

# WESTERN RECORDER

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VOL. 110

LOUISVILLE, KENTUCKY, MAY 7, 1936

No. 19

## America's Mothers

I love old mothers with white hair  
And love's deep glow upon their face.  
Their dear, old shoulders, bent by care,  
'Neath lovely shawls of rare, old lace.

I love their dear familiar words—  
"Purity," "Patience," "Love," and "Tact"—  
Simple and sweet as songs of birds  
Yet, deeply etched by look and act.

Days of our innocent childhood—  
Ah, who can forget their brief span?  
Fresh as the flowers of the wildwood  
They still waft their fragrance to man.

Great men, at manhood's busy height,  
With bared heads bowed, in reverence stand,  
While mem'ry, with its active might,  
Brings Mother back from childhood's land.

These men, these great Americans,  
Imbued with their parents' ideals,  
The faith, the courage, love demands,  
A rightful heritage instills.

Our Mothers to their heartstones brought  
Great white, eternal, truths of God;  
The loyalty and faith they taught  
Now thrills our nation where they trod.

America, with elegance  
Your stately schools of culture lift  
But pray, our children's souls enhance  
With white-haired Mother's precious Gift.

Lebanon Junction, Ky.

Celestia Hall

## - Devotional and Religious Thought -

### THE BRIDE OF THE BELOVED

She who's betrothed can look upon no thing  
Of charm without a wish that he might see,  
Nor read a clever line but it will bring  
Unrest until he shares it too; what he  
Has said is well remembered; oft re-  
hearsed;  
And if she should a word or two  
suppress  
That might have pleased him, "Guilty of  
the worst  
Of crime," you'd think from all her  
wretchedness!

Since we have been espoused to One  
with power  
And love unequalled, strange it is our  
days  
Are so engrossed with something else  
each hour  
That seldom is there, as we go our ways,  
A thought of Him. The facts no one  
can hide;

We've even failed to be a normal bride.

Lucile Wharton,

Lexington, Ky.

### BUILDING CHURCHES OR MEN

A certain preacher said, somewhat  
proudly the other day, that he was a  
church builder. As evidence of this  
claim he named several fine church edi-  
fices he had built in his ministry. Some-  
how one had the impression, when he  
had finished speaking, that his major  
interest had been in building houses and

his minor interest in developing wor-  
shippers.

Among the young preachers especial-  
ly, and many older ones too, there is  
the dream and hope that they may lead  
some congregation in a great building  
program. This dream, worthy in many  
respects, is not nearly so often realized  
as is thought. Yet it would seem from  
the many fine, and almost empty  
churches struggling with huge debts  
that we have had too many builders of  
church houses and not enough builders  
of men. Many times such churches were  
built far ahead of the spiritual develop-  
ment and capacity of the members.  
Many times the people were not using  
efficiently or to the fullest capacity the  
plant they had. The greatest need in  
such cases was to put the emphasis on  
developing men and women. For in-  
deed two hundred, truly reborn men and  
women can build an adequate house of  
worship in any place.

Thus the emphasis should be on men  
and not houses; on worshippers and not  
edifices. Genuine religion is not in-  
closed in an imposing house of worship  
but must be enshrined in the heart of  
the worshippers and permeate every act  
of life.

Though this is not written to discour-  
age building adequate houses of wor-  
ship yet this is an urge for us all to  
put Christ before plans; religion before  
imposing edifices; spirituality above pro-  
grams. There are plans, programs, or-  
ganizations enough it would seem as  
these are seen in their great multiplicity.

### THE TAPESTRY WEAVERS

Let us take to our hearts a lesson—no lesson could braver be—  
From the ways of the tapestry weavers on the other side of the sea.  
Above their heads the pattern hangs, they study it with care,  
And while their fingers deftly move, their eyes are fastened there.

They tell this curious thing besides of the patient, plodding weaver;  
He works on the wrong side evermore, but works for the right side ever.  
It is only when the weaving stops, and the web is loosed and turned,  
That he sees his real handiwork, that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays for all his cost;  
None rarer, daintier work than his was ever done by the frost.  
Then the master bringeth him golden hire, and giveth him praise as well,  
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,  
Wherein we are weaving ever, till the mystic web is done.  
Weaving blindly, but surely, each for himself his fate—  
We may not see how the right side looks, we can only weave and wait.

But, looking above for the pattern, no weaver hath need to fear,  
Only let him look into Heaven, the Perfect Pattern is there.  
If he keeps the face of The Saviour forever and always in sight,  
His toil may be sweeter than honey, his weaving is sure to be right.

And when the work is ended, and the web is turned and shown,  
He shall hear the voice of The Master, it shall say unto him, "Well done!"  
And the white winged angels of Heaven, to bear him thence shall come down;  
And God shall give him gold for hire—not coin, but a glowing crown.

—Dr. A. G. Chester, in Century Magazine.

What is sorely needed is a vast group of  
regenerated men and women, new crea-  
tures in Christ to put the spirit of God in  
all these things. Truly the church of  
Christ needs not mere builders of  
churches but more builders of men.

H. G. Hammett.

### A DEDICATION

We have in our library a much-valued  
book entitled "Our Misunderstood  
Bible," by H. Clay Trumbull. In that  
book we find this story:

A Connecticut farmer came to a well  
known clergyman, saying that the peo-  
ple in his neighborhood had built a  
new meeting house and that they  
wanted this clergyman to come and  
dedicate it. The clergyman, accustom-  
ed to participate in dedicatory services  
where different clergymen took differ-  
ent parts of the service, inquired: "What  
part do you want me to take in the  
dedication?"

The farmer, thinking that this ques-  
tion applied to the part of the build-  
ing to be included in the dedication, re-  
plied, "Why, the whole thing! Take  
it all in, from underpinning to steeple."

That man wanted the building to be  
wholly sanctified as a temple of God  
and that all at once. "Know ye not that  
ye are a temple of God, and that the  
spirit of God dwelleth in you."

—Watchman-Examiner.

### WHERE ARE YOU BUILDING?

The angels from their thrones on high  
Look down on us with wondering eye,  
That where we are but passing guests  
We build such strong and solid nests;  
But where we hope to dwell for aye,  
We scarce take heed one stone to lay.

—Selected.

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# WESTERN RECORDER

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

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## The Person of Christ

What manner of man is this?—Mark 4:41.  
Who are thou, Lord?—Acts 9:5.

THESE is a battle raging in the theological world about the person of Jesus. These periodic attacks on the deity of Christ have occurred at various intervals during the Christian era. A century and a half ago, both in America and in Europe, a relentless warfare was waged on the deity of the Son of God. Thomas Paine led in this warfare.

These periodic assaults on the Godhood of Christ date from the time when Philip announced, "We have found Him of whom Moses in the law and the prophets did write." When the Saviour Himself asserted His deity, He provoked the violent animosity of the infidels of His day. Thus it has been from then until now, and this warfare about the deity of Christ is a fight to the finish, for if ever the Satanic powers should succeed in overthrowing the belief in His deity, it would mean the complete triumph of Apollyon as the prince of this world and the ultimate destruction of the Christian religion.

It would mean even more than this; it would mean the utter dethronement of Christ as the Saviour of men. The long future of eternity would become one dark and bottomless pit, one black London fog.

I do not offer my discussion as a theologian exposition, but I do come with all humility and with all confidence to the earnest support of Jesus Christ as the divine Saviour of humanity, as God's eternal Son.

### HIS MATCHLESS LIFE

WHATEVER else may be said by friend or foe, the most wondrous and potent life ever lived beneath the skies was that of Jesus. No other being since the world was fashioned and the winding cycles of its ages began has so marshalled its events, governed its epochs, shaped its destinies and influenced the whole race of man as has this same Jesus.

Because of their faith in His name more martyrs have died, in their efforts to portray His person and His life to the world more artists have striven, more orators whose hearts were filled and fired with a fervent love for Him have moved the world with their impassioned eloquence, and to expound, proclaim and extol His character and His teachings, more books have been written than for all other causes combined. And should all the things that Jesus did be written, "the world itself could not contain the books," so witnesseth John the beloved. His birth, life and influence caused the rearrangement of the world's calendar. Throughout Christendom every official document is registered anno Domini. Every printed sheet and every letter dated by the hand of man recognizes the birth of this Jesus as the great central epoch of all history.

Who, then, is Jesus? This was the question asked by His wonder-struck disciples when He rebuked the wind and muzzled the angry sea. "Who, then is this?" This was the question asked of Him by the Baptist while yet Herod spared him. "Who art thou, Lord?" was the question asked by the unhorsed Paul as, dazed with a vision, he struggled to his feet on the Damascus road. It is the paramount question of the age and of the ages. Jean Paul Richter has said, "Be-

F. S. GRONER, Marshall, Texas

The doctrinal issue of the Western Recorder of a month ago has elicited warm expressions of appreciation from many quarters. Many hundreds of extra copies of the paper have been distributed in churches in Kentucky and beyond. This article by President Frank S. Groner, D.D., of the College of Marshall, in Texas, is the first of the series we announced of one special doctrinal article monthly. This article is expected to appear in the first issue in each month and the series to continue indefinitely. It is to be in addition to articles on doctrines which contributors write in the ordinary course. Dr. Groner here develops in a splendid way for the limited space of an article the doctrine of the Person of our Lord.—Editorial Note.

ing the holiest among the mighty, and the mightiest among the holy, He lifted with his pierced hands the gates of empires off their hinges, turned the stream of centuries from its channel, and still governs the ages." This unique, surprising Jesus must steadily provoke the question, "Who, then, is this?"

This is the "x" in the algebraic problem which must somehow be reduced to known terms. It is the part of wisdom to solve this problem and that without delay. It is not only our privilege, but our right and our bounden duty to know each for himself, "What and who is Jesus." God forbid that we should "darken counsel by words without knowledge." But likewise may God forbid that we should embrace a delusive phantom and thus accomplish our own undoing.

### A MAN

JESUS was and is a man. He was and is human; or, we might better say, Jesus is a man, and omit the past tense entirely, for with Him there is no past and no future. With Him all is done, continuous, unbroken present. He said to the Jews, "Before Abraham was, I am." With Him there is no beginning of days nor end of years. With Him a thousand years is as one day, as one hour, as one moment, one ever-present now. But perhaps with our finite mentalities and our temporal comprehension of things, we can better grasp the thought if I employ the statement already used, and say that Jesus was and is a man.

