTANCE AND FAITH ACCORDING TO THE NEW TESTAMENT

(Continued from Page 6.)

depending on them, to surrender to them the life, cast one's self upon them as worthy of confidence, with all the energy of faith.

To be sure, both repentance and faith presuppose intellectual convictions, doctrinal knowledge and the word faith is sometimes used about one's attitude toward truth. But in the Gospel faith is a personal attitude and relationship on the part of the sinner toward the Saviour. There is a mutual approach, acceptance, love and vital union. Christ is in the believer and the believer in him. This inter-penetration of the divine and human personalities in salvation is wrought in the sphere of faith; and justification, regeneration and sanctification ensue.

IV

"GOSPEL" seems to have just one meaning in the New Testament: "the good news of the Messiah, good news of salvation through Christ, the proclamation of the grace of God manifested and obtained in Christ." The Gospel of the kingdom is not a second one, different from the above. John was the herald of it and his personal testimony to its first citizens was: "Behold the Lamb of God," and the Fourth Gospel makes the new birth by saving faith the entrance into this sphere of Christ's royal sovereignty in the soul. Paul's insistence that there is no other Gospel than the Galatian one he proclaimed seems to preclude the possibility of a "social gospel," though the moral and social outlook of repentance is evident and far-reaching, as has been shown.

Fruits of the Gospel Manifest in a Chinese Christian's Life

WHILE riding with a Chinese Christian brother yesterday who had waited two days at a railway station to accompany me over some dangerous country to one of our outstations here in North Manchuria, where ten earnest believers were baptized, I was told of how the older brother of this man had recently become a Christian. The day was hot and the roads rough. We rode in a two-wheel vehicle (an "Amerikanka"), which the Russians call an "American cart," but I never saw such in the United States.

The younger brother is agent for a well-known American concern which does business in many foreign countries. A representative of the firm came to Lansu to examine the accounts of their agent. The older brother explained that his younger brother, head of the agency, was out of town. After waiting awhile the representative returned and said: "I have found that your family are Christians. Since Christians do not lie and can be trusted, you need only to send in a report and it will be accepted."

The older brother thanked the visitor, but felt rebuked, saying to himself: "Had the man known that I am not a Christian he probably would have wanted to examine our books. He trusts my brother because he is a Christian, but would he have trusted me?"

This incident impressed the older brother and caused him to think. Instead of abusing his brother as formerly, because a Christian; he also has now turned to the Lord and has been baptized. His parents have likewise accepted the Lord. By the end of the year the family will all have become baptized believers.

CHARLES A. LEONARD, Sr.

Harbin, Manchuria, June 25.

A Layman's Viewpoint

C. M. THOMPSON, General Secretary

RECENTLY the Watchman-Examiner published a symposium on "What Is the Greatest Need in Our Baptist Life?" Laymen from different parts of the country participated in this discussion. Among those who wrote on the subject was Mr. J. H. Anderson of Knoxville, Tenn. Mr. Anderson's prominence in the business world and also in the ranks of Southern Baptists makes anything coming from his pen a matter of more than ordinary interest.

What is the greatest need in our Baptist life, as Mr. Anderson sees it, is as follows:

"Our ministers would doubtless answer: more consecration. Our theological professors would perhaps answer: more knowledge of our Bible. Our evangelists would answer: more concern for the lost. Our missionaries would answer: more obedience to the command, 'Go, ye into all the world and preach the gospel.' Our laymen, with less spirituality perhaps and with more of a business point of view, would answer: 'more money' to make possible any of the above answers and without which none of them can ever be largely realized.

"'More Money' seems at first to be a very low standard to offer as the greatest need in Baptist life. Let us see. Just before Jesus ascended to the Father, he committed to his followers the stupendous task of giving the gospel to all the world. He left no money nor endowment to finance this great undertaking, although all the gold of the world was his to command. Jesus sent the Holy Spirit to direct, leaving his friends to supply the men and the money. If we fail either in men or money the Father's plan fails so far as we know. But he did not fail to leave on record the plan by which the needed money could be secured. And here is the record: 'Bring ye all the tithes into the storehouse, that there may be

meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10.).

"The large majority of our Baptist host has utterly ignored the Bible teaching of the tithe. Instead, thousands of man-made plans have been resorted to, with the result that our churches are millions in debt—have almost lost the confidence of our creditors, and have brought discouragement and despair to many of our brethren. If any reasonable proportion of our millions of Baptists would accept and practice God's plan of "tithes and offerings" for financing his kingdom, here is what could be done within one year.

"We could pay all our Baptist debts; relieve our pastors of everlastingly pleading for money; send large reinforcements to our mission fields; restore the lost confidence of the world in our sincerity; restore new hope and courage in ourselves; enable our churches to take care of their unemployed members and all their sick and needy; and enable our denomination to provide more adequately for our retired old ministers.

"Another wonderful value would be the enlargement and enrichment of the lives of all who had a share in bringing about all these blessings. And so, even though it may seem to be raising a low standard as the greatest need in our Baptist life, we can think of no other so great for this present hour as 'More Money.' Of course this money must be clean and be given joyfully as an expression of the sincere love and devotion of God's children."

Dr. Eberhardt at First Church, Owensboro

IAM having the time of my life with the good people of this church. Dr. and Mrs. Humphreys and Deacon Simpson have joined the Wicker Party for the tour of Europe and Palestine. They go with the fullest assurance of the consecration of each department of the church to the task of "carrying on" at home. Many unique plans are made for following the pastor on his journey, and for carrying the work here. It is indeed a happy privilege to be associated with this church. The mutual affection of pastor and people characterizes easy activity of the church.

Owensboro, Ky.

F. W. EBERHARDT

The sympathy of many will go out to Dr. J. T. Johnson, Optometrist, and member of the Crescent Hill Baptist Church, Louisville, in the death of his wife, Mrs. Margaret Young Johnson, at her home 206 South Birchwood, Louisville, on last Saturday evening at 7:00 o'clock. Her funeral services were conducted at the Crescent Hill Church at 2:00 P. M., on Monday, August 26. Burial occurred at the Cave Hill Cemetery.

Miss Mary Grace Harris, member of the Clifton Church, Louisville, died at the Kentucky Baptist Hospital last Saturday. She was thirty-five years of age, and resided at 207 Haldeman Avenue. Her body was taken to the Fairview Todd's Point Cemetery, in Shelby County, for burial. Those who survive her are: Her father, L. R. Harris, Sr.; two sisters, Misses Ivy Lois Harris and Rebecca Harris, and two brothers, Messrs. Ewing M. Harris and L. R. Harris, Jr.

Miss Margaret Blandelia Frost, sister of the late Dr. J. M. Frost, long Secretary of the Sunday School Board, and aunt of Miss Margaret A. Frost, Louisville, died at her home in Louisville last Saturday, August 24, at 11:30 A. M. She had made her home with her niece for the last eighteen years. She was born in Covington, Ky., October 23, 1846. At the time of her death she lacked only two months of being eighty-nine. She had been a Sunday-school teacher for fifty years. Burial took place at Georgetown, Ky., Dr. W. W. Stout reading the Scripture, Secretary W. A. Gardiner making a talk, and dDr. H. Thomas A. Johnson offering the closing prayer.

The Social Research Board Versus Evangelism

LEN G. BROUGHTON, 1019 West Peachtree Street Atlanta, Ga.

DEAR DR. MASTERS: I have been much interested in what you have had to say, and also in many able communications which you have carried in the Recorder, since the last Southern Baptist Convention, concerning the proposed Social Research Board. I have observed with deep concern the position of Dr. E. M. Poteat, Jr., with regard to it. The discussion for and against the proposed new board has been so ably carried on through your columns and other Baptist papers of our Southland that I have felt that a word from me is entirely unnecessary, and but for my absorbing interest in evangelism I would not now feel justified in entering the discussion at all.

I must say that Dr. Poteat, so far as I am able to judge, has conducted his side of the argument with considerable ability and Christian regard for the position of those that oppose him. Knowing him as I do, this is what we would naturally expect.

As I see it, the question is how we can best invest our Christian energy at a time like this.

Certainly, we are not to disregard our relationship and obligation to the world and its affairs. In a very positive way, we as Christian men and women are our "brother's keeper." Personally, I have always felt that the church (using "church" in its ordinarily accepted way) should actively participate in every movement that has for its object the betterment of society. When many of our younger men, who are now bearing the burden of our denominational work, were in preparation, many of us older ones were engaged in every movement for the betterment of social conditions. I trust I may be excused for saying that during that time I, personally, traveled from California to New York speaking in Chautauquas, Christian assemblies, and churches, on some phase of the church and the social order.

But I must say that our position at that time was what it is now; it was the church and the social order, meaning by that that the church should insist upon a Christian form of social service. No other service is worthy of the influence of the church. Much valuable territory, that I fear will never be recovered, has been lost by the church and Christian people generally handing over their contributions to world organizations. This makes me tremendously interested in every proposition that claims to be helpful in giving us a better social condition.

But what is the best method for obtaining a better social order? If I understand the Gospel's position, it is through the regeneration of the individual. Every effort that leaves this out must end in a limited reformation, oft-

times very limited. And if this be true, the energy that we are now putting forth would be far better used in evangelism, which begins with regeneration and includes every social obligation of man to man.

What many are praying for is an organized form of evangelism in our Southern Baptist make-up. Many years ago, after a number of hard fought battles, we embarked upon such a scheme, through our Home Mission Board; and such a day of progress our Home Mission Board had never seen. A general spirit of evangelism prevailed every line of our work as never before. But finally the Board felt forced from financial considerations to give up this important line of work; and all over our southland many earnest hearts are praying that the Convention may see fit to instruct the Home Mission Board again to establish the department of evangelism. A few years ago, at New Orleans, an effort was made for a modest attempt in this direction, involving an outlay of money about the same as that proposed by the committee for the new Bureau of Social Service. It was thought that it would go through, and that again we would enter upon an organized form of evangelism for our Southland. But at the last moment the motion was defeated.

