

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, OCTOBER 24, 1935

No. 43

It's Autumn-time Again

H. W. ELLIS, Humboldt, Tenn.

The goldenrods are gleaming,
The corn is turning brown;
The trees in Royal Purple,
In green and gold are gowned.
The creaking mills are grinding
The ripened sugarcane,
For summer days are ending:
It's autumn-time again.

The silent busy workmen,
Come forth in chilly night,
Have covered ground and housetop
With frosty crystals white,
Which blaze in brilliant beauty
Bathed in the rising sun,
For summer days are ended
And autumn-time has come.

The cotton fields are shining
Like forests wrapped in snows,
And happy picaninnies
Bend over endless rows;
Their songs of plaintive melody
Ring out in sweet refrain—
For summer days are ended:
It's autumn-time again.

The village school bell's ringing.
And children large and small
Come forth from play, faces glowing—
To heed its chiming call.
The teacher's in the doorway
To master each in line,
As summer days are ending,
And come is autumn-time.

How sweet the scenes from childhood
So fresh on memory's page,
Of life's now gone-for-ever,
But happy, carefree days!
They sweeter grow with passing years,
For visions clearer shine
When youth's short summer's ended
In life's still autumn-time.

Missions On the Mountains

PROFESSOR H. W. TRIBBLE, Southern Baptist Seminary, Louisville, Ky.

IT WAS my good fortune to be at Ridgecrest for nearly all of the Foreign Missions Week in August. It just happened that I had a small part on the program the following week and the idea of spending a few days there in rest the week before made a strong appeal to me. Immediately after arriving I realized that I had come into an atmosphere of foreign missions that was quite new to me. For the sake of the readers of the Western Recorder who were not present let me say a few words about that week.

First of all, a word about the attendance. The capacity of Ridgecrest was quite inadequate for the crowds that came. Every room in the hotel, and in every building owned by the Assembly was filled to capacity. I heard Dr. Maddry say one day that four hundred people had been denied accommodations because there was no more room. That in itself was a new experience. Ridgecrest crowded for Foreign Missions Week! A thousand, or eleven hundred people, in attendance, and four hundred others who wanted to be there.

Surely that betokens a new day for Foreign Missions among Southern Baptists. The program was of the very highest order. There were ninety missionaries in attendance, representing practically every field where Southern Baptists are doing work. One can easily appreciate the quality of program that can be presented with so many veterans back from the firing lines to tell about the battles. But in addition to the missionaries there were the Maddrys and the Weatherspoons, recently returned from their epoch-making tour of the fields in the Orient. Whenever they spoke there was a happy blending of fiery enthusiasm and cold facts. The great listening crowds were both inspired and instructed.

The fellowship of the week was enough to justify the expenditure of whatever it cost to make the trip. Just think of having a whole week to get personally acquainted with ninety missionaries. The opportunity to talk at leisure with these men and women whose hearts and minds are overflowing with missionary zeal and knowledge will make a missions enthusiast out of any Baptist.

I came away from Foreign Missions Week at Ridgecrest with a definitely optimistic outlook. Dr. Maddry himself radiates sane and temperate optimism. On his tour through Europe he mastered the situations in the various fields in a manner that inspired confidence in him on the part of our European Baptist brothers, and on the part of Southern Baptists who have acquainted themselves with his work there. While visiting the mission fields

in China and Japan he showed the courage and insight and sympathy that we have been looking for in the leadership of our great foreign mission enterprise.

A new day is dawning for Southern Baptist missions in the Orient. One becomes optimistic when he thinks of the Foreign Mission Board debt. A short time ago that debt was \$1,115,000. At the time of the Foreign Missions Week at Ridgecrest it was \$535,000. Of course, we are never to forget that a large part of that reduction was made possible by the sale of the valuable property that Southern Baptists purchased in Rome with money donated in the days of the 75-Million Campaign for our mission work in Italy. In other words we have asked that noble little band of Baptists in Italy to pay a large part of the debt on our Foreign Mission Board. It is also to be recognized that the 100,000 Club contributed materially to the reduction of the debt.

Another cause of the optimism that was prevalent at Ridgecrest was the fact that new missionaries were being selected for appointment to various fields. For some years now we have been retrenching but this year we are recruiting. One day Dr. Maddry said that recently in Richmond he had gone through his files and taken out the applications of 184 fine Christian men and women who had been kept waiting so long by Southern Baptists that they were now too old to be appointed. That tells the tragic story of how we have been failing in the missionary enterprise of the Kingdom of God in recent years.

One hundred and eighty-four men and women equipped and anxious to go out to witness for Christ on some foreign field, kept waiting here at home year after year until time pushed them across the age limit. Now they are no longer available. But we have turned our backs upon that day, and now we are not keeping men and women waiting, but we are sending them out to the fields that are white unto the harvest.

What a glorious opportunity Foreign Missions Week at Ridgecrest presents to us. We should go there next summer for that week in such large numbers that it will become imperative for the management of our Assembly to erect a new building to accommodate the crowds. It seems to me that it would be the best time for the Foreign Mission Board to meet. One week of fellowship between the members of the Board and the missionaries would be worth more than several crowded single-day meetings in Richmond.

It would be a wonderful thing if men and women from various Southern Baptist churches would go there for that week. It is the best sort of vacation, for it is a mountain top experience of spirit-

ual renewal. I have the very definite feeling that Foreign Missions among Southern Baptists are on the mountain top just now. This is in some respects the most encouraging time for Foreign Missions that we have known in fifteen years or more.

KNOXVILLE PASTOR IN MEETINGS

We had a big tent meeting in our community in August for all the churches. Rev. H. Evan McKinley and wife and son, of Shepherdsville, Ky., assisted us in the music and I did the preaching. We had large crowds and fine interest for three weeks, and had twenty-six additions to the Oakwood Church. This meeting has put a good taste in the mouths of the people here for tent meetings. There had been so many of the wrong kind that they had gotten disgusted with them. We reached people who have not been going to church anywhere. Much lasting good was done, helped our church and community morally religiously and spiritually. The McKinleys cannot be beaten for musical help in a revival, this is the second time we have had them here. They are doing an outstanding work in the church at Shepherdsville, Ky.

During the first three weeks in September we moved our big tent out to the Burlington community, one of our finest residential communities, where the McCalla Avenue Church is located, and held a revival, we did the preaching, and I. C. Petree, of the McCalla Avenue Church, led the singing. We had a fine meeting in many ways. Mr. Petree is a great helper, tried, tested, and true in a revival.

Dr. T. C. Wyatt, of the McCalla Avenue Baptist Church, led his great church to support us and the revival in a great and gracious way. He is doing great work there and is loved in his church and community. He is a fine leader of a fine church.

We are at present in a revival at Mascot, Tenn., with Elder W. W. Crouch. The revival began last Monday night, October 7, and will go at least two weeks. The revival has started off in a great way. The crowds are increasing each night. There has been a fine spirit manifested.

Mascot is the site of the American Zinc Mining Co., and is a mining town. They have just gotten over a strike of the workers, and the people seem to be back together, and the indications are for a great ingathering of souls and a spiritual uplift in the church and community. Brother Crouch is a fine, cultured, consecrated, Christian leader, as is also his good wife. The people have confidence in his leadership. He is showing a fine sacrificial spirit in his ministry among this fine group of workers. Pray for us and the revival brethren!

C. L. HAMMOND, Pastor.

WESTERN RECORDER

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

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The Proposed Bureau of Social Research

THESE has perhaps been no matter before Baptists in recent years about which good brethren will more widely differ than they will on the proposed Social Research Bureau. Many feel that the very logic of present-day conditions, as well as loyalty to the social implications of the gospel, is driving us to such a bureau. Others, just as sincere, fear that the proposed plan is the first commitment to an idea that has for its ideal the substitution of modernized social service for the actual preaching of the saving gospel of Christ, as the major emphasis of Southern Baptists.

The matter is too important not to have open and full discussion through *The Christian Index*, so that the brethren may speak their convictions, either for or against the plan. They will feel much better to have had their say and accept with better grace whatever decision is made at the next session of our Southern Convention. In order to start the discussion, which certainly should be carried out in all good humor and Christian brotherliness, I shall here and now speak my sentiments.

I would not be fair with my own feelings if I did not confess myself very much afraid of the proposed plan and am decidedly of the opinion that it would be unwise for our coming Convention to adopt the same. There are many considerations that control my thinking in the matter, and I pass them along for what they may be worth. These considerations may satisfy none except myself, but the right to differ is a priceless privilege in being a Baptist.

I

MY FIRST reason for opposing the plan is that it impresses me as an unnecessary creation of more denominational machinery. I do not think we need such a Bureau. We already have our Southern Baptist Social Service Commission that has through the years done substantially all that a Bureau for such purpose could do.

In masterly manner this Social Service Commission has interpreted the social evils of our day, has spoken out against them in strong, uncompromising, yet tactful and persuasive, words that have positioned each year at our conventions the Baptist people before the world in a finer way and under auspices far more impressive than any Bureau could possibly do.

My second reason for feeling that it is unwise to adopt the proposed plan is that we are assured almost in so many words that the Bureau is destined to grow more expensive from a financial standpoint with the passing of time. While a total budget of only \$5,000 is asked for to begin with, the resolution to create the Bureau says very frankly: "Said Director ought to have the definite assurance that, as the Bureau commends itself to the Convention, the expansion of it will be encouraged."

Recent history reminds us that Southern Baptists had an Educational Commission that was exalted to the dignity of a Board of Christian Education. Soon the expense became so prohibitive that it was reduced to ranks and became a Commission again. Is there not real danger that history might repeat itself if we undertake to do our social research work through a Bureau rather than a commission?

T. F. CALLAWAY, President Georgia Baptist Convention, Thomasville, Ga.

This article by Dr. Callaway appeared in a recent issue of the *Christian Index*. Both on account of his high spiritual ministry as a pastor and his position as President of one of our largest and most significant State Conventions, our readers will be glad to see what Dr. Callaway is saying. Nor will they miss the full force of his argument that a fact-finding agency for Baptists carries with it the thought of giving a small group of Baptist authority to tell the entire Baptist brotherhood what are the most worth-while social-justice facts, and its own particular interpretation of their significance. President Callaway believes that this cannot well fail to turn out to be an effort by a small group to mould the consciences of the entire Baptist fellowship to its opinions on racial, social and economic questions. It is the outlook that so much abounds in the "religious" atmosphere in America to-day, in contradistinction to the definitely spiritual, Christian atmosphere. Nor can we ignore the fact that it has taken hold in Christian bodies largely in proportion as modern rationalism has destroyed their redemptive faith and its soul-saving passion.—Editorial Note.

Still another reaction that I have against the proposed plan is the manifest impossibility for the Bureau to carry out the purpose of its creation. It is admittedly proposed as a "Fact Finding" agency. Facts in the realm of social research are not absolute but relative, and are but the expression of the opinion of some man, or men.

To be sure, there may be a few mathematical calculations, such as the number of lynchings in a given year; but when it comes to an interpretation of social evils the very nature of the case means that the "facts" given out is some good man's appraisal of a set of circumstances. He may be utterly mistaken in his conclusion.

What may seem a fact to one man may not be a fact to another. One man, for instance, may feel it a fact that the "cropper" farmer is a victim of an unjust system; another man, just as honest, may feel that it is a perfectly fair system in that the owner and the cropper stand or fall mutually with the high or low prices for produce.

II

THIS room for honest difference runs through the whole realm of social research and makes it utterly impossible to determine just what are facts. "What is Truth?" was the pertinent question asked of Pilate in the long ago. It seems to me to be unwise to create a "fact finding" agency when we know full well there will be a vigorous difference of judgment as soon as the "fact" that has been found is announced.

Another fear I have in the proposed plan is the danger of embarrassment that is likely to come to Southern Baptists when the Bureau of Social Research begins to announce in its quasi-official capacity the facts purported to be found. Ponder carefully these words in the proposal: "Obviously when a situation has been carefully investigated and appraised, the fullest information should be given to the brotherhood as soon and as often as possible."

Again: "The proposed Bureau of Social Research should not be under the control of any existing agency of the convention to such an extent that the most objective of studies might be interfered with. It must be free to discover facts as they

exist, whether they reflect creditably or not upon the activities of the convention or general Southern Baptist attitudes."

Thus we see that the Secretary of the Bureau on Social Research is charged with the duty of giving out to the denomination, and to the world, what he conceives to be facts that he has found, which may not be facts at all, and of a most delicate nature.

The denominations affiliated with the Federal Council of Churches have been repeatedly embarrassed by certain officers assuming to speak for the denominations in most delicate matters, such as birth control. The Literary Digest of a couple of weeks ago revealed the embarrassment that has come to many of our Methodist friends from the pronouncements of its Board of Morals in research work. Baptist democracy and individual sovereignty will make it all the harder for the proposed Bureau to speak with any degree of finality.

Baptists have never welcomed the attempt of any men to write a Creed for them to believe; still more will they resent a code of conduct for them to follow in matters of social welfare.

Certainly I don't want any Bureau so to state a "fact" before the world as to convey the idea that it is what I believe on the subject of war, capital and labor, farmer and tenant, unemployment, the Negro, or any other subject. I am willing to be bound by the Social Service Commission at the Southern Baptist Convention. There I can speak up if I don't like the report; but I don't want any Bureau to speak for me in between lines.

III

THE final and most ominous danger to me in the proposed plan is that it commits Southern Baptists to the beginning of social service as a major denominational activity, rather than as a legitimate by-product of the saving gospel

of Christ. The one great mission of the churches of Christ is to preach the Gospel. The Gospel is individualistic, not socialistic, in genius. The individual is the unit of operation in the economy of God. The Gospel is to be preached to "every creature;" it is the power of God to "every one" that believeth.

It is not "rugged individualism," however, but regenerated individualism that concerns God. "Ye must be born again." The transformation God contemplates is a reformation born of regeneration. Through the miracle of the new birth, man becomes a new creature with a new nature, new spirit new affection and new impulse.

God would save society through saved individuals. If the Gospel of individual regeneration won't save this world, social service will never do it. Josh Billings used to say, "We will never have an honest horse race until we have an honest human race." Despite all of our good wishes for the success of the New Deal, we know only too well that it can never come except through Dealers who have been made new through the saving Gospel of Christ.

Practically all of the social problems are with us because the heart of man is exceedingly sinful and selfish. Only Christ can change the heart of man and thus correct the social evils of our day. Social Service Bureaus deal with symptoms. Christ cures the disease.

In our Boards—State, Home and Foreign—we have ideal agencies for the preaching of the saving and transforming truths of Christianity at home and abroad. While they are not set primarily as any medium for social research, they are, as a matter of fact, making a social contribution to the welfare of this world through the transforming Gospel of Christ that no Bureau of Social Research could approach.

Let us stick by the Gospel of individual regeneration.

Report of the Special Committee On a Social Research Bureau To Be Presented to the Southern Baptist Convention

WALTER M. GILMORE, Executive Committee Publicist, Nashville, Tenn.

AT THE call of the Chairman, Dr. E. McNeill Poteat, Jr., Raleigh, N. C., the special committee appointed by the Southern Baptist Convention at its session in Memphis last May on "Advisability of Creating a Social Service Bureau" met in Nashville, October 2. Twenty of the twenty-three members of the Committee were present. After considering for the full day frankly and thoroughly the different phases of the situation and after expressing words of highest commendation and appreciation of the work done by the Social Service Commission since it began in 1913, the Committee adopted the following report to be presented to the Convention next May in St. Louis:

PREAMBLE

In making its report to the Convention your committee would first of all make clear the spirit and faith in which the report has been written. We believe the gospel of Jesus Christ is a gospel of individual salvation,—that men find forgiveness, redemption, eternal life through a personal acceptance of Jesus Christ as Lord and Saviour. In Him alone is eternal life. We believe also that in Christ men find new motives and ideals, a new impulse caught from the fire of Christ's own love of humanity, and a sense of obligation to serve men in all their needs. We believe that Christ desires to rule in every area of life. We are conscious of the evils of our time, the problems that touch our moral and spiritual life, that baffle our youth, and threaten not only the work of our churches, but the very freedom which our faith has enjoyed. Not therefore as a substitute for the gospel, but as an expression of our devotion to the gospel, to humanity and the kingdom of God, and our confidence in its power to redeem all of life, we bring the following report:

REPORT

The Committee recommends that the work of the Social Service Commission of the Southern Baptist Convention be enlarged in order to meet more adequately the moral and social problems for which we feel an increasing burden of responsibility.