He was and is as truly human as you or I, yet without sin. Are not the two incompatible, incongruous? Not at all. Sin and sinfulness are not essential to human nature. Sometimes we hear it said that it is human to sin, but this statement is incorrect. It is unhuman to sin, inhuman, in fact human nature will never attain its rightful and proper state until it has become emancipated from sin, delivered from the power and dominion of sin. Sin does not belong to this world, not to the world above, but to the world beneath. This world was intended as a perfect paradise; it was that once, and is to become that again.

I shall submit a few simple arguments to support the fact of Christ's humanity. I do this because I think it needful. In fact, to me there is little or no difficulty in believing in Christ's divinity. One who performed the mighty works that He wrought must have been divine, but my difficulty is believing in His literal humanity. To me the wonder of all wonders, the acme of all phenomena is the fact that this holy moment a man reigns on the throne of the universe.

The first of my two texts recognizes His humanity. "What manner of man is this?" Over and over He is called "the Son

of Man." This designation occurs eighty-one times in the four Gospels. It is the designation which He employs in referring to Himself. It is an occasion for gratification and thanksgiving that He so honors, so dignifies, so exalts humanity as to call Himself "the Son of Man." He thus classifies Himself with us as a brother, our brother, our elder brother.

But observe immediately, please, that He is called "the Son of Man" and not the Son of a man. In some paramount and peculiar sense He is the Son of man. He had a human mother, but no human father. He is the son of the race, the representative man of the race. But certainly we must not by these statements seem to discount in the least the reality of His humanity. He was actually a man, He did not feign to be a man. He was not acting the part. The humanity of Jesus was real.

His human body was a real body. Those were real feet drenched by the tears of the penitent woman; that was a real head that the devoted Mary anointed aforehand for the burial; those were real hands which the nails fastened to the beams of the cross; those were real eyes suffered with sympathy at the tomb of Lazarus; that was no phantom cheek which Judas kissed; it was a real side which the spear of the Roman soldier cleft, and a real broken heart from whence blood and water flowed. That was a real dead body, limp and helpless with that strange helplessness and weightiness which death causes, that was taken down from the Cross, wrapped in cerements and laid in Joseph's new tomb. Touch Him anywhere and you elicit the traits and responses of humanity.

"Consider, sir!

A human heart beat there! a human brain  
Pondered and pitied and was sorrowful,  
Behind that sovereign brow. The blood of us—  
Of women and of men—cours'd crimson, warm,—  
In those rich veins! Nay, and He ate our meats  
And drank our drinks, and wore the dress we wore;  
And His hair fluttered in the breeze which stirred  
Peter's and John's and mine."

#### THE SON OF GOD

IS JESUS the Son of man? This He truly was, and no less is He the Son of God. Did He have a human mother? He also had a divine Father. Sixty-three times He speaks of God as His Father. He is called "the Son of God" in the gospels twenty-eight times. He called Himself "the Son" meaning Son of God, twenty-five times.

Just as Jesus was the son of man in a paramount and exclusive sense, so in a paramount and exclusive sense He was the Son of God. You, if redeemed, are a son of God, but He was "the Son of God." He is God's only begotten Son. You, if a Christian, are God's son by adoption, by a rebirth, by a regeneration; but Christ is God's Son by an eternal generation. There was a time when you or I were not the sons of God, but there never has been a time when He was not the Son of God. Just as there has never been a time when God the Father was not, likewise there has never been a time when God the Son was not. He is co-existent with God the Father. In His intercessory prayer Jesus speaks of the glory which He had with the Father before the world was.

There are many sources and kinds of proof which amply and cumulatively attest the deity of Jesus Christ. There is the testimony of God the Father on different occasions when He certified, "This is my Beloved Son." There is the testimony of the Prophets. No less than 333 Old Testament prophecies attesting the deity and Messiahship of Christ that have been gloriously and literally fulfilled. There is the testimony of His miracles. Nicodemus said, "We know that thou art a teacher come from God, for no man could do these miracles that thou doest except God be with him."

His miracles were His credentials. He said Himself, "My works bear witness of me." His life and His works were self-authenticated. There is the testimony of devils. When He was in Gadara and the demoniac came out of the tombs the demons which possessed him exclaimed, "What have we to do with thee, Jesus, thou Son of God?" I do not believe

that this witness of the demons to the deity of Christ was premediated or deliberate. I rather think it was an inadvertence, spontaneous. It was what the lawyers call *res gestae*, a statement provoked by an incident, and so intimately connected with the incident as to become a part of same. A statement made under such circumstances is called *res gestae* and has great evidential value in the court. When these demons all of a sudden were ushered into the overawing presence of Jesus Christ, they instantly and impulsively gave utterance to a fact well known to them—the divinity of this same Jesus.

There is the testimony of Himself. He asserts His own deity. In fact, this is what He was indicted for, tried for, convicted of and executed for. There were four counts in the indictment against Christ at the time of His trial. The first count charged Him with sedition. This count was false and could not be sustained. Jesus was a patriot. Instead of inciting disloyalty to civil authority, He taught that we should "render unto Caesar the things that are Caesar's." He performed a miracle on one occasion by securing a coin from the mouth of a fish with which to pay tribute. Thus this count was also thrown out of court.

The third count charged Him with being a rival claimant to the throne of the Caesars. This allegation was doubly false, for He had all along said that His kingdom was not of this world. He constantly spoke of His kingdom as the kingdom of heaven.

The fourth count of the indictment charged Him with making Himself equal with God. This count was sustained, for to it He pleaded guilty. The high priest put Him under oath and made the defendant a witness against Himself. "I adjure thee by the living God to tell us whether thou be the Christ, the Son of the living God." Jesus answered by saying, "Thou hast said." It was a plea of guilty, a definite confession under oath in open court.

This confession, this plea of guilty to being equal with God, sealed His fate. His confession was also the equivalent to what the lawyer calls a "dying declaration." As every lawyer knows, a "dying declaration" has great weight in the trial of a case in any court. It is assumed that no man knowing that within a few moments, or hours at most, he will stand in the presence of the great Judge of the quick and the dead, will give utterance to a statement which he knows is false.

Thus knowing as Jesus did, and as He had already announced to His disciples, that He would be put to death within a few hours, He solemnly avowed His deity, His equality with God.

#### HIS COMPLEX PERSONALITY

THUS we find that Christ is entirely human and entirely divine. In Him we have a complex personality, which, to say the least, is unique and singular. Here we meet a problem, but should we be surprised? Rather, would we not be surprised if we did not find in this unique person a problem? In other words, would we not be surprised if we were not surprised? And after all, are we not problems ourselves, each one a problem to himself?

"How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!  
How passing wonder He who made him such!"

Isaiah, 740 years before His birth, calls Him "wonderful." This was the name that the prophet gave Him. "Unto us a child is born, unto us a Son is given; and His name shall be called Wonderful." Think of the presence in Him of profound contrasts. Dr. Henry B. Smith says,

Christ is called the Son of David, yet David calls Him Lord; He tabernacled in the flesh, yet came down from heaven; He said He could of His own self do nothing, yet John said, "The world was made by Him and without Him was not anything made that was made"; He was received into heaven out of the sight of His disciples, yet He is still with them, and with any two or three of them always, even to the ends of the earth; He was formed in fashion as a man—and yet is the image of the invisible

God; He increased in stature, yet is the same yesterday, to-day and forever; He increased in wisdom, yet knew the Father even as the Father knew Him; He died at the mandate of a Roman governor, yet is the Prince of the Kings of the earth; He could say, "The Father is greater than I," yet also say, "I and my Father are one."

"Without controversy great is the mystery of godliness," a mystery angels desire to look into. In one of the great art galleries of Europe is a painting by Domenichino which shows Christ hanging on the cross, a crown of thorns on His brow, amid the gathering shadows of the nightfall. A solitary angel with a look of infinite perplexity is depicted as bending over Him and touching the points of the thorns with his fingers. "Which things the angels desire to look into."

In Christ we have a Daysman, a Mediator, the Godman, who being very God, could stand with one hand in God's hand, and being very man the other hand in the hand of man and thus reconcile offending humanity and offended Deity. Augustine said, "The Son of God was made the Son of Man in order that the sons of men might be made the sons of God."

About twenty years ago, three scientists made the announcement that they had covenanted together for a profound quest of a formula for human happiness. The pictures of these scientists were in our daily papers. They were

commended for their humanitarian and unselfish mission, for they had promised that when they made their discovery they would give their formula to the heartaching race without cost. These twenty years since the announcement was made have passed by and we have heard nothing from them as yet. They probably have failed to find the formula.

But they need not have failed, and they need not have gone so long and so far afield in quest of the formula. Here it is in the Book. It possesses two ingredients. Let me quote them. First, "God so loved the world that He gave His only begotten Son;" second, "Come unto me all ye that labor and are heavy laden and I will give you rest." That is the formula for perfect human happiness that will stand all the tests.

Lamb once said that if Shakespeare should come into his presence he would stand, but if Christ should walk in he would kneel. Christ, this same Jesus, is walking down the centuries, walking across the hemispheres, walking along our highways, in our streets. Should He come in our door and into our presence, and thus bring us into His visible presence, that we might see His pierced hands and pierced brow, His face of infinite tenderness and love, no matter what our doubts might have been, they would flee away, and like Thomas of old, we would fall at His feet and exclaim, "My Lord, and my God!"

## Kagawa—J. W. PORTER, Lexington, Ky.

THESE are things about this many-sided man that arrest attention and compel admiration. In attempting to classify the man and interpret his writings, allowance should be made for the fact that he is an Oriental, and likewise the difficulty of translating Japanese into English. The question of translation is rendered easier from the fact that he has spent two years at Princeton and several years in our country, and has a knowledge of English. It should also be said that his translators have been well acquainted with him, his messages and work, and anxious to do him full justice. He has never complained of the accuracy of his translators. As a matter of fact his objectionable deliverances are so clear, that they are absolutely unmistakable.

After hearing him and reading several of his books, the writer is convinced that he is, in many respects, a very remarkable man. He is an unusually unselfish and sacrificing creature. He seems to have a wonderful amount of the "milk of human kindness" and profound sympathy for all classes, especially for the poor and unfortunate.

In spite of his many admirable qualities, the writer is ready to affirm, without fear of contradiction, successful, or otherwise, by himself, or his friends that.

