

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, APRIL 30, 1936

No. 18

Principles of Baptist Co-operation

BAPTIST churches through their general councils control the co-operative work in which they are engaged. This is done by messengers from the churches who sit in councils and reach conclusions by submitting the questions to a vote. The only way our churches can ever control co-operative work is through their messengers. These are disposed to represent the feelings and convictions of the churches in the general bodies that control the work. If a church affiliating with a general body is to have any voice in directing the work of that body, it must do it by messengers and not by direction action. It is always to be understood that the churches are not in law bound by anything a general Baptist body proposes. An Association or Convention cannot hand down decisions which will bind the churches.

What are the limitations of the powers of these general bodies? That is answered by the contribution of each separate body, as we have it organized for missionary or other purposes. Each body must have complete control of the work in its sphere. The Convention of messengers from the churches which has a constitution providing for a mission board must have full control of the co-operative work of the board and for making arrangements necessary to carry it on. The money contributed would be dispensed by it under the rules and regulations made by it in conformity to the will of the Convention body.

Baptists have always regarded with scrupulous care the independence of the churches. It is the fortress of our safety and the strength of our work. On the other hand, some have erroneously supposed that the independence of the churches carries with it the doctrine of the isolation of the churches. And some have also supposed, contrary to fact, that a church affiliating with a general body, because it is independent, may govern and dictate the action of that body. Its independence must not contravene that of others.

A church occupies a complete circle of its own. No other body can include itself within that circle to the least extent. On the other hand no church can extend its authority beyond that circle. If Baptists will only think right, and act up to their thoughts, there cannot be the least conflict.—Dr. J. B. Gambrell, in *Baylor Summer School Lecture* in 1968.

- Devotional and Religious Thought -

PRISONERS OF EARTH

Edward Haun, Lily, Ky.

This life is just an empty scorn;
It has but naught to give;
We're on the brink of being born,
A Higher Life to live.

We're in the bud of being now,
The dim and twilight dawn,
The vestibule of life, and how
We yearn to travel on!

While here on earth we're embryos,
Of sons of God Divine,
And candidates for Life that grows,
Throughout an Endless Time.

Celestial doors are tightly shut,
Which only Grace can ope;
God's Grace alone can quickly put
An end to life with Hope.

And when His massive hand has broke
This clay impediment;
He'll waft us on with one great stroke,
To life's true complement.

While prisoners of earth we are,
Bivouaced in tents of clay;
We'll quietly wait with hearts ajar,
To be with Christ some day.

So when our pent-up souls shall soar,
To Realms Sublime on high;
'Tis then, on that Celestial Shore,
We'll live no more to die.

There seraphs gather joy and love,
Hard by the Throne of Grace,
To garnish bright our home above,
When we have run our race.

Supernal joys await us there,
To heighten our delight;
In His full beam they blossom fair,
With mellow glows of light.

When mighty death has run his race,
Immortal souls shall rest;
For then we'll see Him face to face,
And worship with the blest.

THE NIGHT

"Who giveth songs in the night."—
Psalm 35:10.

When God divided time into day and night He placed a tremendous value upon variety and saved the vast majority of men from tedium and ennui. The mystery of night, with its silvery silences and its winsome voices, brings with it a certain thrill and "a sense of something far more deeply interfused," whose dwelling place is in the shadows of trees, the singing stars, and in the sudden piercing song of a mocking bird floating out over the night air.

For lovers and others the day is good, but the night rides in chariots of silver and gold, and "the night has a thousand eyes." It is easier to fall in love by night than by day, because the night is filled with poetry and its voices are the

essence of romance. When we sit and wonder what strange and world-old scenes are enacted by the children of men at night, we experience a certain sense of awe and find refuge in bewilderment.

It was night when Judas hanged himself. It was night when John the Baptist lost his head. It was night when Jesus prayed and suffered in the garden in the shadow of the olive trees. It was night when Peter denied Him, and went out and wept bitterly.

"Now I lay me down to sleep" is brokenly repeated by little children at night, and at night "sleep knits up the raveled sleeve of care."

"All day the toilers sigh for rest
Nor find it anywhere;
Tired hands are folded on each breast,
The Lord hath heard their prayer.
Through all our lives we pray for rest,
Nor find it anywhere;
Then comes the night with balmy breast,
And soothes us unaware."

While shepherds were keeping watch over their flocks by night, angel songs filled the air and thrilled the hearts of the simple shepherds. They wondered what it was all about until they journeyed even to Bethlehem and found Jesus lying in the manger.

It is often at night when Jesus, the Blessed Guest, knocks at the doors of our hearts, and sometimes we do not recognize His knock and His voice, and sometimes we do not care enough about Him to get up and let Him in, and sometimes we would let Him in, but we find, with embarrassment, that there is no room in our hearts for Him, because so many antagonistic guests have entered in and found abiding lodgment in our hearts.

The night is given us to laugh, to play, and to love; to read, to look up at the stars, and to learn more about Jesus.

—R. O. Lawton, in Christian Observer.

SOME SAYINGS OF DR. J. H. JOWETT

We must preach upon the great texts of the Scriptures, the fat texts, the tremendous passages whose vastnesses almost terrify us as we approach them. We may feel that we are but pigmies in the stupendous task, but in these matters is often better to lose ourselves in the immeasurable than always to confine our little boat to the measurable creeks along the shore.

If the study is a lounge the pulpit will be an impertinence.

I would, therefore, urge upon all young preachers, amid all their other reading, to be always engaged in the comprehensive study of some one book in the Bible.

And here I want most strongly to urge you to cultivate the power of historical imagination: I mean the power to reconstitute the dead realms of the past and to repeople them with moving life. We shall never grip an old-world message until we can recreate the old-world life.

How are we to preach about Amos unless we can live with him on the hills of Tekoa, and see his environment as if it were part of our own surroundings, every sense active in its own reception; and unless we can go with him into Bethel and note the very things that he sees along the road and see the moving, tainted, insincere and rotten life which is congested in the town?

It is not the man who selects the text—that is not the inwardness of the fact—it is the text which selects the man.

As the years go on, a preacher's success will largely depend on his accumulated resources of sermon material.—Ex.

FINDING CHRIST IN THE SCRIPTURES

Search the Scriptures: . . . they are they which testify of Me.—John 5:39.

Christ is the message of Scripture from beginning to end. Or to use the title of a well-known book by an honored friend, "Christ in all the Scriptures." I have been told that in the British Navy every piece of rope has a red thread running through it, so that whenever it is cut at any part, or if anyone should happen to help himself to it, it can be proved to belong to the British Navy. Now there is a thread running through the Bible from Genesis to Revelation, and that is Christ; and if we look at the Bible at almost any part we find traces of that thread.

—W. H. Griffith-Thomas.

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"Capital and Labor" and Proposed Bureau of Social Research

JAMES L. ROBINSON, Campbellsville, Ky.

IN ITS approaching meeting, the Southern Baptist Convention is going to be confronted with making a decision on the proposal to establish a "Bureau of Social Research."

Since the Convention last met the wisdom of the establishment of such a Bureau has been freely discussed in Baptist papers and from almost every viewpoint.

In the judgment of the writer, the one angle of the question that has failed to receive the attention it needs is the putting to a test each of the projects mentioned in the "Bureau's" program of work by the Word of God. It has been pointed out that favorable action by the Convention on this proposal would be the entering wedge which would result in displacing in the Convention the Gospel of Christ by the so-called "social gospel."

It is well for us to remind ourselves that any course of action based upon alleged implications of the Gospel, that sets aside the plain teachings of the Word of God are false, and when such implications are used as a basis for any action taken, destruction follows.

I

THE report of the Committee made to the last Convention included this statement, "One project should be taken up at a time." Following this suggestion, let us take up the one project of "Capital and Labor." Such is mentioned in the program of work of the "Bureau."

As the Bureau has in view "social reconstruction," resulting from applying the "principles of the Gospel" to present-day world conditions, no objection should be offered to taking a look into the Word of God in order to know if there is any revelation recorded therein which would justify the hope of the accomplishment of such an objective.

"Capital" is a name given to a class of men on the sole basis of possessing riches; "Labor" is the designation of another class of men on the one ground that they are the employees of Capital. Every informed person knows that the relation of capital and labor is one of the greatest problems of the United States and the World. It grows more acute each day.

If this Bureau had been established at the Memphis Convention and their recommendations accepted, the sum of \$5,000 would have been appropriated to defray its entire expenses for the period of a year. Of this amount \$2,500 would be paid the Secretary and the balance used to pay the salary of his or her assistant, travel, office, and miscellaneous expenses. Keep in mind that the Secretary (designated elsewhere in the report "Director") is an Expert.

Everything having been set in order, the Bureau is now ready to go to work. Beginning with the one "project," that of Capital and Labor, enables the "Director to concentrate." He begins his "observation and study" of the "affected areas" where these two classes have clashed. "Detailed investigation of cause and condition and possible consequences" (just trying to guess right) then follows.

At this point the Director turns his Expert Eye upon the Baptist churches, ministers, and church societies to find out what they are doing in the particular situation. Having gotten this information about what Baptists have done, the

Director must have further information about them, namely: What additional things might be done by them "to solve the particular problem and relate it to its wider aspects." Giving the material to the Baptist press now follows.

II

WHILE the brethren are praising or picking the press reports to pieces the "Bureau" (Secretary and Assistant) "in collaboration with the Social Service Commission" is preparing a report to be submitted to the Convention suggesting an "aggressive and far-reaching denominational program" which should enable Southern Baptists to "take the leadership in a program of social reconstruction." But the "half has not been told." Baptists would be the means of inspiring "the whole of Christendom to seek to apply the Gospel of Christ to all our social problems." Now let us plumb such an undertaking with Capital and Labor with the Word of God.

Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the Last Days. Behold, the hire of laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabbath. Ye have lived delicately upon the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you (Jas. 5:1-5).

This passage is remarkable for its force and clearness. Its revelation is about the two classes of people mentioned therein. Of the rich men it is said, they "have laid up treasure in the Last Days," and that by the practice of fraud. Trusting in Mammon, they have lived self-indulgent and profligate lives here on the earth, unmindful that such was paid for with blood-money (v. 6).

The laborers, under the burden of economic slavery, send forth their cries. Capital, which had cheated Labor out of a just return for their work and whose riches but the accumulation of wealth through the systematic practice of fraud upon those at their mercy, has no ear for such cries. But these same cries have entered ears, even the ears of the Lord of hosts, and a sore judgment will be visited upon these men of high finance.

III

WHAT cries of the oppressed could not do, the very approach of the miseries which are to come upon these rich men will accomplish. They shall "weep and howl." Bear in mind that this judgment of rich men is to be meted out by the hands of the laborers, those who have been kept in slavery by Capital.

This condition, which has been developing through the centuries, is to its fulness "in the Last Days," just before the Second Coming of Christ, which days had their beginning with the First Coming of Christ. Capital and Labor at each other's throats, with Capital suffering at the hand of Labor. Horrible! you say. But such is the ever-ripening picture that God has given of this "project" which the Bureau

would undertake to reconstruct, basing hope of accomplishing the task on supposed "implications of the Gospel."

But what, may we inquire, are Christians to do? In answering this question, it is my belief that Christians should give careful study to the Scriptures and reach a definite conclusion as to what God is doing in this dispensation or in His present stewardship. God is doing something in this period of time, not "doing His best" or "trying to do something," as some men believe. Freedom from the widespread heresy that God is going to save the world in this period of time, in which there is ever increasing sin and confusion among men and nations, will bring more steadfast hope of God's ultimate victory in Christ, than anything within my knowledge. However, a discussion of this subject must be left for a later time.

IV

IN THE light of such a world-condition when Christ comes the second time, we are not left to grope in the darkness about their portion and God's will for us. Hear the words

of exhortation and instruction: "Be patient therefore, brethren, until the Coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the Coming of the Lord is at hand" (Jas. 5:7-8).

What marvelous wisdom of God is shown forth in this exhortation. The brethren are called upon to be patient in view of the Second Coming of the Lord. Brethren in Christ know what a temptation it is, keen to the injustices in this life, to yield to a strong impulse within and to resort to human plans and bring into play world weapons to correct the evils of humanity. But God would restrain us, for He has His own plan for accomplishing this end.

Take as an example the husbandman. He waits patiently until his valuable crop receives the early and latter rains. So we are to be patient and stable in our hearts, for the Lord is coming again, and this strife-torn world awaits "social reconstruction" at this "at-hand" event. "Amen: come, Lord Jesus."

The Southern Baptist Convention

R. KELLY WHITE, Chairman of Committee on Order of Business

IN THE spring the minds of Southern Baptists turn to thoughts of our annual Convention. And the time is near at hand! From May the fourteenth through the eighteenth representatives of our denomination will meet in St. Louis, Mo., to consider kingdom affairs. This meeting is the medium through which the business of Southern Baptists is cleared.

This is the thought around which our program revolves. All of us are accustomed to the idea and expect nothing else. But this year an additional opportunity for inspirational emphasis has presented itself. The Northern Baptist Convention will meet in the same city and both Conventions have voted to have a joint session of these two great Baptist bodies.

This variance in our usual order presented at once an opportunity and a challenge to the Committee on Order of Business. Since this joint session will be held from Monday, May 18, at 2:00 P. M., through Tuesday evening, May 19, we had to plan our program with that fact in mind. Whether anyone would like to admit it or not, we have usually placed what we considered our major interest as near the first part of our program as possible.

When the first day or two was over a great many of the preachers would leave and get back to their pulpits by Sunday. This year the Convention is meeting on the edge of our territory. It will be impossible for most of them to follow that usual schedule this time. If the delegates from the eastern, far southern and western states tried to get back home for their Sunday services they would have to turn around and start back about the time the Convention started. Another factor which we considered was that most of our delegates would not want the expense of staying in St. Louis too long.

In the light of these conditions the Executive Committee was asked to change the opening time of the Convention. We are to have our first session May 14 at 9:30 A. M. Our reversal of the usual policy consists in the fact that we have tried to plan our program for a climatic ending rather than the usual anti-climax. For instance we are having the Chinese Centennial program on Saturday afternoon and the presentation of Foreign Missions on Saturday evening. On Sunday afternoon we are planning to have Dr. M. E. Dodd speak to a great mass meeting. That night Dr. Charles Maddry, who has come back from the Orient with his heart on fire, will present the challenge of our Foreign Mission program, and Dr. J. B. Lawrence will bring the needs of our own Southland to our attention.

On Monday morning we will hear the report of our Sunday School Board. No agency of our denomination is more useful or influential in the promotion of Southern Baptist

efficiency than this Board. This year the new Secretary, Dr. T. L. Holcomb, will present his "platform" to our Southern Baptist Convention as such. His plans for an intensive and extensive five year program have already been formulated. And all Southern Baptists are to be challenged by this magnificent endeavor. Surely this feature of our Convention will have the ear of all our delegates. Dr. J. Clyde Turner will close our Convention with an address at 11:40 on Monday morning.

Another Committee has planned for the joint session which follows: With Dr. Truett and Dr. Rushbrooke arriving from their mission tour just in time for that period, with Dr. Kagawa, with visiting Chinese Christians and with the outstanding speakers of both Conventions to draw from, an unusually fine program has been arranged.