1. **Function.** The work of this Commission shall be:
 - (1) To investigate moral and social conditions as they affect Southern Baptist life.
 - (2) To make available for our constituency accurate information concerning conditions and problems that we face in our churches and communities affecting the spiritual, moral and social welfare of our people.
 - (3) By its approach to our people to seek to improve the moral life of our churches and bring the attitudes of our people on moral and social questions into increasing accord with the mind of Christ.
 - (4) In other ways approved by the Convention to seek to enlighten the public mind and arouse the public conscience upon all important moral and spiritual issues.
2. **Membership.** The membership of the Commission as at present is to be constituted of one representative from each of the states co-operating with the Southern Baptist Convention and the District of Columbia, one-third of whom shall be elected each year to serve terms of three years.
3. **Officers and Committees.**
 - (1) There shall be a chairman elected by the Commission.
 - (2) As soon as practicable the Commission shall employ an executive secretary who shall be in charge of the program of the Commission, including the collection of data from all available sources, the conduct of original research

and survey and the proper dissemination of such findings at frequent intervals throughout the year.

(3) There shall be an executive committee chosen by the Commission which shall be responsible for the work of the Commission between its meetings.

4. We request the Convention to instruct the Sunday School Board to add to the present budget of the Social Service Commission (which is at present approximately \$1,200 per year) the amount of \$4,000.

Editorial Note—We are informed that those present were E. McNeill Poteat, Jr., Chairman, of North Carolina; Everett Gill, Jr., Secretary, of Louisiana; and the following:

| | | | |
|-----------|-----------------|------------|------------------|
| Ala. | A. J. Dickinson | Miss. | J. H. Street |
| Ark. | J. T. Gillespie | Mo. | H. I. Hester |
| Fla. | F. C. McConnell | N. M. | J. F. Nix |
| Ga. | Spright Dowell | N. C. | Arch McMillan |
| Ill. | Tom Roberts | Okla. | Tom Wiles |
| Ky. | A. M. Parrish | S. C. | Marshall L. Mott |
| Md. | E. W. Saylor | Tenn. | Merrill D. Moore |
| | Va. | | H. A. Porter |

Those present from among the original committee, in addition to the Chairman, were as follows:

| | | | |
|----------|---------------|----------|--------------------|
| Ga. | Ryland Knight | Ky. | J. B. Weatherspoon |
| | Tenn. | | John A. Davison |

Three absentees were R. W. Weaver, of the District of Columbia; C. M. Rock, of Arizona; and G. L. Yates, of Texas.

An Urgent Call to Kentucky Baptists

WE WANT to call on all Christian people for service of the most vital importance during those last two weeks of the campaign to retain the State Prohibition Amendment. The liquor forces are pouring out their money in employing workers. We have no paid workers but must depend on those who have a passion for the triumph of right, and who work sacrificially in the name of our Master. Two lines of service are needed now.

1. See that your community is adequately supplied with literature. If your county organization has not done this do not wait, but see that this need is met. This literature can be distributed through your churches or by your church members in your community. The following are available:

"I Challenge You," a splendid folder by Rev. Paul Caudill, pastor of the Baptist Church at Carrollton. One county is putting this in every home. This costs 75c per hundred.

"What Has Repeal Done," has been used in many States, and contains a powerful array of vital facts. This costs seventy-five cents per hundred.

One-page dodgers at fifteen cents a hundred are:

"Don't Be Fooled," expresses wet claims of interest in local option as against Statewide Prohibition.

"Wets Contradict Themselves," takes figures now being broadcasted over the State by the Repeal and Control League, and by these very figures shows that their claims are ridiculous. For instance by their own figures employees receive sixty-nine cents a day. Of course this is not so, but the attempt to mislead is exposed. Get this.

"They Told Us That," effectively exposes the broken promises of the Repealists.

"This Fellow [John Barleycorn] Will Never Go Straight." A striking cartoon dodger.

Sample ballots marked as Drys should vote. These should be handed out at the polls.

Then there are windshield stickers 2 x 8 at 30c for 250.

Send money with these orders, and order as soon as possible to save a rush at the last.

2. Be sure that at every polling place near your church there are workers all day handing out last-minute reminders, preferably marked sample ballots. There will be an enormous vote this fall in the governor's race. If all these people vote on the Prohibition question we are confident of victory. A last-word reminder will bring us thousands of votes. If your county Committee has not provided for workers at the polls

in the precincts touched by your territory, TAKE THE RESPONSIBILITY OF SEEING TO THIS YOURSELF. Volunteers anxious to render such service, will be joined in nearly every live Baptist Church.

Get busy now! Don't wait the Time is Short! Do your part.
KENTUCKY STATE CITIZENS COMMITTEE,
 Louisville, Ky. Room 406, 151 S. Fifth St.

Parade Tomorrow Night in Louisville

PREPARATIONS are being completed for staging a mammoth parade the night of October 25 in Louisville, sponsored by the Christian Youth Crusaders, the youth organization of the Dry Movement in Kentucky. Church and civic organizations, W. T. C. U.'s, clubs for both white and colored people, have been invited to participate in this demonstration to prevent the repeal of the Seventh Amendment to the Constitution of Kentucky. A number of organizations will sponsor floats in this parade, and it is anticipated that it will be the largest ever held in the State.

Pastor J. B. Head, of the Victory Memorial Church, Louisville, has been named Grand Marshall of the parade. The students and faculty of the Southern Baptist Theological Seminary will head the Baptist group in this parade, and invitations have also been extended to various colleges and universities to take part in this demonstration.

The parade will form on Third Street between St. Catherine and Breckenridge Streets.

Ashland Extends Invitation

OUR church is looking forward with joy to the coming of the General Association in November. We are doing everything within our power to make our visiting brethren comfortable. The other Baptist churches of Ashland are having fellowship with us in the matter of entertainment in a most beautiful spirit of co-operation. Our homes will be thrown open to our Baptist guests, each one of us counting it a privilege to receive these messengers for the sake of the Name by which they are identified.

In addition to the homes, there are fine hotel accommodations. The Ventura, on thirteenth and Winchester Avenue; the Meade, on Winchester Avenue between Fifteen and Sixteenth Streets; the Scott, at 1334 Winchester Avenue; the Henry Clay, just across the street from our church, which is located on Winchester Avenue at Seventeenth Street, offer attractive accommodations at reasonable prices for those who prefer to stay in hotels. Details as to special rates and eating places will be ready for the next issue of the Recorder.

The C. & O. Railway, operating between Ashland and Lexington connects between all points west, and between Ashland and Cincinnati, reaches friends in the northern and central part of the State. The Big Sandy division extends due South. Highways from over the State converge in Ashland and Catlettsburg to find their exit across the Ohio and Big Sandy.

One of the chief points to remember is that Ashland is in the Eastern Standard Time zone. It will avoid confusion for everyone to remember that references to time are according to the Eastern Standard—one hour earlier than Central. A brother coming from Louisville who was to speak for me made his arrival just as I was pronouncing the benediction—hard on me and the congregation as well. He had forgotten to make allowance for the change in time!

We are more concerned that our brethren, in coming to this section, which is commonly regarded as Mission Territory, shall come in the spirit of Christ and by their Christian spirit will set forward the cause not only among Baptists but also among all of this community.

All requests for homes and special arrangements should be addressed to the First Baptist Church, where Mrs. G. G. Lanter, our secretary, will be able to make the assignments.
 Ashland, Ky. **RALPH A. HERRING**

Concerning Our Social Service Program

PROFESSOR J. B. WEATHERSPOON, Southern Baptist Theological Seminary, Louisville, Ky.

SINCE the meeting of the Southern Baptist Convention last May much has been written concerning the proposed enlargement of the social service program of the denomination. There have been various and conflicting interpretations of the movement, some believing it to be a subversive social gospel which would take the heart out of our evangelical faith, and others an enlarged Christian service on the identical principle that has animated the Social Service Commission since its organization.

As a member of the committee I have wanted to reply with an exposition and defense of its purpose, but refrained in view of the fact that the enlarged committee, authorized by the Convention, was soon to meet to decide upon the exact recommendations to be made to the Convention next year.

That meeting of the committee was held in Nashville recently with twenty out of twenty-three members present. After full and free discussion in the light of the newspaper discussion and personal views of the members, the committee arrived at the recommendations found elsewhere in this issue of the *Western Recorder*. It seems to me that this report clears up misunderstandings and adopts a procedure that warrants the support of our people everywhere. And at the suggestion of Editor Masters I am writing my interpretation of the spirit of the committee and the convictions that are behind the report.

I

IN THE first place, there is no thought of substituting a "social gospel" for the New Testament Gospel of salvation by grace through faith in and acceptance of Jesus Christ as Lord and Saviour. The introductory paragraph of the report must be taken at full value as the heartily approved basic attitude of the committee. Not only do we believe in personal spiritual regeneration, but we believe in a regeneration that changes motives and creates impulses toward personal moral improvement and unselfish service for the improvement of life for others.

The trouble with many of us in our day is not that we reject the doctrine of regeneration, but that we believe in a regeneration that may not and often does not reach our motives, habits and ideals. We have not believed deeply enough in the transforming power of Christ. We have too often preached a diluted doctrine, unwittingly deceiving men into believing in a regeneration in which goodness and social passion remain an option.

We must believe and preach a salvation that changes men both in their heavenly status and in their earthly character, that leads men to love both the worship of the temple and the poor men at the pool of Bethesda and on the road to Jericho. Men are saved to cherish Christian attitudes and behave like Christians in every area of life. No preaching of a social gospel falsely so-called should be permitted to drive us away from a social ministry of helpfulness or to make uncertain our response in respect to evils of every sort, whether individual or corporate in their expression. We must follow through with Christ in his personal sanctification and social passion.

II

SINCE 1908 the minutes of the Southern Baptist Convention record a growing sense of social responsibility, beginning with annual reports on Temperance and Morals. In 1913 the Social Service Commission was created and for the last twenty years under the leadership of Dr. A. J. Barton has sought to give expression to our Baptist position on moral issues, and suggest to the Convention ways in which the Christian sentiment could find effective expression. A review of the subjects discussed in the Commission's reports not only reveals Dr. Barton's worthiness of high honor among us for his faithfulness and keen insight into the life of our nation, but reveals also the expansion of the Convention's

interest in the things that affect the moral and spiritual welfare of our people.

The principle of the Social Service Commission has been long established among us. And the recommendations of the Convention Committee do not depart from it. The only purpose entertained is to enlarge the functions of the Commission in order to make its work more serviceable to our churches. There is no provision for, nor contemplation of, a Baptist lobby; its direction is toward the churches, its concern is Christian attitudes based on accurate understanding of moral issues. The committee is recommending that the Commission be equipped and organized to gather more information in a systematic and efficient manner on social conditions and movements that endanger or hinder moral and spiritual life, and make these available in order that we may as a body be helpful to the people of the South in arriving at Christian attitudes and choosing Christian courses.

In the hands of men chosen by this Convention such a service would be of inestimable value to our church life and to the people among whom we live. As a member of the Social Service Commission, I can see in this no essential departure from its service hitherto, but a welcomed extension to make its work more effective.

III

FOR A long time the chairman of the Social Service Commission has kept us abreast of the evil of the liquor traffic, and at the cost of much of his valuable time. He has given to the churches much valuable information concerning other problems, but because of a lack of funds and time and because Prohibition was most pressing he could not do for every problem as extensive a work as he has done in this major field. These other fields need our attention.

For example, we know that the moral and spiritual life of our churches is under a constant fire of temptation in the county, in our small towns, in our cities. But do we know in what social institutions, what customs and habits, what conditions of life these moral temptations are born? We spot the liquor store, but that is one of a possible half dozen organized sources of moral danger, which are common to many communities. The sources of moral danger are different in village and large city. A survey of one city or one village or one rural community would give to hundreds of pastors, clues that they had not discovered and suggest a procedure for helping their people.

Or again, let us ask concerning the relation of white Baptists to the Negro Baptists of the South. What are we doing to help them in their church life? If there are conditions which bear in upon the moral character of our white Christians, much more in respect to the morality of our colored brethren. What are the sources of evil? What kind of church life do they have? What can be done to help their pastors to be better leaders? Are there ways in which our pastors and churches can assist them in getting better church houses, better home conditions, better working conditions, a community life which will make Christian living easier? These and as many more questions in this field wait for some definite work on our part.

The proposed extension of the work of the commission ties in and may well co-operate with the beginning which has been made by the Home Mission Board by creating a better Baptist background for a constructive service by that Board in this open field. Such a service on the part of Southern Baptists would do much more toward the solution of our race problem than a parade of Negro crime or the number of lynchings annually. What we seek is a positive Christian social service, which requires not sentimentality, but a careful investigation of social and moral conditions in order to be effective, a service that does not exhaust itself in a mere statement of principles but offers a program of action.

(Please turn to Page 11.)

EDITORIAL

Where Co-operation Might Be Improved

SINCE THE Southwide Baptist Executive Committee has had placed in its hand responsibility for handling Southern Convention affairs, we have had a growing feeling that popular thinking on these affairs is not in some quarters considered good form. One of the normal functions of a Baptist paper is to make its appeal to and inform the popular thought of the brotherhood at large, and another to try to set an example of good form. But a paper these days is very likely to feel that it elicits more confidence and good will in powerful official quarters, if it shall be discreet enough just to "keep off the grass," even though in doing so it has to revise traditional standards of a Baptist paper's business.

Increasingly as the years pass this writer finds himself willing as an editor to heed the implied warning. Increasingly it has come to him that no improvement in secondary and derivative values of our fellowship can, at the best, ever reach what are our deepest needs—namely, those of deepened spiritual life. Yet it appears to be fitting to express the conviction now and then that it is always a mistake among Baptists to discourage the broadest possible popular interest in whatever in any way affects the welfare of our fellowship as a body of God's people.

The matter for which we have thus sought to prepare a background is not, in fact, mainly a question of Southern Convention responsibility. Only in principle does it involve the Southern Convention. Here it is. A habit has grown up in most of the State Conventions in the South of meeting on the same week, and most of these on the same day. Here is how these Conventions are announced for the period just ahead:

| | | |
|------------------|-------------------|-------------------|
| Ala.Nov. 14 | La.Nov. 12 | Okla.Nov. 13 |
| Ga.Nov. 12 | Miss.Nov. 12 | Tenn.Nov. 12 |
| Ky.Nov. 12 | N. C.Nov. 12 | Tex.Nov. 12 |

A little addition will show that, of the membership in our churches of 4,277,000 in the South, as reported in our last Baptist annual, 3,400,000, or more than three-fourths, are within the nine States named above.

Now the Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Seminaries, the Ministers' Relief Board, and the Southwide Hospital all need to be represented at these bodies. It is generally recognized that the most effective representation to be had of these great agencies is from those who responsibly give their lives to the work of the agencies. If that was not so, it would indicate that we have the wrong men in the service. Without discriminating against the others, what we have said applies particularly to our great Southwide Mission Boards. More exclusively than the others, their contact work is inspirational.

Yet we find that the State Conventions that represent practically eighty percent of our Southern membership are now meeting in the same week, most of them the same day. So that it is impossible for a Secretary of one of these boards under normal conditions to be heard in more than two of these Conventions.

We have all been preaching co-operation in recent years more than formerly. Shall we not also give to our preachment the power of our own example in those things which fall largely into our own hands. What is to keep a State body from showing some consideration for the Southwide interests by so changing its time of meeting as to make it practicable for the official spokesmen of Southwide boards to present before the several conventions what is on their hearts in reference to the great work they are leading? Our Conventions would profit by hearing them.