### I

HE IS primarily and fundamentally a socialist. His type of Socialism shows a decided trend to Communism. Quotations from his books afford conclusive evidence of the truth of his statement. In his "Meditations on the Cross," he says:

"Politically Russia is communistic, but is it not a fact that their economic system is built on the co-operative basis." "Becoming a Christian means organizing a co-operative." "The churches should correlate their forces and unite in setting in motion a brotherhood movement which would express itself for "co-operatives, for producers marketing, finance and purchasing. Some pastors will teach the Bible, some the brotherhood movement, some village sociology, some agricultural science and some co-operative movements."

"I at first thought that we could get along nicely with the Soviet Government. I allowed the general strike the use of the union label, boycotting, and sabotage, but without violence." "Until present-day Christendom awakes to the vital importance of developing this Co-operative movement, it can never save this world."

"We shall be able to have individual and a sort of private ownership reconciled with the public welfare and public ownership."

"A young man came to me and said he wanted to be an evangelist. I said to him, 'Have you the courage to go to prison, or the grit to lead a strike?' 'No,' he answered. 'Then give up the idea of being an evangelist' (p. 37).

"Nominal communism is worthless, but the communism of this group springs out of Christ's teaching" (p. 46).

"The Ana-baptists who carried on a sort of communism" (p. 146).

"The first four of the Ten Commandments have reference toward God, and the last six to our duties toward mankind. Christ revised this order first of all." The sermon on the Mount begins with our duty to other men, and the teaching that we should walk the way with prayer and fasting does not appear until nearly the middle" (p. 173).

Such quotation could be multiplied many times, but the above will suffice to prove beyond all question that he is a socialist, with dangerous tendencies. Nor will it be denied that his visit to this country was not an evangelistic tour, but for the express purpose of helping the co-operative movement fostered by this ingenious man. Should his movement succeed all retail merchants will go out of business, and all initiative die stillborn. Clearly, he discourages all private ownership, and private rights.

It will be recalled that the Federal Council of the Churches in America, secured the Masonic Temple auditorium in Rochester, N. Y., for an address by this much-mooted man, but was later denied, because the trustees objected to the use of their property for socialistic and communistic purposes. Surely it is a sad day, when the Masonic conscience becomes more sensitive and alert than the Christian conscience. However this seems to be true, with some ecclesiastical organizations.

Marxian socialism and every other kind of socialism of which we have any knowledge, naturally, if not inevitably, tend to rank communism. Thus far communism has usually led to Bolshevism, and Bolshevism to red-handed anarchy, which is God's worst enemy and the Devil's best friend.

"Christian communism," to which Dr. Kagawa refers, is a contradiction of terms and bad terminology. Christ was never a socialist, or communist, but respected the rights of private ownership. He warned His disciples against the idea

(Please turn to Page 12.)

## A Review of "Jesus and the Liberal Mind"

ROY O. BEAMAN, Paducah, Ky.

**R**ECENT discussion on the proposed Bureau of Social Research has made reference to the firm committal of every sponsor of this movement to blood atonement and personal redemption, to the ruin of sin and the new birth. A candid and unprejudiced review of "Jesus and the Liberal Mind," by Edwin McNeill Poteat, Jr., who originated and is leading the movement, will throw interesting light on the whole situation as it will appear before us in St. Louis on May 14.

The book has many fine features. It is delightfully replete with opposite historical and literary references; its moral and social tone are enervating. We in no wise question the sincerity of the writer nor his brilliance, but we do question his safeness as a preacher of the Gospel and as a spiritual leader of Baptists.

### I

**W**E SHALL let his own words speak for themselves; we write only after re-reading the book and conscientiously pondering the matter quoted.

**He questions the sinlessness of Jesus.** "To say Jesus is perfect may be much less a tribute than to say that in the records of His life He seems never to have made a wrong move . . . Time was when our regard for him was uncritical and sentimental. He was the gentle or the crusading Jesus of hymn and creed. He was perfect with an unreal perfection, because it was posited on a nature with which we could have no sustained and substantial experience. It was the perfection of deity. But the serious students of the life of Jesus leave such criteria behind and find themselves examining him for imperfections. Conscious of failure in ourselves, we look for signs of failure in him that will impart a sense of kinship with him . . . One touch of nature makes the whole world kin. If it be human nature, touched with a stain, the sense of kinship is deepened" (p. 138f). Contrast Heb. 7:26.

**He winks at evolution.** "Then as man toiled upward from the darkness of savagery toward the first faint light of orderly society, control passed to those who showed cleverness of hand, plus cleverness of mind" (p. 116). He pities John Thomas Scopes in these words: "How noisily the flagellations, of a young school teacher in Dayton reverberated through the hills of Tennessee" (p. 15). "Nor can one walk far in agreement with another whose assurance of the divine agency in creation leads him to a passionate denunciation of the theory of evolution" (p. 6).

**He praises Destructive Criticism.** "Certainly what has for a long time been called 'destructive criticism' has been inspired by the same sort of faith that urged the four friends up on to the roof. A man who out of a mean or perverse heart would seek to destroy religion would immediately create suspicion as to his sanity. Voltaire, Thomas Paine, Renan, Weiss and Schweitzer are not the names of destroyers, but of pioneers; and as they have dared the displeasure of crowds and torn up roofs that time had made sacred, they have done so in obedience to a faith within them that drove them on with an irresistible power" (p. 54). What looseness that hugs the enemies of the Cross! How unlike Paul in Phil. 3:18-19!

### II

**HE** decries sound doctrine. "Observe how the doctrine of original sin has acted as a bromide . . . Doctrines of the atonement have before now been a drug to religious sensibility. Christ died for us. Good. We won't worry, since that's taken care of" (p. 146f). Preach Jesus as a mere example or as a martyr, it does not matter whether Jesus' death was substitutionary, expiatory, and propitiatory: that is the deadly heresy of Doctor Poteat. Again, "Crowned with a garland of strange words—ousia, hypostasis, logos, substantia—his brow was pierced" (p. 84). Grant that certain

phases of the Athanasian-Arian controversy were regrettable, yet even the casual student sees Modernism in this utterance. "Hypostasis" is the word for "person" or "substance" in Heb. 1:3, "the express image of His person." "Logos" is the Word in John 1:1 and 1:14.

Doctor Poteat says that the contention for the doctrines of the Deity of Jesus, the Trinity, and Eternity of Jesus obscured the real Jesus as did the mock garments of the ecclesiastical hierarchs. Contrast this thought-provoking utterance from P. T. Forsyth in "Positive Preaching and the Modern Mind," the Yale Lectures on Preaching for 1907.

The power of the Gospel as a preached thing is shaped in a message which has had from the first a theological language of its own creation as its most adequate vehicle. To discard that language entirely is to maim the utterance of the Gospel. To substitute a vocabulary of mere humane sympathies or notions for the great phrases and thoughts which are theology compressed into diamonds is like the attempt to improve a great historic language, which is a nation's record, treasure and trust, by reducing it to Saxon monosyllables, and these to phonetics. I cannot conceive a Christianity to hold the future without words like grace, sin, judgment, repentance, incarnation, atonement, redemption, justification, sacrifice, faith and eternal life. No words of less volume than these can do justice to the meaning of God, however easy their access to the minds of modern men. It needs such words to act on the scale of God and of the race (p. 288f).

**He doubts the Deity of Jesus.** "When Thomas cried, in a moment of ecstatic reassurance, 'My Lord and my God!' he was not attesting a dogma about God; he was rather breaking forth involuntarily into a glad affirmation that the experience he had been having of God in Jesus was not an illusion spoiled by death" (p. 157). What wresting of Scripture to affirm that these glorious words mean no more than that Jesus was real, not a mere shadow!

**He cries down denominational separateness and asserts that Baptists began at the Reformation.** He places the age of Baptists at four hundred years (p. 227), calls them a "segment of Protestantism" (p. 225), and apologizes for them. "And when in the Reformation the religion of Jesus was re-discovered, and the transcendent value of the human spirit was reasserted, the nidus of Western culture was established" (p. 222). Poor Jesus! According to this liberalist, Jesus was mistaken when He said the gates of hell would not prevail against His church (Matt. 16:18).

Though we deplore the slightest trace of disunity and long for all to unite on the teachings of the old Book, we deplore as more subtle this harsh and unfounded charge against Baptists: "Much of our talk about the inevitable historic reasons for disunity is a feeble rationalization of an unconverted obstinacy and pride" (p. 229). What a shame that Baptist martyrs through the centuries since Jesus did not have such enlightened instruction!

### III

**HIS** message is only the "social gospel." If our author's heart is bubbling over with the Gospel of the Grace of God, why does it not show itself once? Why does not the soul-winning spirit manifest itself a solitary time in twelve sermons? Christ in men as the hope of glory is sure to make Himself felt in their preaching as more than a great Personage; He will give the preacher an undying urge to proclaim individual redemption to lost men. What the book under review leaves unsaid is as significant as what it does say. One looks in vain for the ruin of man in sin, the necessity of the new birth, the vicarious death and the atoning blood. The irreparable lack of the Social Gospel is that it has no virile message for men that are sinking down into ruin. It may relieve social ills but it has no remedy for the inward cancer of sin. Get the individual right within, and

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# EDITORIAL

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## God and Minorities

THE Louisville Seminary commencement exercises last week brought to our city Dr. Wallace Bassett, the well-known Dallas, Texas, pastor, Dr. H. H. McMillan, of Maxton, N. C., and Dr. L. L. Gwaltney, of Birmingham, Ala., each of whom had been invited to deliver a special address in the commencement. By reports each address was highly appreciated, and all will congratulate the Seminary and our Baptist people on the seventy graduates sent forth this year.

We were able to hear only Dr. L. L. Gwaltney, who delivered the Alumni Address. Dr. Gwaltney is Editor of the Alabama Baptist, which service he has rendered with distinction for a number of years. The address was challenging and helpful throughout. We take space to indicate the fine development of a subsidiary theme—that God usually wins His victories on this earth through minorities.

God has seldom found majorities on His side. Movements which attract majorities are practically always devoid of inner spiritual consecration and dedication, without which our God does not use men to perform spiritual service for Him. If He did so, such men would take the glory to themselves, and God does not accept from men a worship that is at heart self-worship.

Dr. Gwaltney made a plea for preachers and preaching. He told the young ministers that he did not believe this world would ever be won to Christ through "clock-watching sermons," nor indeed through the practice of the canons of high respectability in our churches and denomination that figure that the outsiders must come into our churches at the announced time and hear us preach and get saved [or something], or else have no chance to know the Lord at all—not at our highly respectable hands, at any rate.