For one to go to St. Louis and miss the Foreign Mission program or any of these features we have just been talking about would be rather a tragedy. We are going into a somewhat detailed account of our proposed plans so that no one may fail to understand how worthwhile it will be to stay through. Let's try it this year! You might like it! A little variety now and then should add interest.

Somehow we just can't believe that it will break the hearts of our ministers or seriously impair the churches if our delegates are out of their pulpits one Sunday. It might be very profitable for both—in the long run. Plan to come a little later and stay longer than usual. We promise you that you will not regret it.

Mrs. V. I. Masters has been receiving generous comments from our Baptist women and even men, on the reports she has written for this year and in former years of the W. M. U. Convention. We happen to know she warmly appreciates this generous kindness. We now quote from two Western Recorder readers from beyond Kentucky, whose communications happened to come through Mrs. Masters' husband, the Editor. The venerable Dr. M. D. Jeffries, who is Chaplain of the Memphis Baptist Hospital, has this in a letter: "Tell Mrs. Masters for me that she can beat her husband writing up in an attractive and readable way the proceedings of a big Baptist meeting. Maybe not so much important doctrine, but a fine story." And this is from Miss Lida B. Robertson, of Bessemer, Ala., directed to Mrs. Masters: "Have read your charming report of the W. M. U. Convention—every word vital and alive and inspiring. I feel as though I had been present at all of the sessions. Not a dry line in it. Heart-felt thanks." The Editor could add many words of alibi for himself, but they would scarcely be convincing.

Two Weather Vanes—ERNEST C. KOLB, Cheraw, S. C.

WITH only two more weeks to pass before the thousands of messengers from Southern Baptist churches gather at St. Louis, there is likely to be intensified interest in the question, What shall we do about the Bureau of Social Research? A sizable number of brethren have expressed opposition in varying degrees. A few have declared a different view, and it is easy to guess that others would have done likewise but for the desire to remain at peace with all the world and more particularly to avoid being labeled.

It is conceivable that the brethren who strongly favor the proposed venture are following—certainly without any sinister understanding to this effect—the strategy of that hounded, desperate band of Armenians who in 1915 barricaded themselves on the Mount of Moses, near Antioch in Syria, against their Turkish attackers, and coolly held their fire until the moment when it would be most completely devastating. Who knows?

I

THE first is a forthright, flaming paragraph in a sermon by Dr. L. R. Scarborough in *The Christian Century* Pulpit of September, 1935 (special Southern Baptist number). Our distinguished and respected brother speaks with an abandon that leaves little to be asked:

Before spiritual compassion can express itself in eternal and soul matters we must show forth our energies in delivering men from physical and mental hungers and oppressions. Men by the million to-day are bound by the wicked chains of economic, social, political and even ecclesiastical bonds and burdens. They are as much imprisoned by these bands as if they were behind iron bars in prisons. They are hungry and naked and impoverished and imprisoned by economic and social laws and customs which are cruel and wicked. Christianity is under holy contract to 'let the oppressed go free.' Our campaign to free, feed and clothe these prisoners is a sacred obligation. We are not to do it by the sword except the sword of the Spirit and the power of moral suasion and religious protest, organization and mighty propaganda. More than half of the human race to-day are imprisoned by economic customs and laws for which they have no responsibility and from which they cannot deliver themselves. An outraged Christianity ought to rise up in the fear of God and man and demand that such unholy slavery should end. Communism and fascism—too frequently atheistic and murderous—are national protests against so-called religious nations and rulers because of their failure to grant economic and social justice to a suffering, oppressed people in every nation. We must deliver the people from the injustice of poverty, hunger, nakedness, homelessness and economic slavery before the gospel of eternal life can ever appeal to them or reach them for Christ. . . . The overlordship of the selfish and cruel economic, social and ecclesiastical monarchies must be dethroned before the freedom of the Gospel in Christ can ever deliver the spiritual slavery of this world. This is one of the tasks of a militant and unselfish Christianity.

We who listened to the impassioned and telling appeal on behalf of the under dog by Brother McNeill Potat at Memphis a year ago might agree that an anticipatory palgiarizing of the foregoing paragraph from Dr. Scarborough would have strengthened his speech! It is not to be forgotten that this is the same Dr. Scarborough who is known far and wide as an unequivocal, glowing expositor of the old-time gospel of "repentance toward God and faith toward our Lord Jesus Christ," and as a writer of wise and practical chapters on personal soul-winning in which he draws deeply from the well of his rich experience.

Somebody will be sure to inquire: "How does he manage to carry such incompatible juices in one and the same wine-skin? Can an orthodox Baptist—can any genuine believer in the eternal salvation of individuals through faith in the atoning Christ—commit himself to organization and propaganda for the overthrow of oligarchies, economic and other? What, after all, has the brotherhood of the meek, the kingdom not of this world to do with such revolutionary and earthy

stuff? Are not demagogues, labor unions and hairbrained reformers sufficient for these things and is there not enough in the simple gospel to content a man called to preach?"

II

THE second of what I am suggesting may be weather vanes is a group of sentences occurring in a dynamic little book entitled *Who Is My Neighbor?* The author is Mrs. A. L. Aulick of Shawnee, Oklahoma, the wife of a beloved pastor and manifestly a gifted and purposeful woman. Her book has gone out by scores and hundreds from Maryland to Arizona under the reassuring aegis of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Prepared primarily for use in preparation for the March, 1936, Week of Prayer for Home Missions, the book doubtless will be studied by groups of women for months if not years (certain good women of my own church expect to use it until June). At this moment its teachings are permeating Southern Baptist life through some of its most vital cells. A few of Mrs. Aulick's informed and thoughtful sentences are as follows (from Chap. 2, "The Robbers," pp. 26-28, 34):

The races of men are walking the Jericho road . . . in America and in the South. If the way is rough and dangerous it is because Christian people are manifesting the spirit of robbers taking or withholding from others the things that, by right belong to them . . .

In every nation soon or late there has arisen the problem of monopoly, which has taken the material things of life from the many and placed them in the hands of the few . . .

An outstanding form of monopoly in the United States is the monopoly of land and with it the problem of absentee ownership. The owners of large tracts of land move to town or city leaving the cultivation of the soil to tenants or perhaps large estates lie in idleness. Many times the tenants lose interest in the things that are not their own, the soil is impoverished and no effort is made to restore it . . . History shows that land monopoly leads to decay . . .

Wealth brings privileges. Because of their control of the country these privileged people are enabled to exert large influence on the government . . .

Capital controls many of the natural resources of our country. Coal lands, oil lands, iron and timber are largely in the hands of corporations. This enables a few people to control the development of the nation as well as the price and use of its resources.

Money is creating a class of 'social idlers.' History shows that such a class always degenerates morally and physically. Their money . . . becomes a curse . . .

Social questions are foremost in the thinking of men to-day. If the church has no message on social questions it must give place to some organization that has.

The churches should . . . teach that men who grow rich by monopoly or by grinding down men and women in wages or time are sinners against God. They should teach that monopoly is robbery more injurious than the act of the robber who steals into the home at night and should refuse to put their money into the treasury of those who prey upon society in this illegitimate way . . .

A church that does not include the entire social order in its program has lost the opportunity to measure up to its highest privilege and calling.

One would be not the least surprised to find such words as those just quoted in the writings of such men as Harold L. Ickes, Henry A. Wallace, Kirby Page, Sherwood Eddy, or Toyohiko Kagawa. But to find them in a mission study book written by and for Southern Baptist women is another and more striking matter. In her next chapter, "The Ritualists," Mrs. Aulick discusses communism among the "false faiths." She distinguishes clearly between its goals and its methods, and in view of the unchristian quality of the latter she declares communism's propaganda a hindrance to the coming of God's kingdom. But she also says:

One end which communism seeks is to see society organized on the principle of equality of opportunity. In this they do not differ from the desire of the Christian.

(Please turn to Page 12.)

Keeping Our Democracy Pure

DAVID M. GARDNER, St. Petersburg, Florida

BAPTISTS have the ideal form of government for the development of initiative in the individual. We have been criticized on the score that our churches and our denominational work, both State and Southwide, is dominated by a few self-assertive, and often self-seeking individuals. Of course, we understand the charge comes from those who speak of spiritual democracy as "a rope of sand," or as "no government."

It is a fact that democracy furnishes a fertile field for self-seekers. But it is also a fact that in government where all the people are interested and a voice, the self-seeker is usually soon discovered and dealt with properly, whereas he would probably be a life-long dead-spot or open sore in a centralized polity.

Real democracy can and does profit by all constructive criticism. Baptists have no disposition and feel they should not have the time to take cognizance of the excrescences of cynical spirits, though they doubtless need more love and patience toward their untaught brethren. It is often our failure in love that seems to give a measure of success to "The scum thrown to the surface from the inward seething of small, soured souls." And informed lovelessness cannot conquer soured souls that would chastize it. Both are in the ditch.

The glory of true democracy is in the fact that the way is always open for progress. It faces forward. The *status quo* state spells stagnation to a democracy. Nicholas Murray said thirty years since: "False democracy shouts, Every man down to the level of the average! True [spiritual] democracy cries, All men up to the heights of their fullest capacity for service and achievement!" We are interested in promoting true democracy for ourselves and sharing its glories with all others. That is our task. True democracy like a stream moves on, and its very progress is a vital fact in keeping it pure.

All of which leads me to say that Baptists ought to give the world a practical demonstration of what Dr. Gambrell called, "The value of free government in religion." We have told the world a good deal about democracy in form, we need to show what it is in fact. The question arises, how shall we go about it?

1. We must cease to lean too much upon so called human leaders, either in church or denominational life. **Democracy is endangered when one person or a few do the thinking for the group; and when an individual is led to believe that he must do the thinking for the group he is doubly dangerous. Baptists need but one leader—the Holy Spirit. The more we magnify human leadership the more difficult it becomes to find followers [Our type emphasis.—Ed.]**

2. We must distribute the responsibilities, and thus enlist large numbers. That is needed in some of our churches and tragically so in our State and South-wide co-operative life and work. It is a sad commentary on the spirit of our democratic bodies when one is able to name the ones who will appear on our Southwide boards before the committee assemblies to elect them or to name the ones who will appear on the program of a denominational meeting before the program is made.

So long as this is true, we all know that the work of program loses variety. We also know just about what outlook will be fostered in the name of the denomination. But we can never know what we are losing by failing to enlist new personalities, and fresh voices and giving opportunity, for new points of view to be weighed without a near revolution. Dr. Gambrell, who learned a lot about human beings in his early study of dogs, said: "If you want a dog to stay in the chase, you must let each dog follow his own nose—and let him bark a little if he likes it." There is wisdom in that homely illustration.

We ought to change the personnel of our State and South-wide boards oftener than we do. I am not dealing in personalities, nor would I injure any brother, but I am speaking in the interest of causes dear to all of us. There are names appearing on boards and commissions of the Southern Baptist Convention to-day for no better reason than the fact that they were nominated ten or fifteen years ago. Most persons have learned all they will ever likely learn and have long since made their major contribution to the interests fostered by the boards. If a person remains on a single board or commission too long, he is liable to become lopsided. Every board and commission of the Southern Baptist Convention ought to have a blood transfusion every year. We need new personalities, fresh blood and brain to take the places of all members who have served as long as three years. **It does not mean that the new blood and brain will be better and stronger than the old, but it will at least be fresh and result in the enlistment of a larger number of individuals and bringing into expression fresh points of view.**

We ought constantly to guard against the dangers of overlapping of State and South-wide interests, growing out of what has been called "interlocking boards and agencies." An employee of a State or Southwide board ought not to be a members of either a State or a South-wide Board. Granting that he is the most capable person to represent his State on such board, yet the fact that he is responsible for certain phases or all phases of denominational work in his State or all Southern States will inevitably subject him to criticism. If the particular board of which he is a member gives extra attention and time to his State, the board is criticised for showing partiality.

Baptists have a wonderful system of government. We did not create it. It was created for us and given to us by Christ. Our responsibility is in keeping it pure and developing its fullest capacity for good.

Dr. Clifton J. Allen has moved from Fairmount, N. C., to 429 W. Bell Street, Statesville, N. C., where he has accepted the care of the Western Avenue Church, of that City. The Western Avenue church has some 1,200 members and a fine working organization.

Miss Garnet Hatfield, student in the Baptist W. M. U. Training School, Louisville, who has done a very fine work as a director of the choir of the Eighteenth Street Church, all during this session, was presented with a fine Scofield Bible last Sunday by the church in appreciation of her services.

Pastor J. R. Hickerson, of the First Church of Commerce, Texas, is in his tenth year there, and there have been added more than 2,000 persons to the membership of the church under his ministry. An impressive building of material structures has also signalized his church work. He is a brother of Pastor-Evangelist Hickerson, broadly known in the South.

In a personal letter to the Editor, Dr. S. E. Tull, of Middlesboro, Ky., referring to issues now before the nation, writes in part, "These issues must be defined. I am wholly convinced that our American liberties are at stake." Brands of Communism, usually disguised under another name, are now fomented in America wherever industrial populations gather in numbers. Southwest Kentucky has had a close-up view of the process in the efforts of outside radical agitators to make disciples among coal miners during the depression. The difficulty in dealing with the new theories is that they wear the cloak of idealism, and sometimes of religion, though mainline communism in Russia has adopted atheism as its "religion." In America radical socialism promises Utopia with its tongue, but its progress is sought through class hatred. Utopia will never thus be won.

EDITORIAL

Justification By Faith Alone

THE Bible doctrine of justification has a bearing upon how the Christian life is lived after conversion as well as on how we become Christians. Its clear understanding by preachers and teachers is essential, for their primary mission is to point the lost to the way of salvation.

The story of the conversion of Charlotte Elliott should not be forgotten. After rebuffing her old pastor for admonishing her about worldliness when she was preparing to attend a fashionable dance, the young girl attended the dance only to find herself miserable at the hands of an aroused conscience.

Returning to her room, she sought to have it out with her conscience, but with results so inconclusive that she called upon her pastor to come to her aid. She asked him what she must do to make herself right with God. He explained that it was not a case of doing, but of believing. She was told to come to Christ as her Saviour from sin just as she was.

I

"JUST as I am?" said Charlotte Elliott. And her pastor assured her that it was even so. The Spirit of God did His precious work in that young heart and she gave herself to the Lord in trust, just as she was. While new-found joy shone in her face and gladness made her heart sing, she wrote that wonder song of the believing penitent, still a classic hymn of invitation:

Just as I am, without one plea,
But that Thy blood was shed for me;
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Paul's reply to the Philippian jailer, who wished to know that he must do, was, Believe! No, not just that; it is not belief in itself. It is the amazing thing our Lord did to cleanse us from our sins which we are to believe. This thing becomes available for us exclusively on condition of our receiving Him. And faith, trust, is the only hand we have to reach out to receive Him. The thief on the cross had in himself not the slightest wherewithal that could commend him for acceptance. But his heart cried, "Lord, remember me!" and not in vain. His faith in the innocent, suffering Christ was sufficient. He trusted God's sacrificial Son.