Brethren in the several States would, we think, do well to consider this matter. It would be of value to the Boards and to the State Convention attendants, and also to consider-

able number of ministers who would, if they could, gladly visit State Baptist gatherings in near-by States.

It is an odd circumstance that State bodies representing so nearly all our Baptist people have their meetings at the same time. If there is any particular necessity for it, it has not been published. It certainly does tend to bring to a minimum inspirational contacts between Southwide causes and those who support them, and who would profit by such contact.

Dealing With Church Membership Rolls

A PRESBYTERIAN exchange writes interestingly of the confusion that arises from the large variety of procedure in churches in dealing with the membership roll. This paper says that adjustments of the roll to make it correspond with the facts—usually a process of sloughing off "dead timber"—is likely to happen in connection with the opening of the service of a new pastor. Such adjustments happen less often when a pastoral relationship is older.

The story is recounted of the church of Dr. T. DeWitt Talmadge, in Brooklyn—a notorious case of its kind. The church building in which this uniquely popular pastor preached was burned down. Dr. Talmadge simply packed his traveling bag and left town, leaving a large debt upon the unfortunate building to be settled, as our exchange remembers, at fifteen cents on the dollar. The reputed membership of the church was 4,000, but only 400 letters were ever called for to unite with other churches.

Older persons, who may have not forgotten Dr. Talmadge's ministry, will remember that his sermons had a daily newspaper vogue not since equalled. There seemed to be lacking in his ministry a putting of his teachings into expression in the lives of his people or in the church itself. The famous preacher did not build the Gospel he preached into his flock. The apparent loss of ninety percent of the flock to all church life, is much larger, we are sure, than the "dead-timber" loss even in those churches of our own times which give little attention to making the membership roll express in some real measure the number of persons who worship in and express their spiritual interest through them.

It is entirely possible, on the other hand, for a church to concern itself too much in paring down the membership records. We have known churches that seemed to us to take an improper delight in what they called backdoor revivals. When a church sets about to revise its membership roll, it needs to beware lest its industry shall advertize a discreditable lack of spiritual care on its part in its failure to shepherd the wandering sheep of the flock! It should not boast. It may need, rather, humbly to confess to its sin.

Yet there is broadspread need of **corrective church discipline** to-day. This is discipline that has the spiritual stamina and faithfulness to deal with specific cases that bring reproach upon the church's Gospel, instead of dodging the responsibility by sending them "out the back-door," along with those who have disappeared by removal, death, etc.

Doubtless there is need of the development of a more sensitive church conscience in keeping the membership roll. It is the Lord's business with which the church deals and is not to be trifled with according to our human infirmities and predilections.

Our Presbyterian exchange says the Talmadge church even declined to erase the names of the dead from its roll. That church was perhaps the most glaring instance of "being big" with little to justify the gesture. But the danger does not all lie in that direction. The church is custodian of a roll intended to mean spiritual life and growth therein. Whatever the conservation and building of that life requires affords the clew to the church's responsibility in dealing with all who are within its fold and upon its roll.

Intended Report of Committee On "Research Bureau"

FOLLOWING their meeting in Nashville on October 2, the Southern Convention Committee on "Advisability of Creating a Social Service Bureau," twenty of the twenty-three of its members being present, sent out a statement to the Baptist press of its intended report to the Convention next May. It is published on another page.

Following the meeting Professor J. B. Weatherspoon, of Louisville, a member of the Committee and also of the original Poteat Social Bureau Committee, called at our office to explain to the Editor the spirit and purpose of the meeting and its report. We suggested to Dr. Weatherspoon that he write for the Western Recorder any explanation he might wish of the Nashville findings. This he has done in this issue.

We do not think it advisable or necessary for us to discuss here particular points on which we may not be in agreement in the article of Dr. Weatherspoon. Readers will recognize in it an earnest conviction that there should be a larger response in the way of formal Baptist effort toward the practical realization of the social implications of the Gospel of Redemption. He makes it clear that he does not regard social service the Gospel, but that he does regard it an important by-product, or working out of the Gospel.

None of our readers are likely to differ with Dr. Weatherspoon on his major thesis. But some may differ, as the writer would, as to the stress to be placed on particular points. We are confident all these will join us in appreciation of the fact, though it was not in doubt, that the distinguished professor is himself anchored to the great revealed imperatives of the supernatural Gospel of Christ. With such basal agreement on the part of all parties, which we assume may be had, there should be no insuperable difficulty in the proper discussion and solution of the mooted question—none that would strain our Baptist fellowship.

But two or three things in the committee report itself challenge our attention. There is a statement in the preamble of the report, as follows: "We believe that Christ desires to rule in every area of life." We suppose all Baptist elements will be in agreement here as to the fact declared. But there is very good reason to believe that all elements among us are not agreed as to the terms and conditions under which we are to seek and expect the rule of Christ to become operative in every area of human life.

All of us seem to be agreed that individual regeneration is the door to Christian salvation. But what is the divinely revealed way of inner growth and outward world permeation after we have entered the door? How is the rule of Christ to come in every area of life, and when? Does revealed teaching indicate that churches are to seek that rule in areas of life that refuse to enter into the door the Great Shepherd has opened into His fold? Are churches encouraged by the Bible to expect to permeate society with Christian ethics by human organization apart from divine redemption? During the first and second centuries pagan society was influenced by the churches in a measure never since equalled. Their method was to bear witness to Christ, not only in their evangel, but in their own lives, which were often laid down in the martyr's death. Are not our present failures mainly the result of selfish refusal to live such sacrificial lives?

They knew nothing of organization for social improvement, but they knew Jesus Christ. They knew Him not only in regeneration, repentance and faith, but also in lives hid with Christ in God. They knew Him by marks not much in exhibition among us to-day—by the type of faith that suffered the contumely of the world, and bore its witness to holy revealed faith even unto the shedding of their blood as martyrs of the faith. They conquered by out-living and out-dying the pagans.

Such living they learned from teaching that indeed included regeneration, but, as well, Christian growth, spiritual maturity, sanctification. These are the elements that enabled them to bear a witness that broke down even the

pagan power of great Rome within only a few centuries—and did it without any fact-finding committees. One of the sad sicknesses of both the world and many Christians to-day is that in common we know a thousand times more facts than we know what to do with, or have the spiritual power or sacrificial purpose to make us bear true witness for the Christ who loved us and died for us.

There is a gentleman's agreement among Baptists in the South not to make Pre-Millennialism and Post-Millennialism tests of fellowship. It should always be faithfully kept, not only in form but also in spirit. The statement of the committee that Christ desires to rule in every area of life, though true in itself, does not touch the crux of the matter. We can only reach that by a study of His teachings and those of the Apostles as to what would be the actual results of the Gospel in this church age, and of His reign after His Second Coming. Our interpretation of His desire to rule in all areas of life must be consistent with that which He has clearly taught to be the mission of His church until He comes again, and what He has taught will be the condition on earth when He does return. We must speak of His desire in the light of what His own teaching tells us to expect. Failure to make this distinction is unacceptable to all Pre-Millennialists and also to others of us who have never so classified ourselves, but who cannot forget the clear teachings of the Lord of Paul and of Peter that there will be a general falling away before He shall come again.

There will be general satisfaction that the Committee does not propose a new bureau or board. But this will be considerably tempered by the proposal that the Social Service Commission shall be so re-vamped that it may employ an Executive, and carry out the fact-finding activities embodied in the original report. If the Commission is given the authority and powers and set up of the proposed bureau or board, one can but wonder wherein will differ from a board.

There is also likely to be objection among not a few to taking Co-operative Program funds to support this agency, —to the extent of \$5,000 at the beginning, but as past experience in such cases would suggest, an added amount later. Money so taken from Program Funds would be taken from Missions and every other cause now fostered.

Or, if it is intended that this new expense shall be saddled upon the Sunday School Board, there is likely to be objection to that. Increasingly the denomination at large has come to see how one costly activity after another, who promoters seemed to fear they might not get by with their proposals, if they asked direct support of the churches, has been placed into operation and is being sustained by our Baptist Sunday School Board receipts. It reminds one of the many of the modern schemes to get tax money out of the people for governmental purposes. They pay the tax but as far as possible they must not be permitted to see it.

Our people are increasingly wondering, we think, if it is just to our Sunday School Board to use its funds to undergird any kind of activity leading factors among us would get going, if those factors feel uncertain whether they can get our people to support their proposals by direct gifts.

If the denomination so wished, it might properly ask the Sunday School Board to turn its funds over to the Southern Convention each year. That was Dr. J. M. Frost's original idea. But we do not now mention it to foster it, though it would be democratic. Those who spend their money in trade with the Sunday School Board would that way have a say as to how accruing profit shall be spent.

In conclusion, we would emphasize that there is no difference in the minds of brethren as to the major issue of the necessity of the social application of the Gospel of Redemption. It is fair to both parties that this be recognized. This must not be forgotten on either side of the discussion. It is truth we all seek to discover, not partisan advantage—always a spiritual disadvantage to Christian fellowship.

Paragraphic Comment

DID NOT KNOW IT WAS IN THE WORLD

What do you think of this? It is from a letter from a valued Kentucky Baptist layman: "My dear Mr. Frost: I did not know that the Western Recorder was in the world until I subscribed for it this year on the appeal of my pastor. I have read it only this year, but I think it is the very best \$2.00 that I have spent this year. Do not stop this paper. If we cannot clear up the mistake about my payment, I will send a second \$2.00." That good Baptist has lived his life in Kentucky. The Western Recorder has been published in Kentucky weekly for 110 years. When his pastor presented it from his heart, he was moved to take it. Our quotation shows the result. How are our people to know the meaning and mission of this newspaper voice of the Gospel and Baptist fellowship, except as their pastors tell them about it? Thousands more would be on our subscription list if pastors and members who know would magnify the paper. **The world has a thousand ways to commend its ware. If God's people do not magnify theirs, who will?**

ARE YOU BORN AGAIN

"You ask me am I born again? No, I am not. What do you mean when you ask? Can you tell me?" We can. You will find it in John 1:12: "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." We are born again by God's Spirit, through His Word, the moment we receive Christ. When you take Christ into your heart, He transforms you and gives you new life in Him. We have thus explained what it means to be saved. But nearly every key word we have used has in it meaning enigmatic to a soul without Christ, as simple as the words are. That is why He sends those who know Him by their own experience to preach the Gospel to such people, sends His Spirit to convict them and also promises His Spirit to gain access into men's hearts for the truth we preach. This is the central substance of the power He promises. Yet how many of us Baptists—preachers also—can do many things expertly and even with distinction who yet feel ourselves unable to bear vital witness of salvation to a lost sinner!

LET US REMEMBER

Readers remember the troublesome "Re-Thinking Missions" fact-finding survey which was thrust forward upon the world of Christian missions some years ago by an independent group of American religionists and social survey people, without authorization by any responsible Christian fellowship of America. In any other sphere than that of Christian faith a similar undertaking of a self-constituted outside group to mould the activities and fundamental principles of an organization, would be considered intolerable and presumptuous conceit! It is humiliating to think that this arrogant undertaking did develop power to confuse responsible Christian leaders. Some prominent American preachers paid soft lip-service to the thing, until it became evident that arrogance and money were not sufficient to put across the intended betrayal of revealed faith. In most libraries there can now be found seven or eight heavy volumes which contain the "fact-finding" of the men who, well-heeled with salaries, "surveyed" foreign mission fields and—found what they set out to find. They found that the Gospel of the grace of God must give place as the missionary objective to humanitarianism and economic improvement. Thoughtful Christians have not failed to understand the relationship between "Re-thinking Missions" and the evolutionary and anti-Biblical preconceptions of modern rationalism. Many Baptists sense a suspicious apparent parallelism between the "Re-Thinking Missions" fiasco and the results which would likely accrue from setting up an authoritative group in their name to "find the facts" for us all to accept and magnify in regard to racial,

social, economic and political problems. Our committee whose report on social service proposals we publish elsewhere, of course is actuated by no purpose like that of "Re-thinking Missions." It is actuated by the highest motives. But searching thought needs to be given to any proposal that seems to point in the direction so determinedly promoted by rationalists.

WITH POWER OR WITHOUT IT

A great American sky-scraper was for rent. At the front entrance it put up a placard lettered thus: "These Premises for Rent—With or Without Power." There stood this high cliff of offices by the side of a world-famous street, in the heart of a mighty city, and yet just an untenanted shell. No light, no heat, no power! The electric wires were there and all the accessory fittings. Out yonder was the wonderful power-house generating electricity to supply all who wanted it. But the huge building was without power, although its appearance would not have shown it, unless you made the test. Then you would have found the elevators would not run, when you pressed the button. It was the same with the fixtures for light and heat—death dressed in the semblance of life. One could have brought in expensive machinery, but no wheel would have turned. But the notice said power was to be had—if the tenant would pay the cost. With power one switch would bring the elevators into life, another would make the machinery hum and another fill the building with the radiance of thousands of lights. The building now becomes a blessing to humanity. God intends Christians to have power—spiritual power. But many fail to claim it, decline to pay the price. When our Lord ascended He said: "You shall receive power when the Holy Spirit has come upon you." When Christians fail to claim the power of God in their lives, they settle down into a poor-dying-rate spiritual life that is hardly different from that of the world.

IT HUMBLER ONE TO THINK OF IT

Fame! What a breath of the air is fame! "As for man, his days are as grass; as a flower of the field he flourisheth, for the wind passeth over it, and it is gone; and the place thereof shall know it no more." In a broadly esteemed exchange we see the report of the death of a minister who for more than forty years was a prominent and eloquent pastor among Baptists in the South. He held the largest pastorates, and was a silver-tongued Southern Convention voice, and a man beloved of his brethren. Yet the notice of his passing has his name misspelled and occupies less than four lines. And to humble us properly, we are aware that it could have happened is the Western Recorder like that, though we always seek to avoid it. Type is a tricky thing to work with, in regard to what one says, and what he does not say, and how he says it, and how much. And one generation—if it be the present one—does not have much time to think of the past. It finds itself kept intense even to be alert enough to catch all of the passing show of the day. Religious journalism acknowledges its duty and privilege to harness the mechanical devices that make the printed page and to force them to do the bidding of hearts touched to high fellowship purpose through the Spirit of Christ. Yet our best performance will leave much to be desired. Happily, we have a faith able to make us rise above the siren song of fame. If we are really living up to the faith of Christ, our hearts will turn rather to the great words in which the Psalmist rose above the smallness of the fleshly life: "But the mercy of the Lord is from everlasting to everlasting, upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those who remember His commandments, to do them." However keenly the heart envisages preferment and prominence in this life, it is certain that it opposes spiritual life.

Announcing the General Association

THE General Association of Kentucky Baptists will meet at Ashland, Kentucky, November 12-14. Dr. Ralph A. Herring and his good people are preparing to receive Kentucky Baptists and let us plan for a glorious meeting. We need to put aside other engagements and come together for this meeting.

The Annual Sermon is to be brought by Dr. W. J. Bolt, Harlan, Ky. His alternate is Dr. C. B. Jackson, formerly of Russellville, Ky., but now of Greenville, Texas.

Order of Business—A. K. Wright, C. M. Thompson.

Nominations—S. F. Dowis, Arthur Stovall, Isham E. Enlow, Brown B. Smith, Benjamin Conaway.

Hospitals—F. H. Goodridge, W. R. Cole.

Summer Assemblies—W. H. Moody, J. S. Dick.

Home Missions—T. C. Ecton, D. Arthur Dailey.

Foreign Missions—Joseph A. Gaines, E. L. Edens.

State Missions—A. M. Parrish, William S. Shearer.

Church Building—C. H. Wilson, A. E. Lassiter.

Evangelism—E. F. Estes, C. S. Bratcher.

Southern Baptist Theological Seminary—R. E. Humphreys, C. J. Bolton.

Southwestern Theological Seminary—M. E. Staley, D. B. Clapp.