These truths were impressed in all faithfulness. It was fine to feel that the visiting alumni speaker had sold these great simplicities to the hearts and minds of the large majority of both old and young in the assembly. One scarcely hears such forthright witness to-day so often as of yore, especially at those points at which the world spirit of the times increasingly seeks to make itself the arbiter of the outlook of the churches of Christ.

It was an address of spiritual dynamics and was warmly appreciated. Except for the formal graduation exercises on Tuesday night, at which a class of seventy were given diplomas of graduation by President Sampey, it was the closing address of the 1936 Commencement of our great Seminary.

## Centenary of Dr. A. J. Gordon

THE world-famous Dr. A. J. Gordon, of Boston, was born April 19, 1836. In the Christian of London, the centennial of his birth is made the occasion of a page sketch of this outstanding Baptist minister of America, and Baptists in our own land do well to remind themselves of his great life and ministry.

Dr. Gordon was the father of Dr. Arthur Gordon, known in the South in connection with his Southern pastorate for years, and of Mr. Ernest Gordon, not a minister, but yet one of the most potent personalities in this country in his witness to the things of Christ, and his defense of revealed faith against its subtle enemies. One of his books, "The Leaven of the Sadducees," was one of the first and remains one of the most thorough-going expositions of the subtle baring from within, especially in the religious educational field, whereby modern rationalism has been and still is at work to destroy root and branch an authoritative revealed Bible faith.

It is interesting to note that Ernest Gordon is an uncle of Dr. E. M. Poteat, Jr., who is the author of the social service bureau proposal now before the Southern Baptist Convention for decision, Mrs. E. M. Poteat, Sr., being a daughter of Dr. A. J. Gordon. The two differ widely in their concepts of how men in conscience and life should make their response to the God who has revealed Himself in the Bible.

The fame of Dr. A. J. Gordon has spread among our Southern Baptist people and the influence of his personality and teachings wrought among many preachers toward a deeper spiritual life and a correspondingly spiritually dynamic ministry. Dr. Gordon was the author of a number of books on the inner spiritual life, among them being, "The Ministry of the Spirit," and "The Holy Spirit in Missions." His books in this field remain until to-day the main contributions made by a Baptist writer in America to devotional and inner life literature.

Dr. Gordon himself attributed the added meaning which came to his ministry after he had been preaching for a number of years in Boston, to a mystical experience which came to him in a dream. He told the experience in a little booklet on, "How Christ Came to Church: A Spiritual Autobiography." In his dream he saw the Lord sitting in the congregation before him on Sunday morning while he preached.

When the sermon closed he was unable to reach the visitor, but the memory of that dream deeply stirred the preacher's heart and resulted in a spiritual self-searching that opened up to him the way to the full committal of his life to the Lord day by day.

Many come to the Lord and trust Him to take away the burden and guilt of sin, who do not live thereafter a life free from the power of sin. Many preachers are in this category, and their case is the more tragic. For if one does not in his own experience and understanding know the teaching of spiritual vitality and fulness, he will of course never be able to teach it effectively to others, and under a ministry thus handicapped we shall, of course, continue to have churches full of what the Apostle Paul called carnal Christians or babes in Christ (1 Cor. 3:1, 2).

Dr. A. J. Gordon grew to great heights of power and blessing in his spiritual ministry because, though he did it years after he began to preach, he entered into a life of spiritual fulness. It is possible for any preacher or any Christian to do the same thing. If he is willing to pay the price, and study God's Word, and cultivate the prayer life, and learn to give himself daily to God that he may be cleansed from the power of sin, just as he once for all surrender himself to be saved from the guilt of sin, he will find that there is a vast difference between a life of spiritual fulness and one of spiritual dearth. The latter life depends upon its own resources rather than God's and only turns to God in a pinch. The former "abides in" Christ daily and does not follow self-wisdom ways, but His ways.

The latter kind of Christian living is not perfection. But it is a far advance on long-drawn-out spiritual infancy. It does something higher than the Galatian Christians who, though born of the Spirit, were set on perfecting themselves by the flesh (Gal. 3:3). Many, many of us are all our lives of little use to the Lord as witnesses and stumbling blocks to the blind world because spiritual infants are all but worthless as witnesses to the Christ who saved them.

One Dr. A. J. Gordon, filled with the Spirit of Christ, living daily a life of self-crucifixion through Christ, is used of God more than hundreds of ministers, however fine their personal gifts, who know conversion but not a daily dying to the flesh that they may be alive unto God (Rom. 6:11).

## Filled With the Holy Spirit

ON PAGE seven, writing of the centenary of Dr. A. J. Gordon, we recount an experience that came to him after he had been in the ministry for years. That experience changed and made incomparably more fertile and spiritually effective the ministry of his life. Dr. Gordon spoke of it as being filled with the Holy Spirit, and wrote several books on the theme.

It is a matter of common knowledge that the majority of converts brought into our churches have no such experience at their conversion, and that most of them seem not to have it later. Yet many of them are genuine converts, and every one of these converts has received the Spirit at the time of his conversion. 1 Cor. 12:13: "In one Spirit we were all baptized into one body." Rom. 8:9: "If any man have not the Spirit of Christ, he is none of His,"—not a Christian at all. Every person who has been regenerated by the Spirit of God has been baptized by His Spirit.

### I

WE SHOULD discriminate between being baptized by the Spirit and being filled by the Spirit. The word "baptism" is used in the New Testament with reference to what happened at Pentecost, and at the corresponding coming of the Gentiles into the new dispensation at the house of Cornelius.

The Pentecostal occasion was the fulfillment of the prophecies of God as to how His power would work in men under the dispensation of His grace until Christ should come again! The coming of the Spirit in this provided fullness for the whole Christian area was the baptism of the Spirit. The result in each of the disciples then was that he was filled with the Spirit.

In the ministry of Christ before Pentecost, we find that the Holy Spirit was given to the disciples. They were genuinely converted and by the Spirit of God. But they did not have fullness of the Holy Spirit. The disciples, including the apostles, before Pentecost behaved much like ordinary church members of to-day who are converted but devoid of spiritual power and easily swept away from a consistent Christian course by the upsurgings of human nature.

Instance what happened in the upper room where the Lord washed His disciples' feet, teaching them humility—because they needed it. They were plotting around through the mother of two of them, in an ordinary political way, as to who would be biggest and first among them in the temporal kingdom they thought He would set up.

Instance Peter. Warm-hearted, of spiritual discernment, and yet of fleshly impulsiveness, he told his Saviour after the upper room experience that night that, even if all men forsook Him, he would not do so. Yet the Lord told Peter that he would deny Him that very night, and Peter did. And this experience, coupled with his genuine love for his Master, produced in Peter an utter despair of self which made him a new man spiritually and doubtless made him the Master's choice as the spokesman of all the group on the Day of Pentecost, with marvelous spiritual results.

None of those men was perfect after Pentecost. But they were lifted far above dominance by fleshly weaknesses and impulsiveness, which had until then crippled their deeds and darkened their spiritual vision. They had indeed performed miracles on their mission of preaching, but the Saviour is careful to teach them that the miracles which they had performed in His power were a small thing compared with the spiritual ministry and its powers which He intended for them when the Holy Spirit should come upon them.

### II

SETTING aside the word "baptism" in relation to the Holy Spirit, as belonging (1) to the experience of each genuine convert when he comes to Christ, and (2) to the inauguration of the dispensation of the Spirit at Pentecost, we turn to the words "filling" and "fulness" of the Spirit as

applying properly to that which happens in the life of each Christian, either at the time of his conversion, or (as is oftener the case) at some future time, when he is brought to give himself to Christ unreservedly in all the areas of life.

In conversion, repentance and faith are undoubtedly oftener than not very partial and imperfect. The repentance, likely, is in regard to outbreaching sins of which the convert has been guilty, if his life has been of that order. Seldom will such a convert be conscious of all that is on the inside of him in the way of the sinful self-centered set of the natural human heart. He will find that out at a later time. If at all, he will later take these unsuspected sin-areas to Christ.

Which is another way of saying that a genuine convert, who surrendered his heart to Christ as the bearer of his sins, and who thus acted upon motives that are not of human nature but of God, yet found out as the days passed by that there were large unsuspected places in his heart that had yet not been brought into captivity to Christ. That is what Paul is writing about in the seventh chapter of Romans. Here is a divided personality. A new life has been implanted, the life of the Spirit. But the flesh lusted against the Spirit, and the Spirit against the flesh. The old nature is not eradicated.

There is a way out. And the Apostle Paul writes more about the way out in Romans, not to speak of other Epistles, than he does about justification by faith. He writes about the way out into fullness of the Holy Spirit.

This comes, just as regeneration does, in connection with repentance and faith. That is, repentance and faith are the human side of the transaction in each case, while regeneration is God's side in the first and spiritual fullness in the second case. Galatians 3:2, "Received you the Spirit by the works of the law, or by the hearing of faith?"

### III

THE Christianity exhibited as normal in the Acts of the Apostles and the Christianity expounded and urged in the Apostolic Epistles as normal, is that of being filled with the Holy Spirit. It ought to be normal now. The poor-dying-rate church member is certainly abnormal.

Normal Christianity is not a mere experience of conversion, followed by a life lived according to human judgment and human counsel, merely a life of good deeds and morals. New Testament Christianity is a life supernaturally lived, as well as supernaturally imparted. It is not the kind of life Paul warned the Galatians against when he chided them, after having been converted by the Spirit, for trying to live by their own fleshly wisdom and not by daily union with Christ.

It was thus that he dealt also with the Corinthian Christians. He declared they were carnal and spiritual infants, even though they were called to be saints. He said that their wood-hay-stubble life would not close heaven's doors to them, but the soul would enter naked, all works burnt up—"saved, yet so as by fire." How he urged those Christians to a higher life! And the urge culminated in that wonderful, marvelous thirteenth chapter of First Corinthians on love.

"But," someone may say, "are you teaching a second-blessing holiness?" No, we are not teaching that, except in the sense in which we may teach a thousandth-blessing. The disciples were filled with the Spirit many times. Read the Acts.

But we suggest that, if a Christian has been living the babe-in-Christ kind of life—and multitudes have—there must be some time—second or not—in which he shall turn himself over to God to be lifted out of the comparative spiritual blindness that permits him to go on as a spiritual infant until his death. If he is a "carnal" Christian, he cannot become "spiritual" except through repentance and faith, not for the guilt of sin now, which Christ has borne, but for the power of sin still allowed to cripple his life, contrary to the will of Christ. And he will need that blessing every day—including the first and second.