One wonders how many members of churches in practical effect fall below actual belief in this teaching. Many of us tend to hitch our confidence in part on to other things. We try to help out the Lord in saving us. We are indeed to work out the salvation which He has wrought within. But the thing to be worked out is the result of that salvation. It is salvation's normal reaction, the fruitage of such a life in the world environment. It is not by the thousandth part of an inch the ground or efficient cause of salvation.

A young man who felt that he was about to die wrote a letter to a minister he trusted, and asked him to write in a certain publication what is required to be prepared to meet God. That minister's letter is before us in a book, "Safe Through the Blood of Jesus." In the first sentence the minister wrote:

I urge you to cast yourself at once, in the simplest faith, upon the Lord Jesus Christ and you shall be saved. All your true preparation for death is entirely out of yourself, and in the Lord Jesus.

II

WHEN ministers appeal to the unconverted, there are various barriers to the appeal ever getting into their hearts at all. The Bible speaks of the unconverted as being "dead in trespasses and sin." You may offer a dead man the most tempting feast ever set before a king, and it means nothing to him. He is dead. No eyes to see, no ears

to hear, no palate to taste, no heart to feel, and no mind to think.

How will God reach the dead? What is God's prescription for the use of those who would reach the unconverted? In a word, His prescription is, Preach Christ! Proclaim what He did and what He was and what was the meaning of what He did when He died for our sins. It is the work of the Holy Spirit to convict the spiritually dead of sin, and to regenerate, but it is the commission of Christ's churches to bear the message the Spirit empowers. The Spirit's work is to make Christ real to human hearts and lives—Christ crucified, resurrected, ascended, and now interceding for His people at the right hand of God.

We need a revival of such preaching in pulpits and such witness bearing, backed up by lives that live the Gospel preached, both in and outside of the pulpit! The Roman governor, Festus, accused Paul of being mad from much learning. That accusation could be turned in another direction in regard to what goes out from many a pulpit to-day, and not unjustly, as it was in Paul's case.

As long as we deal with ethics and philosophy and current issues and the like in our pulpits and refuse to bring ourselves and our hearers squarely to face the issue of Christ as Redeemer and Lord of life, as the whole Word of God does, so long shall we remain failures in God's sight, whatever men may think. Of course we shall! How did any become so blind as to think otherwise?

III

ALL this is contrary to the natural mind of man. Neither the learned nor the unlearned accept it within their scheme of outlook on life. The human mind is just not built that way. Rather, God did build it that way, but Satan won out in Eden. Since, human nature has expected to get by by merit and self-help. It goes in for self-improvement, self-satisfaction, and all of the other categories that put self at the center. But Salvation is all in Christ and not in us. It is "without money and without price." "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The Christian life is supernaturally lived daily, as truly as it is supernaturally imparted once in conversion. When it is lived as the Lord tells us to live it, it is not by our self-help victories over the old fleshly nature in our own strength. We win by abiding in Christ (John 15:5). We do not win by reformation any more than the new convert does. We do not even improve the old fleshly nature in our ourselves through the admonitions of the new nature which Christ has given us. We win by consigning that nature to death.

Paul declared that he died daily. In the seventh chapter of Romans he makes it appear that his Christian life was a stalemate between the old nature and the new nature, until he learned it was God's purpose for him to consign the old nature to the Cross of Christ and keep on doing so, reproducing daily the faith and surrender of conversion-day.

Thus spiritual growth comes. Thus sanctification of life and talent are realized. Personal righteousness does not save us, nor make us grow. Christ saves us when we receive Him and He keeps on saving us and making the salvation mean more to us day by day on the same conditions of repentance and faith, and not on the basis of gifts, brilliancy, giving bodies to be burned, or goods to feed the poor, or whatever.

O that God's people who name His name would humble themselves and come to Him and learn of Him afresh. If we should thus learn, floods of God's grace would flow in quickening power in and through us. We would even forget to talk of our many problems, because we would become so busy in praising God and bearing witness to Him and celebrating in the victories of His power.

Secretary Holcomb's Request Should Be Heeded

IN A BRIEF communication bearing the signatures of Secretary T. L. Holcomb and Business Manager J. O. Williams, of the Sunday School Board, that great agency has sent out the request that the Southern Baptist Convention at St. Louis shall not require the Board to bear the cost of carrying on activities of other agencies that may be in the offing desirous of finding a painless way in which they may be financed. We are publishing the communication elsewhere.

Let us consider this request. We did consider it in principle in an editorial about a month ago. We raised the question of the soundness of the policy of our Convention by vote taking from any one of its boards or agencies its earned resources and using them to finance other activities. We believe that thus far the Sunday School Board resources have been voted away from it to take care of new activities, and it is not improbable that, if the cost of their establishment and conduct had not been found in this easy way, some of them would not have been established.

It is a question that deserves consideration whether the resources of one board should ever be voted away from it to take care of any other cause, even though it is already established. At least this should not be done without full opportunity for our people to measure the meaning of that course. And surely it should never be done so long as the Board on whose resources others are casting questing eyes are needed to carry on work of its own initiation.

Dr. Holcomb's communication brings it into view that the Board does not have resources in excess of what it sees need to expend in high and fruitful service germane to its larger usefulness and full of promise for the spiritual building of large sections of Baptist church life not otherwise being built. The Board has already launched a program through its ministry to reach and serve particularly more neglected and undeveloped churches. Already in various States it has performed this work until its value and adaptability have been demonstrated.

The work is in principle mission work. If we do not call it so in name, it is yet that in spirit and fact. It is that of inspiring new and fuller life mainly in long-neglected once-a-month rural churches from angles of approach by the Sunday School Board workers adapted to secure that result. In Kentucky we know that it does it, for we have seen it being done under the skilled direction of our Sunday School Secretary, and we have heard it praised in the mouths of our people.

It has reflected no great credit on our Baptist spiritual vision that we have for the most part passed by on the other side where the need under consideration was that which arose among thousands of rural churches that in the mass have in their time done far more for this Baptist denomination in the creation of spiritual values than it will likely ever do for them. Baptist individualism is not always lovely in all of its aspects. It is not beautiful at the point where it considers that a Baptist baby ought to live and grow on its own and unaided from the day of its birth. If the infant is not funeralized (in our absence), we may have somewhat to say to it after a few years in the name of co-operation. We seek to enlarge it in giving, but we have not often enlarged it in other ways.

Sentimental sympathy for the large number of little country churches is in itself of no large value. They need aid that they may adjust themselves to new conditions, and useful and vertebrate sympathy must not stop short of that. Consistency in our own spiritual outlook will not allow us to pass by on the other side without notice or aid while elements in our fellowship which have done much for the denomination spiritually and are capable of doing it again, lie wounded by the roadside.

Our Sunday School Board should be spared any further voting away of its resources, on general grounds. On specific grounds, we would likely place ourselves in a position where we would have some awkward explaining to do to our people, if we should by voting funds of our Board to other agencies, make it impossible for it to carry forward one of the most important and promising services which has been undertaken to the end of releasing new life and spiritual competency within a large and much neglected element within our fellowship. We are confident the Convention will heed Dr. Holcomb's request.

Baptist Laymen In Baptist Conventions

THE Biblical Recorder of April 22 discusses a suggestion of Dr. J. T. Henderson, General Secretary of the Baptist Brotherhood, that "it would be the part of wisdom to place responsibility on a larger number of capable laymen," in providing Presidents, Executive Committee members, and members of other committees.

It is well, we think, for our papers to discuss such matters, especially in the period just before the Convention assembles. There has been extreme paucity of such discussion in our papers. Dr. D. M. Gardner's article on an allied matter in this issue is timely, whether one differs or agrees with his view. Such matters are not our major concern, but they are of real concern.

For our papers to discuss any significant matter likely to come up for Convention decision affords the best and indeed the only method generally available for challenging our brethren to think them through to thoughtful conclusions. They help those who stay at home, as well as those who attend Conventions. Our people view with increasing dissatisfaction any effort of a group or individual to offer significant matters for Convention decision without full notice and opportunity for discussion.

The question is not new concerning the small relative participation of laymen in Baptist organization affairs both Southwide and in State bodies. It is unfortunate that so few laymen attend our conventions. It would doubtless be well that more should serve on Convention committees. The laymen who have been President of the Southern Convention were, Judge Jonathan Haralson, Gov. W. J. Northern, Gov. J. P. Eagle, Hon. E. W. Stephens, and Hon. Joshua Levering—five out of a total of eighteen. But the last layman for President served twenty-five years ago.

No prejudice exists anywhere, so far as we are aware, against laymen serving in the most prominent places and the most responsible places within the gift of Baptists. That is as it should be. Any changes that need to be made, if they are needed, should and will be promoted in the spirit of fullest fellowship and unity.

Beyond doubt the main reason no more laymen have served in responsible places in the Southern Convention is that so few of them, relatively, attend the Convention. In our own observation laymen who have attended with a degree of regularity and interest that even mildly approximated the interest and regularity of many hundreds of preachers have been used for responsible service on committees or official prominence oftener than have ministers.

We think it proper that Dr. Henderson should call attention to the situation. For the contribution is really needed of Baptist laymen who understand Convention work and the work of its committees—and are ready to give their time of it. That is where rub has usually come with many fine laymen.

On the other hand, we are sure it would be unwise to start tinkering with the Constitution to provide for laymen and preacher percentages on committees, etc. What seems to be needed is more real consideration, more genuine fellowship interest and concern, and more discussion—NOT MORE RULES AND REGULATIONS.

Paragraphic Comment

OF CHURCH AND STATE We rejoice to publish the article elsewhere from the Hon. John Garland Pollard, of Washington, D. C., who is a former Governor of Virginia, and a Baptist of one of the oldest and most beloved Virginia Baptist families, who did not cease to be a devoted man of God when he became prominent in the affairs of State. Ex-Governor Pollard closes his article on the present breaking down of the principle of the separation of Church and State in America with a notice that a resolution will be introduced at the Southern Convention in St. Louis to reaffirm the traditional position of Baptists on this great matter. It was a worthy thing for Governor Pollard to do. It obviously should be done, and it should be done preferably by an outstanding layman. We hope it will be done by Governor Pollard himself. By the way, we suppose nobody expects, and certainly we do not desire, that there shall be a change this year in the Presidency. Dr. Sampey will be presiding his first year, and we think everyone will hope that he will be re-elected at least one or two more years. But we have often wondered why our Virginian friends did not place Governor Pollard in nomination for that position. We have other laymen in his class, but none superior to him. He would make a great President of our Convention.

KENTUCKIANS TO THE SOUTHERN CONVENTION It is a Recorder habit to urge upon our people in Kentucky a larger attendance both upon the Kentucky General Association and the Southern Baptist Convention. A comparison in this field between Kentucky and other States in the South shows Kentucky to be smaller in attendance both at our own State convention and in the Southern Convention, in proportion to our number and the support given by our people to Baptist activities. Since we made that discovery we have raised our voice at each approaching convention, urging our people to larger attendance. We now repeat the urge. St. Louis is less than 275 miles from Louisville. West Kentuckians could almost walk over. Far-east Kentuckians can make the trip in much less mileage than is required for an El Paso, Texas, Baptist to come over to Dallas. The railway fares are so inexpensive this year, and the promised accommodations offered by the railways for passengers so inviting, that it is a good year to ride the trains. Also it is safer. Also it eliminates a lot of expense in time and money in finding where to park and in storing cars in the Convention city. But however the reader may choose to go, here is hoping that there shall be a large Kentucky attendance. Many a church could at once cheer the heart of its pastor and perform a graceful act if it should provide him expense money for this trip and tell him to go.

HE REFUSED TO MAKE A SPEECH It was Memorial Day at a cemetery in the Detroit sector. A Presbyterian pastor was asked to make an address. He refused. He tells why in the Presbyterian Tribune and his utterance is reproduced in the Religious Digest. He points to some of the war horrors in France during the World War. He recalls in particular the sufferings of two men. He thus stirs sympathy for his antagonism to war. We have no brief for the religious pacifist, and small sympathy with his position. We believe we hate war as much as he does, but we think his position inconsistent and we are sure he cannot make good his effort to ground his pacifism in the teachings of Christ or His blessed Gospel. But our purpose is other than that. This minister refused to speak because he would not be put in a position to seem to sanction the sacrifices soldiers make for human government. Yet most religious pacifists are ready to foregather on a platform with Unitarians, Modernists, and other religious cultists who remain entirely placid in the face of the fact that the Son of God suffered a death of shame at the hands of men for our sins. It is, of course, consistent for a Christian to foregather with his fellow citizens for the

promotion of morals and good government, regardless of their religious views. But the religious pacifist who in the name of Christ stirs himself and those who follow him into a humanitarian emotion of resentment and revolt against war, while at the same time he remains devoid of passion at the refusal of religionists with whom he foregathers to bear the reproach of Christ's Cross—well his position does not appeal to us. The tragedy of most humanitarian tenderness to-day is that it refuses to face the awful fact of sin.

ANOTHER ANGLE ON THE "SOCIAL GOSPEL" We publish elsewhere an article on the "social gospel" by Pastor E. C. Kolb, of Cheraw, S. C. It is written in fine spirit, and presents some views which perhaps have not been brought out in the discussion. It is our usual policy not to controvert with a contributor in the Western Recorder, and we adhere to this policy in this case. The position of the Western Recorder on the so-called social gospel is too well known to need restating. However, we do think that Dr. Scarborough may not accept the quotation from him as adequately representative of his position. Yet in the quotation Dr. Scarborough declares that the Christian's approach to world conditions must be spiritual and the instrumentality must be the sword of the Spirit and not of Caesar. Then Dr. Scarborough writes in detail of the evils of the world and the responsibility of the Christian faith in relation to them. **He does not in this quotation develop with similar detail his concept of what is consistent for Christians to do under the limitation that only the sword of the Spirit must be used.** But Dr. Scarborough's whole life, and his teachings have borne witness that the thing to do is (1) to preach the Gospel of Christ to lost men and bring them to Christ in a new life, and (2) not to enter into the world order to dispute on economics or to become dividers among men of the Mammon that perisheth. **The Gospel-transformed citizen will do that. The business of the church is to produce him.**

GENERAL ASSOCIATION ANNUAL A FOUNT OF INFORMATION The 1935 General Association annual is ready for distribution, and may be had by addressing General Secretary C. M. Thompson, 205 East Chestnut St., Louisville, Ky., enclosing ten cents for postage. It has been prepared by Dr. H. S. Summer, Secretary of the General Association, and was published by the Western Recorder Print Shop. It is an attractively printed volume of 186 pages. Besides the proceedings of the General Association, the annual includes minutes of the Kentucky Ministers' Meeting and the Baptist Education Society of Kentucky. The work contains in detail associational statistics of eighty Kentucky district associations, a directory of Kentucky Baptist ministers, and the 1935 record of the Co-operative Program by associations and churches; also a detailed statement of the distribution of receipts. The value of the publication to all who are interested in the life and fellowship work of Kentucky Baptists is obvious. Here are a few figures to remember: Churches 1,901; baptisms 15,171; membership 344,474; year's revivals 1,212; Sunday-school enrollment 219,925; paid for pastors' salaries \$675,000; gifts to missions and benevolences \$332,000; total contributions, \$1,968,995. For friends outside of Kentucky we add that there are approximately 50,000 more white Baptists in Kentucky who are unaffiliated, the largest single group of whom are the United Baptists. Then there are about 100,000 Negro Baptists. The total actual Baptist membership in Kentucky is nearly 500,000. Baptists and those of Baptist families and inclination in Kentucky total more than 1,200,000. If all other religious bodies counted as members only those who come on the basis of personal profession of faith, it would be found that more than fifty percent of the religious membership in Kentucky are Baptists.