Baptist Bible Institute—J. L. Stone, Floyd Montgomery.

Religious Press—R. E. Dillon, A. B. Pierce.

Schools and Colleges—J. C. Austin, A. T. Siler.

Woman's Work—Olus Hamilton, H. C. Chiles.

Sunday Schools—Bailey F. Davis, C. R. Barrow.

Kentucky Baptist Children's Home—L. R. Riley, E. J. Caldwell.

Louisville Baptist Orphans' Home—M. P. Hunt, C. P. Hargis.

Promotion and Brotherhood—F. T. Moffatt, H. B. Veach.

B. Y. P. U.—M. E. Miller, O. B. Mylum.

Ministerial Relief—J. E. Baird, W. S. Coakley.

Obituaries—W. W. Payne, A. A. Stulck.

Temperance and Morals—C. B. Jackson, E. H. Blakeman.

On to Ashland!

H. S. SUMMERS,

Madisonville, Ky.

Recording Secretary

With the Saints In Madisonville

HAPPY was the privilege to be associated with my good friend and neighbor, Dr. H. S. Summers, and with the saints at Madisonville in two weeks of protracted meetings the last of September and the first of October.

In spite of many counter worldly attractions—prize fights, baseball, football and numerous other clamorous things—the Lord graciously blessed His work. We are thankful for the testimonies that the saints were greatly edified and for the evidence that the church was built up in the faith. And we praise God for the many who with repentance and faith believed on the Lord Jesus Christ as Saviour, and for all those who took their rightful places in His church.

Being from Henderson, I cannot fully accept the slogan which Madisonville has over her beautiful arched gates approaching the city: "The Best Town on Earth." But when one gets to know Madisonville, her beautiful homes, her fine schools, her cultured and friendly citizens, her many and growthful churches, he can begin to understand why her people lay claim to such a favored city. It is indeed a splendid little city. But the great pity is that so many of our "best towns on earth" are cluttered up and marred by saloons and places of evil on this corner and that!

While in Madisonville it was my pleasure to speak to the students of the high school and also to a large group of men in the Kiwanis Club. Prof. Henry, a deacon in the First Church, is the popular and faithful principal of the high school. Harper Gatton, also a deacon in the First church, is the International President of Kiwanis and superintendent of the Madisonville public schools.

The Madisonville church is one of the great churches of the State. It has a membership of above one-thousand, a budget of above \$12,000, four thousand of which is for the Co-operative Program. Its meeting-house is a beautiful structure in the heart of the city.

Dr. Summers, the pastor, and who by the way led the singing for the meeting and did it grandly a la the Spirit, is a man dearly beloved by all the people. He is one of the choicest spirits in all the land. He is heart and soul. He loves the Lord and people. During these first ten years as pastor of the Madisonville church the work has been wonderfully blessed. Over 500 have been received into the church membership, and largely as a result of a continual revival spirit maintained in the church. The Sunday-school and all the work of the church have been greatly enlarged. The past year is one of the best years in the history of the church. Under this consecrated and capable pastor the next ten years promises great things in the Madisonville pastorate.

Mrs. Summers, gracious and talented, is a great help in all the work. A son, Hollis, is a junior at college and president of his class. Another son, Joe, is a junior in high school, and a young man of whom any parents would be proud. It was a blessing to the visiting preacher to be in this good home.

BROWN SMITH,

Henderson, Ky.

Pastor, First Church

A New Viewpoint

I. J. VAN NESS, D.D., Nashville, Tenn.

FOR THE last forty-five years I have been actively related to the work of the Southern Baptist Convention.

Coming to Nashville as a pastor in 1890, I was at once thrown into the fellowship of W. R. L. Smith, C. S. Gardner, and George A. Lofton. Such a fellowship was in itself an education in Southern Baptist life and affairs. Then in 1891 the Sunday School Board was organized and located in Nashville; and not greatly to our liking! It brought however, J. M. Frost to join the above fellowship. As the "youngster" of the group, I was not only given an education, but taken into full fellowship. No young man ever had a better education in denominational affairs.

Following this with Doctor Bell, I found myself a "Georgian," with him editing The Christian Index (I am still proud when I am claimed as a Georgian). It was in a controversial period—Editors said plain things—and about each other, as well as about denominational doings. But it was a glorious fellowship, though we did say what we thought. It was not unfashionable to disagree, and to say so in print.

From this experience I was translated into the more restrained atmosphere of a Sunday School Editor for seventeen years. I need not go on to say that for the next seventeen years I was in an executive position.

This leads up to the present. Now I am, as I was forty-five years ago, on the outside, looking in—and in company with the great multitude of our people. It is good company to be in!

What a remarkable thing our Southern Baptist life is from such a standpoint! From a development and business standpoint amazing things have happened, and are happening in the South. We know of them, but we do not fully realize the amazing development in education, cultural life, and in church life. In this period Southern Baptists have led, not followed!

We face the future with a responsibility, however, as well as with great advantages. Our church membership is 4,277,052, figures second only to the Northern Methodists and Roman Catholics in the nation. Our Sunday-school enrollment compares with these figures with 3,104,411. We have 649,743 enrolled in our Baptist Training Unions, and 571,702 in our Woman's organizations.

But what next? Whither will we go, and in what spirit? Southern Baptists potentially, are facing a future with greater possibilities, and consequently with greater responsibilities,

than any denomination, or body of organized Christians in this country. I am putting it in numbers. Why not? They record a momentum not to be ignored, but to be realized. And we are still, thank God, an evangelistic people. It is a question now of co-operation and consecration.

But the way is open for the true companions of evangelism: the first of which is intelligence, and the second, the development of personal purpose and consecration. Such a spirit will conserve evangelism, and give to it the steady purpose, that will carry evangelism along with training and intelligence.

Do we dare meet the responsibility of our numbers, which are the reward of past efforts, and the incentive to greater efforts. The numbers are ours, what will we do with them? Train and teach, and develop, but evangelize—and then train and teach. What are we after? Converted people, led into an intelligent useful life, and never forgetting that the highest expression of Christian intelligence is the passion for evangelism.

Why not as Southern Baptists take a new start? Debts we have, but in the days of making debts our ways have been prospered. We have a great people, and great possibilities. It will do us good to look at them, and go forward.

Order of Business Committee to Meet

Dr. R. Kelly White, Belmont Heights Baptist Church, Nashville, Tenn., chairman of the Committee on Order of Business for the next session of the Southern Baptist Convention in St. Louis, May 13, 1936, has announced a meeting of his committee for Tuesday morning, November 19, in the Sunday School Board Building in Nashville. The other members of this Committee are: Dr. C. B. Arendall Mobile, Ala.; Mrs. John F. Vines, Kansas City, Mo.; Dr. T. Baron Gibson, Canton, Ga.; Dr. R. T. Skinner, Bowling Green, Ky.; Dr. Augie Henry, Bartlesville, Okla. All who have matters to present to this Committee are asked to take due notice.

CONCERNING OUR SOCIAL SERVICE PROGRAM (Continued from Page 6)

IV

WHAT our Social Service Commission has been doing leads up to and requires what is proposed if it is to continue to be effective. We face new perils and old perils wearing new garments. The liquor business has traded off the disreputable corner saloons for the respectable drug store and the necessary dining room. A new pagan sex morality appeals to our youth to abandon Christian ideals of marriage and family life. Underground communistic propaganda is taking advantage of our too individualistic economic attitudes to lure many people toward a communistic hope that is oppressive and atheistic. Political democracy is threatened by Facism and Naziism. All these threats become more critical as we Christians fail to magnify in every area of our life the moral teaching of Jesus Christ. They crouch at our doors lying in wait for moral-idealism, religious liberty, political freedom. That on one hand.

On the other hand, many are displaying a social concern and preaching a social gospel that leaves out personal religion and rejects the evangelical doctrines of the New Testament. The question for us is whether we are going to the other extreme and leave out Christ's social concern and set lightly to his moral teachings. We have an unprecedented opportunity to show to the unbelieving world that evangelical spiritual religion and social concern and moral reform go together. Southern Baptists have, we believe, the truest interpretation of the New Testament faith. Should others have a greater moral concern than we? Should others love humanity more than we? Should others champion social justice more zealously than we?

Should others be more thorough and practical than we in serving human need and seeking to elevate the public conscience of the nation? We have an opportunity to show the unity of regeneration and sanctification, of evangelical faith and moral character, of evangelism and social service. They belong together because they are both in Christ, and we must not let any power or group or any prejudice drive us into the false position of moral and social unconcern.

The recommendation of this committee is in no way a substitute for spiritual evangelism. It seeks to give more adequate expression to Christian love and strengthen the testimony that we make concerning the power of our gospel to redeem all of life.

R. F. Gregory recently preached in meetings at the Hardin Church.

The Calvert City Church has ordained J. K. Birdsong to the work of the Gospel ministry.

The Anti-Saloon League will hold their twenty-eighth annual National Convention at the Hotel Statler at St. Louis, Mo., December 1-4.

Pastor B. M. Jackson has resigned at the College Avenue Church, Ft. Worth, Texas, to become pastor at the First Church of Enid, Okla.

O. W. Shields, Carbondale, Ill., has been assisting Pastor L. R. Riley at the Lone Oak Church, Paducah, Ky., in meetings. There were seventeen additions.

Dr. E. A. McDowell, Jr., taught "The Book We Teach," and Dr. Gaines S. Dobbins, "The School in Which We Teach" in a training school at the Highland Church, Louisville, last week.

A new building has been dedicated at Model, Ky., where Brother D. W. Pickelsimer is pastor. A former pastor, J. H. Thurman, preached the dedicatory sermon. W. E. Hicks spoke in the afternoon.

Dr. A. U. Boone, is supplying the Temple Church, Memphis, Tenn., at the present time. This is a church of 2,000 members. Its pastor, Brother J. R. Black, recently resigned to do evangelistic work.

The Southern Baptist Press Association will hold their Mid-Winter Meeting at Nashville, Tenn., on January 30-31. Each of the editors is on the program to discuss some phase of Baptist newspaper problems.

Brother William A. Kirtley has just helped Pastor Abraham Berry in meetings at the Pleasant Ridge Church, near Greensburg, Ky., in Russell Creek Association. About twelve professions were made, nine of them joining the Pleasant Ridge Church.

Dr. James H. Franklin, president of the Northern Baptist Convention and president of Crozer Theological Seminary at Chester, Pa., will speak from the studios of Columbia's station WCAU, Columbia network in Philadelphia on the subject, "Renaissance in Religion," on Sunday, October 27, during the morning period, from 10:00 to 10:30 A. M., EST. Music under the direction of Walter Baker, choirmaster and organist, will be furnished by the choir of the First Baptist Church in that city.

Pastor John T. Stallings, Nicholasville, has just closed a revival meeting with Pastor T. W. Spicer and the Mt. Pleasant Church at Keene, Ky. This is a great old church, and is taking on new life to-day. Dr. Stallings writes: "Spicer is one of the most remarkable pastors I know. He is a fine preacher, excellent evangelist, a song leader and a leader of men. He is loved by all. I wish all our pastors could see how he operates his field. His wife, too, is gifted and consecrated. The church is in wonderful condition. It was a joy to work with these people."

Kentucky Woman's Missionary Union Meets at Owensboro

Reported by Lois W. Masters, Louisville, Ky.

THE opening day of the thirty-second annual meeting at Owensboro was an ideal Indian Summer day. The hazy sunlight shone through the red, yellow, gold and brown of autumn leaves and the air was fresh and bracing.

The women gathered in the First Baptist church of Owensboro with a feeling of joy and satisfaction somehow pervading the atmosphere in a measure not equaled in several years. Had not the "prosperity that had lingered around the corner" so long begun to show itself in the missionary life as well as in secular life? Surely the Giver of all good gifts has been lavish in His kindness and has withheld no good thing from His children. The women sang, "Fling Out the Banner." How they did sing! They do their best and angels can do no more.

I

THE gavel fell and Mrs. Eureka Whitaker, our beloved President, declared the meeting in session.

Mrs. Sarah Gayle Parker, Pingtu, China, a consecrated missionary, conducted the opening devotional period. The words of Jesus to His disciples, "All power is given unto You," was the Scripture she held up before us. Power comes through prayer, she said, and as the early apostles after continuing steadfastly in prayer received power, so in North China, the Christians have prayed down a revival from heaven that has shaken the foundations of that pagan land. Do we realize the importance and power of prayer?

Mrs. James Holmes, the President of the local W. M. S. gave us a warm welcome and introduced her pastor, Dr. R. E. Humphreys, who made us feel thrice welcome. Dr. Humphreys also gave us some interesting facts about Owensboro. There are seven Baptist churches and a total of 4,723 members. He was glad of the coming of the W. M. U. to Owensboro, primarily because of the great spiritual influence it would exert in the homes and lives of the people.

Two missionaries were in attendance, Mesdames Earl Parker and Mansfield Bailey. A real blessing and inspiration was to have these spiritually-minded women in the Convention!

The President's address, "Grow, Glow and Go," held up before the women a fine ideal for them to follow as workers for missions. As individuals we need to grow spiritually—to live the Christ-centered life. We also need to glow with enthusiasm. An informed Christian is on the right way to doing that. Then we must "go" to the ends of the earth with the message of love. "Go" in prayer, "go" in service and "go" quickly. "As Jesus sent Paul to the Gentiles, so he sends us to the uttermost parts, with the same commission.

Mrs. B. G. Rees brought for our edification for the thirty-ninth time the annual figure report of the W. M. U. achievements. These figures are always interesting whether large or small. Just a brief glance backward tells us that in 1932 Kentucky women gave \$138,143. In 1933 they gave \$122,505. In 1934 the contributions advanced to \$133,944. To October 1, 1935, the gifts have amounted to only \$62,128 leaving a balance of \$29,128 still to be given in the next two months if we reach the 1935 goal of \$92,000.

II

MISS MARY NELLE LYNE read the report as Corresponding Secretary. It showed gains in many respects, and included interesting facts and figures about the work of Kentucky women. There are fifteen A-1 full graded unions and three A-1 Associations this year. The associations reaching this high standard are Tate's Creek, Long Run and Simpson. Tate's Creek having received the loving cup for the largest percentage of A-1 Societies and the banner for the largest net gain in W. M. S.'s.

Miss Lyne quoted Dr. A. T. Robertson's translation of a verse in the Gospel of Luke, which is, "Get ready the way of the Lord, keep on leveling the paths for Him," and added.

"Last year the Kentucky W. M. U.—22,500 women and young people—had a part in this great work." Miss Lyne said the "road-graded" in our work is prayer and Mission Study. The greatest obstruction in our path is failure to deal honestly with the Lord in the use of money which he has put in our hands.

Miss Josephine Jones, Young People's Secretary, gave a specially interesting demonstration of the methods used and objectives sought to be attained in the different grades—the "forward steps" for the G. A., meaning of the R. A. pin and the announcement by two R. A. boys screaming, "Extra! Extra! All about the Declamation contest."

The report of Miss Bettie Miller, Field Representative, showed this young lady to be not afraid of the theme of this meeting which says, "whatsoever He saith unto you, do it." Here and there throughout Kentucky she has followed His bidding into sixty-seven associations, organizing societies, teaching schools of missions and presenting W. M. U. work in all its phases.

The Baptist Hospital sent Miss Sallie Priest to tell us of its great work and to stir our hearts in its interest, which she did admirably, with excellent pictures of the hospital and word pictures of the inmates. The needs are the same as they have always been, tray cloths, towels, dresser scarfs and especially wheel chairs for the convalescent. They have had 118 graduate nurses and now have fifty-four nurses in training. The \$1,800 interest which has to be paid on the indebtedness each year is the great barrier to more charity ministrations.