## Paragraphic Comment

**PRAY FOR THE CONVENTION** No issue more pregnant with meaning for the fellowship and usefulness of our people than the proposal of a social service or social gospel board under the Southern Baptist Convention has confronted them for years. It is to be discussed and voted on in St. Louis. Kentucky Baptists overwhelmingly oppose it and have memorialized the Convention on it. They have observed in other denominations and among Baptists that liberals and the orthodox who have waned in the power of a spiritual message are its most outstanding proponents. They find it foreign to the Gospel of our Lord and His Apostles. We hope many Kentucky Baptists will go to St. Louis next week, and we hope many who cannot go will join these in earnest prayers that God shall hold this Convention in His hands, make obedient and wise those who influence its action and vote, rebuke what is contrary to His will, and lead to results that shall build up our people in the holy faith of Christ.

**LAW AND GRACE** The Mosaic Law said, "Do and live." The grace of God in Christ says, "Live and do." Under the law one did something with the view of being something. Under grace one is made something with the view of doing something. The Christian is "kept unto good works," not by good works. The law says, "If you will do good, I will bless you." Grace says, "I have blessed you, now do good." The whole teaching of the law is a covenant conditioned on human work. But the whole of the grace revelation is an unconditional covenant of the work God wrought through Jesus Christ, His Son. The Phillipian jailer asked, "What must I do to be saved?" In effect Paul replied: "You do nothing; Christ has done all. You receive all by believing on, receiving Him." This is beyond the natural mind of man. It is supernatural truth. But it is the basal truth to preach to lost men. A preacher who does not know this in experience and how to preach it, whatever else he knows or can preach, has missed his calling.

**BEAMAN WRITES ON POTEAT'S BOOK** Pastor Roy O. Beaman, of Paducah, Ky., in this issue quotes from the book of E. McNeill Poteat, Jr., on "Jesus and the Liberal Mind," a number of utterances intended to prove, and which in our judgment do prove that Dr. Poteat has accepted the pre-conceptions of modern liberalism in regard to the Bible and the Christ it reveals, and His work in relation to men and their sins. Briefly, the pre-conceptions of modern liberalism are based upon the evolutionary hypothesis. That is to say, creation, including man, has grown into what it is from assumed primordial beginnings by the inner forces of matter. In the field of religion this theory assumes that the Bible is the result of man's stumbling search after God by man's own inner capacity for spiritual knowledge and growth and not God's revelation from above to man of the way of salvation. Of the Christ this theory, contrary to the whole Bible revelation, assumes that He is a gigantic human figure, and not the eternal Son of God who came out of the eternities into this world to open the way for man back to God through His offering for sin. Orthodox scholarship has abundantly and repeatedly vindicated the authority and divine source of Christian revelation against the naturalistic pre-conceptions of modern liberalism. And the destructive Bible critics no longer get along among themselves, but are demolishing each other's contentions. We publish Pastor Beaman's exhibit, however, for another purpose—to call attention that the gospel of Modernism is now openly taught and preached within the fellowship of Baptists in the South, and that, though the Poteat book has been out for two years, nobody among Southern Baptists seems to think that something is the matter that needs the attention of God's people. We suppose,

the promoters of that front will classify the Western Recorder as an "extremist" for orthodoxy because it now boldly declares in effect that two and two make four! Take this, dear Baptists: WE TALK AND PRAY OF REVIVAL. WE MAY AS WELL KNOW THAT NO REVIVAL WILL COME AMONG SOUTHERN BAPTISTS SO LONG AS WE WINK AT THE DELIBERATE TURNING AWAY FROM THE CHRIST AND THE WORD OF GOD WITHIN OUR FELLOWSHIP!

**THE LETTER AND THE SPIRIT** The passage in 2 Cor. 3:6 reads, "Who also hath made us able ministers of the New Testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life." The modern effort to reduce revealed truth to the level of human philosophy has not failed to warp this passage to its own designs. It does not refer to different methods of interpreting Scripture—either spiritualizing it or turning it to an unwarranted literalism. It refers to the methods of divine rule in the Old Testament dispensation, as compared with the New Testament. "The letter killeth,"—such is the ministry of the Mosaic Law. "The Spirit giveth life." The Spirit of Christ imparts divine life, spiritual vitality and power. These are provided solely through the grace of God in Christ. The Holy Spirit indwells every Christian, even the most infantile. The Holy Spirit regenerates and at the same time takes up His abode in the regenerated. To use this passage either to justify reducing Scripture revelation to mere human philosophy and idealism, or to justify sidestepping the plain factual teachings of the Word of God, is utterly unwarranted. Yet it is much done to-day, especially by those who are fascinated by the formulas of liberalism.

**METHODIST MARNIAN MOVEMENT CHARGED** The Northern Methodist General Conference is in session in Detroit. A titanic struggle seems to be on between historic Christian faith as taught by Methodists, and the new faith of the so-called social gospel which its Northern Methodist opponents declare is a stalking horse for Communism. Northern Methodists were the first large evangelical group in America to warm up to the social gospel preachments and it has already wrought dry-rot and wreck within that body. In the Christian Advocate of New York, of April 30, Dr. James R. Joy, the venerable Editor, has this: "The General Conference will take some action regarding social and economic questions. This is a battleground. It is unlikely that the church will stand for any policy of reaction. Neither should it be swept off its feet by the social revolutionists." Dr. Joy predicts that the result will be a more "democratic set-up than at present, in which a close corporation of irresponsible individuals, mostly of one mind, have been able to speak on these subjects in a way which seemed to be the voice of the Church, but which often flagrantly misrepresented it." That could apply to the Federal Council, to Modernist cultists, or to the social gospelers. Dr. Joy is applying it to the last-named group. These, he says, are those who misrepresent the rank and file of their denomination while assuming to speak for them. That rank and file among Southern Baptists are at last being forced to become acquainted with some such elements within the household of the Baptist faith. One would expect the liberal down-grade view to gain the victory at Detroit among the Methodists. The main proponents of the Liberal theories are preachers, and their main opponents are laymen. It is no reflection on laymen who are firm for the things of Christ, to say that they are no match in religious politics for preachers who think the old faith "too narrow." Laymen may neglect the Bible, but they do not, as do pro-liberal preachers, spend it reading after writers whose major thesis is that the Bible is not inspired revelation.

## God's Present Administration

JAMES L. ROBINSON, Campbellsville, Ky.

ON BOARD a transport crossing the Atlantic Ocean in 1918 the writer met a Baptist preacher from Boston, Mass. We were together many times on the journey and on several occasions talked about the various phases of the World War that was then raging between nations that were commonly referred to as being "Christian."

During one of our conversations this recently-met brother asked me the question, "What are you going to preach to the boys?" My reply was: "The same Gospel that is the power of God unto salvation to every one that believeth."

"Not so," said he, "I am going to preach democracy, Christianity has failed." This brother does not stand alone for there are thousands of once professed believers in Christ who have come to the same conclusion. From my talks with the preacher, he had been led to render such a verdict because of the ravages of war after Christianity had been preached among the nations.

As with the brother to whom reference has been made, it is my judgment that this conclusion has been reached by a multitude of people because of their utter misunderstanding of what God is doing in His present administration. From pulpits, lecture platforms, and the press the course of affairs in God's Present Administration has been so misrepresented as to lay the foundation for this wide-spread belief that "Christianity has failed."

### ADMINISTRATION DEFINED

"UNTO a dispensation of the fulness of the times," Eph. 1:10; "If so be that ye have heard of the dispensation of that grace of God which was given me to you-ward" Eph. 3:2.

The word "dispensation" in these two passages is a translation of a Greek word derived from two others; one meaning "to parcel out," and the other one "a house." Actively, then, "dispensation" means a house-distributor; that is, a steward or administrator. It is proper to speak of God's stewardship of God's Administration.

Beginning with the creation of the heavens and the earth, there have been distinct periods of time which have been characterized by some special administration of God. By way of example: there was a period of man's innocence in the garden of Eden. God's administration during that time was of a nature that has not been since.

God's administration of Israel under the law, regardless of the benefit it was and is to those under other administrations, was suited only to Israel living in their land-grant country. Again, the Scriptures reveal that there is to be an administration of righteousness on the earth when Jesus comes again. This leads us to the subject now to be discussed:

### GOD'S PRESENT ADMINISTRATION

IN THE fifteenth chapter of Acts is found the record of a great controversy over the way of salvation. In Antioch, certain men from Judea taught the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved." Why not contend for this? Had not God spoken to Moses, saying, "And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof" (Ex. 12:48).

Paul and Barnabas challenged this teaching and there was quite a dispute among them. This led to the appointment of Paul and Barnabas and certain other of them to go up to Jerusalem and take the question in dispute up with the apostles and elders. When this appointed company arrived in Jerusalem they were received of the church and the apostles and elders.

However, during this meeting certain of the sect of the Pharisees who believed, said, "It is needful to circumcise

them, and to charge them to keep the law of Moses." In a gathering of the apostles and elders a long discussion took place which was climaxed by Peter in these words, "But we (Jews) believe that we (Jews) shall be saved through the grace of the Lord Jesus, in like manner as they" (Gentiles). Paul and Barnabas then addressed the whole assembly rehearsing what signs and wonders God had wrought among the Gentiles through them.

James speaks:

Brethren, harken unto me: Simeon hath rehearsed how first God visited the Gentiles, to take out a people for his name. And to this agree the words of the prophets; as it is written, "After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old."

That God was to "build again the tabernacle of David" and that salvation was to come to the Gentiles was no secret. The prophets had made these things known.

In a former administration God had spoken to David through the prophet Nathan, saying, "I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish his kingdom forever. I will be his father, and he shall be my son" (2 Sam. 7:12-14). There is no doubt that this prophecy, though seemingly referring to Solomon, belongs to Christ Jesus, God's Son (Heb. 1:5).

The tabernacle of David which is fallen and is to be built again is to be set up under the seed of David, Christ Jesus, God's Son. Then follows the purpose of God for saved Israel (Rom. 11:26) to be a blessing "to the rest of mankind, that they may seek the Lord, even all the nations which are called by my name" (Weymouth). This is all to come to pass in a future administration, the special characteristic of which we need not examine at this time. However, before the tabernacle of David is built again God's Present Administration is to close.