Questions In Re Social Service Bureau

W. A. SLOAN, San Antonio, Texas.

DURING the past year much has been written and said with reference to the establishment of a Social Service Bureau by the Southern Baptist Convention. It has been discussed from almost every angle. There has been "darkening of counsel by words without knowledge." There has also been much light thrown on the subject. In this article we do not wish to raise any further issue concerning the matter, but ask two practical questions.

Question number one: Why should Southern Baptists spend several thousand dollars a year of blood money for the gathering of sociological facts which is done far more efficiently than we could ever do by various institutions which have many thousands of dollars at their disposal for just such service, and which is ours for the asking?

It were the height of folly to think that two or three people with five or ten thousand dollars per year could do the work of gathering data as thoroughly and efficiently as a large organization with expert sociologists and all the funds necessary at their command. And all these social service organizations are anxious to share their findings with anyone who is interested in them.

Not only so, but where would the Social Service Bureau get its information? From those on the field, and at the seat of trouble, of course. In the very nature of the case a local church will know more about its local situation than outsiders can know. To them the Bureau would have to go for information. So we have the spectacle of the Social Service Bureau going to a local field for facts, then charging the very brethren from whom they secured their information for the privilege of turning it back to them parolled now in the prestige of "Convention authority." In the light of these facts, is it consistent, sensible or sane to take mission money and pay such service?

Question number two: What is to be done with these facts after we have them?

Are the churches of Jesus Christ to be turned into welfare societies, exchange their pastors for sociological experts, and leave their search for souls in sin and go in for laundrying linen for the unfortunates? Unthinkable!

Suppose a man is beating his wife? or an employer is not paying his employee an adequate salary? or a renter is not giving satisfaction? or a woman has left her husband and run off with another man, etc., etc.? What would a Social Bureau do about it? What could it do? Not one thing! It is one of the best ways in the world to bring Christianity into disrepute to have some of her representatives in the name of Southern Baptists to tell the agencies and peoples of the world how to run their business and conduct their affairs [This is what the Federal Council of Churches is doing now on a nation-wide scale. And it begins to look as if its meddlesomeness and lack of spiritual mission will be understood by those it has misled.—Ed.].

Does it show lack of interest on our part to decline to dictate to world-society and the nation? Certainly not. Every Christian is vitally interested in all moral and sociological questions and conditions. As a citizen he should do what he is able to remedy unwholesome situations.

BUT TO SEEK TO DO THAT AS A CHURCH; OR, WHAT IS STILL WORSE, AS A DENOMINATION, WOULD ONLY SERVE TO COMPLICATE MATTERS, AND INVITE DESTRUCTION OF OUR SPIRITUAL INFLUENCE AND OPPORTUNITIES.

To serve large moral issues, such as prohibition, we have sufficient organization, and do not need another denominational Bureau. For local difficulties, as mentioned above, local churches will know more about the facts and how to handle same, than will an outside organization. What, then, will a Social Service Bureau do with the facts that it has spent several thousand dollars of mission money to obtain?

What will be done with the facts? Publish them in our

denominational journals and literature, do you say? To what purpose? I ask. Those in need of such information already have it. Why pay to gather the facts, then pay to have them printed and put into the hands of those who gave them to begin with?

Furthermore, the publication of such information as the proposed Social Service Bureau proposes to deal with would make first-page scandal news. The writer has had some experience in gathering and disseminating such sociological data and knows whereof he speaks. Do not the daily papers and other secular periodicals spread enough scandal without Southern Baptists going into the business? Then, too, such methods easily lend themselves to injurious propaganda, not only wilfully in the hands of unscrupulous charlatans, but inadvertently in the hands of the pure and undefiled, well-meaning but sometimes gullible. We may get facts, but what shall we do with them?

I am reminded of the experience of a man who lived in the East. A high-powered salesman sold him a "choice tract" of land in the West. The price took all his hard-earned savings, together with some city property which he had, plus the entire savings of his wife. Later he went out to see his land. To his amazement he found that the entire tract lay on the bottom of a large, deep lake. Very good soil, but useless, and the savings of a life time gone.

A fact-finding agency could gather much material. But again I press the query: What is to be done with these facts after we have them?

A Re-Study of Political Philosophies

SELSUS E. TULL, Middlesboro, Ky.

IN THIS Presidential Election Year, the people of the United States will be called upon to choose between diverse political philosophies as well as to vote for a given candidate. Every where and from every source to-day, we are informed of an impending "New Order" on the political horizon. The "Old Order" and the "New Order" are referred to by contrast in all realms of political debate.

What does all this mean to the average voter? Is he simply to follow the old established Party lines without realizing what his "Party" to-day may be standing for? Is Mr. Average Voter willing to cast his determining ballot for a new political philosophy that is designed ultimately to change the whole policies of Government under which his children must live?

These considerations are more than simply political and economic. The political and economic policies implied in the proposed "New Order" involve the religious and social estate of the people. Christianity is involved in these momentous issues.

Socialism is universally anti-Christian and anti-religious. Religious persecution is everywhere a factor in the establishment of a Socialistic State. Socialism is finally No-Godism. Ask Moscow.

Christianity is uniquely individualistic. The basic Baptist principle is the primacy of individual rights—in religion, in politics, in private ownership of property. The logic of all Socialism is the utter loss of these God-given rights.

Since the free citizen of the United States is to-day faced with a choice which involves all these vital issues, it is high time that he should discard all his traditional party affiliations and devote himself prayerfully and without prejudice to a re-study of all present-day political philosophies before he casts a vote in the 1936 elections. It is no time now to drift with Party claims or to be swayed by campaign ballad.

I would not use the columns of the Western Recorder to provoke political debate. I only warn every man of his individual duty in this year of the greatest political crisis that America has faced since the ratification of the Constitution of the United States.

Not to prolong this article, but to put the reader in touch with the best source of information for the study of these issues for himself, I refer him to the book entitled, "Fools Gold," published by Madison and Marshall, Inc., 18 East 48th Street, New York City (Price \$2.00).

The books, just off the press, comes nearer completely exhibiting what is the philosophy of the "New Order" than anything yet published. This is in no sense an advertisement of a publishing house, but giving the source of information to any who are seeking such enlightenment.

The right to preach the Gospel in any nation on earth is itself a political question. As a preacher and as a citizen I shall do all I can to define the issues that this year confront the people of the United States. "Beware lest any man spoil you through philosophy and vain deceit." "Eternal vigilance is the price of Liberty!"

Kentucky Baptist Women Honor Mrs. Matlack

The Woman's Missionary Union of Kentucky Baptists, in session at Winchester, Ky., sent a message of appreciation to Mrs. W. H. Matlack, of Louisville, who for many years was prominent in the official service of the Union. Mrs. Matlack's term of service began during the early life of the Union in Kentucky, and was associated with that of the lamented Miss Eliza S. Broadus. Below we publish the communication of Mrs. Matlack in response to that of the Union to her, and also, with her permission, Mrs. Matlack's letter to the Editor.

KENTUCKY WOMEN TO MRS. MATLACK

Dear Mrs. Matlack: The W. M. U. in session at Winchester desired me to convey to you their greeting and loving thought of you. We love you and wish you could have been with us. You served us well throughout many, many years and we appreciate you also for your work's sake. May the blessing of our Heavenly Father abide with you.

Louisville, Ky. MAY GARDNER, Recording Secretary

MRS. MATLACK TO BAPTIST WOMEN

Dear Baptist Women of Kentucky: Please accept my heart-felt appreciation of your kind remembrance.

I regret very much that I was unable to attend the annual meeting at Winchester.

I read the report of the Winchester meeting in the Recorder and enjoyed that, I assure you.

With love and best wishes for your future success.

Louisville, Ky. MRS. W. H. MATLACK

MRS. MATLACK RECALLS THE TREASURED PAST

Dear Sir: I am enclosing a letter, just received from Miss Gardner, our W. M. U. Recording Secretary, bearing message from members at the State meeting at Winchester.

I certainly appreciate this remembrance. This and the fact that several years ago at the Georgetown State meeting they elected me a life-honorary member of the Kentucky Executive Committee makes me feel fully repaid for many years of hard work in the service of the Union.

I began work in the State when Miss Eliza S. Broadus was President and both of us had some trying times. Yet, with all the hindrances, our organizations increased both in number and excellent work.

In addition to that, I was made a member of the staff of the Argus, making front page drawings and illustrations,

writing articles and doing what I could to help. This lasted for several years. Then the paper was moved into larger quarters and re-named the Baptist World. There, also, I worked for many years, front pages and editing two pages for our W. M. U.

Then, when the Chairman of "Box Work" became ill and died, I kept at work until another chairman was elected. This, of course added greatly to my correspondence, but I was glad to help.

When Dr. Prestige died and the Western Recorder took over the Baptist World, I was elected chairman of a State Press Committee. This service enlightened our people in general about our work and did much good along that line, and encouraged other help.

I did not have much money to give, but gladly gave myself. For all of the work mentioned herein I asked no pay.

If you can spare the space will you please give the letter from Miss Gardner a place in the Recorder with my thanks, which I enclose with the letter.

Thanks are due to every fine W. M. U. worker in the State and this is the only way I can reach them.

Your excellent work is making the Western Recorder very helpful and desirable. Your very name is an indication of rare qualities. To be a Victor and Master is unusual.

In fellowship with the Master and His people may we all be "Victors."

With best wishes, Sincerely,

Louisville, Ky., 947 Brook St. MRS. W. H. MATLACK

Rev. Edward Haun, of Lily, Ky., says this fine thing in a recent letter to the Editor: "Beginning December, 1934, every sermon I have preached has been about Jesus Christ. I have covered almost every doctrine relative to His birth, baptism, life, crucifixion, resurrection, ascension, temptation, transfiguration, etc. Christ is inexhaustible. Give us more great editorials like those you have recently had on the resurrection of Christ. If your editorials were all the paper had to carry it would be worth the price."

Rev. Edwin E. Deuser, Seminary student from Henderson, Ky., who was recently called to the pastorate of the Seven Hills Baptist Church, Owensboro, Ky., has decided to remain with his two half-time churches, Stanley and Spottsville. His address for the summer will be, 1315 Helm Street, Henderson, Ky.

Rev. Edgar L. Morgan, a returned missionary who is now preaching at Westminster, S. C., is most kind in his expression of appreciation of Western Recorder service. But he has done that in addition which challenges our highest appreciation. He has sent us the cost of the subscription of six persons, five ministers and one layman. Brother Morgan says he wants these brethren to see the Western Recorder for at least the term of the subscription he pays, and he particularly specifies that they must receive the special doctrinal issue which we published some weeks ago. Our thanks to him, and here is hoping that those who receive the paper by his courtesy will find it of a value not to be dispensed with later.

When we issued our Doctrinal Number several weeks ago we were not able to tell our readers as we wished about one of our contributors whose article has been broadly read and appreciated. We refer to Dr. J. W. Storer, pastor of the First Church of Tulsa, Okla. Dr. Storer is a native of the Northwest, and was licensed to preach by the First Church of Baker, Oregon. But Dr. Storer has spent practically his entire ministerial life in the Southern Baptist Convention. His introduction was probably by our great Louisville Seminary. He has been pastor at Ripley and Paris, Tenn., at Greenwood, Miss., of Grove Avenue Church at Richmond, Va., and now for five years or more at the First Church of Tulsa, Okla. Besides his dynamic pulpit ministry, Dr. Storer uses his pen effectively to spread his witness to truth through the printed page.

Sunday School Board Makes Special Request

ON January 1, 1936, the Sunday School Board launched a Five-Year Promotion Program in an effort to reach with its ministry, during this period, all the churches, particularly the more neglected and undeveloped churches, in the Southern Baptist Convention, using the associational organization as a means of approach.

According to the most recent figures, we have 24,600 churches, of which number over 15,000 are one-fourth time churches, and about 5,000 are one-half time churches. All of these churches are to be reached and their Sunday School and Baptist Training Union work strengthened as well as that of the full time churches.

In co-operation with the State Convention forces, meetings, with selected groups of Associational Workers, have already been held in a number of states with very gratifying results. Meetings in all of the other states will be held before the summer months are over. To carry forward this greatly enlarged program as we feel it should be done, will require the training of some 20,000 to 30,000 voluntary workers, and the expenditure of approximately \$30,000 annually for these five years, in addition to the regular expenditures already being made.

In view of this situation, the Board earnestly requests that the Convention at its forthcoming session shall add no additional amounts to the appropriations being made by the Board to denominational causes.

Nashville, Tenn.

T. L. HOLCOMB

Wise Words From Sainly Lady

THE Western Recorder has lately been bringing messages of the kind we all need.

If our leaders would remember that God says, "The silver and gold are mine," that it is God who worketh in us the will and to do his good pleasure, and if they would help us as His children to come to the place of the Christian as pictured by Paul in Romans 7:24, and truly get hold of the truth in 7:25, and Matthew 28:18-20, remembering Philipians 2:13, and keeping the morning watch of prayer according to Phillipians 6:7—if our leaders and spiritual guides would magnify as do the Scriptures the building of the spiritual life within us, they would not have to say so much about money, and would get more of it for less talk.

Will you not please publish again on the Western Recorder cover the poem you published about two years ago an "Answered Prayer for Grace and Faith?" So few seem to have gotten that, and it means so much when they do. Tell us more about the things of God and the needs and opportunities as confronted by missionary and other workers than about the need of money.

Russellville, Ky., R. 1.

MRS. J. P. GORDON

TWO WEATHER VANES (Continued from Page 5.)

They claim to be the friend of the poor. No one will deny that Jesus was a friend to the poor. The communist is opposed to ill-gotten wealth. In this they follow the teachings of Jesus. That men should be brothers and not enemies is another doctrine of communism. Christ taught the brotherhood of man.

It is clear that in these matters Christianity and communism do not differ . . .

Not a few of us who are in general agreement with such ideas as we find, for example, in Stanley Jones' *Christ's Alternative to Communism* would no doubt be more guarded than is Mrs. Aulick in setting forth such essentially Christian features of that world-girdling movement as the ones she mentions in the sentences I have quoted.

Have these two outstanding Southern Baptists spoken from the heart? Undoubtedly they have. Are their words to

be taken as both measurably typical and highly germinal? Doubtless it is so. Is it likely that Baptists of the central and eastern South are even more untrammelled in their social thinking than those of Texas, Oklahoma and the great Southwest in general? Perhaps. At any rate we may have here two weather vanes that tell an interesting story of changing winds. It appears so. Ineluctably, our denomination has by no means insulated itself from the strong currents that flow through the wires of twentieth century life.