III

DR. C. M. THOMPSON, Executive Secretary of State Missions, brought a splendid message to the Union on State Missions. For nearly a hundred years Baptists have been at the task in Kentucky, and it is now a larger task than in the past. The elements include such factors as the large influx of immigration, especially in the coal-mining districts in East and West Kentucky. Also the change which has come about in living conditions, especially in rural regions, following the now almost universal use of automobiles on hard-surfaced roads, has produced dislocation of the old order, which amount to new problems and new opportunities in missionary endeavor. We have not yet fully come to understand how much these changes mean both as liabilities and opportunities in bringing the Gospel into the lives of all of the people in Kentucky.

Never in our times have the forces of worldliness and sin pulled with more openness and determination against the ends for which our churches stand than now. Through the Lord who strengthens us we are adequate to capture for Christ and consecrate to His service these mighty forces. But the need is urgent, and the task must be performed by us. It will not wait while we stand idly by. Dr. Thompson was at his best, and impressed the women with the importance and the emergency of mission work within our own State.

IV

AT THIS time the District Vice-Presidents brought a report of the work they have done, in their several districts during the year along all missionary lines. They believe with the Chinese that one "Look, see" is worth many "Come, hear." Therefore in various and unique ways, through the "eye-gate" they presented the facts of the year's accomplishments.

Mrs. Cecil Brown, South Central District, brought with her a box of old-fashioned remedies with which she "cures"

(or tries to cure' the ills of her division. A box of pills was labeled Personal Service and the question. Have you "Won one?" Bitter powders were "prescribed" for literature on Stewardship. People do not like the taste and it affects the heart.

Mrs. F. B. Whitcomb, Southeastern, held a hand-made mountain musical instrument in her hand. It was a Dulcimer, and is played with a nail and goose feather on three strings. It represented, Faith, Hope and Love. It takes these three notes to win the people of the highland country to devotion to W. M. U. objectives.

Mrs. Letton, of Eastern District, was absent on account of illness. We hope she may soon be restored to health.

Mrs. M. H. Highland, of Central District, conveyed her message with a Chinese fan cut in the shape of her district. It gave in detail the information desired to impart.

Mrs. W. S. Coakley, Western District, showed a W. M. U. wheel. Every spoke, rim and color told of a vital part of her work.

Mrs. W. P. Harrison bore her "fruit in a basket, each kind being accorded a rightful place in the garden of God. This lovely trophy was placed at the feet of the President.

Two of the vice-presidents, Mesdames Brown and Letton declined to be re-elected and their places will be filled by the Executive Committee.

Mrs. W. B. Jones, Margaret Fund Trustee for Kentucky, presented her report in the form of six handsome boys, who are the sons of missionaries and who are Kentucky's allotment from the Margaret Fund. Not being able to get even one girl (they all having been bid for) she is an enthusiastic "rooter" for her boys, and is calling for a "mother" in each district association for them.

Who will be the first to answer the call of Mrs. Jones for Robert, William Cary and David Livingston Mein, of Pernambuco, Brazil; Daniel and Samuel Maddox, of Bello Horizonte, Brazil, and Lewis Bratcher, Jr., of Rio de Janeiro, Brazil?

Wednesday evening a banquet with an interesting program was held at the Grand Central Hotel in the interest of the Margaret Fund. Each student introduced himself, telling his name and country. Two of them told of the Margaret Fund from the students' point of view. Robert Mein gave the Alumni point of view and Rev. John Mein, who is the father of these four boys, spoke for the parents.

These boys are Georgetown students. They sing together in both English and Portugese and favored the convention with several numbers.

Dr. Kyle M. Yates was guest speaker Wednesday night and brought a soul-stirring message on "Witnessing for Christ," after which Dr. Mansfield Bailey presented on the screen extraordinary pictures representing some of the afflicted ones that come to his hospital in China and many other interesting views in that quaint old country. Dr. Bailey is located at Kweilin Baptist Hospital. Mrs. Bailey was formerly of Owensboro and is a missionary of the first Baptist Church.

V

THE morning session, Thursday, opened promptly at 9:30 with singing "Fling Out the Banner," repeating watchwords and prayer by Mrs. C. W. Elsey. The building was full of interested women, rested and ready for another day in which to discuss kingdom work and learn more about what the King would have them do.

While the weather was unseasonably warm and all were sorry they had to carry their coats on their arms instead of on their backs, there was much to be thankful for. It did not rain until it was all over and women headed for home.

That is not the usual program of the weather man for W. M. U. meetings; he was just a little tardy this time or perhaps he got his dates mixed.

Mrs. Mansfield Bailey, China, was the devotional leader Thursday morning. "My Word Shall Not Return Unto Me Void," was her scripture reading. She gave inspiring instances of the truthfulness of her subject, which have come under her observation in China.

RECOMMENDATIONS

The Executive Board brought to the body some recommendations which mean some vital changes in our work. They will be printed later.

One of these recommendations changed the time of the State meeting from October to April, exchanging places with the District meetings. This was discussed at length and the vote taken showed the majority in favor of the change. Later reasons for this change will be given.

Williamsburg extended invitation for next year and was accepted with thanks.

VI

OWENSBORO opened wide her doors and hearts to us W. M. U. women, and on every hand we could hear praise from the lips of appreciative visitors. It seemed that every committee did its work so efficiently and with so much pleasure that nothing more could be desired in the way of entertainment. The city is beautifully situated on the banks of the Ohio and across the river which flows so smoothly and peacefully along are the colorful hills of Indiana.

Quaint bits of history are connected with the town but we speak now only of its hospitable people. Its many churches and many Baptists tell the story of a remarkable town and the Owensboro folk are proud of it, we found that out. We don't blame them either. Mrs. Rees and this scribe were fortunate in being assigned to the home of Mr. and Mrs. S. C. Coats. Long will we remember their kindness and consideration.

The First Baptist church, of which Dr. R. E. Humphreys is pastor, was the hostess church with other churches co-operating. So thoughtful were those who prepared for our coming that they had placed garlands of electric lights on all streets surrounding the church. Some one asked "What does this mean, is a fair going on?" "Yes, the 'fair sex' or 'Vanity fair' whichever you choose to call it" was the reply. Inside, the church was fragrant with Joanna Hill Roses and ferns. Standards telling in what District you should sit, were a great benefit.

The badges which were given the delegates were in Chinese characters designed by Miss Lyne our ex-China Missionary Secretary who has not yet transferred her affection from that land. Anyway we finally got an "interpretation and it read "With God Together Work."

VII

THE women passed unanimously a resolution to keep the prohibition amendment in the constitution of our State. This action places the Baptist women on record as in accord with the forces that now are fighting for the cleanness and integrity of Kentucky.

The question was asked, If we have a law against the selling of liquor on our statute books, why are the Drug Store windows full of it and it is being sold everywhere? Read the article in the *Western Recorder* of October 17, page 5, and you will get your answer.

The Standing Committees report:

Mrs. James Holmes brought with her a Publicity touring map of Kentucky. Where to go and how to go is shown by your publicity sign along the way.

There were reported 27,601 published announcements, showing more in 1934 than in the three previous years combined, North Bend Association leading all the rest with 12,707.

Mrs. Logan English, Stewardship Chairman, likened a good steward to a lightbearer being always ready to carry the light to those who are in darkness.

Mrs. W. J. Bolt, Harlan, illustrated the importance of Mission Study with a cunningly built house, the foundation of which is the Bible and missionary knowledge. The four "walls" are prayer, giving, personal service and enlistment, all of which rest on the foundation—knowledge. The roof was marked "education for youth." The whole structure would fall did we not protect it with a missionary educated young people.

(Please turn to Page 20.)

Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

Vacation Bible Schools

The following is a list of the Vacation Bible Schools that we know were held this year in Kentucky with the enrollment. If anyone knows of another please let us know as we wish to complete the list for our annual report:

| | |
|----------------------------------|-------|
| Anchorage, Pleasant Grove | 68 |
| Ashland, Central | 122 |
| Ashland, Fairview | 157 |
| Ashland, Pollard | 444 |
| Ashland, Unity | 258 |
| Beaver Dam | 123 |
| Beaver Dam Mission | 86 |
| Bowling Green, Second | 68 |
| Burgin | 106 |
| Butler | 31 |
| Cadiz (Union) | 85 |
| Campbellsburg | 139 |
| Cave City | 43 |
| Chenoa | 78 |
| Christiansburg | 60 |
| Clay City, Powell's Valley | 110 |
| Clear Creek Springs | 86 |
| Covington, Crescent Springs | 46 |
| Cynthiana | 153 |
| Danville (Union) | 296 |
| Denton | 36 |
| Earlington | 66 |
| Erlanger, Elsmere | 156 |
| Evansville, Grace | 229 |
| Fleming | 110 |
| Fleming Mission | 71 |
| Four Mile, Holiness | 58 |
| Four Mile, Riverside | 221 |
| Frankfort, First | 211 |
| Gleanings, Rolling Fork | 48 |
| Grahn, Kirk Memorial | 77 |
| Hartford | 96 |
| Hazard, First | 177 |
| Henderson, Zion | 38 |
| Hiseville | 42 |
| Hodgenville | 94 |
| Inez | 75 |
| Inez, Nangatuck | 47 |
| Inez, Tomahawk | 34 |
| Kentucky Baptist Children's Home | 222 |
| King's Mountain, Locust Grove | 112 |
| Lexington, Ashland Avenue | 1,066 |
| Liggett | 196 |
| Lothair | 166 |
| Louisa | 122 |
| Louisville, Baptist Temple | 163 |
| Louisville, Bethel | 47 |
| Louisville, Broadway | 89 |
| Louisville— | |
| Calvary | 112 |
| Carlisle Avenue | 323 |
| Clifton | 282 |
| East and Good Will Center | 160 |
| Eastern Parkway | 4,231 |
| Grace | 93 |
| Hazelwood | 166 |

| | |
|-----------------------------------|-----|
| Highland Park (Community) | 98 |
| Ninth and O | 219 |
| Parkland | 190 |
| Portland Avenue | 85 |
| Third Avenue | 139 |
| Victory Memorial | 182 |
| Virginia Avenue | 146 |
| Manchester | 134 |
| Middletown | 109 |
| Morgantown | 90 |
| Neon | 45 |
| New Haven (Nelson Association) | 39 |
| Paducah, East | 231 |
| Paintsville | 75 |
| Pikeville, First | 71 |
| Pineville, Walls End | 77 |
| Pleasureville | 77 |
| Praise, Elkhorn City | 83 |
| Raceland | 139 |
| Russell, First | 240 |
| Salyersville | 92 |
| Sanders | 122 |
| Scuddy, Defiance | 94 |
| Shelby | 65 |
| Shelbyville, Dover | 162 |
| Shively | 57 |
| Smith's Grove | 56 |
| Somerset, First | 246 |
| Spottsville | 90 |
| Stanley | 45 |
| Tinsley, Jellico | 152 |
| Twila, Creeches | 140 |
| Valley Station, South Jefferson | 111 |
| Vanceburg, First | 34 |
| Versailles, South Elkhorn | 83 |
| Wallins | 180 |
| West Liberty, North Benson Memo | 52 |
| West Liberty, Spaul's Creek, Miss | 23 |
| West Van Lear | 72 |
| Wilmington | 106 |

The following had Vacation Bible Schools but have not been received:

| | |
|----------------------------|--|
| Auburn | |
| Fairview | |
| Dawson Springs | |
| Lexington, Porter Memorial | |
| Louisville, Beechmont | |
| Louisville, South Side | |
| Russellville (Union) | |

A Fine Letter From Neon

"I thank you for your letter of the eleventh. Although I guess it does not require an answer I feel like we have been helped so much here in Neon through the Sunday-school Campaign that I can't help but tell you about it. We have already had our Weekly Teachers' Meetings in the homes with fairly good interest. We also had visitation day on last Friday, and say, could we see results! On Sunday we had fifty-eight where we had been having forty-two to forty-six, and it just seemed like the Sunday-school had new life injected into it. And too, a large number stayed for the preaching service.

"I must confess that I never really tried to visit before. I certainly did get a great joy and experience—I have never been so enthused in my life. I want you to pray for us and pray that when we do have a little success that we may not get to thinking that we did it and leave the Lord out of the arrange-

ments. I want to say again, of course, we feel like babes, but we feel that we have been benefitted lots and lots by your Sunday-school campaign.

"A. J. Arrington, Supt."

This letter is greatly appreciated by the Sunday School Department. Brother Arrington has not been a Christian very long and is the only adult man in the church membership at Neon. The majority of the people there are old Regular Baptists and have a church of their own. Brother C. E. Dowis is the pastor of our church at Neon.

Sunday School Meeting in Friendship

On the second day of the month we had a very interesting meeting with the Sunday-school workers of Friendship Association. Brother C. P. Hargis was the main speaker and he did his part most acceptably. Pastors O. F. Herring, Rankin Heflin, R. P. Downey, and I. C. Swain were all present. That evening Brother Hargis spoke at the First Church, Winchester.

SUNDAY SCHOOL ATTENDANCE

October 13, 1935

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

| | |
|--------------------------------|-------|
| Louisville, Walnut Street | 1,233 |
| Owensboro, First | 726 |
| Louisville, Parkland | 639 |
| Lexington, Calvary | 629 |
| Mayfield, First | 597 |
| Paducah, Immanuel | 578 |
| Louisville, Clifton | 568 |
| Lexington, Porter Memorial | 568 |
| Frankfort, First | 561 |
| Owensboro, Third | 552 |
| Louisville, West Broadway | 547 |
| Lexington, Ashland Avenue | 540 |
| Harlan | 527 |
| Louisville, 23rd and Broadway | 513 |
| Louisville, Franklin Street | 507 |
| Danville, Lexington Avenue | 505 |
| Louisville, 18th Street | 496 |
| Covington, Latonia | 486 |
| Hopkinsville, First | 481 |
| Louisville, Baptist Tabernacle | 452 |
| Bellevue | 410 |
| Covington, Latonia | 404 |
| Akron, Ohio, Calvary | 404 |
| Hazard, First | 396 |
| Harrodsburg | 390 |
| Elizabethtown, Severn's Valley | 385 |
| Henderson, First | 358 |
| Louisville, Baptist Temple | 355 |
| Jellico, Tenn., First | 351 |
| Greenville | 351 |
| Louisville, Virginia Avenue | 329 |
| Fulton, First | 319 |
| Richmond, First | 288 |
| Louisville, Beechmont | 288 |
| Hopkinsville, Second | 274 |
| Shepherdsville | 262 |
| Versailles | 231 |
| Erlanger, Elsmere | 212 |

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DR. N. R. DRUMMOND GOES TO THE SUNDAY SCHOOL BOARD

T. L. Holcomb, Executive Secretary

Dr. N. R. Drummond comes to Nashville November 1 as a member of the Sunday School Board staff. His special assignment is to be associate of the Educational Department to serve in cooperation with Dr. P. E. Burroughs, Secretary of that Department.

Doctor Drummond is a native of Mississippi. He studied in Mississippi College and the University of Mississippi, receiving the B.A. degree from the latter institution. In 1917 he entered the Southwestern Baptist Theological Seminary, receiving the Th.M. degree in 1920 and the Th.D. degree in 1922. He has since pursued special studies in Northwestern University and University of Dubuque.

As a layman, before entering the ministry, Doctor Drummond attracted attention by his achievements in Sunday-school work, and was elected by the State Mission Board of Mississippi as Associate Secretary to serve with Secretary J. E. Byrd. He likewise signalized himself as an advocate of stewardship and was elected by the State Mission Board as Stewardship Secretary for Mississippi. Feeling himself called to preach, he declined both of these elections.

In 1920 after his graduation from the Southwestern Baptist Theological Seminary he became a professor in that institution (1920-1930) filling a chair in the School of Religious Education and specializing in Sunday School Administration. During these years he served as Director of Religious Education in the Seminary Hill Baptist Church.

In 1930 Doctor Drummond went to Oklahoma City to become assistant pastor of the First Baptist Church and from that ministry he comes to the Sunday School Board. We welcome him as a brother beloved and commend him to Southern Baptist people.