Now, in heaven's name, if we are to have any new thing set up, let it be for the promotion of evangelism. Dr. A. J. Barton, chairman of our social service committee, has for a long time rendered most valuable service in this line, and we can continue with that and come back to evangelism, and thus follow the apostolic order of evangelists. To me it is a serious day when we cease to recognize the order of evangelists. Wherever denominations fail to give place to the apostolic order of evangelists they begin to die. The evangelist is called of God, and churches should recognize that fact and make place for the use of them.

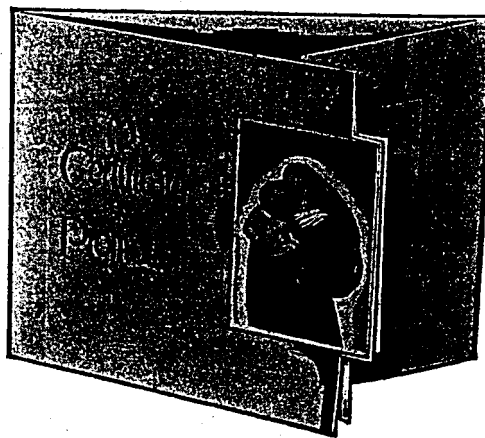
Looking ahead a few years, I can see our Southern Baptist churches forsaking the office of evangelist, which would result in the waning of the evangelistic spirit, without which Baptists cannot live. Southern Baptists can live and make headway without a Social Service Bureau, but Southern Baptists cannot live at all without an intense spirit of evangelism.

If we have any surplus energy, let us express it in evangelism. This is the call of the hour!

Dr. William H. Rich has resigned as pastor of the First Church of Waycross, Ga., and will move to Elberton, Ga., where he owns a home and intends to rest there until he is well again, before assuming another pastorate.

Prepare Now for Promotion Day

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Jeffersontown Becomes Standard

The Jeffersontown Sunday-school has again qualified for the Standard of Excellence award. Brother L. T. Wright is pastor and Leslie Ludwick is superintendent. This brings the total for Long Run Association for the year to ten. The highest number Long Run ever had was twenty-two. We hope this great old Association may yet reach the former record and surpass it.

Rocky Springs Becomes Standard

Rocky Springs is a rural Sunday-school near Bowling Green. Last Spring this church co-operated in our Associational Sunday-school revivals and now the School is Standard. Brother J. R. Brunson is pastor and Virgil Smith is superintendent.

Conway Standard

The Conway Sunday-school is Standard. This school is just a year old. Last August Brother George W. Jones assisted them in an enlargement campaign and now the School is Standard. Brother R. C. Mayfield is pastor and W. R. Gill is superintendent.

Miss Lacona Wilson's Address Wanted

We have some fine papers from Miss Lacona Wilson but her address was not given. We need this in order to have awards sent to her. If she will give us this information we will appreciate it.

South Jefferson

I spent a recent Sunday morning with Pastor T. W. Lamkin at South Jefferson in Long Run Association. Bro. Lamkin is doing a fine work and is getting the debt on the church building paid off. The church is also gradually paying for the pastor's home. This church has one of the richest fields of any rural church in the State. More than a thousand possibilities were listed for the Sunday-school as a result of the recent religious census.

Intermediate Counselor Renewed Club Rates

Mary Virginia Lee

For Four Months Only—Due to the fact that the Intermediate Counselor as a paid magazine is comparatively new, the former club rate—six subscriptions for one year sent to one address for \$2.50—is again offered. This rate is good only from September 1 through December 31.

Promotion Day In Sunday School

The last Sunday in September is

Promotion Day. At this time only should pupils be promoted. But those who are due to be promoted should be. On that day all who will be of a new age before the first of January should be promoted as well as those who have had a birthday since the first of January. The only way to keep the School graded is to observe Promotion Day and properly to classify all new pupils.

After Promotion Day What?

There are three things that should be done after Promotion Day:

1. Every teacher should become well acquainted with every pupil who has been promoted to his or her class.
2. Every teacher should visit immediately after Promotion Day every pupil on the list—especially all the new pupils and prospects.
3. Every teacher should pray earnestly for every pupil and prospect for the class.

If the teachers will do these things it will be easy to hold up the enrollment and increase it. Not a one should be lost from the roll. All old pupils should be on the list sent to the new teachers.

Save your rolls. Do not try to make new ones. Promote the class rolls as well as the pupils. Be sure that not a single one is lost from the roll nor from attendance. Make Promotion Day count for good in the truest way.

A Message from Dr. Holcomb

Urge the superintendents and teachers to make a special effort to win the lost before Promotion Day. It is a solemn responsibility to have spiritual leadership and guidance of boys and girls for a whole year and let them pass into other departments and classes unsaved. May the closing month of the Sunday-school year be the harvest season of souls for Christ.

What A Tragedy!

A teacher had a pupil who became careless because of some sinful amusements she had indulged in and quit the School. She just began to stay away until her name was dropped from the roll. Why was this name dropped? It is the one of all on the roll that should have been kept. This one who was becoming entangled in sin was in more need of the love of a teacher than anyone else in the class. Do you mean to say that the Sunday-school is doing right to take this one's name off the roll and deny any further responsibility? God forbid! If you as teacher are a steward of those on your class roll certainly you will go after this one and in love win her back to regular attendance. She needs it more than any of the others.

SUNDAY SCHOOL ATTENDANCE

August 18, 1935

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

Newport, First	728
Owensboro, First	649
Mayfield, First	469
Harlan	455
Owensboro, Third	444
Paducah, Immanuel	436
Akron, Ohio, Calvary	405
Hazard, First	389
Jellico, Tenn., First	356
Harrodsburg	342
Latonia	335
Fulton, First	309
Paducah, Tabernacle	306
Pineville, First	284
Bellevue, First	270
Danville, Lexington Avenue	268
Lexington, Calvary	263
London	259
New Salem	232
Louisville, Tabernacle	230
Lynch	204

Dr. F. P. Dennison, Union Springs, Ala., has just completed a five-day meeting at the Indian Creek Church, in Alabama. There were nineteen additions, sixteen of them being men, and three were women. He is now conducting meetings at Inverness, Ala., where he is pastor, and will go two weeks later to assist Pastor W. A. Kamplain in meetings at the Madison Avenue Church in Montgomery, Ala.

Rev. D. F. Sebastian, native of old Kentucky, at Lancaster, and twelve years now an energetic pastor doing a fine work in Florida, first at Winter Garden, and now at the First Church of Plant City, with Mrs. Sebastian, has been visiting Kentucky en route to and from the Mayos at Rochester, Minn., where both of them were looked over, and both were found to be in fine health, except that Sebastian is working too hard—so the doctors said, and we preachers rejoice when some one says it of us. Our friend is highly valued in Florida among Baptists, who thus show their good judgment. Kentucky Baptist preachers are popular in the Peninsula State, which speaks well for the representatives of Kentucky there. The Plant City Church is one of the best in the State. Brother and Mrs. Sebastian are driving their car, and will go through Atlanta on their return trip.