III

UP TO this point I have tried to write with somewhat of the detachment of the "innocent bystander." Now I want to state a warm personal conviction. The time has come when many of us would despise ourselves, and would know that we deserved the contempt of others likewise, if we tried to hide from the ethical challenge of Jesus by encasing ourselves in a comfortable theology or the well-established and respectable routine of churchly custom. We are profoundly convinced that although the religion of Jesus is not of this world it is for this world. Utterly beyond the power of words to express, we are dissatisfied with an economic and social system that stimulates and exalts beyond measure the instincts of acquisition and possession. We have heard, however unresponsively, the abysmal groans and the bitter cries of the obscure, the exploited, the dispossessed, the amazingly docile and long-suffering millions who are driven into the mud-like piling to form the foundations of our life.

We have now not the slightest doubt that their cause is ours—and not ours only, but the cause of Him whose spirit we seek and whose work we mean to do in His exhaustless strength. We are cut to the marrow to know that some of our brothers and sisters in Christ are driven by their honest understanding of our Master's word and purpose and way to set themselves in opposition to what we attempt for the sake of His weakest ones. We think we see these wholly conscientious fellow-Christians continually playing into the hands of Dr. Scarborough's hard-handed rulers, Mrs. Aulick's robbing monopolists, by their insistence that the message of God in Jesus Christ is to the individual only, and not also and eminently to our whole order of social relationships. If we knew how to do it, in the name and the love of Jesus our Lord we would plead with these brothers and sisters to bear with us, and if possible to share our belated and faltering attempts to enthrone Him in all our common life. John Drinkwater, in *Beacons*, has said in part what I intend to be saying:

Then, pledged upon a happier covenant
Than furnished old crusades, with none to fear
Of arms or treasons, having for our faith
To covet not an ace of the world,
Shall we not be the new adventurers?
Come—let us get our gospel now by heart—
One man in grief sets a whole world in tears;
No man is free while one for freedom fears.

Dr. Ralph A. Herring left Ashland, Ky., and the First Church of that city, last week, to take up his new work as pastor of the First Church of Winston-Salem, N. C. One of his last sermons in Kentucky was that preached before the Unity Church, in Ashland, for Pastor E. L. Edens on Sunday afternoon, April 12.

The Sunday School Board will foster a breakfast during the Convention in St. Louis, Saturday morning, May 16, at 7:00 o'clock, at the Castilla Restaurant, 1115 Washington Avenue. This will be Doctor T. L. Holcomb's first Convention as Executive Secretary, and Secretary J. N. Barnette says, "We would like for a few pastors and workers to come together for a brief period and hear the reports from the State Sunday School Secretaries as to the progress being made in the work of organizing the associations for the promotion of Sunday-school work, and to ask Dr. Holcomb to speak to all of us for a few minutes. The place will accommodate 300 people. The price will be fifty cents. Tickets will be on sale by the State Sunday School Secretaries and in any of the Sunday-school booths in the Exhibit Hall in St. Louis."

Are Our Catholic Brethren Right?

BAPTISTS have ever been the champions of the doctrine of separation of Church and State. This doctrine is superficially considered as firmly established in this country, but a necessary implication of the doctrine has, through the years in many States of the Union, been the subject of bitter religious and political controversies, which in many cases have found their way to the courts.

The question raised has been whether public moneys may be appropriated to schools, hospitals, orphanages and almshouses owned or controlled by sectarian bodies. Generally speaking, it may be said that Catholics have been the most ardent advocates of such appropriations and Baptists have been the most active opponents. But today we find some Baptist institutions adopting the Catholic theory and accepting aid from the public treasury. I have before me a list of allotments recently made by the Federal Government, amounting to more than \$1,500,000 per month, for student aid funds to the colleges of this country. Many hundreds of these allotments are made to colleges owned and controlled by sectarian bodies, including schools for theological instruction. On the list are represented many denominations including the Baptists.

Be it said to the credit of the Southern Baptist Theological Seminary and the Southwestern Baptist Theological Seminary, these institutions have declined to receive the proffered aid. I do not know to what extent other institutions have done likewise but I am informed by one of the Federal officials connected with the distribution of the fund that it has been generally accepted without question.

The argument in favor of its acceptance is very plausible and is in thorough harmony with the position the Catholics and others have taken in the battles they have waged for public appropriations. They, in effect, say,—“By maintaining our schools, hospitals, orphanages and almshouses, we are relieving the public of a great financial burden. We do not ask any public money for ourselves. We do not even ask the government to reimburse us to the extent that we care for those who would otherwise be wards of the State. All we ask is to be allowed to be one of the channels through which the government bestows its benefits. It is not for ourselves we plead but for the poor and unfortunate who have been committed to our care and who are as much citizens of this country as those in public institutions and therefore are entitled to equal consideration.”

All of this is very altruistic, but we all know that sectarian institutions exist in part at least for the advancement of the sects to which they belong.

Ohio has recently been the scene of a struggle growing out of the efforts of the friends of parochial schools to get an appropriation of \$5,000,000. The measure barely escaped adoption especially as it was urged as an emergency measure, which is, of course, the theory upon which the Federal Government is now pouring out its money to sectarian institutions. I venture the assertion, however, that it will be difficult indeed to withdraw these benefits. The political pressure to continue them will be terrific.

What position should the Baptists take on this question? Shall they remain silent when a great principle for which they have fought is being violated? Shall their voices be silenced by the fact that some of their cherished institutions have become beneficiaries of these funds?

A resolution will be introduced at St. Louis at the coming session of the Southern Baptist Convention endorsing the position taken by our theological schools in declining the Federal student aid and an effort will be made to have the Convention reaffirm the traditional position of Baptists on the important question of complete separation of Church and State.

Unless the people of this country rally promptly to fight the use of public funds for sectarian institutions, we are, in my opinion, entering upon a course which will lead to bitter rivalry between the denominations for subsidies from the public treasury, and we shall thus be traveling on the road back towards the union of Church and State.

JOHN GARLAND POLLARD,
Washington, D. C.

The Stephensport Baptist Church in Breckenridge Association recently went from quarter time to half time preaching and called as the pastor Rev. Baynard F. Fox, of St. Matthews, Louisville; he will preach at Stephensport on the first and third Sundays.

Missionary W. C. Taylor, of Brazil, will preach for Pastor Carroll Hubbard at the Memorial Baptist Church, Murray, Ky., on Wednesday night, May 6. He will stop over in Murray for a few days on his way to the Southern Baptist Convention in St. Louis, and visit his aged mother, who is now eighty-seven years of age, but still active and never misses a service at the Memorial Church. Brother Hubbard says: “Our annual Bible Institute this year was one of the best ever. Though we were hindered somewhat by unusually bad weather and considerable sickness, large crowds came from the first service to the last. The brethren did some of the best preaching I have ever heard at any time or any place. The following



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Louisville, - Kentucky

preachers were on the program: Dr. George Ragland, Dr. W. E. Hunter, Pastor Clarence Walker, Pastor Jeff A. Rogers of Mississippi, Dr. E. C. Stevens, Pastor Roy O. Beaman, Pastor Dewey H. Jones, and Missionary John Mein. These Bible Institutes are times of great spiritual uplift and blessing to our people.”

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Bible School Department

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

Riverside School Is Standard

The Riverside Sunday-school at Four Mile, in Bell County, has qualified for the Standard Award. S. R. Helton is pastor and R. W. Coign is superintendent. Brother Coign is also Associational Superintendent. Bell County, we would like to have six Standard Schools from your Association this year! What do you say?

Honor Roll at Convention

There is to be an Honor Roll of Standard Sunday-schools displayed in the Administration booth during the meeting of the Southern Baptist Convention. We would like to have several additional Standard Schools for that Honor Roll. See if your School is not Standard. If it is or can be made Standard by the third of May and you can get your application to us by the sixth of May, your School will be added to the number for Kentucky.

Owensboro, First

On the third Sunday of this month it was the privilege of the writer to be with the First Church, of Owensboro, for the morning service and to assist in instructing 250 workers for a census of the entire city. An interesting feature was the presence of one hundred men and young men to aid in taking the census. We suggested that they set their aim for Sunday-school enrollment at 3,000 before the end of this year. It can be done.

The Sunday School Builder For May

H. E. Ingraham

"This glorious six months' study of Luke's Gospel" has been the refrain of the monthly magazine, The Sunday School Builder, published by the Baptist Sunday School Board for all Sunday-school leaders. The distinct effort for the first six months of this year has been to urge a deeper Bible study for a more intensive evangelism. The May issue is particularly comprehensive and yet is centered upon evangelism. Some of the leading articles are: We Must Win Them or Lose Them, Dr. R. C. Campbell of Lubbock, Texas; The Leadership of the Holy Spirit is Essential in Soul-winning, Dr. G. H. Crutcher of Tampa, Fla.; The Place of Prayer in Sunday School Evangelism, Dr. D. M. Willett, Sedalia, Mo.; The Relation of Preaching Attendance to Sunday School Evangelism, Dr. V. S. Boston, Memphis, Tenn.

There is a symposium of three articles

showing how the Sunday School Bible lessons both in the Uniform Series and in the Graded Series relate themselves directly to the task of evangelism.

It is to be urged that Sunday School leaders everywhere will immediately look up this magazine, read it carefully, pass its messages on to the other officers and teachers of the Sunday-school, and work them out to the winning of the lost for the Master.

It is almost certain that there are lost people enrolled in every Sunday-school in the Southern Baptist Convention territory. There are upwards of 700,000 enrolled in all of our Southern Baptist Sunday-schools who are not Christians at all but who are above the Primary age. Let's deepen the Bible study and direct it toward the winning of these souls for Christ. See the May issue of the Sunday School Builder for suggestions.

Value of the Vacation Bible School

E. L. Edens, Ashland, Ky.

The real value of the Vacation Bible School needs to be seriously considered by all Church and Sunday School leaders. It has been proven to be a most effective effort for winning the boys and girls to Christ, and in religiously training them in the right way of living. It is marvelous power for developing good habits, which will effect their whole life's program. Some of us are made to wonder why such a program was not discovered sooner, for the sake of saving our boys and girls from drifting and falling into the pitfalls of Satan's many evil habits. Surely pastors and church workers are not going to remain asleep to such a golden opportunity for bringing rich blessings into the lives of our boys and girls.

The Vacation Bible School is the means of discovering and developing many church workers. Many of the workers bear testimony that the school means more to them than for the children.

It certainly does create interest, builds attendance and efficiency of the Sunday School. Many people are reached for the regular attendance of church services through the children who attend the Vacation Bible School.

It is marvelous the amount of Scripture the children can memorize in a few days of regular attendance at the Vacation Bible School. Often it is easy to win the children to Christ after they have received instructions concerning the Scriptures. When the children discover they have some friends who really are not afraid to put some hard work in a program for their good, they are going to let you know it. They do love to march, sing, memorize scripture in concert, listen to interesting stories,

The Vacation Bible School can be made a success in the country, village or city church. Previous experience in conducting such school is unnecessary. If a person can handle children, there

will be no trouble in directing such school. The material as gathered and arranged in the books offered by our Baptist Sunday School Board at Nashville, Tenn., is all any worker needs. The detailed program for each day is given with all the stories and other material needed. It is good to know that so many Baptist churches in Kentucky have made the Vacation Bible School a division of their regular Sunday School program.

RECORD OF ATTENDANCE

April 19, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Newport, First	138	28
Lexington, Porter Memo..	136	30	185
Akron, Ohio, Calvary	124	24	133
Danville, Lexington Ave..	111	5
Harrodsburg	99	23	132
Paducah, Immanuel	96	17	156
Pineville, First	95	2	185
Owensboro, Third	94	7	157
Louisville, Bapt. Temple..	92	9	131
Carlisle	89	2	109
Louisville, Crescent Hill..	88	10	138
Owensboro, First	84	20	134
Paris, First	83	2	152
Lexington, Felix Memo....	79	8	118
Madisonville, First	70	131
Lexington, Grace	63	7	117
Corbin, Central	63	127
Erlanger, Elsmere	59	5	115

The writer had a pleasant visit with Pastor Robert H. Tandy and his people in Hodgenville on Sunday, April 19. Speaking from Dr. Tandy's pulpit at the morning hour. The special reason for our invitation was Dr. Tandy's placing before his people the need that the Western Recorder should go into more homes in his church. Despite the fact that Mr. Frost had been with them on a similar errand last year, and they had a large number of new subscriptions, about ten more families in this old church will have the visits of the Recorder from now on. Dr. Tandy has been in the Hodgenville pastorate now for about five years, and a wonderfully constructive work has been wrought under his leadership. There was a heavy debt upon the new church building, and certain unusual complications in connection with it. This debt has been for the most part paid and adjustments made which look to its entire dissipation soon without a new embarrassment to the regular support of church and denominational work. The new building is admirably located near the corner of the Court House Square, and is in itself remarkably adapted. The Hodgenville Church is more than 100 years old, and knows how to appreciate its good fortune in having as its undershepherd so fine a man of God as is Dr. Tandy—and as is the gracious woman who is Mrs. Tandy, and who has blessed his ministry throughout all of these years.

THE FIRESIDE

DON'T TROUBLE TROUBLE

Don't you trouble trouble
Till trouble troubles you.
Don't you look for trouble;
Let trouble look for you.

Don't you borrow sorrow;
You'll surely have your share.
He who dreams of sorrow
Will find that sorrow's there.

Don't you hurry worry,
By worrying lest it come.
To flurry is to worry,
'Twill miss you if you're mum.

Who feareth hath forsaken
The heavenly Father's side;
What he hath undertaken
He surely will provide.

The very birds reprove thee
With all their happy song;
The very flowers teach thee
That fretting is a wrong.

"Cheer up," the sparrow chirpeth,
"Thy Father feedeth me;
Think how much more he careth,
O lonely child, for thee!"

"Fear not," the flowers whisper;
"Since thus he hath arrayed
The buttercup and daisy,
How canst thou be afraid?"

Then don't you trouble trouble,
Till trouble troubles you;
You'll only double trouble,
And trouble others too.

—Author unknown.

LITTLE SIDE-LIGHTS ON FAMOUS FOLK

Sir Isaac Newton, learned discoverer of the law of gravity, was oddly absent-minded in things of every day life. His food he regarded carelessly. He would walk about the room where a meal had been served for him, forgetting all about it until reminded. Then he would stand beside the table and eat, without any show of interest. His friend, Dr. Stukely, the antiquary, calling to see him one day, was shown into the dining-room. Sir Isaac was not there, but his dinner, which included a boiled chicken, was on the table. After a lengthy wait, Dr. Stukely, being very hungry, at the dinner, ordering another chicken to be prepared for Sir Isaac. Before it was ready, however, the master of the house came in. Remarking that he felt faint and weary and in need of food, he sat down to the table. Lifting a cover, he found only chicken bones. Smilingly, he said, "See what we studious people are. I quite forgot that I had dined."

Once when Sir Isaac was out riding, he dismounted to walk up a hill, leading his horse meanwhile. On the hill-

top he turned to remount, but found, to his surprise, that though he still held the bridle the horse was gone.