MEETINGS AT SHEPHERDSVILLE

We closed on September 29 another revival with the Shepherdsville Baptist Church, with Brother I. N. Binford, of Springfield, Ky., doing the preaching the first three weeks, and Brother Albert A. Stulck, of Louisville, Ky., the fourth week. These two brethren are truly gifted in evangelism and would make a success in that phase of the Lord's work were they ever led to devote all their time to it. They are, in every sense of the word, a pastor's helper. They certainly strengthened this pastor's hands. Space forbids my saying all that is in my heart for their magnificent piece of work with me and my church.

It has been my honest conviction for years that more revivals were harmed by closing too soon than running too

long. So our first one here ran three weeks, and this one four. I have also found that there are too many people who won't go to the meeting house for an evangelistic service, but that every one will go to a tent. So with the consent of my church, we rented a tent and placed it on a lot on Main Street less than one block from our church building. Many people couldn't at first understand our motive in using a tent when we had such a commodious building so close by. But in a few services they saw people there they had never seen in any church before, except at funerals, then when these same people began to be saved and join our church, then everyone saw the advantage of the tent. To be sure when we got them to the tent we had them at the church, where a saving gospel was being preached to them for the first time in years, and now they are as faithful as any members to the church.

Brother Binford stated that he couldn't recall ever holding a revival where there were as many adults saved and joined the church. There were four whose ages total 309 years.

Ours is a small county-seat town of only 600 population, but there have been four revivals here within eleven months. Two in our church and one each with the other two. There have been added to our church 143 members within the last ten months and a half. Our church is out of debt, for the first time in years, with money in the treasury. Our Sunday-school made the largest average attendance per Sunday for the month of September of any month in its history. It has been thirteen and a half months since we came as pastor and not once have we preached to a discouraging crowd. The spirit of evangelism, prayer, and a high standard of morals, are the secrets of our growth.

Allow me to add that any one who feels that the day of mass evangelism is past can set down Shepherdsville as an exception.

H. EVAN MCKINLEY, Pastor.

DR. THOMPSON ADDRESSES SEVERN'S VALLEY

The District Mission Board of the Severn's Valley Association met at the Severn's Valley Baptist Church, Monday, September 30, at 10:30 o'clock. We had the best attendance we ever had at a Board meeting and the interest manifested in the ongoing of the work of properly administering to the religious destitution of our Association was indeed encouraging.

Dr. C. M. Thompson was present and inspired the body with a timely devotional service after which he read and explained the new set-up for organizing a District Association Board for promotion work. The body enthusiastically adopted the plan as outlined and ex-

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haustively explained by Dr. Thompson. The following officers were elected: Arthur Stovall, Pastor Severn's Valley Baptist Church, Chairman; C. L. Nicely, Pastor Vine Grove and New Stith-ton Baptist Churches, Clerk; J. B. Hutcherson, Pastor White Mills, Treasurer.

The place for meeting was fixed at Elizabethtown, the time to be recommended by a committee at our next meeting on the first Monday in December.

The Committee Chairmen are as follows: R. H. Tandy, Evangelism; Hugh R. Peterson, Missions; and J. E. Darter, Every-member Canvass.

This is nothing new but it simply places us in a position at the District Mission Board better to carry on and more efficiently to do the work which is ours to do.

ARTHUR STOVALL,

Elizabethtown, Ky

MEETINGS IN PULASKI COUNTY

I have just been in two revivals with Pastor D. B. Wyrick of Valley Oak, Ky. One was at Flat Lick, the Old Stone Church, built by slaves before the Civil War. We had sixteen happy professions. One fine man saved at the river and was baptized with his two daughters and one son.

The other revival was at Rock Lick, both churches in Pulaski County. We had twenty-one public professions. This was one of the most deeply seated revivals I have witnessed for many years. These two communities are almost solidly Baptist, and they never have been disturbed with Modernism. They know and love the Truth.

I am to begin another meeting with Pastor Wyrick at Short Creek, October 28.

F. M. JONES.

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HALLOWE'EN KNIGHTS

It was getting dusk when Jimmy Martin rang Mrs. Arnold's door-bell. She kept boarders, and Jimmy felt sure she would buy his last dozen of home-made doughnuts. He was eager to dispose of them, for he wanted to go home. It was only two nights before Hallowe'en and he had planned to go out with Jerry and Sam after dark. They would dress up and have some fun, ring door-bells and move porch furniture. They might soap some windows, too. Jimmy gasped as the door was jerked open and an angry Mrs. Arnold faced him. She held pieces of rope in her hand.

"Did you cut my clothesline?" she demanded, as she held the rope toward him.

"Why, no—I didn't!" Jimmy faltered.

"Didn't you come around the house just now?" she persisted, her keen eyes searching his face.

"Yes, ma'am," Jimmy stammered. He always came through her back yard, for it shortened the distance. "But I didn't cut the clothesline. Honestly!"

"It looks suspicious!" Mrs. Arnold looked severe. "I should have brought it in sooner. Oh, I don't see how I can stand another Hallowe'en!" she burst out. "If it were for one night only, it would not be so bad, but you boys play these tricks for a whole week before Hallowe'en! That makes it annoying and expensive, too. This means a new clothesline—and money is so hard to get. No, I won't be wanting any more doughnuts now—or ever!" She closed the door, leaving an astonished Jimmy there.

Slowly he walked up the street. Mrs. Arnold still believed he was guilty, even when he had told her the truth. He felt sorry about the clothesline, for she did have to work so hard for a living. A sudden thought seized him. Why not give her the doughnuts? That ought to prove his honesty. Quickly he turned back. As he came to her gate, he saw shadowy forms moving near the spirea-bushes. A slender hand reached out and clutched his arm.

"Sh, Jimmy!" It was Sam, with Jerry close behind him. "What are you coming back for? Hurry up. We know plenty of places to go."

"Did you cut Mrs. Arnold's clothesline?" demanded Jimmy breathlessly.

"Yes, and she nearly caught us. We were hiding close to the porch when she accused you," Jerry chuckled. "Say, you aren't going to tell her?" Alarmed, both boys dodged back of the spirea as Jimmy walked up on the porch.

Bravely Jimmy faced Mrs. Arnold again.

"I've brought you the doughnuts—

free," he faltered, "to help pay for the clothesline." He held the basket toward her.

"So your conscience troubled you, did it?" Mrs. Arnold looked severe as she took the basket. "But a dozen doughnuts won't pay for a clothesline, Jimmy!"

"But I didn't cut it!" Jimmy cried. "But—I know who did!"

"You do?" Mrs. Arnold gave him a searching look. "Well, then, who is the guilty one?" she demanded.

"I don't want to be a tattle-tale, Mrs. Arnold, but if you'll trust me, I think I can get things fixed up all right." With that promise he turned and hurried out the gate. Before he had reached his own yard, Sam and Jerry had caught up with him.

"Hurry up, Jimmy! Let's get our costumes on and go out," urged Jerry.

"I've made a tick-tack that will scare everybody!" boasted Sam.

"I must eat supper and get my lessons first," Jimmy shook his head. "Let's meet here at eight o'clock all dressed up in our Hallowe'en costumes."

Jimmy could think of little but the remark Mrs. Arnold had made. She didn't like a whole week of Hallowe'en. The tricks boys played for fun were expensive to folks like her. He wished something could be done. A happy thought flashed into his mind. Why not do it? It would be fun, for it was quite new. He chuckled as he opened his arithmetic-book. He must be finished before eight o'clock.

The three boys met promptly at Jimmy's gate. Sam wore an Indian suit with an Indian mask. Jerry looked like a farmer with overalls on, but his mask was ludicrous with its immensely long nose. Jimmy had borrowed his brother's clown suit with its highly colored mask to match.

"It's because of folks like Mrs. Arnold," Jimmy had been explaining. "This year, instead of mischievous tricks, let's go about doing good tricks." "How do you mean?" Jerry asked dubiously.

"Suppose something—a chair, we'll say—is carried off Mrs. Arnold's porch, explained Jimmy. "We can find it and

Simultaneous Rallies

Simultaneous Rallies are to be held in the District Associations in the State of Kentucky.

The Fourth Sunday in October (the 27th) at 2 P. M. is the date on which these Rallies will be held.

At each Rally two addresses will be delivered.

The subjects to be discussed are "The Co-operative Program" and "God's Plan for Financing His Earthly Kingdom."

The Rally in each District Association will be under the direct supervision and control of the State Board member of that Association.

He will select and announce the meeting place where the Association Rally is to be held.

He will also act as the Presiding Officer at the Rally meeting.

Pastors and churches in each District Association are urged to make their Rally count in Kingdom affairs.

C. M. THOMPSON,
General Secretary

bring it back. See? We can call ourselves Hallowe'en knights and go about putting things back where they belong."

"That wouldn't be any fun! Jerry protested.

"I think it would. Let's try it, anyway," begged Jimmy. "Let's start up in the next block."

"Look at that pile of dirty leaves!" Sam pointed to a porch where the light was burning. "Right up in front of the door."

"We can sweep them off. Wait until I get my broom." Jimmy darted back home, coming back in a hurry. As he began to sweep the leaves, the front door was jerked open and a woman said sharply:

"I caught you that time. Why—what are you doing?" She stopped aghast.

Jimmy, the clown, bowed very low. "My partners and I are Hallowe'en knights. We go about putting things in order. Want your porch swept?" He bowed again.

"Why, thank you!" she smiled. "And when you're through, I want you to come inside. Last night some boys took my metal door-mat. It was expensive. Do you think you could find it for me, my knights?" She had come out of the kitchen with a heaping plate of cookies and some candy for the boys.

"We'll try," Jimmy promised with a grin.

Three excited boys hurried up the street. They kept a keen lookout for misplaced articles. As they passed another porch with the light shining, Jimmy caught sight of something on the porch railing.

"It may be that mat—I'm going to see," he whispered. He crept forward stealthily toward the railing, but before he reached it a hand shot out of the shrubbery and seized him.

"Caught you that time! Come out and let me have a look at you." The man was very angry.

"Please—let me explain!" Jimmy begged. "We are out doing good deeds. Is that your door-mat on the porch?"

"No. You may have that and welcome. Have you been annoying me by ringing my door-bell?" demanded the man in a milder tone. "Come inside. I want your names and addresses."

"Have you lost anything?" Jimmy inquired, when he had explained everything to Mr. Sims. "If you have, we'll try to find it."

"No; but there's a ladder in my back yard. You might find the owner for that."

Three boys ran breathlessly back to the corner where Jimmy had swept the leaves. They rang the bell importantly.

"Here's your door-mat!" Jimmy held it toward Mrs. Orr, his eyes alight.

"Quick work, my knights!" She flashed them a smile. "I'll take care of it this time," she assured them.

The boys hurried on. Finding an own-

er for the ladder was their first job. They circled about and were passing Mrs. Arnold's house. Every window had been soaped.

"Say, that's too bad. She hired a man to wash them just last week. Couldn't we wipe it off for her?" Jimmy wondered.

"Not tonight. I know—let's leave a note saying we'll do it tomorrow," suggested Sam.

Three excited boys wrote the note and stole up on the porch to deliver it. As the door opened, they dodged off into the bushes.

"I saw you. Come out, boys!" It was Mrs. Arnold's voice. "What's this? Wash my windows? To pay for the clothes-line? Whoever heard of such a fine Hallowe'en trick? But my ladder's gone—"

"We know where it is," interrupted Jimmy, "and we'll bring it right back."

"It was the best Hallowe'en I've ever had!" Sam declared the next day, to which statement the boys agreed. But even when Hallowe'en was long forgotten they had echoes of those knightly deeds.

"Good deeds bounce right back at you, don't they?" Sam smiled as he met the

other two boys at the corner. "Did you get a note from Mr. Sims?"

"Yes, he's invited us all to spend a day at his farm next summer," Jimmy announced gleefully. "And Mrs. Arnold wants us to take away her trash all summer long," he added.

"Mrs. Orr has promised each one of us a collie puppy!" broke in Jerry. "I can hardly wait until they're old enough."

"We'll know exactly what to be next October, won't we, boys?" Jimmy asked happily.

"Hallowe'en knights!" the three answered together.—Elsie Grant Henson in Junior World.

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Christmas Boxes

It is now time to send boxes of Christmas toys to our Missionaries in the Orient, if they are to reach there by Christmas. High duties make this prohibitive in some places, but I am sure the following would receive them gratefully:

- Miss Rose Marlowe, 6 Barchet Road, Shanghai, China.
- Miss Pearl Johnson, 466 Rue Lafayette, Shanghai, China.
- Miss Elizabeth Hale, 466 Rue Lafayette, Shanghai, China.
- Miss Dorothy Carver, Rowe Memorial School, Kokura, Japan.
- Miss Hannah Fair Sallee, Baptist Compound, Pao Shing Road, Shanghai, China.

Every Member Canvass

I am sure our women are taking an active part in this work in their churches. Their special task is to see that every woman in the church, particularly in the Missionary Society, makes a pledge, based on her estimated tithe, to be paid through the church, and divided there fairly (Kentucky believes in fifty-fifty) between local expenses and the Co-operative Program.

The sum of the undesignated pledges to the Co-operative Program, made by the W. M. S. members, will form their apportionment for next year.

This amount, together with their apportionment of the young people's organizations, should be reported to the State W. M. U. Office in January.

Inspiring Messages

Dr. M. E. Dodd and Dr. Charles E. Maddry have been giving some very fine messages to large crowds of Kentucky Baptists in the interest of the Co-operative Program.

Our hearts were deeply stirred as they told of desperate needs in the Orient,—no new missionaries for ten years until last year and those few still in the language schools; the older missionaries broken in health and many of them beyond the age of retirement, but no one to take their places; homes, churches, hospitals, and school buildings in desperate need of repair after ten years of neglect. Oh, it was a heart-rending picture. What are you and I going to do about it?

Dr. Maddry said, "We can hold special meetings and put on special campaigns, stir the hearts of the people with the needs, and take a collection, but our

work cannot be based on this. What we need is a steady income that we can count on and this must come through the Co-operative Program."

He then expressed his deep appreciation to Kentucky Baptists for the way they had stood by the Co-operative Program during the depression, being almost the only State to continue to divide their contributions on the fifty-fifty basis, between State and Southwide objects. That is the reason we have a debt on State Missions in Kentucky, but I am proud of our record, and want to do everything I possibly can, now, to pay off that debt. This can best be done through the Hundred Thousand Club.

Founders' Day

Our W. M. U. Training School was founded October 2, 1907, but the first celebration of this date was held this year. Mrs. Maud R. McLure, the first principal, and Dr. W. O. Carver, who took an active part in the founding of the school, were the principal speakers. Miss Emma Leachman, who lived in the school and was a vital part of the life there for many years, and Miss Kathleen Mallory, were among the honored guests.

State Training School Chairmen, Corresponding Secretaries and other former students came from many States.

See Miss Winfield's report in another part of this paper.

Gradually But Surely

"Comparing the figures of the debt of the Foreign Mission Board of January, 1933, with those of October, 1935, Southern Baptists are encouraged and stimulated! January, 1933—\$1,115,000; October, 1935—\$534,000. May Southern Baptists erase all-of-its-debt this year!"

In Prospect

"We look forward to the 1935 Lottie Moon Christmas Offering with a confidence and joy that is difficult to express in words. We feel confident that the goal will be attained and we devoutly pray for God's favor on the W. M. U. women and young people of the South."

—Charles E. Maddry in "The Conquering Christ."

Cheer The Heart Of A Sick Missionary

"Several foreign missionaries, sojourning in the homeland on furlough, are ill. A message of Christian love will cheer and warm their hearts. They are: Dr. W. B. Bagby, Baptist Hospital, Dallas, Texas; Miss Elsie Clor, Baptist Hospital, New Orleans, La.; Dr. John Lowe, Altamont Hotel, Baltimore, Md.; also, in Tokyo, Japan, Dr. Harvey W. Clark lingers quite ill. Address: 41 Kago Machi, Koishikawa-Ku, Tokyo, Japan."

"The Conquering Christ"

The newest Foreign Mission book, "The Conquering Christ," by Inabelle G. Coleman, is now off the press. The W. M. U. of the South will use it in their week of study preparatory to the Lottie Moon Christmas offering. A seal will be given after the examination.