Don't Endure Slipping FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. FASTEETH, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store. Small, medium and large sizes.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Wilmington	25.00	2.00	North Benson Memorial	10.30	
Scottsville	125.00	43.25	Campbell County, W. M. U.		12.00	Pikeville, First	39.50	
BAPTIST—			CENTRAL—			Salversville		9.65
Hopewell	10.00		Bethlehem	27.34	8.75	FRANKLIN—		
Lawrenceburg	32.96	5.00	Lebanon	31.45	7.00	Bethel	13.20	
Salvisa	2.00	9.91	Mackville	6.88		Evergreen		1.00
Sand Spring	22.81		Springfield	79.39	7.75	Frankfort, First	415.31	64.00
BARREN RIVER—			Thompsonville	10.62		Lebanon	1.00	
Fountain Run		88.73	CHRISTIAN COUNTY—			North Fork	31.20	
Temple Hill		3.00	Bainbridge	1.35		Thorn Hill	38.89	
BELL COUNTY—			Concord	5.78		FREEDOM—		
Middlesboro, First	15.00		Crofton	2.50		Burkesville	8.75	5.00
Old Yellow Creek	1.00		Hopkinsville, First	460.65	91.25	Salem		40.00
Pineville, First	60.00		Hopkinsville, Second	43.45		FRIENDSHIP—		
Riverside	5.00		Kelly	8.00	2.00	Winchester, First	160.04	35.00
Wasfoto	2.28		Little River	4.87		GASPER RIVER—		
BETHEL—			Locust Grove	78.47		Richland	2.11	
Dripping Springs	12.50	1.89	Pembroke	16.35	1.40	GOOSE CREEK—		
Elkton	25.42		Pleasant Hill	15.20	9.00	GOSHEN—		
Guthrie	12.55		Salem	12.60	5.00	Caneyville	3.75	2.00
Mt. Gilead	2.00		Sinking Fork	3.45		Clarkson	10.00	
Mt. Zion	6.25	3.00	West Mt. Zoar	6.15		Leitchfield	28.70	20.60
Muddy River	7.78	1.00	West Union	2.25		Little Clifty	2.68	
Russellville	110.79	10.00	CRITTENDEN—			GRAVES COUNTY—		
Spring Valley	1.00		DeMossville		6.00	High Point		2.00
Walnut Grove	16.26		Dry Ridge		3.00	Liberty		29.15
BLACKFORD—			Gardnersville	40.30		Mayfield, First	39.75	12.00
Lewisport	9.54	1.00	Lawrenceville	27.50		New Hope	2.16	
Mt. Eden	2.50		Short Creek	25.00		Sharon	5.50	
BLOOD RIVER—			Turners Ridge	4.00		GREENUP—		
Benton	7.06		Williamstown	19.26	1.00	Ashland First	428.76	31.00
Bethel	50.36		DAVISS-McLEAN—			Cannonsburg	16.00	8.00
Calvert City		12.60	Basin	6.00		English Memorial		3.30
Gilbertsville	15.00		Bethabara	15.97	10.00	Greenup	3.00	
Hamlet	43.31		Beuna Vista	16.21	1.00	Pollard	20.00	
Hardin	100.00		Buck Creek	20.00	1.00	Raceland	1.50	
Murray	469.52	20.00	Calhoun	33.01		Sandy Valley	2.50	
New Bethel	25.00		Dawson	4.55		Unity	31.67	4.00
New Harmony	25.52		Eaton Memorial	12.00	5.00	GREENVILLE—		
Oak Grove	38.24		First, Owensboro	1,130.00	157.52	HENRY COUNTY—		
Olive	3.81		Friendship	40.25	9.00	Bethlehem	17.60	
Owing Chapel	10.00		Glennville	5.77		Campbellsburg	67.62	2.00
Rushing Creek	3.56		Green Briar	4.00		Drennon's Ridge	8.97	5.20
Sinking Spring	6.00		Hall Street	3.60		Eminence	11.40	
Spring Creek	8.00		Island	41.50		New Castle	11.40	1.00
Sugar Creek	10.50		Karns Grove		5.00	Pleasureville	27.34	
BOONES CREEK—			Livermore		10.00	Port Royal	31.68	2.15
Boones Creek	4.10		Macedonia	6.94		Smithfield	8.00	1.00
Calvary	15.60		Maceo	23.00		Turners	1.22	
Irvine, First	12.50		Mt. Liberty	3.50		IRVINE—		
Providence	123.29		Newman	4.67		JACKSON COUNTY—		
South Irvine	7.21		Panther Creek	30.60	1.00	LAUREL RIVER—		
Union City	14.00	21.00	Pleasant Grove	11.00		East Bernstadt	1.50	
Winchester, Central	329.94		Pleasant Ridge	8.52	5.00	London	12.50	104.00
BOONEVILLE—			Red Hill	12.25	12.50	Long Branch		1.00
BROCKEN—			Sorgho	12.10	1.00	LIBERTY—		
Carlisle	39.99	24.75	South Hampton	7.65	2.22	Association	203.27	
Ewing	6.00	6.00	Stanley	33.10	7.00	Camner	8.51	
Flemingsburg	1.25	1.00	Sugar Grove		31.10	Cave City	10.65	
May's Lick	16.68	7.30	Third, Owensboro	494.75	51.00	Glasgow	105.50	105.41
Maysville	82.05		Walnut Street	20.09		Hiseville	5.90	
Millersburg	6.15	4.00	Whitesville	75.04	21.00	Horse Cave	27.17	
Mt. Olivet	8.80		EAST LYNN—			Pleasant Valley	18.00	
Mt. Pisgah		2.50	Bethel	15.75		Rowletts	2.50	
Mt. Sterling	21.69	17.83	Gilboa	3.35		Walnut Hill	4.00	4.00
Sharpsburg	5.00		Pleasant Hill	43.00		LINCOLN COUNTY—		
Two Lick	11.00	6.00	Rolling Fork	32.95		Fairview		5.00
BRECKENRIDGE—			EAST UNION—			McKinney	3.37	
Bewleyville	3.75		Pruden	3.00		New Salem	10.00	
Cloverport	19.21	2.00	EDMONSON—			Pilot	2.80	
Corinth	35.43	2.00	ELKHORN—			Stanford	4.84	
English	3.10		Ashland Avenue		2.00	LITTLE BETHEL—		
Goshen	5.55		Bryan Station	1.56		Dawson Springs	4.00	6.00
Hardinsburg		6.00	Calvary	397.50	72.90	Dixon	3.25	
CALDWELL COUNTY—			Cane Run	10.00	1.00	Earlington	6.00	
Chapel Hill	1.00		Clear Creek	15.00		Madisonville	12.50	12.50
Crider	3.12		Davids Fork	8.68	6.00	Salem		3.00
Donaldson	5.43		Dry Run	2.00		Victory	2.30	2.00
Eddy Creek	4.50		Elizabeth	1.17		LITTLE RIVER—		
Eddyville		20.00	East Hickman	6.25	1.00	Buffalo	1.75	
Fredonia	21.90	16.00	Felix Memorial	48.39		Cadiz	100.82	42.00
Kuttawa	5.00		Georgetown	11.00	355.00	Carmack	4.08	
Liberty	3.23		Grace	10.50		Cerulean	7.00	
Macedonia	3.73		Great Crossing	4.44		Delmont	6.00	1.10
Mt. Zion		4.65	Hillsboro	12.00		Hurricane	1.25	
Pleasant Grove	3.95		Immanuel	166.04	18.00	Liberty Point	3.71	
Pleasant Hill	3.13		Lexington, First		500.00	Oak Grove	37.20	
Princeton, Second	2.29		Midway	21.97		Wallonia	3.84	
Princeton, Baptist	1.14		Millville	10.00	6.41	LOGAN COUNTY—		
Quinn	5.21		Mt. Freedom	4.24		LONG RUN—		
White Sulphur	7.65		Mt. Pleasant	5.00		Baptist Tabernacle	54.50	32.50
CAMPBELL COUNTY—			Mt. Vernon	19.37		Baptist Temple	29.16	4.38
Dayton, First	105.80		Nicholasville	104.50		Bardstown Road	14.85	
Grace	3.00		Paris, First	123.82	14.96	Beechland	30.05	
Ft. Thomas	64.19	19.00	Porter Memorial	31.02	6.00	Beechmont	71.28	55.04
Flag Springs		3.00	Providence	2.50		Bethel		1.00
Grants Lick	9.15	6.00	South Elkhorn	15.39		Buechel	11.33	28.85
Licking Valley	2.00		Versailles	2.00		Calvary	103.17	6.00
Mentor	24.25	16.40	ENTERPRISE—			Carlisle Avenue	108.90	
Newport, First	83.87	11.00	Association		1.32	Cedar Creek	24.97	6.75
Old Licking	21.37	9.00	Elkhorn City	2.71		Clifton	439.15	9.00
Oak Island	13.50	2.00	Inez		4.85	Crescent Hill	159.35	18.75
Silver Grove	5.59	3.00	Ivyton		6.25	Crestwood	146.88	67.00