### THIS IS THE ADMINISTRATION OF GOD'S GRACE IN CHRIST

IN FORMER administrations the Gentiles had to become as Jews, submitting to their ordinances and practices in order to come into covenant relationship with God. But what a change in God's Present Administration! Salvation through the grace of the Lord Jesus is for both Jew and Gentile (Acts 15:11). God is now visiting the gentiles as He is the Jews, making no distinction whatever between them. He is taking "out of them a people for His name." This is God's Present Administration. The preaching of the Gospel, which "is the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Greek," is God's means for attaining this end.

God's Present Administration is succeeding. He is not "trying to save men," nor is He "doing His best," as some affirm. Such expressions as these belong to men, with all of their limitations, and not to God. From every land and from among all peoples come tidings that, here and yonder, individuals are hearing the Gospel and accepting Christ as their Saviour.

To be sure, Christianity is a failure in the eyes of those who believe, without any Scriptural ground, that God began with the purpose to save the world of sinful men in this administration. Likewise, it is a failure to those who have believed Christianity was to build a righteous political, economical, and social world or order in this same period.

But the promise of earthly conquest belongs exclusively to Israel in a future administration of righteousness under Christ and the saints. God has "granted unto us all things that pertain unto life and godliness." He calls on us to sepa-

rate ourselves unto Him, and, as pilgrims and strangers to witness for Christ as we pass through this world, which is rapidly ripening for judgment.

Hear the Master, "Go ye into all the world, and preach the Gospel to the whole creation" (Mk. 16:15). No command to burden ourselves with collecting data from those to whom we are sent. Just bear witness to Jesus He is the one needed. When we rehearse what God has used us to do, what a miserable substitute, not facts but our judgment of facts, would be for the testimony that God through our mouths had made known the Gospel to some who had believed!

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garments spotted by the flesh.

Now unto Him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

Here is sure ground for the saints in these times when men creep in privily with all kinds of man-made plans to turn us aside from the task which God has committed to us.

## Christ and the Gospel

JOSEPH J. BOWMAN, Pastor, Dawson Springs, Ky.

WE MUST remember that the essential message of Christianity is Christ, as God's gift to man and as man's salvation. Paul had the right idea when he wrote, "For I determined not to know anything among you save Jesus Christ and him Crucified." Our duty is to bring men in contact with the Christ of history and experience. To do this we must point out the distinctive and specific things that should characterize Christianity. The church to-day needs a deepened conviction that God has given us something wonderful and incomparable in his Son.

Let us reaffirm that the religious experience of the early Christians and all Christians since has been the experience of Christ. It is not the memory or imitation of Him, but the actual experience of his living, personal Spirit with the spirit of the believer. This was Christ's own conception. "Abide in me and I in you. I am the vine, ye are the branches. He that abides in me and I in him, the same bears much fruit; for apart from me, ye can do nothing."

Also, Paul's letters are full of this realized interpenetration of Christ. He says, "I have been crucified with Christ; and it is no longer I that live, but Christ lives in me, and that life which I now live in the flesh, I live in faith, the faith which is the Son of God who loved me and gave himself for me." So we to-day need to talk in that same assured and confident tone.

The moment we try to detach Christianity from the historic Christ who walked the shores of Galilee, "it vanishes before our eyes like intellectual vapor." The essential Christ is the very essence of Christianity. Christianity cannot exist apart from Christ, because it centers in Christ, Himself. He, personally, must be felt by His people to be their living Lord, really present with them now, and even unto the end of the world.

We praise God to-day that philosopher, theologian, and common folk can believe in the reality of the experience of Christ. We can walk with Christ by faith as men did long ago by the river of Jordan. With songs of praise we can sing, "Jesus, Lover of My Soul," or "I need Thee every Hour." The essence of the Gospel then, is Christ, risen and living today. It was such a conception the New Testament Christians had of the Master, and for the reasons given, the conception we must have.

## Our 100,000 Club

THE Hundred Thousand Club among Southern Baptists has been a sufficient aid to save the work and good name of our Baptist people. The months designated to this interest in Kentucky were extremely unfavorable. But a fine piece of work has been done and many of our people and churches have responded.

In our Long Run Association many of our churches have taken up the matter of subscribers and have already signed up the people on whatever basis they desired to subscribe.

Yet there are some of our churches that have waited to present the matter at the time for presentation of the Kentucky Hundred Thousand Club. Now let us urge that every church in our Long Run Association, that has not already presented the matter and gotten their subscribers, shall do so at the earliest possible opportunity. Certainly our Long Run Baptists want to stand in the forefront in this good cause as we do in all our Kingdom affairs.

You may get pledge cards, envelopes and blanks for reports, at the State Board Office, 205 East Chestnut St. If you do not pass the office conveniently, just drop Dr. C. M. Thompson a card requesting the material be mailed to you, and he will gladly supply your needs.

We are sure every church wants some part in this debt-paying campaign, and that every pastor will interest his people in the matter and give them opportunity to subscribe. The Kentucky Club Plan divides your money on the fifty-fifty percent basis between South-wide and State debts. To be sure the right of designation belongs to every church and individual, if he prefers to exercise it. We are anxious for every church in the Long Run Association to be enlisted in this fine debt paying campaign, and we trust it can all be finished during April and May.

Make your reports direct to Dr. C. M. Thompson on the blanks furnished at your earliest convenience.

Louisville, Ky.

S. F. DOWIS,  
Moderator Long Run Asso.

## Southern Seminary Alumni Breakfast In St. Louis

SOUTHERN Baptist Theological Seminary alumni will gather for their annual breakfast during the Southern Baptist Convention at 7:30 on Friday morning, May 15, in the Hotel Jefferson.

A special feature of this meeting will be the pictorial presentation of Seminary life as lived on the campus to-day, with a brief backward look into the institution's history, and a unique photographic roll call. The Seminary Quartette, composed of Felix Arnold, Lucian Pinnix, Claude Broach, and Raymond Coppenger, will be featured on the program. Double-President John R. Sampey will also be honored.

The Seminary alumni breakfast has come to be one of the outstanding features of the Convention. Last year at Memphis approximately 800 were present, and an equally large representation is expected in St. Louis. Dr. J. Clyde Turner, Greensboro, N. C., alumni president of the Southern Convention, will preside and conduct the program.

While the breakfast is sponsored by the alumni, all friends of the Seminary, including wives and mothers, are invited. Tickets will be on sale at the Seminary booth in Exhibit Hall and by specially designated alumni.

We have fine words of commendation for a wonderful Baptist physician in Nebraska, who has regularly read the Western Recorder for more than thirty years. We refer to Dr. P. L. Benthack at Chadron, Nebr. Dr. Benthack writes: "I am an old reader of the Recorder. Have had it for more than thirty years, and I think it is the best paper I know."

## KAGAWA—J. W. Porter

(Continued from Page 5.)

of world kingdom, and distinctly stated that His kingdom was not of this world, and that it was their duty to render unto Caesar the things that were Caesar's and unto God the things that were God's.

The Doctor's statement that Christ reversed the order—making man's first duty to man, and second to God—is genuinely characteristic of the socialist cult. If there is a single clear teaching in all the Bible it is, that we owe first allegiance to our Creator. In other words, the Creator should come before the creature, socialism to the contrary notwithstanding.

Should socialism become our form of government, the last experiment of true democracy will perish. Are we ready to exchange the Stars and Stripes for the Red flag of Russia? God forbid that Christians should turn from their God-given business of seeking the lost to Co-operative merchandising. Have we come upon a time when the body is worth more than the soul, and things of greater value than God?

## II

DR. KAGAWA is an Evolutionist. Not only is he an evolutionist, but one of the most tantalizing type. He will admit that he is an evolutionist of a certain kind, and this is his shame if his glory. The following extracts from his writings give conclusive testimony to the fact that he is an evolutionist of the most objectionable variety:

I do not know who first believed in the theory of evolution. Belief in evolution is faith in the progressive entrance into an ever expanding freedom; from seed to shoot, bud to flower, from Antropoid to Human, from man to Son of God." (Love, the Law of Life, P. 298.)

Faith in evolution is without doubt the greatest faith since Abraham. Though stones may not become sons to Abraham, electrons can become Sons of God. (Love, the Law of Life, P. 300.)

The reason that amoebae do not evolve into something higher is because they reproduce by fission; new amoebae split off from the parent amoeba. But if you wish progress, there must be differentiation of sex. There had to be this marvelous arrangement of male and female in order to provide a starting point for the awe-inspiring process of evolution (P. 202.)

In Christianity, therefore, the problem of sex is met in a reverent attitude because it arises out of the fundamental law of evolution, which is in turn a fundamental principle of the universe (P. 203.)

Between the lowest fish and the highest developed human being there is a great difference, but when we study their anatomy and physiology, there is practically no difference (P. 59.)

Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from men to son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing." "Belief in evolution is a bolder faith than Abraham's belief in the Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity.

We may well ask, "Can an evolutionist be a Christian?" Dr. Kagawa refers to the Book of Genesis as a "myth," and denies its authenticity and authority. This too, in spite of the fact, that it is the only book that tells of Creation and the Fall of man. From this selfsame book we derive the institution of marriage. It is true—and there's a reason—that many of those who deny the truth of Genesis, hold the marriage tie lightly, and some German teachers openly speak against it. It is further true that the first gospel message is given us in Genesis.

Obviously Paul did not believe an evolutionist could be a Christian. He says in his letter to the church at Rome:

Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not

his writings, how shall ye believe my words.—Romans 5:45-47.

The Book of Genesis was written by Moses, and evolutionists do not believe his "writings," since they do not believe the Book of Genesis, therefore how can they expect to be saved?

## III

IS HE a Christian? That he is sincere and even desperately in earnest is a closed question, at least in the mind of the writer. The question, however, is not one concerning his gifts or graces, but rather, "Is he a Christian in the New Testament sense, or its equivalent the Baptist sense of the word. The Western Recorder, Sunday School Times and may other religious journals have given many valuable facts in this regard. The writer is led to believe that this much-mooted man means well, and does well, though his theology is strongly tainted with Modernism. It will not suffice to say, "He does not teach theology." To the contrary, he does teach a system of theology, and a very objectionable brand. His teachings on the New Birth are vague and unsatisfactory. Obviously, he believes in social regeneration, and makes the Co-operatives the agent of social regeneration.