Coleridge, too, had his abstractions. He would sit for hours with his thoughts and his pipe, quite heedless of waiting duties. Pledged to deliver a lecture on the Roman Empire, he failed to appear. A friend smoothed matters over with the audience by announcing that the lecturer had been unavoidably detained elsewhere. On another occasion, when Coleridge was invited as guest of honor to meet a large company at dinner, he completely forgot the engagement. The dinner cooled, likewise the esteem of the host, an eminent physician, and no explanation devised by Coleridge's friends could again warm his heart to the culprit.

Adam Smith was another continually immersed in his own thoughts. When in company he seemed blind and deaf to all that passed about him. Sometimes he would gesticulate and his lips would move, as though, with his authorship in mind, he was shaping some weighty argument. Alone, he would talk aloud to himself. One Sunday morning, still clad in his nightgown, he went out to walk in his garden. Deep in musings, he was only brought to himself by the ringing of church bells. Then he perceived that he had walked to Dunfermline, twelve miles from his home, and that people were going into church. Still oblivious of his unconventional garb, he scandalized a Scotch congregation by joining it.

Dr. Johnson, the famous lexicographer, was unrivaled in repartee and in wealth of vocabulary. His mind was a swift weaving-house of striking periods, with which he could richly entertain any company that he had joined. Once, in his presence, Miss Hannah More expressed wonder that a poet who could produce "Paradise Lost" should be such an indifferent sonnet writer. Said Dr. Johnson, "Milton, madam, was a genius that could cut a colossus from a rock, but could not carve heads upon cherry-stones."

Such was Johnson's valor in disputation that he never even thought of retreat. To crush his opponent, he did not always disdain using the weapon of inexact statement. Oliver Goldsmith, who was one of his intimates, declared, "There is no arguing with Johnson, for if his pistol misses fire, he knocks you down with butt end of it." Yet, in spite of this, spite of much personal uncouthness, the doctor was generally admired and beloved.

Leigh Hunt, who was the original of Dickens' Harold Skimpole, was actually of a fine, lovable disposition. Shelley described him as "gentle, honorable, innocent and brave." It is certain that

Dickens, who exaggerated Hunt's faults while saying nothing of his virtues, did not intend such disparagement as he achieved. He evidently gave way to his perception of the absurdity of the chronic disorder of the Hunt household, without realizing that it was chiefly caused by poverty. For several years, the Hunts, with their many children, were neighbors of the Carlyles in Chelsea. Mrs. Carlyle complained sometimes of their habit of borrowing domestic utensils and failing to return them. Yet, one day when Leigh Hunt, then over fifty, brought some coveted tiding to the Carlyles, the delighted Mrs. Carlyle sprang up and kissed him. He went home in happy vein and wrote this happy little verse:

"Jenny kissed me when we met,
Jumping from the chair she sat in;
Time, you thief, who love to get
Sweets into your list, put that in;
Say I'm weary, say I'm sad,
Say that health and wealth have
missed me,
Say I'm growing old—but add,
Jenny kissed me."

It was this same Mrs. Carlyle—the Jane Welsh Carlyle of the Letters—whom Dickens regarded so highly. When requesting John Foster to arrange a gathering of his friends for a private reading of his just-completed work, "The Chimes," he wrote: "Carlyle indispensable, and I should like his wife of all things; her judgment would be invaluable."

Dickens, his keen sense of humor saved from oddities of conduct. He was one of the most pleasant, most cheerful of companions. Just in his values, he was absolutely free from desire to push himself into associations with the high in place. Forster says in his Life that Dickens would take as much pains to keep out of grand houses as would others to get into them. Yet once, at the request of Queen Victoria, he called upon her at Buckingham Palace. At the close of the interview, the queen gave into his hands the book she had written on the Highlands of Scotland, saying that "the humblest of writers would be ashamed to offer it to 'one of the greatest,' but that Mr. Helps, being asked to give it, had remarked that it would be valued most from herself."

If tales handed down about William Wordsworth are true, he was penurious and often unamiable, so gaining slight popularity among his contemporaries. Did friends visit him, he would set before them bread and little else, while explaining that should they desire heartier fare they must pay for it. Sir Walter Scott, while his guest for a

week, repaired daily, under pretext of a walk, to a nearby inn, where he regaled himself with more satisfying food. But the secret was out one day when the officious landlord of the inn saw him passing with Wordsworth and enquired whether he wished to partake of his usual refreshment.

Yet, perhaps the failings of Wordsworth may be traced to a serious deprivation under which he suffered and which would unhappily curtail the zest of living. Only once in his life time did he know the sense of smell. On passing a bed of stocks their scent reached him for a moment, then faded. He said that during that brief period he had been in Paradise.—Kathryn Pocklington, in Canadian Churchman.

MRS. SALLIE V. SAUNDERS

Resolutions of respect, Mrs. Sallie V. Saunders, who departed this life November 5, 1935.

God in His infinite wisdom has called from among us to be with Him in glory our beloved Sallie V. Saunders. Our class is poorer since her going. Our hearts are heavy with the pain of parting, and yet there is gladness in knowing she is living in a house not made with hands, eternal in the heavens, where sin and death and parting come not.

In our class we have a fund, used in various ways to perpetuate the kingdom work. A suitable name has been sought for this fund. We have decided to call it the Sallie V. Saunders Memorial Fund. She will always live in the hearts of those who know her, and this memorial will be a constant reminder of the Christian fellowship she so freely gave us.

In her going the West Broadway Baptist Church has lost a faithful member, the Dorcas Class a co-worker whose place will be forever vacant, and her children a loving and devoted mother.

The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. It is not ours to question, but to bow in humble submission, knowing that His will, not ours, must be done.

We cannot always know and understand the Master's rule,

We cannot always do the tasks he gives in life's hard school,

But we are learning with His help, to solve them one by one,

And when we cannot understand, to say "Thy will be done."

MRS. S. R. ANDERSON,
MRS. ALICE RICH,
MRS. VIRGINIA RINGO,

Louisville, Ky.

MAY IS KENTUCKY BAPTIST HOSPITAL MONTH

The Month of May has been designated by the Kentucky General Association as Kentucky Baptist Hospital Month in the Baptist Sunday-schools of Kentucky. May 24 is the day in which we emphasize and the day in which most of the Sunday-schools of the State will make a special offering. We are aware that this date does not conform to the plans of some of the Sunday-schools, and some of our pastors are going to

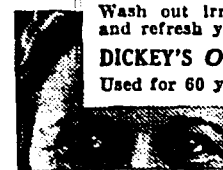
use some other Sunday in May. However, we emphasize May 24 when it is practical to do so.

The purpose of this Special Offering in the Sunday-schools is to help pay the interest on our bonded indebtedness. There are over 300,000 Baptists in the State of Kentucky, who I am sure would want to contribute in this worthy Cause. If every Member in the State would contribute just \$1.00 to this Special Offering, it would pay our Hospital out of debt. The Hospital would then be self-supporting, and could do a greater amount of charity work. A large number of the pastors over the State are going to make a special effort this year in their Sunday-schools for this worthy cause.

During the past fiscal year, reports show that more people were admitted to our Hospital for treatment than at any time since 1931. During the past fiscal year, 3,478 patients were admitted to our Hospital, and have received 41,563 days of service. We were able to meet all of our obligations promptly, with the exception of interest on our bonded indebtedness. The interest on our bonded indebtedness amounts to \$1,500 per month. If we did not have this interest to pay, the Hospital could accomplish great things in the way of free work and charity.

In the Special Offering last year, a number of churches contributed the entire collection from the Sunday-school and the morning service to our Hospital.

Soothe TIRED EYES



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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va

The results were very gratifying, and we feel sure that on May 24 of this year, more people in the State of Kentucky will remember our Hospital with a worthier contribution than ever before.

Every member in the State can help in our Ministry of Healing, as we render a large and responsible Christian service in the name of Kentucky Baptists by contributing freely to this worthy cause. Make a special effort in your Sunday-schools on May 24 with a Special Offering, and mail it to Dr. C. M. Thompson, Treasurer of the Baptist State Board of Missions, 205 East Chestnut Street, Louisville, Kentucky.

BELL COUNTY CITIZEN SENDS HIS GIRLS TO BETHEL

R. R. Atkins, President of the Straight Creek Coal Co., Incorporated, in Bell County, Ky., has written of his reasons for sending his girls to Bethel Woman's College. His letter follows:

"Faced with the problem of education for four girls during the midst of a great depression, and at a time when it seemed that more than the usual

MOTHER'S DAY—May 10

The beautiful custom of contributing to the Charity Fund of Baptist Hospitals on Mother's Day has become a fixed policy of the Southern Baptist calendar. In making your gift this year, please remember that this Hospital is a Southwide institution engaged in the blessed ministry of

Healing Humanity's Hurt

and is dependent upon direct gifts for its free service. We did free work for the poor in 1935 which cost \$43,262.82. Did you have part in it? You may have part in our work this year by designating your gift which is intended for us, or by sending it direct to us. No part of the Co-operative funds may be used for charity; but is paid on the cost of the buildings.

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS, LA.

HOSPITAL DAY PROGRAM By LOUIS J. BRISTOW, Supt.

Sunday School workers who desire to have a program on Hospital work for Mother's Day observance will find in the Sunday School Builder for May, on page 22, some excellent suggestions from the pen of Brother Charles F. Leek; and on the opposite page a full program. Copies of the Sunday School Builder for May, may be ordered from the Sunday School Board, Nashville, Tennessee.

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

An Opportunity To Help Our State Missionaries!

Some of our State Missionaries are beginning their Vacation Bible Schools in the Mountains, early in May. They are greatly in need of equipment for these schools. As your children are finishing school, don't they have pencils, crayons, scissors, construction paper etc., left over? These things would be very useful to our Missionaries. Then, of course, they especially need copies of the New Testament to give the children, and money to buy vacation guide books and other equipment for the children.

Please send such things to: Miss Virginia Collins, Fleming, Ky.; Miss Annie Allen, Paintsville, Ky.; and Mr. Lewis W. Martin, Jeff, Ky.

A Letter From Mrs. B. G. Rees

My Precious Kentucky Women: I want to thank all of you for remembering me so nicely on my fortieth anniversary as W. M. U. State Treasurer. I was so astonished, and overcome with joy, that words failed me at the Convention.

The lovely flowers came from my own W. M. S., at Walnut Street Baptist Church, Louisville, and the beautiful and useful little "treasure chest," filled with messages from forty of my co-workers, which were so sweet that they brought the tears, will be treasured always in my memory chest. Often shall I con them, one by one, and they will be "as a string of pearls to me."

It has been a joyous privilege to work with Kentucky women these forty years, because they have co-operated so beautifully and served so faithfully, ever conscious of the honor and responsibility conferred upon us in being "Laborers together with God."

Mrs. B. G. Rees.

[Mrs. Rees reminds us that the W. M. U. of Kentucky was organized at Winchester in 1903, and it was also there just ten years ago (1926) that we celebrated the Golden Jubilee of Miss Eliza S. Broadus' service in Kentucky W. M. U. work. I wish we had had these important items brought to our attention while we were in Winchester.—M. N. L.]

A Call For Prayer From C. W. Stumph

"Our work is making progress. We certainly have problems on our hands. The Isleta priest 'flew up' again last Saturday and gave us quite a good deal

of trouble. I was called before the Isleta Indian Governor and the Council and was advised that the Council plans to ban our further meetings at Isleta. The matter is still pending, and we do not know what will be the outcome. We want your women to pray for us."

We will remember, with great pleasure, the interesting and inspiring messages which Mr. Stumph brought us at the Clear Creek Encampment last summer. He is our Home Board missionary to the Indians of New Mexico, and is located at 1010 N 8th St., Albuquerque, N. M.

A New Home Mission Book

We have just received a copy of the attractive new book, "The Missionaries of the Home Mission Board," by Mrs. Una Roberts Lawrence. There are pictures of our missionaries and very interesting life sketches written by Mrs. Lawrence. Dr. Lawrence says of the book:

"We are delighted with the book. The price of it is thirty-five cents per copy. Really it should sell for fifty cents, but we want a copy in the hands of every woman belonging to the Woman's Missionary Union throughout the entire territory. We want to sell 60,000 copies."

Order from Baptist Book Store, 323 Guthrie St., Louisville, Ky.

W. M. U. Young People's Department
JOSEPHINE PROCTOR JONES,
 Young People's Leader



Dr. John L. Hill, Book Editor of the Baptist Sunday School Board, will be one of the speakers at the State Y. W. A. Camp, Clear Creek, July 27-31.

Attention W. M. S's!

This year is the fiftieth Anniversary of the Sunbeam Band, their "Golden Anniversary," so won't every W. M. S. please make it golden in results by doing the following things:

1. Organize a Sunbeam Band in your church or in a nearby church.
2. See that your Band is A-1 Check on the circle fostering it. If you do not have circles, appoint a group of women to especially foster this year.

3. Select one woman to prepare well to teach a Sunbeam Mission Study class.

4. Order the S. B. Correspondence Course for leaders, cost \$1.20 (from Birmingham).

5. Order "World Comrades" \$1.00, and "Wan Chuan," price 25c, from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

KENTUCKY TRAINING UNION CONVENTION

George R. Jewell, Louisville, Ky.

(Continued from Last Week)

The climax of the Friday evening session came with the address of Dr. T. D. Brown, pastor of the Highland Baptist Church, Louisville, discussing the subject, "The Challenge of the Faith." He said:

"What is the big idea in the Bible? Is it something? Somebody? Something somebody did? Or is the best thing in the Book something else? What is it? Travel back with me to the garden where the cloud fell like a wet blanket. Will you hear Jehovah speak? What is his message? The heel of the serpent. The seed of the woman. Somebody, some one Person, Jesus, is the heart of our Bible. Without Him there is no Bible, no future, no hereafter. He is it.

"The faith opens to me the condition of the world in which we live. I am more interested today than I have ever been before in missions. I have two reasons for being interested—I have a son-in-law and daughter missionaries. Sometime ago my daughter wrote, 'We have so many graves in China. Graves, graves, graves, everywhere. It won't be long until they will have so many graves they won't have room for the other people to live.' But I thought, those graves are not nearly so tragic as the living graves ever walking around.

"Faith is talking a little about something else. It is talking about churches. Paul said it is the pillar and ground of the truth. In vain will you find the truth in its entirety, with any other group on earth as it is with God's people in this world. I know how we trot off after this 'ism and that 'ism, but I have been in the ministry long enough to know that nowhere is there truth like that we find in the church. Here is the place on Sunday morning and Sunday night where you should be—right here. Faith is talking to me about the Book, talking to me about the law, the Gospel and my church.

"Where would God go if He walked on your feet? What would God do if He used your hands? What would God see if he used your eyes?"

III

Saturday morning was a business session. The Minutes of the 1935 session at Corbin, Ky., were read by the Recording Secretary, Miss Ruth Dawson, of Newport. Miss Velma Scheible, Louisville, reading the Treasurer's

financial report, concluded by saying that she has a balance on hand as of April, 1936, of \$122.32.

Ronald Churchill, Murray, Vice President, reported for the Western Region, and A. Joe Asher, Harlan, spoke of the work in the Southeastern Region. Other officers reporting were Miss Mildred Curd, Bowling Green, Junior Leader; Miss Grace Morehead, Owensboro, Intermediate Leader; Kenneth Herren, Richmond, Senior-Adult Leader; and Byron C. S. DeJarnette, State Secretary.