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Deer Park	302.36	45.50	OHIO RIVER—			Ten Mile	6.44	
Eastwood	5.66	15.52	Dycusburg	1.50	3.00	Vine Run	3.00	
East	49.97	6.53	Mexico	1.00	3.00	THREE FORKS—		
Eighteenth Street	93.80	9.00	Union	4.00		Duane		2.00
Elk Creek	4.27		OHIO VALLEY—			Dunham	2.50	
Fairdale	1.00	1.00	Audubon	13.00		Fleming	11.10	4.00
Farmdale	16.85		Calvary	20.20		Hazard, First	38.22	14.00
Fisherville	2.14	2.65	Corydon	39.50	1.00	Hazard, Second	4.00	4.00
Fourth Avenue	132.46	98.94	Henderson, First	141.37		Jenkins	10.50	
Franklin Street	13.30		Immanuel	74.67		Lothair	2.72	
Grace	6.64	1.00	Morganfield	103.66	6.00	Neon	4.00	
Hazelwood	70.12	3.00	Mt. Pleasant		1.00	UNION—		
Highland	368.40	88.77	Robards	8.25		Beaver	4.85	1.00
Highland Park, Second	10.00	1.00	Sebree	4.00	1.00	Butler	4.13	
Immanuel	362.32	52.15	Shady Grove		3.00	Cynthiana	75.00	19.00
Jeffersontown	72.32	1.00	Uniontown	5.45		Falmouth	132.07	8.00
Kings	16.00		Walnut Street	7.47		Indian Creek	3.00	
Lees Lane	.50		Woodland	4.04		Morgan	3.00	
Little Flock	14.40		Zion (H)		4.00	Willow		14.00
Lyndon	8.02	6.77	OLD BETHEL—			Union	30.00	
Meadow Home	7.20		OWEN COUNTY—			UPPER CUMBERLAND—		
Ninth and O	108.75	16.00	Dallasburg	29.95	13.50	Loyall	12.75	5.00
Ormsby Avenue	33.00	2.15	Elk Lick	24.00		Lynch	8.65	
Parkland	351.72		Mt. Hebron	.88		Verda	23.50	
Pleasant Grove J. C.	24.76	3.00	New Liberty	4.00		WARREN COUNTY—		
Plum Creek	5.50	8.00	Owenton	66.00		Bowling Green, First	432.05	128.70
St. Matthews	14.50		Squiresville	22.60		Friendship	13.50	1.00
Shawnee	18.50	6.00	PULASKI—			Iva	1.00	1.00
Shively	19.35	2.00	Association	171.17	74.32	Oak Forest	3.29	2.00
South Jefferson	18.08		ROCKCASTLE—			Oakland	1.50	26.46
South Side	5.43		Brodhead	5.43	11.50	Plum Spring		3.00
Taylorville	50.00	10.00	Conway		3.31	Providence	1.00	
Third Avenue	76.72	9.04	RUSSELL COUNTY—			Smith's Grove	41.02	15.00
23rd and Broadway	150.00	19.51	Poplar Grove		5.00	Woodburn	50.00	
Van Buren	2.15		Providence	4.00		WAYNE COUNTY—		
Victory Memorial	129.66		Russell Springs	9.80		Monticello		6.89
Virginia Avenue	144.87	18.00	RUSSELL CREEK—			Oak Grove	.90	
Walnut Street	1,012.48	105.00	Greensburg	24.57	1.00	Staubenville	5.00	
Weaver Memorial	83.16	5.00	Macedonia	9.11		WEST KENTUCKY—		
West Broadway	165.79	19.80	Milltown		3.00	Bardwell	6.25	
West Side	120.98	2.00	Trammel Creek	6.35		Clinton	30.25	
LYNN—			Zion	9.39		Fulton, First	184.41	11.00
Buffalo	44.40	.25	SALEM—			Hickman	5.50	5.85
Mt. Moriah		6.21	Beech Grove	22.10	5.00	Liberty	5.75	
Munfordville	1.00		Ekron	3.35		Poplar Grove	10.00	3.00
Upton	90.11	1.00	Guston		3.50	West Hickman	1.70	
LYNN CAMP—			Muldraugh	10.00		WEST UNION—		
MCCREARY COUNTY—			New Brandenburg		18.58	Antioch		10.76
MOUNTAIN—			New Highland		2.00	Barlow	5.88	
MT. ZION—			Phillips Memorial	9.00		Blandville	2.50	
Corbin, First	81.90	19.00	Salem	2.67		East, Paducah	54.50	
Corbin, Central	94.98	54.14	Stithton	8.00		Immanuel	13.25	50.00
Williamsburg, First	150.00	143.00	West Point	14.10	3.00	Kevil	20.00	
Wofford	1.00		SEVERNS VALLEY—			Lone Oak	146.24	34.50
MUHLENBURG—			Cecilia	10.35		Oak Lawn		17.00
Cherry Hill	1.00		Gilead	34.99		Olivet	2.00	24.54
NELSON—			Hodgenville	63.81	31.00	Paducah, First	16.85	192.00
Bardstown	42.00		Mt. Zion	32.34		Spring Bayou	2.50	.75
Belmont	2.00	4.12	Severns Valley	113.60	11.00	Twelfth Street	29.10	5.00
Bloomfield	27.40		Sonora		9.13	Wickliffe	9.00	1.00
Chaplin	3.50	9.00	Vine Grove	11.95	2.00	WHITES RUN—		
Cox's Creek	58.01		SHELBY COUNTY—			Cove Hill	4.30	
Lebanon Junction	54.97	4.00	Bagdad	5.00		English	2.00	2.00
Little Union	4.05		Buffalo Lick	6.80	6.00	Ghent	1.50	
Mill Creek	3.00		Burks Branch		5.93	Jordan	10.00	
Mt. Moriah	6.24		Christiansburg	4.81	1.00	Sanders	19.90	
Mt. Washington	12.95		Cropper	4.25		MISCELLANEOUS—		
New Salem	27.00	8.00	Finchville	12.90	1.00	Third Street Church,		
Riverview	5.74	1.00	Graefenburg	1.25	6.00	Vanceburg, Ky.		1.00
Shepherdsville	23.00	17.00	Little Mount	5.00		Fannie B. Adams Estate		250.00
NORTH BEND—			Mt. Moriah	34.50	2.00	DISTRIBUTION OF RECEIPTS		
Association	.02		Pigeon Fork		26.00	July, 1935		
Bellview	7.95		Salem	29.72		Foreign Missions—		
Big Bone	4.00		Simpsonville	98.35		Budget	4,005.39	
Burlington	10.62		Waddy	.65		Designated	1,296.11	
Covington	70.00		SIMPSON—			Total		5,301.50
East Bend	5.00		Association	24.00		Home Missions—		
Elsmere	120.62	2.00	Cedar Grove	16.17		Budget	1,869.18	
Erlanger	57.16	9.35	Franklin	155.28		Designated	200.71	
Ft. Mitchell		1.00	Middleton	2.00		Total		2,069.89
Immanuel	90.00	49.00	New Salem	12.30		Southwide Education—		
Latonla	133.25		Providence	5.98		Budget	1,375.18	
Madison Avenue	126.50		Sulphur Spring	32.76	1.00	Designated	11.04	
New Bethel	9.30	2.00	Whippoorwill	15.00		Total		1,386.22
Oak Ridge	12.10		SOUTH CONCORD—			Ministerial Relief—		
Petersburg	10.45		Association	1.90		Budget	560.75	
South Side	54.73		Beech Grove	45.00		Designated	19.72	
Union	11.00		Burgin	56.00	6.00	Total		580.47
Visalia	7.90		Bruners Chapel	15.00	1.00	New Orleans Hospital—		
NORTH CONCORD—			Danville, First	20.93	1.00	Budget	200.27	
Artemus	1.00		Harrodsburg	129.23	55.99	Designated	2.77	
Big Branch Creek	.50		Lancaster	2.48	10.00	Total		203.04
Davies Chapel	1.25		Mitchellsburg		12.48	State Missions—		
Liberty	1.00		Mt. Freedom	2.50		Budget	3,337.82	
River Baptist	.50		Perryville	84.00	19.00	Designated	1,231.88	
Sinking Valley	.50		Salem		4.00	Total		4,569.70
OHIO COUNTY—			Shawnee Run	10.00	7.00	Education in Kentucky—		
Beaver Dam	215.07	150.34	SOUTH KENTUCKY—			Budget	2,503.37	
Bells Run	4.40		Jellico Creek	2.00	2.00	Designated	15.26	
Clear Run	5.29		SULPHUR FORK—			Total		2,518.63
Concord	2.66	2.00	Ballardsville	17.40		Ky. Bapt. Children's Home—		
Deanfield	11.97	1.00	Harrods Creek	10.00		Budget	834.45	
Dundee	3.69		Milton	3.95		Designated	111.59	
Hartford	56.55	24.45	TATE'S CREEK—			Total		946.04
Independence	4.40		Berea		8.00			
McKinney		6.22	Calvary	7.00				
McGrady's Creek	7.04		Kirksville	15.95	5.00			
Mt. Carmel	61.95	38.99	Liberty	6.88				
Mt. Pleasant	2.65	9.20	Maple Grove	3.00				
Narrows	28.35		Richmond, First	29.73	9.00			
New Panther Creek	4.23		Viney Fork	5.00				
Pond Run	33.80		TEN MILE—					
Providence		3.15	Elliston		2.00			
Rockport	1.15		Mt. Zion	10.24	12.00			
Rockport	.50	.77						
Simmons	1.76	4.00						
Walton's Creek	4.54							
West Point	4.40							
Woodwards Valley	4.40							

Louisville Bapt. Or. Home—		
Budget	250.34	
Designated	80.38	
Total		330.72
Ky. Baptist Hospital		
Budget	1,376.85	
Designated	161.14	
Total		1,537.99
Church Building—		
Budget	41.72	
Designated	100.69	
Total		142.41
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	117.48	
Total		117.48
100,000 Club		2,277.62
Miscellaneous		1,975.14
S. B. C. Bonds—		
Budget	333.78	
Total		333.78
TOTAL RECEIPTS		24,915.63
Distribution of Education in Kentucky		
Georgetown College	950.79	
(Held in reserve)		
Bethel Woman's College	404.08	
Campbellsville College	404.08	
Cumberland College	344.66	
Southeast Kentucky School	87.16	
Magoffin Institute	87.16	
Hazard College	87.16	
Oneida Institute	11.88	
W. M. U. Training School	100.00	
Expense	41.66	
Total		2,518.63

DAVISS-MCLEAN MEETS AT UTICA

The Daviess-McLean District Association met with the Utica Baptist Church, August 7-8. The meeting was called to order by Moderator George C. Lovan, and devotional exercises were conducted by Pastor Norris Lashbrook. Letters from forty-six reporting churches were in the hands of the Clerk when the opening session was called to order. In the main the country churches showed a slight increase in giving to the Co-operative Program.

On Wednesday afternoon the devotional exercises were conducted by Rev. George D. Park, pastor of the First Church of Earlington, Ky. Following this the District, State, Home and Foreign Mission reports were read and the rest of the afternoon given to their consideration. The concluding address was made by General Secretary C. M. Thompson.

The attendance was not quite so large the second day, but good interest was maintained up to the closing hour of the association. Rev. W. S. Coakley, of Owensboro, was elected Moderator. Sam C. Coats, First Assistant Moderator, and Smith Jenkins, Second Assistant Moderator. Panther Creek was selected as the meeting place for the association next year.

During the afternoon session Thursday an address was delivered on Education by Dr. J. W. Gaines, President of Bethel Woman's College. A digest of the church letters shows a slight gain in the membership in the association for the year just closing. The spirit of fel-

lowship of the meeting was all that could be desired. The report on woman's work was presented by Dr. A. F. Cagle.

Pastor Lovan, of Utica, Ky., sends us the following paragraphs:

"It was moved that we endorse the action of the General Association and the State Board of Missions in regard to Georgetown College and the irregular baptism of its President, and that we commend the member of the State Board of Missions of our Association for his vote in support of the above action. I rejoice that there was not a dissenting vote, and I trust that the troublesome matter will soon be straightened out satisfactory to all concerned.

"We had a splendid session of our association, I think the most harmonious and forward-looking of any session that I have attended in the last eight years. We appreciated Dr. C. M. Thompson's visit and his message very much. His message on missions was the greatest that I have ever heard on the subject. May the Lord's richest blessings rest upon him.

"May the Lord's richest blessings rest upon our Editor and the great paper he is giving us is my prayer."

Fellowship Tidings.

Pastor E. L. Averitt, of Shawnee Church, Louisville is back home again after spending several weeks at Camp Knox.

Rev. Chester L. Quarles, now B. T. U. Secretary of Alabama, visited friends in Louisville last week. He is very enthusiastic about his new work.

Dr. Edward H. Pruden, has resigned as pastor of the First Church, Petersburg, Va., and expects to go with Mrs. Pruden to spend a year teaching in the University of Shanghai. Mrs. Pruden will teach music, and Dr. Pruden will teach English. The Petersburg Church offered to extend their pastor a furlough of a year to do this work, but he has thought it would be too much handicap for the church for it to be without a pastor for so long a time. He expects to return to the States a year hence and go into pastoral work again.

The going of Miss Dorothy Carver as a missionary under the appointment of the Foreign Mission Board, to teach in our Mission College in Japan, and the marriage of Miss Alice Carver, on Saturday, August 24, to Prof. M. B. Cramer, of New Jersey, were announced by us last week. Their brother, Rev. George A. Carver, went into service under the Foreign Mission Board at Shanghai, China, some years ago. Thus three of the children of Dr. and Mrs. W. Owen Carver enter into lives of high service. Dr. Carver has now been professor in the Southern Baptist Theological Seminary for we believe forty-

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By *E. P. Alldredge*

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two years. Among the living professors his service has been much longer than that of any of the others except President Sampey. Understanding sympathy will go out to the father and mother as the gifted son and daughters within such a brief time betake themselves chosen places in life. Miss Dorothy Carver will sail from San Francisco on the President Coolidge on September 6.