He arraigns Paul against Christ, regards much of the Bible as "myths," makes the Resurrection a negligible quantity, perhaps a "superstition." He believes that the plan of salvation, consists in "The Cross be over-passed by love." He refers to the Atonement as "A re-action in which self is melted into the perfect crucible." Concerning 1 Cor. 12:12-27, as pointed out by the Western Recorder he says, "Paul derived this material from an ancient Roman parable." He believes that Christ is the product of evolution, as is evidenced by quotations from him in another part of this article. According to his own words, he must be judged in this regard. The following quotations are, to say the least, illuminating.

When one asks you if you are a Christian do not answer glibly in the affirmative, but rather in all humility reply that you are trying to become a Christian, and the way to become one is to qualify along these lines (Referring to Co-operatives—Author).

The Cross was not suicide. It was brought about by a strange providence, through the social forces of the day (p. 171).

Jesus' first thought of the Cross grew out of his realization of the social circumstances in which He found Himself; second, from His conception of sacrifice as revealed in the Scriptures; and third, from his inner sense of His responsibility to God and humanity (P. 41).

My friend, Mr. Takashi Hasegawa, died several times of meningitis and, strange to say, he came to life again (P. 127).

The true deep meaning of redemption is that Jesus apologized to God for all the failures and sins of mankind, taking responsibility for them on himself.

We do not know in what form the resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference. If you want to take it as a superstition, you may take it so (Religion of Jesus, P. 203).

When the spirit is healed, the physical sickness will go (P. 43).

But the loved ones who are separated from God, who deny God, we cannot imagine as being immortal. Only those who believe in God have immortal life (P. 111).

It will be noted that Dr. Kagawa believes the wicked are annihilated. This being true, there is little surprise that he labors more for the body than the soul. Evidently he is acquainted with the teachings of Pastor Russell. His assertion that a man died several times and came to life each time, would suggest that he was familiar with the writing of Mary Baker Eddy. It is not true that when the spirit is healed that sickness will go.

It will be recalled that a recent ex-president of the Southern Baptist Convention said, that Kagawa "was the greatest living Christian."

Dr. W. O. Carver, writing in this connection in the Baptist Courier said, "It would be quite absurd to say that he or anyone else, is the foremost Christian of the generation."

Dr. W. O. Carver recently wrote an article on Dr. Kagawa for the Baptist Courier. In referring to this article, the editor of the Courier said:

"We highly esteem Dr. Carver and greatly value his scholarship, but it is only necessary to remark that his interpretation has not enabled us so far, to reconcile the statements quoted from books in our recent editorial."

We venture the opinion that had Dr. Sampey known the views held by Dr. Kagawa, an invitation to make a series of addresses or any address before the Seminary faculty and students would not have been forthcoming.

Had Dr. Kagawa succeeded in his "Kingdom of God Movement," there would have been no Baptist in Japan. He urged all denominations to merge their various denominations into this Kingdom of God Movement. We hope that Kagawa may learn the way of the Lord more perfectly.

### Dr. Gibson In Carolina Revival

PASTOR FINLEY F. GIBSON, of the Walnut Street Church in Louisville, and Mrs. Gibson, returned to Louisville for services in his Louisville pulpit last Sunday, after a period in which Dr. Gibson preached as revivalist in the old First Church at Greenville, S. C., of which Dr. Leon M. Latimer is pastor.

The First Church, Greenville, is hoary with years and fame in Baptist tradition. S. B. T. Seminary professors were among its outstanding members two generations ago. Generations of young Baptist men and women in the two Baptist colleges at Greenville have been under its watchcare and tutelage. From its pulpit following the Civil War the lamented and distinguished Dr. James C. Furman and other ministers with power and insight interpreted the Gospel of Christ for a people whose economic, social, and political institutions had been almost literally swept from existence, so that they became stronger than their misfortunes.

South Carolina is overwhelmingly Baptist, and has a number of outstanding Baptist churches. Among them is the old First Church of Charleston, dating back to 1683, the oldest Baptist church in the South. But for three generations the First Church of Greenville has probably had a more far-reaching influence on the Carolina Baptist outlook than any other church in the State. The writer remembers a revival in the late 'eighties in that church, while he was a Furman University student. It was conducted by Evangelist Pierson, famed in the Southeast in those days, when Dr. J. A. Munday was pastor. Dr. Gibson is now our Pastor and to our view the ministry of these two evangelists was of close spiritual kin. The Pierson meetings left behind them spiritual quickening for life for many, especially students, as well as brought in many converts.

The recent meetings grew in spiritual power until there were approximately 800 present at the morning services—a thing seldom known in revivals in these present worldly-pre-occupied days. More than sixty were brought into the church, mainly upon profession of faith. This meeting, as the two others which we are also developing at more than usual length on this page, was apparently characterized by a genuine quest on the part of church members for a spiritual life that should be genuinely consistent day by day, and not at the mercy of an endless wrestle with the ordinary passions and lusts of the fleshly mind. Louisville friends will be glad to know that John R. Sampey, III, grandson of President John R. Sampey, of Louisville, was among the glad converts.

It begins to look as if the Spirit of God is working again among God's people with a power similar to that which many churches knew in other days, but from which we seem all too generally to have fallen away, while at the same time we wrought with increasing zeal and industry to make good the felt lack by fleshly energy, organizations and "efficiencies."

We repeat what we have said at the close of a paragraph on page nine. It is this: Revival is undoubtedly

our great present need, but revival will not in power and reality become normal within our corporate Baptist fellowship, until there is born within us a faithfulness to God that turns its back upon fellowship with those who deny the full inspiration of the Holy Scriptures, and who play down and deny the deity and Saviourship of our blessed Lord and Saviour. Would that Baptist leadership was willing to pay the price! But is it? Dr. Gwaltney was tremendously right in his recent Seminary address at Louisville when he said religious bodies begin to die at the top. Yes, it starts at the top.

### Dr. Masee at Highland Church

FOR TWO weeks, beginning April 22, Pastor T. D. Brown and his people in the Highland Church, Louisville, have been enjoying the evangelistic ministry of Dr. J. C. Masee, broadly known both South and North as a pastor-evangelist. Native of North Carolina and educated in the South, where his early ministry was given, Dr. Masee has for more than twenty years served almost entirely within the Northern Baptist fellowship and latterly is giving himself entirely to evangelism.

From the opening service at Highland Church the attendance especially at the evening services has been large and the ministry of the revivalist has been one of marked power and spiritual understanding. Dr. Brown, whose pastoral ministry is of the same character, has been gratified at the large interest and deeply concerned that the fruitage may be abiding.

The meeting will continue through the present week. On Sunday it was our privilege to hear the message of Dr. Masee. It was directed primarily to Christians—to look to Christ not only as Saviour from sin but as Lord of the life, through the daily committal to Him. At a city church on Sunday morning the evangelist asked for Christians to dedicate themselves to God on this proposition. A number did so. The truth is large numbers of church members, many of them converted, do not do this. A most hopeful thing in much current evangelism that better revivalists are combining with their urge to the lost a definite urge to committal to fuller consecration and re-dedication on the part of Christians. Dr. Masee's revival ministry is of an exceptionally high order. Probably as many as thirty or forty have professed conversion up to last Sunday.

### Pastor Dowis in Georgia Revival

PASTOR S. F. DOWIS, of the Carlisle Avenue Church, Louisville, has returned from Atlanta, Ga., where he has been for two weeks preaching in a revival at the Oakhurst Church, Rev. A. B. Couch, pastor. Oakhurst is a vigorous suburban church in Atlanta, with more than 1,000 members, and its pastor is remembered in Kentucky for his former service at Twenty-Second and Walnut Church in Louisville. The results were gratifying in the Atlanta meeting. About thirty had been gathered into the church at the time Pastor Dowis left to reach his Louisville pulpit for last Sunday.

The Atlanta meeting was notable for increasing interest among church members in deeper Christian life—a factor which is increasingly present now in revival meetings of the best kind. This factor is inherent in the very meaning of revival, unless we are to shift its meanings from its vital significance to suit the spiritual superficiality and materialism which have wrought so harmfully in many churches for the last twenty years or more.

Brother Dowis is to the manner born in Georgia. If we remember correctly, his father before him was a minister. And we in this Ohio River side of the fellowship of Baptists in the South increasingly value him and his high and vital ministry of the Gospel.

**Bible School Department**

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

**Standard Sunday Schools**

The following have been added recently to our list of Standard Sunday-schools:

Lexington, Porter Memorial—Pastor C. L. Hargrove, Superintendent W. B. Dugan.

Ashland, First—No pastor; Superintendent N. M. Graber.

**The Fulton Conference**

The Conference held in Fulton for several associations in the extreme western end of the State was attended by 155 people and six associations were represented. The discussions were centered around the District Association as a unit for the promotion of the Baptist Sunday-school work. I counted the meeting very successful. Brother Woodrow Fuller, pastor of the Fulton Church, and his people handled the conference in a wonderfully fine way. Everything was done by them to make our stay pleasant. Every wish was gratified. Brother Fuller has gotten a strong hold on the church and the town. I asked him to give the Recorder a fuller report of the meeting which you will enjoy reading.

**Mrs. B. O. Hinton Has Post-Graduate Diploma**

In some way the name of Mrs. B. O. Hinton, of Scottsville, was omitted from a recent list of those who have received the Post-Graduate diploma in the new Sunday School Course. She received her Post-Graduate diploma June 6, 1935. We regret this omission very much.

**Vacation Bible Schools in 1935**

Dr. Homer L. Grice reports that there were 1,044 Vacation Bible Schools held by Southern Baptist churches last summer with 113 of these in Kentucky. The enrollment in these schools totalled 140,878 with 25,162 in our Kentucky schools. Five percent of the boys and girls who attended these schools had not attended Sunday-school anywhere. Twenty-five percent attended Sunday-schools of other denominations.

We have set as our goal for 1936 the total of 201 Vacation Schools. Every church would do well to have such a school. The good that is done during vacation time is beyond our ability to compute. Boys and girls are brought to the church houses to study the Bible and to learn to sing church music. Character stories are told them and evangelistic services are held. If all of our pastors knew the vast possibilities

we would have 500 schools instead of 201.

**Hens Paid the Expense**

Hens paid the expenses of one Vacation Bible School. The leaders asked the families of the church to save the eggs laid on five Sundays and give them to raise money to pay the expenses of the School. The proceeds more than met the expense.