W. M. U. Young People's Department

**JOSEPHINE PROCTOR JONES,
 Young People's Leader**

Henry County Y. W. A. Banquet

The Henry County Y. W. A's held their annual banquet at Franklinton, August 27. There were about seventy-five present and a lovely evening was enjoyed by all. The theme of the program, which was "Go ye into all the world," was carried out by an imaginary aeroplane flight. The room was attractively decorated with our Y. W. A. colors and the tables were arranged to resemble an aeroplane. Our county leader and toast-mistress, Miss Alice Powell, outlined the program in delightful verse form, which was enjoyed between courses. The program was as follows:

- Contact (Invocation) Rev. A. L. Smith.
- The Take Off (Welcome) Mrs. Clay Pardo
- Radiogram (Response) Miss Margaret Northcut
- Accordion solo—Miss Virginia Waring
- What We See from the Air (toast) Mrs. Waring
- Reading—Miss Kathleen Chapman
- Flying Higher (address) Mrs. A. L. Smith
- Route Chanted (I'll Go Where You Want me to go) song
- The Landing (talk) Rev. Masteller.
- All's Well—Benediction
- Song Leader—Miss Pearl Cravens.

Menu: "Events of the Flight" parachutes—(grape fruit cocktail); An Early Flyer (chicken); An Irish Blimp (stuffed potatoes); Straps adjusted (lima beans and tomatoes); A Sunset Sky (congealed salad); Mist and Clouds (Ice Cream and Cake); The Landing (bread); Tank fuel (tea).

The whole program was beautifully planned by Miss Alice Powell and exquisitely carried out by the Franklinton girls. There were songs, joy and laughter for all and yet a worshipful attitude.

Georgia Foree McHatton,
 Port Royal, Ky.

Invitation To The Banquet

"If an aeroplane trip you wish to take, Just get yourself ready and remember the date. From the port 'Franklinton' we'll take our flight, At exactly 7:30 on August 27 night. All may go for the fare is CHEAP Just send your name and twenty-five cents to Zelma Leitch. If the take-off field seems a hidden lot Search for the school building that's the spot."

Alice Powell,
 Turner's Station, Ky.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

THE DEBT IS BEING PAID

Charles E. Maddry

In January, 1933, the debt of the Foreign Mission Board in the banks of Richmond was \$1,115,000. In two year and ten months we have paid \$578,000 on this debt. In addition we have paid \$149,609.33 in interest on our debts. From the Hundred Thousand Club we have received \$107,142.68 and from the Bryant Plan we have received \$48,391.06. The remainder came from special gifts and bequests and from the sale of property in Italy and other lands.

While we have been making a desperate effort to reduce our debt, we have made some slight advance in the work of the Board. Some thirty odd missionaries who were kept at home in 1932 without salary, have been sent back and several new missionaries have been sent out as replacements.

We now face a most serious problem on all of our mission fields with respect to the rapid deterioration in our property, churches, chapel and school and seminary and college buildings are rapidly going to pieces for lack of repairs. Our missionary dwellings everywhere need repairs. Nothing worthwhile in way of repairs has been done in ten years. Also in the matter of exchange, we have lost heavily in most lands, with the devaluation of the American dollar, our mission work abroad suffered severely. In China one year ago, the American dollar was worth three dollars in silver, today one dollar is worth only two-forty. This means a great loss to the missionary and falls hardest on our native pastors, evangelists and Bible women.

But the most serious loss of all, has come to us in the loss of missionary personnel. We have sent out very few new recruits in ten years. The older missionaries have been breaking under the strain of it all. At the October meeting of the Board, we will accept the resignation of fourteen missionaries for various reasons, some twenty-three because of age and physical infirmities, will be retired on pension. Two have died during the year. We must send some replacements of withdrawals from several countries.

But the debt is being paid. We wish to reassure the denomination that the current budget will be held down strictly to the minimum requirements and we will live within our income. We are not

going to make any more debts. We cannot believe it is God's will that we shall borrow money to carry on mission work. We have set as our goal the payment of the last dollar of our debt by January, 1938. Let's all work and pray to that end.

FEATURES OF SEPTEMBER REPORT

E. P. Bruxton, Treasurer

Designated gifts received in September exceeded expectations by a goodly margin, running some \$1,500 ahead of last September's designations. Among these was a cash donation of \$300 from a modest lady whose chief concern seemed to be that her identity should not become known lest she should receive some credit for the gift. Another of \$100 came from a lady in far away Michigan who is now trying to complete the handsome gift of her husband that was interrupted by his death several years ago.

SEPTEMBER'S FINANCIAL STATISTICS

Report of the Treasurer 1935

| | |
|------------------------------------|--------------------|
| Foreign Mission Board | |
| Southern Baptist Convention | |
| Co-operative Program..... | \$24,443.63 |
| Designated Gifts | 17,769.95 |
| Debt Account | 8,403.69 |
| Lottie Moon | |
| Christmas Offering | 129.76 |
| Miscellaneous Receipts.... | 7,779.53 |
| Total Receipts | \$58,526.55 |

The outstanding gift of the month was in the shape of a legacy from a friend who formerly lived in Kentucky, the proceeds from which were approximately \$7,500. What a privilege it is to give when one has the means, and how worthily do some bestow their gifts!

It is highly gratifying to note the revival of interest in the annuity bonds issued by the Foreign Mission Board. A substantial sum was realized from this source in September, and from inquiries now being received the prospects are bright for the receipt of even larger amounts in the coming months. May the tribe increase of those who through this means are able and are disposed to have a real part in the work of foreign missions.

"Going down!" is still the glad cry with reference to the debt that has so long oppressed the Board, and so sadly hampered its activities. \$17,000 was clipped off the total indebtedness during September, reducing it to \$532,000 as of October 1. With three months still left of 1935 there should be such a further reduction of this total as to give new heart to the Board, and fresh impetus to our missionaries as they enter upon the work of another year.

THE BOARD WILL MEET

The State and local members of the Foreign Mission Board will hold its semi-annual meeting of the fall, October 16-17 in the Board rooms in Richmond, Virginia.

On Tuesday, October 15, the various committees will meet for the consideration of important business matters which will be presented to the Board at its sessions on Wednesday and Thursday.

Several prospective appointees for foreign fields will come before the Board for examination and dedication. These will go out to replace vacancies that have occurred recently through resignations and deaths.

Another added interest of these sessions will be the China Baptist Centennial celebration at the First Baptist Church on Wednesday afternoon and at the Mosque Theatre on that evening. The special hours are being planned by Miss Blanche Sydnor White, Corresponding Secretary of the Woman's Missionary Union of Virginia.

The most interesting feature of the regular sessions of these days will be the report of the Executive Secretary of the Board. Dr. Maddry will bring before the Board a survey of his observations in the Orient and make suggestions for certain changes and enlargements.

A BEAUTIFUL TINTED PICTURE

A beautiful tinted picture and life sketch of Henrietta Hall Shuck, the first American woman missionary to China, is available from the Foreign Mission Board, Richmond, Virginia, for only twenty-five cents. As Southern Baptists enter into the century celebration of their work in China, every pastor, teacher, leader, officers and scores of members will want one of these lovely pictures to frame, to use on poster, or perhaps as place cards for banquets and special occasions.

REVIVAL AT OAKLAND AND PLEASANT HOME CHURCHES

Oakland Baptist Church, Gallatin County; and Pleasant Home Church, Owen County, have enjoyed two weeks each of the most gracious and heart-stirring messages that have been presented in these churches for many years.

Brother J. J. PreVol, pastor of the St. Matthews Church, Louisville, and Maurice Barnes, a member of the same church, conducted both revivals. Brother PreVol brought practical, clear, inspiring, and heart-searching messages. Not only his preaching, but also his visitation, his personal contact, and his personality have been felt by scores of people to be God-sent.

Maurice Barnes led our song service in a more effective way and in a more spiritual way than a few young men of his age can lead. His ability, his spirituality, and his personality were outstanding.

The two churches were crowded each night, even beyond capacity. Oakland witnessed the largest crowds since a revival fifteen years ago. Pleasant Home has not had such attendance in years.

L. DAN TAYLOR, Pastor,
Warsaw, Ky.

W. M. U. REPORT

(Continued from Page 13.)

"The Open Door" of Personal Service by Mrs. E. N. Perry was made a living picture before our eyes. Through the open door of service there came five little negro girls who sang beautifully the Spiritual, "Trouble the Water." Then followed through the door, the orphan, the poor, the shut-in, and the foreigner. Softly was sung "Somebody else needs a blessing." Teach the underlying principles of prohibition at all times, she urged as a Personal Service duty.

As her own little son came through the door holding aloft the slogan "Make and Keep Kentucky Dry for Kentucky Youth," Mrs. Perry said, "This is my reason for voting No on November 5. The organ played softly. "The fight is on, Oh Christian Soldiers."

On account of the absence of Mrs. L. L. Roberts, the Training School report was read by Miss Dorothy Thum. Mrs. T. H. Whayne spoke feelingly of House Beautiful which is so dear to her heart. There are 121 graduates on the Foreign field and many, many others in religious work of all kinds at home. She also made a plea for the completion of the Eager Memorial Scholarship Fund.

Mrs. Sarah P. Brown, declining further service, made her last report on the Intercessory League. There are now nearly a thousand members of this "Shut-in band of prayer" in Kentucky, whose petitions rise daily to the Father for blessings on His Kingdom work in this world. The women stood in love and appreciation of Mrs. Brown's seven

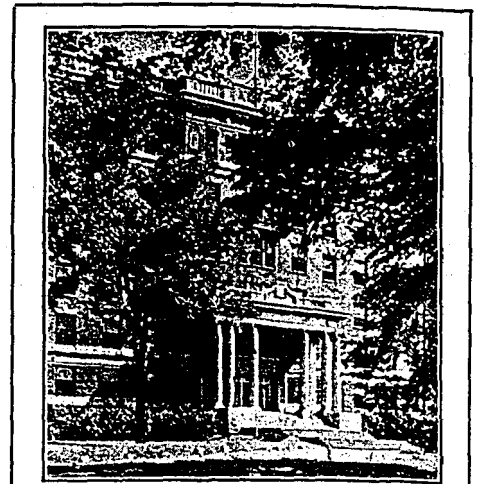
years' of untiring devotion in this field of service.

Kentucky Baptist Hospital representative, Miss Sallie Priest, spreads joy and happiness wherever she goes, in the hospital or at W. M. U. meetings. She also knows how to make us "see" our Hospital and be proud of it. As she held up that large picture of the building many exclaimed "How beautiful." She told of the good being done to the bodies and souls of men and of the crippled children. "Why do we not do more charity work?" you ask. The answer is \$1,800 interest which is paid each year on indebtedness.

A feature which was considered a very significant part of her speech was the fact that the student nurses have a one-year course of Bible Study with their three-year training course for which they receive a certificate. Miss Priest is the teacher of this Bible course. "The greatest asset of the Hospital is Miss Sallie," said one of our prominent women at the convention.

(To be continued next week.)

Pastor Perry F. Webb, of the First Church, Pine Bluff, Ark., writes us that Dr. M. F. Ham, of Louisville, and his party, have just closed a six weeks' campaign in Pine Bluff. The city was stirred as never before. Dr. Webb says: "We have had 125 come into the First Church thus far, and we are continuing the services. . . We thank God for Dr. Ham. I



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think he is the greatest evangelist in our country. . . . He is true to the fundamentals of the faith, free from objectionable methods and most passionate in his efforts to win people first to Christ and then to the churches. We know a prophet has been in our city."

Pastor and Superintendent

Make October 27 a notable day in your Sunday School.

This is the date set for the Special Offering for State Missions in every State in the South.

Make a liberal offering and keep the Religious Home Fires Burning.

Funds are urgently needed and the money contributed will be appropriated to set forward the Kingdom of God in Kentucky.

Let us save the Old Kentucky Home for the cause of Christ.

The Baptist State Board of Missions confidently expects every Sunday School in the State to observe this date.

PASTOR and SUPERINTENDENT

In this trying hour lead your Sunday School to do its best.

Send all funds to DR. C. M. THOMPSON, Treasurer
205 East Chestnut St., Louisville, Kentucky

Collection envelopes will be furnished free. Write Dr. Thompson for them.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.
 Called
 J. W. Wells, Immanuel, Henderson, Ky.
 A. M. Smith, First, Marked Tree, Ark. Accepted.
 W. T. Whaley, Wartrace, Tenn.
 James D. Lyle, Calvary, Morristown, Tenn. Accepted.
 W. A. Young, Highland Park, Texarkana, Tex. Accepted.
 L. C. Tedford, Bentonville, Ark. Accepted.
 C. T. Perkins, Blair, Okla. Accepted.
 Clyde Foster, Calvary, Shawnee, Okla. Accepted.
 Russell Duffer, Marmaduke, Ark. Accepted.
 W. E. Grinstaff, Sharon, Okla.
 C. M. Hundley, First, Iowa Park, Tex. Accepted.
 H. T. Stevens, Orcutt Avenue, Newport News, Va. Accepted.
 Walter L. Johnson, First, Mt. Airy, N. C. Accepted.
 W. M. Burns, First, Franklin, N. C. Accepted.
 W. F. Willingham, First, Alma, Ga. Accepted.
 Barney Thames, First Wellington, Kans. Accepted.
 C. W. Thompson, Liberty, Miss. Accepted.
 Paul Maddox, First, Tularosa, N. M.
 Luther Harris, Victory, Shawnee, Okla. Accepted.
 M. C. Hughes, Lena, Miss. Accepted.
 F. K. Pool, Taylor, S. C.
 P. B. Kingsloving, Mercer, Tenn. Accepted.
 C. S. Pierce, First, Brownsville, Tex. Accepted.
 E. N. Strodder, First, Moody, Tex. Accepted.
 C. Deering, Graham, Okla. Accepted.

Resigned
 W. R. Covington, Highland Park, Texarkana, Tex.
 L. C. Tedford, Clarksville, Ark.
 Sam Scantlan, St. Louis, Okla.
 C. T. Perkins, Headrick, Okla.
 Clyde Foster, Fairview, Shawnee, Okla.
 Russell Duffer, Peach Orchard, Ark.
 W. E. Grinstaff, Milan, Mo.
 C. M. Hundley, Ryan, Okla.
 Davis Woolley, Mt. Pleasant, and Zion, Henderson County, Ky.
 Walter L. Johnson, Port Royal, Ky.
 F. L. Alexander, Huntsville, Mo.
 W. L. Johnson, First, Mt. Airy, N. C.
 W. M. Burns, Cave City, Ky.
 A. C. Shuler, Calvary, Jacksonville, Fla.
 Barney Thames, Towanka, Okla.
 C. W. Thompson, Port Gibson, Miss.
 B. S. Hawkins, Humphreys, Okla.
 T. Buckley, Wallace, La.
 W. B. Stansburg, Emanuel, Ardmore, Okla.
 P. B. Kingsloving, Harrisburg, Ark.
 E. N. Strodder, Grapevine, Tex.
 T. U. Fann, Olympian Springs, Ky.

D. A. Youngblood, Emanuel, Baton Rouge, La.

C. Deering, Victory, Shawnee, Okla.
 Edwin Harwell, Eastwood, Ky.
 H. T. Stevens, Asheboro, N. C.

Ordained

George W. Cummins, Eastern Parkway, Louisville, Ky.
 Emanuel E. Novak, Michigan Avenue, Kansas City, Mo.
 C. N. Barkley, Ridgedale, Chattanooga, Tenn.
 C. E. Bryant, Jr., Booneville, Ark.

Died

George W. Jarboe, Packard, Ky.

Pastor George W. Jarboe, of the Packard Baptist Church, died recently.

checks
666 COLDS
 and
666 FEVER
 first day
 LIQUID - TABLETS HEADACHES
 SALVE - NOSE DROPS in 30 minutes

GRAY'S OINTMENT
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High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

Sunday School Literature

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

Sample lesson on application.