Alex M. Woodruff, deacon and member of the Crescent Hill Baptist Church, Louisville, died at his residence 333 South Bayly, Louisville, on Saturday afternoon at 6:00 o'clock, of a heart attack. Mr. Woodruff was Secretary of the Kentucky & Louisville Mutual Insurance Co., and prominent in many fraternal circles. He was Grand Secretary of the Kentucky Grand Lodge, Secretary of the Royal Arcanum, Past Master of the Crescent Hill Lodge F. and A. M., Past High Priest of the King Solomon Chapter, and Past Master of the Louisville Council of Royal and Select Masons. He is survived by his wife, three sisters, Mrs. James Jarvis, Mrs. L. R. Whitney, Los Angeles, and Mrs. Lyda Barbour, Kansas City, Mo., and one brother, John Woodruff. His funeral services were conducted at the Crescent Hill Baptist Church on Monday at 4:00 P. M., and burial took place in Cave Hill Cemetery.

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.

Dr. W. M. Wood, our State Mission Secretary, writes:

"There are 2,061 white missionary [?] Baptist churches in Kentucky. Last year 554 of these were unenlisted." [Note: The question mark is mine, not Mr. Wood's.] "The contributions last year of Kentucky Baptists were \$6.15 per capita. \$5.02 of this amount was used on local church expenses, leaving the small sum of \$1.12 per capita for world evangelism."

Mr. Donald P. DeHart, one of our missionary pastors, writes: "Enterprise Association is a large field, comprising six counties; the area 75-100 miles in length and in breadth.

"In all this vast territory, missionary Baptists have only eighteen churches. In some sections the distance from one Baptist church to another is as much as twenty-five miles. Practically no efforts are put forth by the churches to evangelize the outlying districts. Why? The enormous size of the field and the scarcity of workers.

"The writer has been over most of the ground in Enterprise Association several times in his six years' connection with this work. Think of only fourteen pastors and evangelistic preachers, counting all the native Baptist preachers too, trying to care for these churches and attempting to evangelize all the needy regions around about.

"The harvest truly is great, but the laborers are few. Ask our Heavenly Father to send us more workers to these mountains, where the destitution is so great. Pray that God will put it into Baptist hearts to give more money that the State Board of Missions may have funds to place men and women in this place."

A Letter Of Appreciation

My Dear Miss Lyne: Will you please express for me to the ladies of the W. M. U. my appreciation for their response to the request for supplies for the Vacation Bible School we are holding at the Kentucky Baptist Children's Home. We have our commencement on Friday and the material that was donated by the various societies has been ample for our needs.

I feel that these ladies and young people have had a fellowship in this school. I have three Y. W. A's from home, helping me in the school, as well as some of the ladies of the W. M. S. of Gilead Baptist Church.

W. T. Waring.

P. S. I feel sure that they will want to do the same thing next year.

State Mission Offering

What's your society's goal for State Missions? If a large number of societies would take a goal of even five percent increase this year, and every society seek to give more than last year, we will surely reach the State's goal of \$6,500. Are there not many societies who can give ten percent more than last year's State Mission offering? We believe there are. May we pray together, daily, that the offering may reach \$10,000, which is the hope of your officers. Are you joining us in prayer for that amount?

M. G.

Gifts For Past Seven Months

When the second quarter's report was made up in the office, our hearts were not one bit satisfied with the results. Kentucky W. M. U. was ahead of last year only a very small amount. But July gave us fresh courage, in that we now report for the seven months, we are \$1,543.74 ahead of the same months of preceding year and we trust each coming month will show an increase. Gifts for the seven months totaled \$66,577.54

If we are to close the year as we should, we must give close attention to real effort to send in our gifts monthly and endeavor each month to do better than last year. Shall we be weighed in the balance and found wanting in our faithfulness in Stewardship this year by our Lord?

M. G.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

What I Liked Best At Clear Creek

There were so many wonderful things at the Y. W. A. Camp that it is difficult to select any certain part. The fellowship, the friendships formed, the fun, the leaders who were always ready to listen to problems, the inspirational addresses,—all these helped to make the Camp a success.

Most of all, however, the spirit of the Camp appealed to me,—the feeling that God was very close to us. Each evening as the twilight came down over the mountains, our vesper services were held in the pavilion. As Dr. Moffatt led our thinking and as we looked out at the mountains, God's handiwork, it seems that God was very near indeed. We realized the greatness and depth of God's love and as we left the pavilion, it seemed that we had new strength and courage.

As I left Camp I remembered this little poem and it will always bring Clear Creek back to me:

"Oh, still the night: oh, hushed the breeze
 Surely God is nigh."

Edith Owsley,

Middlesboro, Ky.

My First Trip To Y. W. A. Camp

The week at Clear Creek, during the Y. W. A. Encampment, was the first experience of that sort I have ever had and not the last, I hope. Every minute was a joy and a pleasure, but I'll never lose the beauty of the vespers. After a day of activity, we came together in the twilight to hear those messages that strengthened our faith and renewed our determination to stay closer to God, as close as we were there in that quiet time. Then, before the night had hidden the mountains, we raised our hearts in prayer, on the melody of benediction: "I will lift up mine eyes to the hills, From whence cometh my help, My help cometh from the Lord, Which made heaven and earth."

Florence Kroeger,

Louisville, Ky.

State Y. W. A. Camp

The Y. W. A. Camp, at Clear Creek, from July 29-August 3, was a great success from many standpoints. There were eighty-five girls registered, besides the visitors living on the encampment grounds for the summer.

The first thing after breakfast was the morning watch, conducted by Miss Emma Leachman. At this time we studied a ladder having the rungs of Meditation and Prayer, Meditation and Nature, the Bible, Worship, Vision, Power, Action, Soul-winning, Helps, and the last one, Character. These were so challenging to each of us at the beginning of a new day to meditate and "think on these things."

For our morning classes, the first was a Mission Study class, using the book, "Sharing with Neighbor America," taught by Miss Kathleen Mallory. Certainly as never before we caught a glimpse of how South American people are gripped by paganism and Catholicism and what an opportunity for us who have the true light to send the "good tidings" to them.

Mrs. W. H. Moody, our song leader, gave us and led us in many enjoyable song services throughout the camp and no one of us shall ever forget her solo at the Mexican tea one afternoon.

The second period in the morning was conducted by Miss Carrie U. Littlejohn and it was a privilege to listen to the most practical discussions on "The Relationship of Religion to Life Problems." It is rare that we can attend such a class as this.

At the eleven o'clock hour different leaders brought messages on prayer, Home Missions and in song.

All afternoon was given to recreation and we certainly did have it! Trips to Laurel Cove and the mountain school, a Mexican tea, swimming, croquet and

picnicking were included. Miss Lois Blankenship, our recreational leader, had a "get acquainted" party planned for us the first night after the service. It was a grand success because we surely didn't forget anybody's name after that.

The bugle playing "Day is Dying in the West" by Lois Prater called us to the pavilion after supper for the vesper services. Dr. Fred T. Moffatt brought us messages that inspired our hearts to a closer walk with God daily.

The evening services were led by the various speakers. Miss Mallory the first night spoke on the camp theme, "Ye shall be my witnesses." Tuesday night we felt as though we had been to the Home Mission Fields with Miss Mary Nelle Lyne. Wednesday night Miss Leachman spoke on "Ye are the salt of the earth." On Thursday night Miss Littlejohn brought the message on "Training for Witnessing" and Roberta Atkins, Pineville, spoke on "Witnessing Every day" and Margaret Thurman, Louisville, spoke on "The Secret of Witnessing." Friday night Miss Littlejohn brought the closing message.

Many good times were planned after the night services and we won't go into detail, but ask someone about the Eastern Bazaar that was given and the minstrel put on by Africa (Jenkins' girls).

As we have gone from this mount of inspiration and challenge, our prayer is that every girl present may return to the valley of service to be a more faithful witness.

Roberta Atkins,

Pineville, Ky.

EAST LYNN ASSOCIATION

The forty-third session of East Lynn Association met with Pleasant Hill Church, Thursday and Friday, August 8 and 9, 1935.

The body was called to order by the former Moderator, W. T. Short. The devotional service was conducted by Senator W. A. Frost, of the Western Recorder, in a very earnest and impressive manner. All the thirteen churches were represented by letter. One church, Corinth, failed to send messengers. The letters showed an increase in membership and nearly a fifty percent increase in missions.

The former officers were then unanimously re-elected: Moderator, W. T. Short; Assistant Moderator, Abraham Berry; and Clerk, H. P. Ford. The Moderator then thanked the body for their continued patience in bearing with him in his humble and feeble efforts as chairman. He said he had been praying for months that this might be the best session ever enjoyed during the twenty-four years of his service as Moderator. Asked all earnestly to pray for the guidance of the Holy Spirit in our efforts to promote the Lord's work.

Rev. L. B. Cantrell, the appointee to preach the Introductory Sermon, and

Rev. C. L. Harmon, alternate both being absent, Rev. R. A. Slinker was elected to preach the Introductory Sermon. He chose for his text "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh! and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2:17.

The sermon was an eloquent appeal for all Christians to have visions of the work committed to us. The various reports were all ready when called for and ably discussed. The first report was that on orphanages. This was warmly discussed by Brother C. K. Hoagland, Superintendent of Home at Glendale. Many of us were brought to tears of sympathy by the songs of four little girls brought with him from the house.

Temperance and Morals were discussed by W. A. Frost. When he got through we all felt that he had left nothing unsaid that should have been said, and was sorry that every voter of Kentucky did not hear this great address. Stewardship, Missions, B. T. U., and W. M. U. were discussed by D. L. Druin, J. T. McFarland and R. A. Slinker to the edification of us all.

Prof. D. J. Wright, Principal of Campbellsville College, discussed Schools and Colleges for us.

To say that Pastor D. L. Druin and Pleasant Hill Church were great hosts to us doesn't half express it. They made us all feel welcome and at home. The long table was weighted with heaps of good eats both days, and at the close of the session everybody looked pleased, and many said it was the best session ever.