On account of an apparent contradiction in the use of terms, of Kentucky officers with those of other States in the South, it was voted to rescind the action taken last year in regard to certain officers' titles. Instead of naming them State and Regional Directors, they will henceforth be called State and Regional Presidents.

The office of Senior Leader and Adult Leader were added to the Executive Committee.

On recommendation of the Executive Committee the awarding of loving cups each year will be discontinued after this year. It was thought that their use in the past years may have been an incentive to higher endeavor on the part of the unions, but now that unions have become much stronger throughout the State it is doubtful whether they should be used. The cups are to be returned to the State Secretary's office in April, 1937.

Hereafter there will be eight regions in Kentucky instead of five, as heretofore. The regions will be Western, Southwestern, Southern, Southeastern, South Central, Central, North Central and Northeastern. Each Region is to elect its own officers, but in order that each may have someone within its territory to call their next meeting together the following temporary Regional Presidents and State Vice Presidents were appointed: Southwestern, R. W. Churchill, Murray; Western, E. Conn Coleman, Madisonville; Central, George W. Cummins, Louisville; Southern, L. C. Roberts, Bowling Green; North Central, Thomas Cook, Walton; South Central, O. B. Mylum, Perryville; Southeastern, A. Joe Asher, Harlan; and Northeastern, R. R. Couey, Carlisle. The permanent Regional President which each region elects will automatically become the State Vice President of this organization. The Five-year Promotional Program, discussed on Friday evening by Mr. DeJarnette, was adopted at the Saturday morning session.

C. F. Krug read the report of the Nominating Committee. The new officers elected were President, D. H. Daniel, Jr., Louisville; Recording Secretary, Thelma Bryant, Louisville; Treasurer, Mrs. L. E. West, Lexington; Chorister, J. Perry Carter, Lexington; Reporter, Miss Dorothy Munal, Paducah; Junior Leader, Miss Annie Marion Brown, Bowling Green; Intermediate

Leader, Miss Grace Morehead, Owensboro; Senior Leader, Kenneth Herren, Richmond; Adult Leader, H. W. Mood, Irvine.

IV

Rev. C. K. Djang, formerly Secretary of the China Baptist Publishing Society, and now a Seminary student in Louisville, spoke with great acceptance to the Convention in concluding the Saturday morning program. His pronunciation is remarkably clear and distinct for an oriental who has only been in this country for seven months. He is a third generation Christian, and hails from Chinkiang, China. He said "Over in China we have Northern Baptists, Southern Baptists, English Baptists, German Baptists, Swedish Baptists. In fact, we have all kinds of Baptists except Hardshell Baptists.

At the Saturday night session Pastor J. P. Carter spoke of faith as being the victor in seeking Life's leadership.

"What are some of the things," asked E. E. Lee, Dallas, Texas, in reviewing his forty-two years as a traveling secretary of young people's work in the South, "that stand out as epochs in our progress in the past two decades. I will name four: The most outstanding thing is that practical, concrete thing called the Standard of Excellence. . . Following closely upon this is the production and development of the group plan of organization. This was not only a needed thing, but it was a vitally needed thing that would so relate every individual to every other individual within the union. . . The third I would name is the Associational Union. Just as one individual helps another in a single union, so the association union encourages one union to help another union. . . The last I would name is the Baptist Training Union, consisting of Adult, Senior, Intermediate and Junior Unions, giving them that solidarity by which they will realize that they are not standing alone, but are part of a great whole, the one complementary to the other."

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In the Better Speakers' Contest three regions were represented, speaking on the subject, "Life or Liquor." These were: Central Region, Cecil Clifton, of Campbellsburg; Eastern, Amanda Belle Gibson, of Whitesburg; and Southeastern, Lemuel Stamper, Cumberland. The judges decided in favor of Miss Gibson, and she will represent Kentucky before the Southwide group at Ridgecrest.

Wheeler ("Bunny") and Robert ("Bobby") Boone, two young brothers, of Cincinnati, sang and played on their xylophone and harp, two duets, "Ava Maria," and the Negro spiritual, "Goin' Home." The Convention was moved to deep appreciation of their talents.

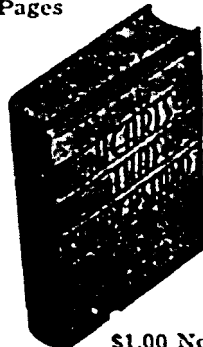
The evening program was concluded with a brief pageant entitled "The Challenge of the Cross," written by Charles A. Marsh. It was directed by Miss Margaret Wayman, daughter of Dr. and Mrs. H. C. Wayman, of Newport. In this little pageant six crosses were on the platform in sizes varying all of the way from a small golden neck-piece, to a large one made out of posts. Each girl is denied her cross, because she is Pharisaical, or egotistical, or selfish in her spirit, until the conclusion, when she is brought to the point where she is willing to surrender her all and bear it.

V

At the Sunrise Consecration Service held at 7:00 o'clock Sunday morning

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Hearts That Understand

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Learn why Meriwether Hamilton, new at social service in a big city, could not accept the proposal of Philip Lacy, the handsome minister of a rich, worldly church. Enjoy the steadfast Douglas Graham who also loved charming Meriwether but hesitated to tell her. You will understand, too, that greater need of the people whom Meriwether was trying to aid but could not because she lacked something. What was that "something"?

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there were about 300 present. Pastor Carter spoke on "Faith is the Victory in Claiming Life's Opportunities." There were several volunteers for special service.

The twentieth annual convention was brought to a climax on Sunday morning with the sermon preached by Dr. E. A. McDowell, Jr. In part he spoke as follows:

"The message that I have this morning is the one that Brother Daniel has already announced: 'Have Faith in God.' These words come as a direct unqualified command of our Lord Jesus Christ. The men of the world will say, 'But I cannot understand, I cannot see, I cannot prove, God. Scientifically I am not able to understand what you are talking about. **Have faith in God.** I do not understand. I do not comprehend.' But a Christian replies that this challenging command of the Lord Jesus in this manner: 'I choose deliberately, I choose God. Whether I can prove God or not, although I cannot see the Almighty God with my naked eye, although I cannot demonstrate His existence under a microscope in a laboratory, nevertheless, I choose to believe in God.'

"The first word I would have for you this morning is just that—that the way of faith is the way of deliberately choosing. 'Blind! Blind?', you say! Someone in the world would say, 'Well, that is blind.' 'O, no!' I would answer. 'Not blind, but with open eye. With face up, and with heart beating high, with eyes of soul open toward God, I march on toward eternity open eyed.' Jesus deliberately chose the way of faith when he faced the Tempter in the wilderness. Forty days he had meditated on the things of eternity. Then the Tempter came to Him and said, 'If thou be the Son of God, turn these stones into bread. Make a demonstration on the material, physical plane of God. If you are the Son of God you have that power. Prove your relationship of Sonship with the Father. Turn these stones into bread.' Jesus turned his back upon that Tempter, and said, 'Man shall not live by bread alone, but by every spiritual impulse that proceedeth out of the mouth of God.' Though He were the Son of God he refused to take the low plane of living and chose deliberately the way of faith. 'Go to the city of Jerusalem. If you are the Son of God throw yourself down from the temple. If you are the Son of God He will make a special demonstration of you.' Jesus turned his back upon that and said, 'No, I will take the way of faith.' You must work in co-operation with the Heavenly Father on a basis of faith. We walk by faith, not by sight. 'But come to this high mountain and see all of the kingdoms of earth. That is your objective. Take the short road. Compromise with evil, and you will win all of these kingdoms.' Once again the Tempter took the hard road of service and kindness

and sacrifice and to the road that led inevitably to the cross. 'Him only shall thou serve.' He is my Friend. That same Man comes to me and to you this morning and says, 'Have Faith in God.'

PASTORS' CONFERENCE IN ST. LOUIS

A pastor's conference for Baptist pastors will be held in St. Louis, Mo., at the Centenary Methodist Church, 1611 Pine Street, on Wednesday, May 13, 1936—the day before the Convention opens. The program is expected to be as follows:

- 9:30 O. P. Estes, Presiding; Song Leader, John S. Ramond; Scriptures and Prayer, Fred T. Moffatt.
- 10:00 "Social Service Through Soul Saving," E. D. Solomon.
- 10:40 "Imbuement of the Holy Spirit Indispensable to Soul Winning," W. T. Rouse.
- 11:20 "Preaching the Great Doctrines in Revival Meetings," C. C. Morris
- 2:30 E. C. Stevens, Presiding; Song Leader, W. E. Young; Scripture and Prayer, J. G. Hughes.
- 3:00 "Evangelism Through Christian Education," F. S. Groner.
- 3:40 Simultaneous Soul Saving Services," W. L. Ball.
- 4:20 Open Forum—News and Views.
- 7:30 M. E. Dodd, Presiding; Song Leader, Robert H. Coleman; Scripture and Prayer, George D. Heaton, Jr.
- 8:00 "Energizing the Evangelized for Effective Effort," McNeil Poteat, Jr.
- 8:40 "Personal, Pastoral, Parental and Perennial Evangelism," Robert G. Lee.
- 9:20—Shall we have a Pastor's Conference next year? Who? When? What? Where

ITEMS FOR CONVENTION-GOERS TO REMEMBER

We suggest that hotel reservations for the St. Louis Conventions be made early, and when registering, be sure to have a thorough understanding as to rates and length of time for the room to be occupied. Doubtless all of our hotels will be crowded to capacity.

Those wishing either furnished rooms or, apartments outside of hotels, will please communicate with Rev. E. G. Walker, 4930 Nottingham Ave., St. Louis, at once.

Missionaries approved by either the Southern or Northern Convention officials will be assigned homes by the Chairman, Mrs. C. L. Hennon, 4961 Lotus Ave., St. Louis.

Registration facilities will be provided early, probably both at the headquarters hotels and in the lobby of the Municipal Auditorium. Registration fee for the Northern Convention: Delegates \$2.00; visitors \$1.00; this entitles you to the annual published by the Convention. No

The Coming Christ and Signs of His Coming

A Layman Discusses
Coming Events

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M. B. McDONALD, Greenville, Ky.

registration fee connected with the Southern Baptist Convention. However, be sure to bring with you your credentials required for registration for either of the conventions.

Large space is provided in the Municipal Auditorium for serving meals. We expect very prompt service and the least possible inconvenience in the way of restaurant service.

We hope to arrange ample parking facilities in the vicinity of the Municipal Auditorium. Several large garages are available, and a dozen or more parking lots. We feel sure the police and the street commissioners will be very gracious in directing automobile traffic.

Watch very carefully for special announcements, such as college and institutional banquets, early morning prayer meetings, group meetings on the part of laymen, ministers and city and state convention secretaries.

Street car fare in St. Louis is ten cents each (children under twelve five cents) or four tokens for thirty-five cents. Bus fare, ten cents straight. Inter-street car and bus transfers somewhat restricted.

Taxi Cab fare in St. Louis is thirty-five cents for the first one and three-quarters mile and ten cents for each additional mile. Five passengers can ride without extra charge.

S. E. EWING,

St. Louis, Mo.

SISK IN MEETINGS AT SHIVELY

For the past two weeks we have had the delightful privilege of being with the good people at the Shively Baptist Church which is located on the Southwestern edge of Louisville, and their good pastor, Brother A. W. Walker, in a gracious revival.

The visible results were forty con-

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REV. JOHN A. HUFF IN LOUISVILLE

Dr. John Amos Huff, pastor of the First Church of New Orleans, began on April 26 a two weeks' meeting with Pastor J. B. Head at the Victory Memorial Church, at Third and Southern Parkway, in Louisville. Mrs. Huff is accompanying her husband, and the two are singing duets during the meeting. Services are being held at 10:30 in the morning and 7:30 in the evening. A special feature will be the Girls' Sextette from the Victory Memorial Church, composed of Misses Virginia Forsythe, Kathleen Borders, Elizabeth Hogdon, Dorris Wilson, Louise Smith and Hazel Deacon, under the direction of Miss Agnes Forsythe. Following the conclusion of the meeting Dr. and Mrs. Huff and Mr. and Mrs. Head will go to the Southern Baptist Convention in St. Louis, where Dr. Huff is scheduled to preach the Convention Sermon. This is the third meeting Dr. Huff has held with the Victory Memorial Church.

versions, nine reconsecrations, and thirty-nine additions to the church. Brother Paul Baugh had charge of the music and Mrs. C. E. Gillingham presided at the piano. Both were fine in their respective places.

During my Seminary days I was Brother Walker's pastor, and it was then that he yielded to the call of the Gospel ministry. I thank God that he is making good in the ministry. He is a graduate of Georgetown College and the Southern Baptist Theological Seminary at Louisville. He is doing a great work at Shively, where in the last two years he has built a beautiful \$15,000 church and has already raised half the money on the building cost. His people love him and his consecrated wife. Truly they are doing a great work.

I enjoyed the meeting very much. I was glad to be back in my native State and greet many of my old friends. I was delightfully entertained in the hos-

pitable home of Brother E. S. Hawes and wife, and had the privilege of being in several other homes. The Shively people are truly a great people and know how to pray.

W. K. SISK, Pastor,
First Baptist Church, Anna, Ill.

[Note: On the Sunday following the close of the Shively meeting we are informed that there were nine more who presented themselves for membership, making a total of fifty-six additions. The meeting has revitalized the church members in a great way.]

CONVENTION DATES IN ST. LOUIS

For the convenience of any who may have overlooked previous printed announcements, the dates of the Conventions in St. Louis, we give below the dates:

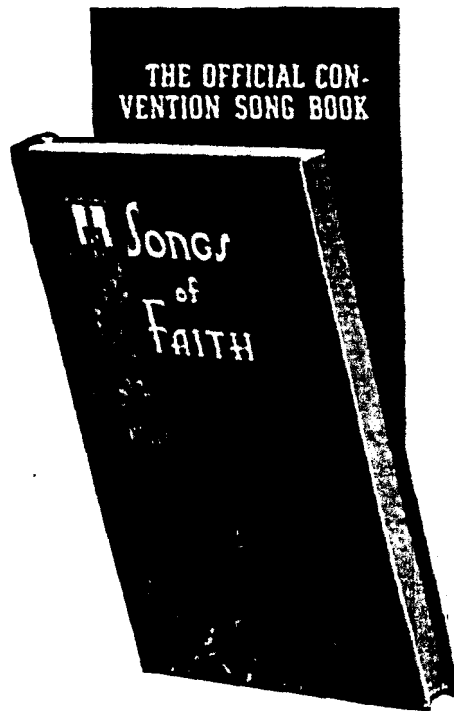
- (1) Woman's Missionary Union of the South, May 12-13.
- (2) Southern Baptist Convention, May 14-18.

(3) Fellowship Meetings, May 18-19.

(4) Northern Baptist Convention, May 20-24.

The sessions will be held at the Municipal Auditorium, located at Fourteenth and Market Streets, just four squares east of Union Station. The Southern Convention headquarters will be held at the Statler Hotel, Ninth and Washington Streets; and the W. M. U. of the South, and the Northern Convention Headquarters will be at at Hotel Jefferson, Twelfth and Locust Streets.