Three Facts

1. In every church there are members who have not made a single contribution to our Co-operative Program work so far this year.
2. There is an important group in each church that have fallen behind with their payments.
3. There are some who have prospered financially and should add to the amount already given.

A Definite Task

An earnest and persistent effort should be made to reach these Three Classes.

This effort should be prayed through—carefully planned—immediately carried out.

Listen!

These classes will not be reached unless the Pastor, Deacons or a Special Committee performs this Task.

The Task does not have a Self-Starter.

The Fiscal Year of the General Association closes October 31. All funds for this year's work should be in the hands of the Treasurer not later than November 7, 1935.

C. M. THOMPSON, General Secretary and Treasurer
 205 East Chestnut Street :: Louisville, Kentucky

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Western At Murray Tomorrow

What? Western Regional Training Union Convention.

Where? First Baptist Church, Murray.

When? Tomorrow and Saturday (October 25, 26) 9:00 A. M. Friday to Saturday afternoon.

Whom? All Baptists in the Region and visiting Baptists from other Regions. Other visitors welcome.

Why? Information, Companionship, Better Attitudes, and Consecration.

Western Regional Officers

President—R. W. Churchill, Murray.

Vice-President—E. C. Coleman, Madisonville.

Secretary-Treasurer—Miss Virginia McCaslin, Princeton.

Junior-Intermediate Leader—Miss Lily Gary, Hopkinsville.

Murray Church

Pastor—Dr. J. E. Skinner, Murray.

Director—R. W. Churchill, Murray.

Homes Committee—Mrs. W. P. Roberts, 801 Olive St., Murray.

Please send to Mrs. Roberts at once names of all who are to be at Murray for the banquet Friday evening and over night.

Thanks are hereby extended to the Murray Church for the fine way in which a hearty welcome is extended to all.

Welcome to B. A. U's

The Adult Union of the Training Union of First Baptist Church, Murray, extends to the members of all Adult Unions of Western Region a cordial invitation to meet with us in the Western Regional Training Union Convention to be held in the First Baptist Church, Murray, October 25 and 26.

Let us all work together for the strengthening of our training unions and the on-going of our Master's Kingdom.

Come and meet with us, and let us lend our efforts to the training of workers in our churches especially to our young people.

Fred M. Gingles, President,
Adult Union, First Baptist Church,
Murray, Ky.

To Senior B. Y. P. U's of Western Region

With the deepest cordiality do we welcome you to Murray. We look forward with pleasure at having you visit us and at being associated with you in Christian effort during the days that you shall be with us. Our hearts and our homes are open to you. Use us to the glory of God.

These days of doubt and adverse

thinking challenge the youth of our nation and our state to intensify its Christian training. More than all does our great denomination challenge us to be thoroughly trained in church membership and in church leadership, that we might truly represent Christ through our churches in advancing His kingdom. Begin now to pray much and let us concentrate our efforts, in the days that we shall be together in this great Convention, in finding better ways of doing things for Christ through the B. Y. P. U.

In the name of our Master, and in the name of our church do we greet you and welcome you to our city.

Ralph D. Churchill, President,
Senior B. Y. P. U. of First Church.

To Intermediate Leaders, Boys, and Girls in Western Region

For the first time, the First Baptist Church of Murray is entertaining the Union Convention. We are looking forward to it as one of the greatest stimulations we have had in our newly organized work.

As Intermediate Leader, I want to invite especially every Intermediate leader and Intermediate boy and girl in our region. We will profit greatly by knowing each other and each others' problems and successes. Let us pray that this will be one of the greatest year's work yet for Intermediates. May I see you October 25-26?

Hazel Terry, Int. Leader,
First Church, Murray, Ky.

State Mission Day—October 27

Be sure to do your part to help your church through the Sunday School make State Mission Day next Sunday all that it ought to be. Help make it a great program, a great offering, and pray that State Missions may be magnified for the glory of Christ. As Training Union members you must be true to the whole program of the church.

Juniors and Junior Leaders

Are you making plans to attend our Western Regional Baptist Training Union Convention which will be held in Murray, October 25-26? Begin now to plan definitely for your union to be represented. The people of Murray are looking forward to your visit.

The program has been carefully planned and I am confident that you will get just what you need from this great program. Miss Gary will have charge of the conference: bring your problems, your encouragements, and suggestions that you have found workable; come and pray that we may go back to our Training Union with a new outlook on life and new courage to meet the problems of our unions.

Don't forget to pray for God's blessing on this convention and its success.

Our goal is 300.—Will you be one of this number?

Louise Swann, Junior Leader,
First Baptist Church, Murray, Ky.

The Program

On page twenty-two of the Western Recorder for September 12 you will find the outline of the program. These given in the order of their appearance will be on the program: Rev. and Mrs. W. Earl Robinson, Rev. George D. Heaton, Ralph D. Churchill, Ralph W. Below, Lowry M. Caldwell, Dr. A. M. Parrish, Mrs. O. E. Bryant, Miss Lily Gary, Dr. R. T. Skinner, R. H. Falwell, Jr., Dr. Ross E. Dillon, Rev. Woodrow Fuller, Rev. Joe T. Odle, Rev. J. G. Cothron.

Great appreciation is expressed to these who have so kindly consented to be on the program.

Try to attend all sessions if at all possible. Come praying for a great spiritual meeting.

Baptist Book Store

I wish to express our sincere thanks to Miss Christina Stokmann of the Baptist Book Store, 323 Guthrie St., Louisville, for so kindly furnishing us free of charge for all five Regional Conventions plenty of memos.

Please order new books and literature from this your own Book Store.

Attendance

The goal for registration at Murray is 300. See page twenty-two of the Western Recorder of September 12 for attendance goal for your Association. Try to get that many as a minimum for attendance.

1936

If your church desires to entertain the Convention next year please come to Murray prepared to invite it.

Pledges

If your Union has not made or paid a pledge to take care of this year's Convention, please get it to your Secretary-Treasurer at once. Come to Murray prepared to make a pledge for next year.

Entertainment

Banquet, Bed, and Breakfast Friday night are free.

Registration is free. Please do not fail to fill out fully the registration card.

Intermediate Sword Drill Contest

Do not fail to see that your Association has a representative in the Intermediate Sword Drill Contest. The Regional winner will compete with the other four Regional winners to determine the State representative who will go to Birmingham, Alabama, December 31-January 3.

Junior Sword Drill

You should also be represented in the Junior Sword Drill. This is not a contest but a demonstration.

Better Speaker's Contest

Your Association should by all means, have a Five Minute Dry Speaker at Murray.

Rules For Speaker's Contest

1. Open to and active (Baptist) member of Training Union (B. Y. P. U. or B. A. U.) in your Region between ages of seventeen and thirty years inclusive. Anyone who will be seventeen by April 1, 1936 will be eligible.

2. Speeches must be not over five minutes long and must contain ultimate goal of the Christian Youth Crusaders: "Make Kentucky Dry For Kentucky Youth," and the immediate objective: "To get all dry voters to vote on November 5 against the repeal of the Seventh (Prohibition) Amendment to our State Constitution."

3. Remainder of speech may deal with effects of alcohol, why we should stamp it out, what we can do between now and November 5 to get voters out, etc."

4. Speeches will be judged on (1) English, (2) Content, and (3) Delivery.

C. Y. C. Parade

If you can be in Louisville on Friday night, October 25 (tomorrow), Be sure to be in the big C. Y. C. Parade with the other thousands of dries. The goal for the Baptists is 4,500, with a minimum from each church of sixty. In order to be in the parade you should be on the corner of Third and Breckenridge at 7:00 P. M. Call your friends to be in it.

C. Y. C. Buttons

Red and white buttons are now available carrying the message: "Please Vote Dry For Me." There can be gotten from State C. Y. C. Headquarters, 3029 Wentworth, Louisville or from Jefferson County C. Y. C. President, Mr. P. Loyd Dawson, 605 Park Avenue, Louisville. The price is eighty cents per hundred. Every boy and girl should be given one to wear. Churches might buy enough for all the boys and girls of the Sunday-school.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

October 13, 1935

| | Att. | Vis. | En. |
|--------------------------------|------|------|-----|
| Louisville, Grace | 135 | 149 | 149 |
| Lexington, Porter Memo..... | 125 | 15 | 163 |
| Louisville, Franklin St..... | 121 | 15 | 154 |
| Oneida | 114 | 130 | 130 |
| Louisville, Crescent Hill..... | 111 | 14 | 143 |
| Paducah, Immanuel..... | 104 | 32 | 144 |
| Akron, Ohio, Calvary | 104 | 11 | 119 |
| Louisville, Temple | 103 | 25 | 107 |
| Henderson, Audubon | 102 | 6 | 125 |
| Louisville, Beechmont | 101 | 15 | 134 |
| Pineville, First | 99 | 10 | 150 |
| Harrodsburg | 97 | 13 | 132 |
| Severns Valley | 97 | 13 | 119 |
| Hopkinsville, First | 96 | 25 | 124 |
| Taylorsville | 94 | 24 | 126 |
| Owensboro, Third | 86 | 13 | 120 |
| Danville, Lexington Ave. | 77 | 15 | 110 |
| Owensboro, First | 74 | 10 | 116 |

STUDENT ACTIVITIES AT MURRAY

The B. S. U. work in Murray State College is showing constant progress. September 13-14 found us in our Fall Retreat with definite plans being made for the year's work. The writer conducted a study of Baptist Student Union Methods in which the council members found a new interest for B. S. U. work. Most of our council members are new this year, but in true Baptist fashion every one caught the vision of their new work and heartily pledged to the Lord their loyalty and devotion in their new task.

B. S. U. work in Murray is still young, but the Lord is already getting results in the hearts of its students. We believe He always will when their lives follow so closely His leadership. We are deeply grateful to Him for His leadership so far in that two of our four presidents caught a wider vision of Kingdom work and have accepted the call of God to the ministry. Last year's president gave his life to Him, leaving the following semester for Union University to continue there his preparation for that task. This year our fine president around the campfire at Ridgecrest, in that matchless hour of devotion, yielded his life also to the same call and plans to enter the Seminary at Louisville next year. Numerous are the results of our B. S. U. work.

Each Lord's day so far, since the semester started, we have seen the students walking down the aisles uniting with the local church. Next Sunday we are observing Join-the-Church Day and we trust a large number will come that day. Last evening, sitting around the campfire near the campus, seventy of our students listened intently to our leaders as they discussed the work and dozens of them raised their hands in promise that they would, this week, pray and follow the leadership of the Lord in observance of this day. We know there will be results for God answers such prayers in clear leadership. There is nothing hardly so thrilling as seeing young men and young women standing four-square for Christ in the face of the countless interests in which Satan would try to claim their indulgence.

There are fifteen different denominations (including Catholics and Jews)

enrolled in Murray State College and many with no church preference at all. Out of the total enrollment of 690 students, 230 of them are Baptists. Our future leaders will come from this group and we must claim the best. Mothers and fathers, who have boys and girls in college—encourage them in their spiritual lives while they are there. Write to them often about it. It is a part of your stewardship.

RALPH D. CHURCHILL,
Baptist Student Secretary,
Murray, Ky.

ORGAN DEDICATED AT CARLISLE

A two manual pipe organ given in memory of the late Mrs. LaRue Johnson Couey, was dedicated by the Carlisle Baptist Church, at Carlisle, Ky., recently. Dr. Louie D. Newton of Atlanta, Ga., preached the Dedictory Sermon using as his subject, "They rejoice at the sound of the organ" (Job. 21:12). He brought a challenging message on the place of the organ in worship. He also pointed out that the greatest values of life usually come as a result of sacrifice.

The thirty-seventh psalm, used by Mrs. Couey in her funeral sermon, was read, and Mrs. C. B. Barnes, of Richmond, sang the eighty-fourth Psalm. Another Psalm was used in the sermon. R. R. Couey, led the congregation in a response dedication, dedicating the organ to the glory of God and to the memory of LaRue Johnson Couey.

Miss Myrtle Bell Durham, a college friend of Mrs. Couey, who played in the wedding of Rev. and Mrs. Couey, and also at the funeral of Mrs. Couey, came from Atlanta to have a part in the service. Mrs. Arthur Allison, co-organist of the church played the service.

The organ was presented to the church by Pastor Couey in memory of his wife. Upon presentation the church raised more than \$1,500 to pay off a small debt, buy chimes for the organ and to do some necessary repairing. The auditorium has been re-decorated and new light fixtures installed. More than sixty-five members have been added to the Carlisle Church since Pastor Couey went there in January, 1934. Gifts to the Co-operative Program increased more than 100 percent during the past year.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed. How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds. Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

DEACONS ORDAINED AT DIAMOND CHURCH

George Braden, Ollie Trail and J. S. Hammack were ordained as Deacons at the Diamond Baptist Church, September 15, 1935.

The council was composed of Rev. E. G. Sisk, White Plains, Ky.; Rev. W. E. Siria, Madisonville, Ky. and the following deacons, J. C. Siria, C. Weldon, Jean Williams and Fred Clark. The pastor, J. W. Bullis was Moderator.

The men were questioned by their pastor and warmly recommended to the church by the council. The ordination sermon was preached by Brother E. G. Sisk and a short message was given to the church by Brother W. E. Siria.

The service was well attended and the spirit of the Lord worked in a mighty way. Two of our young people re-dedicated their lives to Christ.

Our church has just ended one of its best years, under the leadership of our good pastor, J. W. Bullis, Sturgis, Ky.

A MEMBER,

Diamond Baptist Church,
Providence, Ky.

MODERATOR'S CONFERENCE TO MEET AT ASHLAND DURING GENERAL ASSOCIATION

At the General Association at Henderson in 1934 a Moderator's Conference was perfected, organizing with a chair-

"Make a chain: for the land is full of bloody crimes, and the city is full of violence." Ezekiel 7:23.

**MAKE A CHAIN OF TEN LINKS
Every Link a Dry Vote**

1. Secure ten voters who will promise to go to the polls and vote "NO" on November 5, i. e. against repeal of the Seventh (Prohibition) Amendment. (Use your telephone, car, the mail or personal contact.)
2. Pledge each of these ten voters to find ten others who will do the same, and thus make a chain that will bind John Barleycorn hand and foot.

We do not need local option with the Prohibition Amendment in our State Constitution—the entire state, 120 counties, will have a bone-dry law.

ANTI-SALOON LEAGUE OF KY., Louisville, Ky.

man and secretary, and some twenty-five or thirty moderators present. An appreciative interest was manifested in this organization.

The Moderators' Conference bids fair to be of great spiritual advantage to the district associations. An optimistic spirit prevails among the brethren as to its growth and leavening effect in the prosecution of work in the various district associations.

I called attention some weeks ago through the Western Recorder to the importance of the moderator having his

program well in hand at the opening of the Association. I think the Medorators' Conference will prove to be helpful to the moderators as well as to the constituency of the bodies over which they preside.

E. F. Estes, of Louisville; J. M. Rogers, of Fort Thomas; Joe T. Odle, of Paducah, were appointed as a Program Committee for the Moderators' Conference at Ashland at the General Association in November.

T. E. TAYLOR,

Wallonia, Ky.

**Instructions To Dry Voters
DRYS VOTE NO!**

(On the right-hand side of the ballot you will find the following:)

CONSTITUTIONAL AMENDMENT No. 1

CONSTITUTIONAL AMENDMENT TO REPEAL PROHIBITION AND TO PROVIDE FOR LOCAL OPTION

Are you in favor of repeal of the amendment to the Constitution of Kentucky which prohibits the manufacture, sale or transportation of intoxicating liquors, except for sacramental, medicinal, scientific or mechanical purposes, and the re-enactment and re-adoption of Section 61 of said Constitution which requires the General Assembly, by general law, to provide a means whereby the sense of the people of any county, city, town, district or precinct may be taken as to whether or not spirituous, vinous or malt liquors shall be sold, bartered or loaned therein or the sale thereof regulated.

YES

NO

ANTI-SALOON LEAGUE OF KENTUCKY