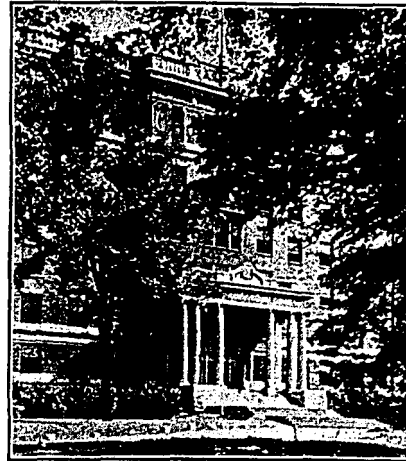
We meet next year with Mt. Washington Church, in Marion County. We crave an interest in the prayers of all who read this report.

FORD DEUSNER WITH HIS BROTHER AT STANLEY

Beginning July 15, I was at Stanley, Ky., for some twelve days. I had the unusual pleasure in this meeting of working with my brother, Edwin E. Deusner, who is the pastor of the Stanley Baptist Church. He has wrought with much success in this, a rather difficult field. During the meeting he had charge of the music, and the children's service, held each morning for one hour. I did the preaching in the meeting.

The Lord blessed our labors with seven additions to the church, three being by experience and baptism. As an indication of the extent of the revival in the church, during the meeting in a called business session, the church voted unanimously to go from quarter-time to half-time in its program of worship and service.

On August 5, I went to Hancock County to assist in a revival meeting at Mt. Eden Church. Brother William



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Varble is in his fifth year as pastor of this good church. During this time the church has baptized into its membership 126 persons. The unchurched population of this community is small. However, in the meeting there were six professions of faith, one reclaimed, and four baptized. The church here needs a new and much larger house of worship. There is a growing sentiment to build in the near future.

Our own district association, Ohio County, met last week with the Central Grove Church, four miles from Hartford. Brother Otto C. Martin, Sunday School Superintendent of the Hartford Church, was re-elected Moderator. The writer had the honor and responsibility of preaching the annual sermon to the body. Large crowds were present both days. Fine interest was manifested. The digest of church letters revealed progress in the work. Baptists are over 6,000-strong now in this association.

Our own church, Hartford, reported forty-four additions during the past year, thirty of these being by baptism. Our membership is now 394 as against 362 one year ago. We made substantial gains in our gifts to missions, benevolences, and the local work of the church. We are encouraged. "Yet there remaineth very much land to be possessed." Pray for us as we labor here.

C. FORD DEUSNER, Pastor,
Hartford Baptist Church,
Hartford, Ky.

THE FIRESIDE

AUGUST

Humming birds poised on invisible wings,
Sucking nectar from flowers chalice and cool ravines.
Elm leaves browning, or from green to gold,
Propheying autumn with its damp and mold.
Squirrels barking gaily and frisking about,
Mates blinking coyly from tree holes and out.
Red-tailed hawks on sun gilded wings
Teaching predatory art to their young off-springs.
Scarlet tanagers flit in their brilliant hue
'Gainst a background of incomparable blue.
The cock-cardinal struts in his crimson coat,
As songs come clear from his crested throat.
Great crested fly-catchers dart amid spreading trees,
Spider webs flying, swarms of gnats and bees.
Milk weed turning brown and maples to gold,
Ripened grain, garnered for winter's cold.
Golden rod promising glorification to come,
Black eyed susans and iron weed in bloom.
Queen of the meadow, in every low place,
Growing by the Highways is Queen Ann's lace.
Zinnas and marigolds, wild phlox and marguerites,
Makes Old August gay with her glorious treats.

Mrs. Sarah H. Terry.

A KITTEN WITH TWO HOMES

Eulah Wells Harlan

Meow! Meow! Meow! Louder and louder it came. Meow—M-E-O-W. Roy Earle and Frances, who were eating their evening meal, paused with their mouth full of food, and looked at each other. Raising questioning eyes to those of his father Roy Earle said, "Father, it is storming outside, and that sounds like a baby kitten. May we go see about it?"

Father nodded his consent. They went out on the porch, and stood with clasped hands looking in the direction from which the sound came.

The lamp on the kitchen table, threw a ray of light out across the yard, and in that path of light, they saw a tiny white kitten, with snowflakes thick and fast around it. The kitten jumped to and fro, striking at the snowflakes with first one front paw and then the other.

It was a very young kitten, and this being the first snow of the season, they decided from watching its actions, that the kitty was seeing its first snow, and probably thought that it was falling for his special benefit.

Opening the screen door Roy Earle called softly, "Kitty, Kitty, come on kitty." The little kitten paused a moment, and hearing the friendly voices in the doorway, sped hurriedly across the yard to them.

"What will we do with him now?" whispered Roy Earle to Frances. "Mother said last week we could not have another pet."

Frances looked very solemn as she replied, "But the snow storm brought this one. Surely she will let us keep it."

Mother looking through the glass door saw the earnest look upon their faces, and guessed at once what the whispered conversation was about.

Glancing up they saw her, and with one voice they exclaimed, "Mother, may we bring it in?"

"Yes, dears, bring it in. But remember, that it may be only a lost kitty, and some one may come for it before very long.

"All right," they replied, each hoping that its owner would never call for it.

The kitten drank a bowl of warm milk, which they placed on the floor behind the kitchen stove. Then it sat back on its hind legs, and began to rub its face with its paws.

"Oh, look brother! What is it doing now?" Frances asked.

"Washing its face of course. Didn't you know that nice cats wash their faces? Why, sometimes, they take a bath all over," he replied.

They laughed and laughed at its funny gestures, but kitty was not a bit concerned about their laughter. He continued to lick his paw, and rub it over his head and face, until his fur was nice and smooth. Then he sat very unconcerned blinking at the bright light.

Presently he went to sleep, and they raised him gently, and laid him on a warm rug, and covered him with an old woolen sweater.

They arose earlier than usual the next morning, and ran to the kitchen, but kitty was not on the rug where they had left him. He had awakened, and in trying to get out of the sweater had crawled through a sleeve, and was standing with his fluffy white head through the white cuff.

"O, you darling kitty!" they exclaimed. "You are our pet, for we are going to adopt you this very day."

"But you can't do that. He is my kitty," said a small voice at the door.

Turning, they saw a little girl, clad

in a bright sweater and tam standing in their doorway.

"Your kitty," they exclaimed. "And who are you?"

"I'm the little girl next door. I just moved in yesterday and my kitty ran away last night." And looking timidly at them she said, "And the snow was so deep, I thought he had frozen."

"He would have frozen if we had not found him," said Roy Earle soberly.

They stood looking at each other in silence for several moments. Then, the little stranger, forcing a look of gaiety on her face said, "You may have him then. If you saved his life, he owes it to you." And with bowed head she turned to go.

"No! No!" they exclaimed, "He is yours. Take him. We are so glad we saved him for you."

"Then I'll tell you what we will do," she exclaimed joyously, "we will each feed and care for him, and he may come and go as he wishes. And that is how kitty came to have two homes.

WHICH?

Margaret Hall Keller

O, shall we go, or shall we send?
Or shall we of our treasure lend
Those in benighted foreign land?
Teach us, Dear Lord, to lend a hand.

Or shall we just sit still and wait
Until eternally too late?
Lord lay upon our hearts this need
To send this help in all God-speed.

Inspire our hearts that here today
We will no longer aid delay.
So let us now heed God's command
To help those in darkest foreign land.

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With Baptists in Barren River Association

The Editor is joining the Business Manager of the Western Recorder in Association-visitation as much as practicable in these crowded weeks. This week the writer is arranging to attend Muhlenburg, Central and Breckenridge Associations, while Brother Frost expects to attend Shelby County, Baptist, Tates Creek, and perhaps another. At that, neither of us will be able to reach some of the meetings this week.

The Barren River Association lies down along the Tennessee line, in the fine region southeast of Glasgow. It is a beautiful country and a wonderfully productive farming region. There is not a single full-time nor half-time church in Barren River, though there are forty-three or more churches, and a membership of more than 6,000.

During the last year good roads have been finished that open up this territory, and the indications are encouraging for Baptist progress and spiritual growth in that region. My trip was on the railway to where the vacation place of Pastor Lewis C. Ray, of Louisville, would lead him in his car to cross the railroad at Cave City, on the way to Indian Creek Church at Flippen, some fifty-five miles from Cave City. The trip was made pleasantly over good new roads all of the way, down through Glasgow and on by Fountain Run. The Baptist traveler can now reach almost any of that region with ease.

At the church there had assembled on Wednesday morning a great concourse. Astonishing to say, you could scarcely find at an association even in regions where good roads have existed for many years, more automobiles than were parked on every side of the large premises about the church. They had evidently gotten the automobiles when the old wagon roads were the only track for travel.

The throng may have been as large as 2,000. The church was over-crowded. Always it was over-crowded, and other throngs were outside. When Pastor J. H. Ramsey announced that this visitor would preach in the Methodist church building, standing on the edge of the Baptist church yard, the people filled that building also, and still hundreds were outside. The second day there was still a large crowd. And when we left after lunch on the second day, the church had filled, though it was a hot day, for the afternoon meeting.

Brother Frank S. Smith, the beloved Clerk of the Association, has promised to write a proper report. We hope he will not fail, and that either the Clerk or someone else will send us a report of every association that meets in Kentucky. It should be written and sent promptly before the details of the proceedings pass from the mind of the writer.

Rev. C. E. Carter, of Tompkinsville, was re-elected Moderator. I shall not try to make a report of the proceedings, for it will be done by Brother Smith—we were not present all of the way through. However, I must mention the good sermon on the security of believers, by Rev. T. F. Grider, beloved in many of the churches for his long and devoted service in the whole region. And I must tell that my comrade, Pastor Lewis Ray, gave a fine account of himself and his mission for the Kentucky Board of Missions in the address he made for the work of our Board. The Western Recorder representative was fraternally treated, and a number of the brethren there who were not subscribers will now belong to the Western Recorder family.