Central Church, Jacksonville, will have an All-Church School of Missions, May 3-10. Missionary B. W. Orrick will speak May 3. Mrs. B. L. Lockett, Nigeria, Africa, will teach each night, May 4-10, using motion pictures to illustrate.



SONGS OF FAITH

Songs of Faith has been chosen for the St. Louis meeting by
Iman Johnson, Convention Song Leader

Look for the Mammoth Book at Convention Book Exhibit

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Training Union
Department
BYRON C. S. DeJARNETTE,
State Secretary

**Southern Baptist Convention in
 St. Louis, May 14-15**

Many of our Training Union members are planning to attend the meeting of the Southern Baptist Convention in St. Louis, Mo., Thursday, May 14 to Monday, May 18. The Convention is being held this year not so far away and it is a splendid opportunity for us to see our Denomination in this annual Convention. Please try to attend if you can. You will never regret it.

A Request For Associational Reports

The annual meeting of the Southwide and State Field Workers' Conference will be held in St. Louis, May 12 and 13. Your State Secretary has been asked to report the high points of our State Associational Conference which was held in Louisville at Fourth Avenue Church, February 28 and 29. I am very anxious to know all the progress that has been made since the Conference and as a complete or partial result of the Conference. Please send me at once any such information that I may make an accurate report, and seek to inspire others.

Dover—Shelby County Association

It was my privilege to spend Sunday, April 12 with Pastor D. H. Daniel, Jr. and the Dover Church in Shelby County Association, and speak morning and night. Pastor Daniel is the President of our State Training Union Convention, and is completing his third year in the Seminary. He has done good work at Dover.

**South Central Group Banquet—
 Long Run**

A beautiful rainbow banquet was enjoyed at Victory Memorial Church by South Central Group of Long Run Association on Monday night, April 13. Pastor J. B. Head of Victory Church welcomed the splendid crowd. Mr. Morton Walker presided as Toastmaster in a very pleasing original manner. Special music was rendered by Fred G. Scholfield, of the Seminary, B. K. Manion, and others. Readings were given by Mrs. Ray Stone and Miss Vida Estes. Talks were made in the order named; by the writer on "Some Rain Must Fall," "Silver Linings" by George Cummins, "What's Your Color" by Pastor Robert Davis, of Ormsby Avenue Church, and Winston Pierce of the Seminary. It was an enjoyable, helpful, inspiring occasion.

Owensboro, Third—Davies-McLean

During the week of March 15-20 the Training Union of Third Church, Owensboro, of which Miss Grace More-

head is Director, conducted a most successful Training School. Miss Morehead writes: "We had a wonderful school in every way. We averaged 114 for the week and the attendance was steady. Our highest was 122. As a result of the Christian Leadership class we got a teacher for the 17-18 girls' class in the Sunday School. We just didn't know where to turn for a teacher for them. Also supplied some vacancies in our Primary Department and I think I shall get some leaders and sponsors for my work." Dr. A. F. Cagle is pastor of the church.

Mt. Vernon—Rockcastle

Pastor E. S. Gaylor, of Mt. Vernon Church in Rockcastle Association, writes: "I returned from our State Conference there in Louisville determined to try out the program suggested. Well to make a long story short we have accomplished already the following. Our first step was to organize a General Baptist Training Union Organization with oversight of our whole Training Program. Second, we then organized the departments. The Adults, Young People, Intermediate, Juniors, Story Hour. All of the groups are now well organized for real definite work."

Gilead Church—Severns Valley

We have recently completed a Study Course in our Training Union of Gilead. "Witnessing at Home and Around the World" was taught to our B. A. U's and Seniors. The Intermediates studied "Messengers of Light." One hundred and three took the examinations on these books. Rev. G. W. Splawn of Upton helped teach in this school, and also spoke to the entire assembly during the intermission between classes. Brother Splawn is a very active young pastor, and his teaching and messages were highly appreciated. The school was held at the Orphans' Home here. Mr. John Gardner, a social school teacher, is the Director of our Training Union. He is very capable and active in this work.

J. E. Darter,
 Pastor Gilead Church.

Louisville, Victory Memorial—Long Run

There came to my desk a copy of the "Bugle," a two-page paper giving news of the Victory Memorial Baptist Church, of which Rev. J. B. Head is pastor, and more particularly of the newly reorganized Training Union, of which Carl H. Denker is Acting Director. Miss Jennie Kingston is Leader of the Juniors, Mrs. Agnes Forsythe is Sponsor of the "Old Reliables," Miss Lelda Harmon is Leader of the Intermediates, and John O. Gay is President of the B. A. U. The Union ought to grow now because of the new life it is manifesting.

Gatliff Church—East Union Association

The Training Union of the Gatliff Church in East Union Association has four Junior B. Y. P. U's, two Intermediate B. Y. P. U's, one Senior B. Y. P. U.,

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and one B. A. U. making a total of eight unions with an enrolment of 105. With three general officers the grand total is 108. The Director is Estes P. Hale.

State Convention—Appreciation

We are grateful to God for His blessings during the days of our Convention. We were blessed with good weather, inspiring, informing, and helpful messages, and enjoyable fellowship.

Our appreciation is extended to Pastor Wayman and First Church Newport, Director McAtee and the Training Union, and his various Committees. Very few know how hard they worked in preparation for the Convention and during the Convention. They tried in every possible way to take care of it, and they succeeded in a fine way. The homes, High School, and business houses, and others who assisted in any way are to be thanked.

Attendance

The registration was six hundred. This was less than the goal and some less than last year. The attendance was more than 1,000. Central Region exceeded their goal of four hundred by fifty. In this Region four Associations exceeded their goals. They are Baptist, Campbell County, Elkhorn, and Ten Mile. The total registration, attendance, and representation was good when all things are considered. Some conditions which prevented a larger attendance are as follows: 1. Spinal Meningitis, 2. Floods, 3. Three Southwide and Six State Meetings from January 1 to May 18, 4. Meeting in extreme Northern corner of the State. This information is given not by way of apology for those who did not attend, nor as a criticism of anyone, but in order that we may know conditions as they are and how to meet them. Let us study these and all other situations and begin now planning to overcome anything that might prevent our attendance at the next State Convention at First Church, Paducah, in April, 1937, during K. E. A. week.

Mr. and Mrs. A. Joe Asher In Wreck

On Sunday morning during the last session of our State Convention at Newport our hearts were saddened to hear of the misfortune that had befallen Mr. and Mrs. A. Joe Asher, of Harlan. They were driving home from the Convention by way of New Richmond, Ohio when in order to miss another car, Mr. Asher's car hit a rough place in the road and overturned twice. Mrs. Asher was scarcely hurt at all but Mr. Asher

was painfully injured. He was treated at the New Richmond Hospital, but on Sunday afternoon was removed to the home of Mrs. Asher's aunt in Newport, where he was doing as well as could be expected. Mr. and Mrs. Asher have our prayers for a speedy recovery. Mr. Asher is our Southeastern Regional President.

SUNDAY SCHOOL ATTENDANCE

April 19, 1936

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

Newport, First	1,210
Louisville, Walnut Street	1,184
Owensboro, First	963
Frankfort, First	812
Paducah, Immanuel	732
Louisville, Carlisle Avenue	732
Mayfield, First	729
Louisville, Ninth and O	725
Lexington, Porter Memorial	653
Louisville, 23rd & Broadway	613
Louisville, West Broadway	607
Lexington, Calvary	594
Owensboro, Third	591
Hopkinsville, First	552
Paducah, First	516
Louisville, Baptist Tabernacle	510
Louisville, Clifton	510
Covington, Latonia	473
Princeton, First	443
Murray, First	438
Akron, Ohio, Calvary	425
Harrodsburg	417
Fulton, First	415
Danville, Lexington Avenue	379
Covington, Madison Avenue	359
Bellevue	363
Madisonville, First	348
Louisville, West Side	347
Ashland, Unity	346
Hazard, First	345
Louisville, Virginia Avenue	340
Louisville, Victory Memorial	339
Elizabethtown, Severns Valley	328
Louisville, Baptist Temple	325
Corbin, First	323
Pineville, First	320
Jellico, Tenn., First	312
London	299
Louisville, Hazelwood	288
Henderson, First	287
Louisville, Third Avenue	280
Erlanger, Elsmere	250
Richmond, First	244
Louisville, Grace	244
Sturgis, First	242
Owensboro, Eaton Memorial	236
Versailles	228
Burnside, First	226
Springfield	215
Shepherdsville	206
Shively	204

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Edward Haun, Fork Mountain, Tenn.

J. M. Skeen, West Corbin, Ky. Accepted.

L. E. Barton, First, Jasper, Ala.

Eldie Hicks, LaCenter, and Blandville, Ky. Accepted.

S. K. Beaty, Calvary, Paducah, Ky. Accepted.

A. F. Whitlock, Hinton, Okla. Accepted.

A. L. Jordan, First, Gainesville, Tex. Accepted.

Luther Knight, King Street, Charleston, S. C. Accepted.

J. R. Hale, Alix, Ark. Accepted.

M. O. Owens, Ridgeland, S. C. Accepted.

G. W. Burley, Blackstock, S. C. Accepted.

James A. Howard, City View, Greenville, S. C. Accepted.

B. E. Wall, First, Hendersonville, N. C. Accepted.

A. F. Crittendon, First, Ponca City, Okla. Accepted.

B. F. Kennedy, Huntsville, Mo. Accepted.

W. H. Rich, Tegnall, Ga. Accepted.

C. M. Haygood, First, Tuskegee, Ala.

E. L. Lassiter, Central, Florence, Ala.

B. A. Miley, Harrisonburg, La. Accepted.

R. H. Smith, Napoleon Avenue, New Orleans, La. Accepted.

O. O. Hailey, Tangipahoa, and Independence, La. Accepted.

John Sproles, Johnston Station, Miss.

J. H. Cothen, Brainerd, Chattanooga, Tenn. Accepted.

Resigned

Edward Haun, Lily, Ky.

H. B. Atherton, North Ballard, Ky.

W. R. Hornburg, Coggin Avenue, Brownwood, Tex.

A. F. Whitlock, Butler, Okla.

Luther Knight, Fourth Street, Hartsville, S. C.

M. O. Owens, Centenary, Marion Association, S. C.

B. E. Wall, Johnston, S. C.

J. H. Fitzgerald, Walnut Ridge, Ark.

W. H. Rich, Elberton, Ga.

B. F. Kennedy, Versailles, Mo.

R. H. Smith, Collins, Miss.

B. A. Miley, Georgetown, La.

J. S. Day, First, Key West, Fla.

R. R. Brasher, Pell City, Ala.

C. M. Haygood, Pine Hill, Ala.

A. W. Talbert, Johnson Station, Miss.

J. H. Cothen, Richton, Miss.

W. L. Head, Pelatchie, Miss.

Ordained

Charles Shipp, First, Texline, Tex.

C. J. Scott, Centropolis, Mo.

Died

J. M. Kester, Wilmington, N. C.

T. L. Atwood, Clinton, Ky.

G. L. Yates, Amarillo, Tex.

J. B. Bozeman, Spartanburg, S. C.

Dr. W. W. Hamilton, New Orleans, La., writes: "Former students, friends, and faculty of the Baptist Bible Institute will have their annual Convention Breakfast at the Mayfair Hotel, Eighth and St. Charles, St. Louis, Missouri, on Friday morning, May 15, at 7:30. The price of the breakfast will be sixty-five cents, and tickets for the breakfast will be on sale at the Baptist Bible Institute booth."

The Calvary Baptist Church, Akron, Ohio, has recently enjoyed a gracious revival with Dr. H. S. Summers, Madisonville, Ky., as preacher and L. E. Roberson in charge of the music. Mrs. S. L. Mills has just written us that the Calvary Church celebrated on April 12 with fitting services the ninth anniversary of Pastor H. S. Wilson. She says: "The heart of pastor and people are united by the strongest of ties."

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A PLEA from ... THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary

2002 Tower Petroleum Building

Dallas, Texas



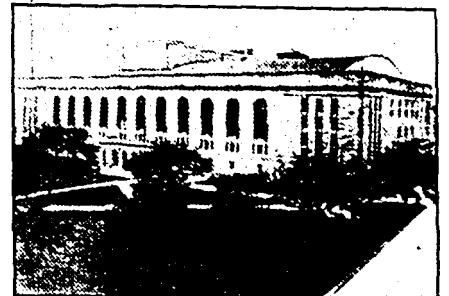
NEW ORLEANS IN MAY—AMERICA'S MOST INTERESTING CITY—YOUR HOST FOR 1937—SOUTHERN HOSPITALITY FOR SOUTHERN BAPTISTS

New Orleans awaits expectantly the coming of thousands of Baptists in 1937. New Orleans the incomparable . . . the city of Romance and charm . . . of Patios . . . the Mardi Gras . . . French customs . . . Spanish influences . . . narrow streets . . . intriguing iron balconies . . . European customs . . . Creole traditions . . . old Churches and a history romantic, daring, fearless . . . as dauntless as the mighty Mississippi that flows past its gates.

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Chairman.

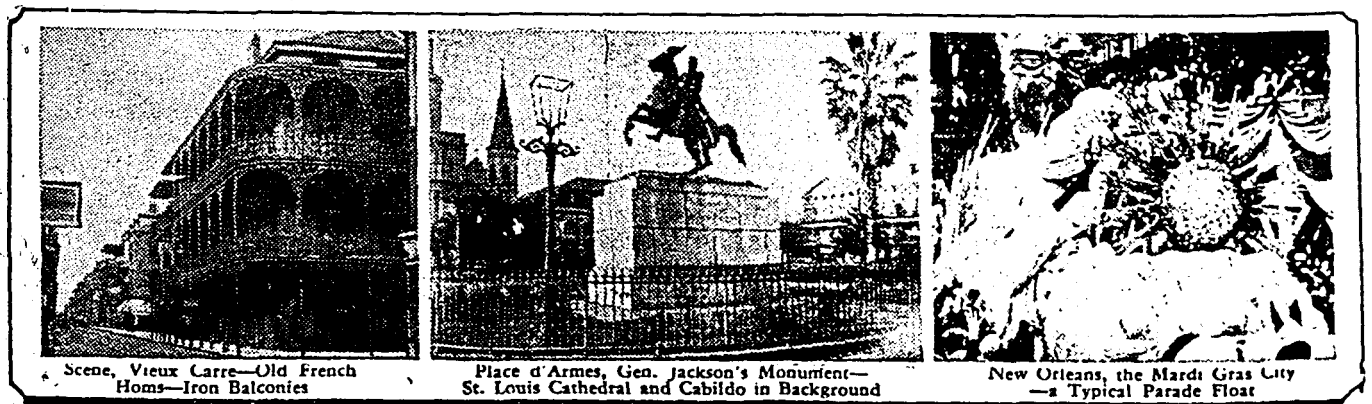
New Orleans Convention Committee.



Spacious Municipal Auditorium where Convention Will be Held



Beautiful Beaches Surround New Orleans—Swimming in May



Scene, Vieux Carre—Old French Homes—Iron Balconies

Place d'Armes, Gen. Jackson's Monument—St. Louis Cathedral and Cabildo in Background

New Orleans, the Mardi Gras City—a Typical Parade Float