It was a distinct pleasure to meet Rev. J. H. Ramsey, who is the new pastor at Fountain Run, at Tompkinsville and at Flippen. Brother Ramsey came to us recently from across the Tennessee line, and his praise is in the mouths of those who know him best. He is winning the love and confidence of the churches he serves. They are churches important in the life of Barren River Association.

I was guest in the home of Mr. and Mrs. J. C. Jones, at Fountain Run. It has been a Baptist preachers' haven—their home—through all the years, and one cannot go to it without hoping he may have occasion to return. Brother Jones is a business man and farmer, and is one of the most highly esteemed laymen in all that region.

Everything indicates that Barren River Association is ready to come forward in a very remarkable way as a factor in our Baptist life and of spiritual growth among Baptists. They have a wonderful country and an unspoiled people. The pastors there have an unusual opportunity and a large responsibility. We believe they are competent for what God has placed in their hands.

I ought not to close these notes without mentioning the beloved Rev. J. G. Taylor, of Rowletts, Ky., who was present at the association, and who has for long served churches in Barren River and adjoining associations. He is a wonderful man of God, and has wrought blessing to many of God's people. It was a joy to meet him. Such ministers as he, Brother T. F. Grider, and Brother Spilman of blessed memory, have wrought in the Lord the fashion of Baptist faith in this region of Baptist strength and opportunity. V. I. M.

Pastor Milton Whitten, of Fisherville and Elk Creek Churches, near Louisville, writes from Ashland, Miss., that he is now out of the hospital after spending twenty-five days there with serious throat infection and tonsil operation. He hopes to be back in Kentucky

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in a week or two. He had to cancel several meetings he had planned. His son was also in the hospital with him at the time of his illness there.

Brother J. H. Washington has moved from Laurens, S. C., to 7 Park Place, Hot Springs, Ark., where he is taking up a former pastorate with the Park Place Church.

Dr. William H. Rich, of Elberton, Ga., recently spent some time in the old Cemetery near the First Baptist Church of Anderson, S. C., looking for the tomb of Dr. W. B. Johnson who was the first President of the Southern Baptist Convention, but was unable to find it. Does anyone know where his tomb is?

Pastor Ortie E. Bradshaw, Butler, Ky., has just concluded a series of meetings at the Wilmington Baptist Church, in which there were twenty-four additions, twenty-two coming for baptism. Pastor Bradshaw did his own preaching. Miss Jennie Newland, of King's Mountain, had charge of a Daily Vacation Bible School which enrolled 106.

Clerk I. W. Rogers, of the West Union District Association, kindly sends us information that the West Union will meet at Olivet Church, five miles from Paducah, on the Cairo Road, on October 16-17. We hope to accept our friend's kind invitation to be at the meeting. A check-up shows that we have already gotten the correction from Pastor J. T. Odle, of Paducah. We are glad to have both of them. We wish brethren in the several associations noted at the bottom of our published list, would please hasten to us knowledge of the time and place of their meetings.

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Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Our Part in Movement to "Make Kentucky Dry For Kentucky Youth"

For your information, encouragement, and inspiration I am giving some of the steps that have been taken in the Campaign to Retain the Seventh (Dry) Amendment in the State Constitution on November 5.

A Letter of February 21

From Dr. Wm. W. Stout, of Georgetown, Secretary of the State Citizens' Committee, I received a letter under date of February 21 calling my attention to the Dry Campaign and the desire to enlist our young people in the movement. He also suggested that it have a good place on the program of our State Convention.

State Convention At Corbin In April, 1935

At the request of our Program Committee, Pastor Marvin Adams brought to our State Training Union Convention, meeting with First Church, Corbin, on Saturday morning, April 13, at a good hour a stirring message that challenged us to do something in the Dry Campaign.

Resolution Passed at Convention

Immediately following and in answer to Pastor Adams' message the following resolution was unanimously adopted:

"We, the Baptist Young People of Kentucky, meeting in our Nineteenth Annual Convention, April 11-14, 1935 in Corbin, Kentucky, are profoundly appreciative of this Convention, both in its details and as a whole.

Therefore, be it resolved that:

Whereas, the Kentucky State Constitution at the present time includes an Amendment prohibiting the manufacture, transportation, and sale of intoxicating liquors for beverage purposes; and,

Whereas, this Constitutional Amendment is at this time being ignored and nullified by the liquor interests; and,

Whereas, the State of Kentucky will be given an opportunity to vote to repeal or to reinforce this part of the State Constitution this fall; and,

Whereas, we, as Baptist Young People, believe that this Amendment can, and should be retained and enforced by an awakened electorate,

This Convention will call upon every organization of the Baptist Training Union in the State of Kentucky to use every possible means to awaken and inform the electorate concerning this situation; and,

We, the Kentucky State Baptist Training Union in Convention, assembled at

Corbin, this thirteenth day of April, 1935, authorizes and requests our State Officers to raise a fund to defray the expenses of having our State President, D. H. Daniel, Jr., contact and present this message to every Senior and Adult Union in the State before the fall election (It is understood that from this fund, our President shall receive, besides his actual expenses, an amount equal to any support he would have received from his churches for the time used in work." Signed: John E. Huss, Chairman Committee; L. W. Benedict; R. W. Churchill.

While we have not yet done all the resolution calls for, much is being accomplished and many things not called for in the resolution are being done. Thus the spirit of it is being carried out and it is accomplishing its purpose.

This Page Dedicated to C. Y. C! More Later!

Special Announcement—To help advertize and finance the Campaign there is to be a C. Y. C. boat ride on Tuesday night, September 3. The boat will leave the foot of Fourth Street, Louisville, at 8:00 P. M. carrying 1,500 young people. Price of tickets will be thirty-five cents. Secure tickets from your local church.

Church Training Union Bulletin

Shortly after the Convention I received from the Morgantown Union a very attractive hectographed bulletin printed before the Convention and giving special emphasis to the Dry Situation under the heading: "Have You Thought?"

"There will be a determined effort made this fall (November) to repeal the dry amendment to the Constitution of Kentucky. The papers are full of the advertisements of whiskey and other alcohol beverages, but they are as silent as the proverbial tomb about this repeal. You can rest assured that all the friends of beverage alcohol will be informed. This conspiracy of silence is to keep the dries asleep and put the thing over surreptitiously. "The Old Serpent" is running true to form. Are we going to fold our hands and let him prey upon the young and rising generation, without putting up some kind of resistance? It seems that we should start an educational campaign through our churches and other religious organizations and our religious papers, and over the radio and by public address, that the people may be informed." This gives you an idea of how our young people are older ones as well as awaking and responding to the call.

Baptist Student Union

Under date of April 18 I received a message that the B. S. U's of the State

adopted this work as their summer project and hundreds of churches would be visited by their groups.

Encouraging Messages

Not only has there been a responsive hearing of the speakers on the subject in local Church, Associational and other special meetings, but I have received calls, bulletins, letters, and telegrams from Pastors Wm. W. Stout, Marvin Adams, Davis C. Woolley, G. W. Ellers, D. H. Daniel, Jr., Roger I. Berghauser, Miss Velma Scheible, Dr. Henry W. Bromley, A. Joe Asher, and others announcing meetings, reporting progress, asking for speakers, etc. These have challenged and inspired us to act definitely now.

Tuesday, April 23 in Louisville

On Tuesday, April 23 in Louisville, your State B. S. U. President, your State Training Union President, and your State Training Union Secretary were presented to the State Citizens' Committee and the action of our State Convention and plans of the B. S. U. given to inspire others to get busy.

Friday, May 3 in Louisville

On Friday, May 3 at a meeting of the State Citizens' Committee in Louisville, President Daniel was appointed as a member of the State Executive Committee to be responsible, particularly, for the organization of all the young people of the State, of all faiths for dry cause.

Friday, May 24 At Clear Creek

On Friday, May 24 during the Unofficial Conference at Clear Creek a splendid report was presented by the Committee composed of Dr. W. O. Carver, W. A. Frost, and D. H. Daniel. Because of needed united counsel necessary to immediate action a committee composed of Dr. S. S. Hill, Dr. W. H. Moody, Dr. F. M. Powell, Sr., Byron C. S. DeJarnette, and Pastor G. W. Ellers was asked to serve in an advisory capacity with President Daniel.

June in Louisville

About the twentieth or twenty-first of June in Louisville the hearty and unanimous endorsement of the Youth Dry Movement was given by the Executive Committee of the General Association of Baptists in Kentucky. A committee composed of Dr. F. F. Gibson, Mr. W. P. Hall, Dr. T. J. Barksdale, Pastor A. W. Walker, and Pastor W. R. Manion was appointed to try to secure funds, perhaps \$500, for the promotion of the Campaign.

The C. Y. C. (Christian Youth Crusaders)

In co-operation with the State Citizens' Committee, a group of young people met on Saturday night, July 13, and organized the Christian Youth Crusaders, which is composed of Kentucky young men and young women from twelve to thirty years of age of all religious faiths. The ultimate objective

is to "Make Kentucky Dry for Kentucky Youth." The immediate objective is to create dry sentiment and to get voters to polls on November 5 and get them to vote to retain the Seventh (Dry) Amendment to our State Constitution.

The headquarters for the State C. Y. C. are at 3029 Wentworth, Louisville and the telephone number is BELmont 2198-W. The officers are: President, D. H. Daniel, Jr.; Vice-president, S. C. Walker; Secretary, Miss Elnora Deane; Treasurer, Miss Virginia Lowry; Counselor, Dr. J. G. Akin; Publicity Director, Roger I. Berghausen.

RECORD OF ATTENDANCE
Baptist Training Unions reporting
enrollment of 100 or over
August 18, 1935

	Att.	Vis.	En.
Cox's Creek	157
Harrodsburg	91	14	140
Taylorsville	88	15	127
Owensboro, Third	85	16	125
Pineville, First	81	5	147
Louisville, Ninth and O....	73	11	150
Paducah, Immanuel	68	15	158
Owensboro, First	59	15	109
Louisville, Temple	37	11	154
Louisville, Crescent Hill..	30	11	104

Echoes from Home Missions at Ridgecrest

MRS. UNA ROBERTS LAWRENCE, Publicist, Atlanta, Ga.

The State and Home Mission Conference at Ridgecrest, August 4-10, was one of the most significant missionary meetings ever held by Southern Baptists. I have asked Mrs. Una Roberts Lawrence to give to our people some interesting highlights of this meeting.—J. B. Lawrence, Atlanta, Ga.

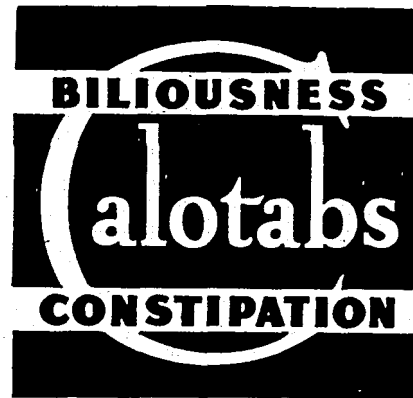
OPENING on Sunday with more than 300 in attendance, the State and Home Mission Conference held August 4-10, increased in interest and power until a thrilling close on Friday night with Dr. Antonio Martinez, medical missionary in Cardenas, Cuba, as speaker. The keynote address on Sunday morning by Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, and President of the Home Mission Board, set a high mark of spiritual emphasis by outlining the fundamentals of our faith as the essential basis of any missionary program. Throughout the week State Mission Secretaries and members of the Home Mission Board, both laymen and pastors, joined with the missionaries of Home and State Mission Boards in presenting the liveliest issues of the day in our own land with keen and penetrating analysis of their significance to the missionary program. A large place was given to the missionaries themselves, there being twenty-five missionaries and workers of the Home Mission Board and three State Missionaries present and taking part on the program. Three State Secretaries were present from the opening session to the last moment on Friday night and seven others for two or more days during the week. It was a trail-blazing meeting out of which shall come in time great forward advances in the evangelization and Christianization of our land and our nearest neighbor nations.

Each morning, beginning with Sunday, Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, spoke on "Taking Jesus Christ Seriously." These morning talks out upon the beautiful terrace in front of the Dining Hall were filled with the deepest and most stirring thoughts concerning the task of Christianity in our present-day world. With an amazing ability to sum up the crucial problems of today, Dr. Lawrence fearlessly, clearly and

most inspiringly brought the teachings of Jesus to bear upon them—industrial strife, unrighteousness, social problems, racial antagonisms, the rights of underprivileged and isolated peoples of our land, the alien and the stranger in our land. They marked a new conception of the missionary task, not only for the work in our own land but for Southern Baptists in all their mission fields.

There were in attendance upon the Conference two missionaries of the Home Mission Board who speak five languages, Rev. Jacob Gartenhaus, born in Austria, and Dr. Joseph F. Plainfield, an Italian. In addition these read several other languages. Five of the missionaries present speak four languages, several others speak three, while most of them speak at least two, most of them reading several others. Men of many unusual gifts and cultural accomplishments were among the group. One woman missionary, Mrs. Martin Vivanco, of Cuba, is the first woman to take a Ph.D. degree from the University of Havana. In addition, she is an accomplished musician and possesses great beauty and charm. She is associated with her gifted husband, Dr. Martin Vivanco, in our Baptist school in Havana, of which he is principal in addition to being a professor in the University of Havana.

Dr. J. W. Beagle and the missionaries in the fields of the South enjoyed to the fullest the unusual privileges of fellowship for an entire week. This Conference was the first time the Home Mission Board has attempted to bring its work before the Southern Baptist Convention in this way, with a whole week of fellowship and discussion with the missionaries from the different fields. Though Dr. Beagle spends much time in travel and conference on the mission fields in the homeland, yet for the first time in the history of the Board, representative missionaries from these fields



met each other and had opportunity for fellowship and friendship. It was a blessed privilege drawing the workers together in prayer and interest as never before.

One of the most precious periods of this fellowship was not on the printed program. It was the Covenant quarter-hour just fifteen minutes before breakfast in the early morning when those who wished joined together in a prayer time in one of the lovely Summer-houses on Ridgecrest grounds. Here in a quiet moment the missionaries and the friends who joined them spoke of their problems, of the needs on their fields, and of the victories God had given them. From Cuba, from the Indian work in the Far West, from the mountains, and the cities came these requests for a unity in prayer never before the privilege of these missionaries. Miss Leachman brought to the group each morning the object of prayer—on the W. M. U. Calendar of Prayer, and unitedly the group prayed for the missionaries in far lands as well as for the needs and problems of their own work. It was a precious time, a quarter-hour of covenanting together with each other and with God in prayer for each other through the year.

One of the greatest missionaries Southern Baptists have today is M. N. McCall, of Cuba. In a most unusual way he has identified himself with the people among whom he has now spent more than thirty years. To the discussion of Latin-American problems and opportunities he brought an amazing fund of information and inspiration. The results of the investment of support and interest in these thirty years

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were brilliantly presented by Dr. Martinez on Friday night in a startling contrast between what Baptists had in Cuba at the beginning of this century and what they now have. This address will be published in Home and Foreign Fields in an early issue.

During the Conference there were some unusually interesting facts brought out about the Home Mission Board work. It has now on its forces men and women of twenty different nationalities as regularly appointed missionaries, who work among peoples of twenty-eight nationalities, speaking themselves sixteen different languages. Three of the major races of the world are represented in this list. There are three missionaries who speak five languages, six who speak four languages, ten who speak three languages and twenty who speak two languages.

Tuesday was a high day of the Conference with its frank, clear and sincere discussion of race problems led by Rev. Noble Y. Beall and Dr. R. T. Pollard. In no uncertain tones these missionaries presented interpretations and applications of Christian thought and life to the challenging issues of need and opportunity among our Negro people in the South today. Fearlessly, yet with love and understanding, Missionary Beall laid before the Conference the present need and future program for this work in an appealing address, closing this program in the evening session. Much of this will also be given in article form later. Dr. R. T. Pollard, of Selma University, is the oldest missionary in service of the Board living today.

Fifteen of the eighteen States of the Southern Baptist Convention were represented in the Conference audiences, the total enrollment running above five hundred. The larger audiences of the evening sessions filled the large Ridgecrest auditorium. A Missionary Exhibit of charted maps drew much attention. The afternoon conferences on missionary education were crowded as the missionaries themselves were given opportunity to bring to life the books about Home Missions. It was a rare treat to see and hear the men and women of these Home fields about whom many had read, and who had until then been only names in a book to most of those in attendance.

PASTORAL CHANGES

T. J. Barksdale,

3606 W. Broadway, Louisville, Ky.

Called

Henry Jarvis, Paradise, Muhlenburg County, Ky.

S. B. Cooper, Calvary, Tupelo, Miss.

W. D. Nowlin, Hopewell, Fla.

Fred T. Moffatt, First, Lake Charles, La. Accepted.

J. Pendleton Scruggs, First, Russellville, Ky. Accepted.

W. B. Huntsberry, First, Leesville, La. Accepted.

R. Y. Walden, Bronson, Fla. Accepted.

L. W. Rogers, First, Orange, Tex. Accepted.

C. Gordon Brawnville, Tremont Temple, Boston, Mass. Accepted.

W. B. Harvey, Trinity, Oklahoma City, Okla. Accepted.

John Allen Moore, Salvisa, Baptist Association, Ky.

W. E. White, First, Hugo, Okla. Ac-

B. A. Roth, Fifth Avenue, St. Petersburg, Fla. Accepted.

O. L. Smith, Canton, Tex. Accepted.

Resigned

Fred T. Moffatt, First, Jellico, Ky.-Tenn.

Otis Whitehearst, Frostproof, Fla.

J. Pendleton Scruggs, Kensington, Md.

R. Y. Walden, Summerfield, Fla.

L. W. Rogers, Vinton, La.

H. W. Ellis, First, Humboldt, Tenn.

Frank Stagg, Dodson, La.

W. A. Chisholm, Graford, Tex.

W. B. Harvey, Bell Avenue, Knoxville, Tenn.

W. K. McGee, Horcuth Memorial, Burlington, N. C.

Leon Gambrell, First, Ozona, Tex.

A. H. Shell, Espalona, N. M.

J. G. Chapman, Portales, N. M.

S. B. Cooper, Sardis, Miss.

H. W. Whaley, Eastland, Nashville, Tenn.

Ordained

Douglas J. Harris, First, Newport, Ky.
Walter Hampton, Allansville, Clark County, Ky.

Odle Evans, Sano, Russell County Association, Ky.

Died

J. C. Keys, Greenville, S. C.
Baxter F. McLendon, Bennettsville, S. C.

Archibald Cree, Louisville, Ky.

H. D. Maxwell, Bryceland, La.

A. F. Pearson, Mt. Washington, Kansas City, Mo.

W. D. Moore, Lawrenceburg, Ky.

REVIVAL AT NEWMAN

The Lord graciously blessed us in a revival at Newman. We began on July 29 and continued until Friday evening of the following week.

Brother B. F. Waite, pastor of the Hall Street Baptist Church, Owensboro, Ky., did the preaching. His messages were outstanding in their earnestness and forceful appeal to the lost. We feel that the church has been greatly blessed spiritually as a result of the heart-searching appeals and earnest calls to a higher type of Christian living.

There were nineteen for baptism, one by letter, one by re-dedication, one by restoration and a great number consecrated their lives to the Lord.

I. L. BAUGHN, Pastor,
Dundee, Ky.

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KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
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	Lincoln County, Hustonville.	
12-13	Wayne County, Beaver Creek.	
13-14	Jackson County, Pilgrim's Rest, McKee.	
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	Irvine, Oak Grove, Tyner.	
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.	
16-17	West Union, Olivet.	
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 South Concord
Greenville Union
McCreary County White's Run
Old Bethel

Dr. Ladislau Biro, who graduated last year from the Southern Baptist Theological Seminary, has been spending some weeks with Pastor Leslie S. Williams, at Sandersville, Ga., and at Ridgcrest Assembly. He will return to Louisville soon.