**Announcement Extraordinary**

There is to be a breakfast for Sunday-school workers at 7:00 A. M., at St. Louis on May 16. Pastors and superintendents are invited to breakfast with us. The price is fifty cents. The place is the Castilla Restaurant, 1115 Washington Avenue. Those wishing to be with us please notify J. N. Barnett, Baptist Sunday School Board, Nashville, Tenn.

"Only a converted Church can convert the world."

"How much did he leave?" asked one referring to a millionaire who had just died. "Every cent," was the reply.

**ALL ABOARD FOR LEXINGTON**

The most significant meeting of Sunday-school workers to be held in Kentucky will be the one which is to meet in Calvary Baptist Church, Lexington, May 28 and 29. Eleven workers from each association are asked to come with provisions for expenses as follows:

1. The eleven are asked to come in two automobiles.
2. Three cents per mile for each of the two cars will be provided if each car has four or more of these workers. (Other people are cordially invited to attend the meetings at their own expense).
3. The Baptists of Lexington are to give bed and breakfast. Names should be sent to Rev. T. C. Ecton, Calvary Church, Lexington, unless we give you name of chairman of entertainment committee later.

Some associations have already elected their eleven workers. Others have selected theirs. The following should be either elected or selected and persuaded to come: Associational Superintendent. Associate Associational Supt. Vacation Bible School Supt. Extension Superintendent. Adult Superintendent. Young People's Superintendent. Intermediate Superintendent. Junior Superintendent. Primary Superintendent. Beginner Superintendent. Cradle Roll Superintendent.

The names of these should be sent to W. A. Gardiner at 205 East Chestnut St., Louisville, as soon as they are selected.

**BILIOUSNESS**  
**Calotabs**  
**CONSTIPATION**

**SUNDAY SCHOOL ATTENDANCE**  
April 26, 1936

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

Louisville, Walnut Street .....	1,221
Newport, First .....	1,068
Owensboro, First .....	926
Bowling Green, First .....	773
Frankfort, First .....	737
Paducah, Immanuel .....	705
Louisville, Carlisle Ave. ....	655
Louisville, Ninth and O .....	650
Lexington, Calvary .....	624
Mayfield, First .....	609
Lexington, Porter Memorial .....	605
Somerset, First .....	601
Hopkinsville, First .....	582
Owensboro, Third .....	581
Louisville, 23rd and Broadway ..	571
Murray, First .....	560
Louisville, Eighteenth Street .....	550
Harlan .....	542
Louisville, West Broadway .....	528
Louisville, Clifton .....	498
Danville, Lexington Avenue .....	489
Harrodsburg .....	464
Princeton, First .....	441
Covington, Latonia .....	440
Fulton, First .....	426
Madisonville, First .....	399
Bellevue .....	393
Covington, Madison Avenue .....	370
Henderson, Audubon .....	370
Henderson, Audubon .....	345
Jellico, Tenn., First .....	338
Ashland, Unity .....	338
Greenville .....	338
Richmond, First .....	337
Corbin, Central .....	322
Pineville, First .....	316
Louisville, Victory Memorial .....	309
Henderson, First .....	304
London .....	300
Louisville, Hazelwood .....	295
Louisville, Baptist Temple .....	294
Louisville, Third Avenue .....	270
Owensboro, Eaton Memorial .....	264
Hopkinsville, Second .....	258
Erlanger, Elsmere .....	250
Springfield .....	236
Shepherdsville .....	223
Louisville, Grace .....	219
Lawrenceburg .....	205
Burnside .....	203

**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
Solely Sold by Druggists  
Parker Chemical Works, Paterson, N. Y.

# The Co-operative Program for March, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

BUDGET		DESIG.		BUDGET		DESIG.	
<b>ALLEN COUNTY—</b>							
<b>BAPTIST—</b>							
Battle	6.82						
Lawrenceburg		9.49					
Salvisa	22.24	34.00					
Sand Spring	30.22	14.63					
<b>BARREN RIVER—</b>							
<b>BELL COUNTY—</b>							
Fonde	8.97	6.11					
Middlesboro, First	17.00	83.93					
Middlesboro, Second		5.00					
Pineville, First	37.99	119.17					
Riverside	7.43	6.30					
Wasfoto	3.12						
<b>BETHEL—</b>							
Adairville	56.63						
Auburn		12.77					
Dripping Springs	7.98	11.80					
Elkton	22.07						
Forest		3.00					
Guthrie	14.00						
Mt. Gilcad	4.00	5.00					
Muddy River	3.50	9.00					
New Hope		1.00					
Post Oak	5.15	5.15					
Russellville	88.72	19.00					
Spring Valley	1.25	2.10					
Trenton	20.80	9.00					
Walnut Grove	43.15						
<b>BLACKFORD—</b>							
Blackford		12.00					
Hawesville		3.85					
Lewisport		5.25					
Pisgah	3.25	13.10					
<b>BLOOD RIVER—</b>							
Benton		3.05					
Birmingham	10.20						
Calvert City		15.32					
Cherry Corner	14.55						
Dexter		4.50					
Elm Grove	24.16						
Gilbertsville	5.13						
Hardin	29.10						
Hazel		5.00					
Murray	384.90	67.78					
New Bethel	8.90						
Pine Bluff	7.00						
Rushing Creek	3.15						
Sinking Spring	14.50						
Sugar Creek	10.83						
West Fork	36.54						
Zion's Cause	10.15						
<b>BOONES CREEK—</b>							
Beattyville	1.00	3.25					
Boones	2.74	3.50					
Calvary	12.00						
Irvine, First	29.25	21.33					
Powell's Valley	2.21						
Providence	20.00						
South Irvine	22.28						
Union City	21.00	6.00					
West Irvine	17.00						
Williams Memorial	7.00	50.35					
Winchester, Central		30.80					
<b>BOONEVILLE—</b>							
Manchester		12.50					
<b>BRACKEN—</b>							
Aberdeen		11.00					
Augusta		5.50					
Carlisle		48.65					
Ewing	2.50	4.00					
Flemingsburg	1.25	8.00					
May's Lick	75.00	64.67					
Millersburg	10.65	17.70					
Morehead	3.00	33.50					
Mt. Olivet	4.80	28.00					
Mt. Pisgah		1.00					
Mt. Sterling	57.89	66.68					
Two Lick	15.00	38.00					
<b>BRECKENRIDGE—</b>							
Cloverport	19.24	11.75					
Dry Valley	3.00	1.00					
English	3.87	5.65					
Glen Dean	4.10						
Garfield		6.25					
Goshen	1.75	2.05					
Hardinsburg	9.30	19.55					
Hites Run	9.35	7.00					
Irvington	30.45						
Stephensport		2.00					
Walnut Grove		4.89					
<b>CALDWELL COUNTY—</b>							
Adril		1.00					
Cedar Bluff	2.80						
Crider	3.73						
Eddy Creek	5.36						
Eddyville	17.75	23.00					
Kuttawa	4.00						
Lebanon	5.00						
Liberty	2.02						
New Bethel		5.00					
Pleasant Grove	2.56						
Princeton, First	164.12	24.00					
Princeton, Second	3.00						
Quinn	3.10						
Walnut Grove							
White Sulphur							
<b>CAMPBELL COUNTY—</b>							
Alexandria	2.00	16.63					
Bellevue	108.99						
Dayton, First	44.32	22.00					
Flag Spring		3.00					
Ft. Thomas		34.70					
Grant's Lick		1.83					
Licking		21.00					
Ludlow		15.00					
Mentor		36.29					
Newport, First	149.32	25.00					
Oak Island		3.20					
Persimmon Grove		2.50					
Pleasant Ridge		7.02					
Second 12 Mile		22.27					
Silver Grove		2.50					
Wilmington		7.25					
<b>CENTRAL—</b>							
Bethlehem	24.23	11.31					
Bradfordville		6.50					
Lebanon	11.75	21.15					
Mackville		8.50					
New Hope		2.80					
Rockbridge		7.70					
<b>CHRISTIAN COUNTY—</b>							
Casky	1.77	11.91					
Concord		1.92					
Crofton		4.00					
Hopkinsville, First	312.18	314.17					
Hopkinsville, Second	36.73	11.42					
Kelley		5.10					
Lafayette		2.52					
Little River		1.85					
Locust Grove		20.80					
Olivet		35.06					
Palestine		4.78					
Pembroke		4.00					
Pleasant Hill		26.06					
Salem		15.00					
Walnut Street		1.25					
Bethel Woman's College		12.97					
<b>CRITTENDEN—</b>							
Crittenden	15.75	18.40					
DeMoasville		6.00					
Dry Ridge	10.00	24.67					
Gardnersville		3.85					
Lawrenceville		2.50					
Mason		2.50					
Riverview		2.00					
Sherman		3.00					
Turner's Ridge		4.00					
Williamstown	23.58	15.27					
<b>DAVEISS-McLEAN—</b>							
Bethabara	20.15	13.80					
Buena Vista	65.10	1.00					
Buck Creek	27.15						
Calhoun		3.00					
Dawson		13.06					
Eaton Memorial		5.80					
Friendship	7.22	23.81					
Friendship	15.15	14.00					
Glennville	6.00	19.92					
Griffith		2.50					
Hopewell		10.00					
Karn's Grove		8.15					
Livermore		21.40					
Macedonia		8.79					
Macco		19.95					
Mt. Liberty		8.75					
Newman		7.35					
Owensboro, First	600.00	75.00					
Owensboro, Third	573.29	255.45					
Panther Creek		9.24					
Pleasant Grove		8.00					
Pleasant Ridge		7.00					
Red Hill		6.55					
Seven Hills		14.95					
South Hampton		10.25					
Utica		.87					
Yellow Creek		5.00					
Yelvington		2.09					
Walnut Street		27.00					
<b>EAST LYNN—</b>							
Good Hope		46.13					
Pleasant Hill		1.00					
<b>EAST UNION—</b>							
Bon Jellico		3.00					
Gatliff		3.20					
High Cliff		1.50					
Jellico, First							
Pruden		1.00					
Valley Creek		3.15					
<b>EDMONSON—</b>							
<b>ELKHORN—</b>							
Ashland Avenue		17.56					
Bryan Station		5.25					
Calvary	414.22	419.92					
Cane Run		10.95					
Clear Creek		8.00					
Dauids Fork		8.42					
Dry Run		5.00					
East Hickman		7.00					
Felix Memorial		40.21					
Georgetown	140.37	153.53					
Grace		15.35					
Great Crossing		21.67					
Hillsboro		12.00					
Immanuel		263.70					
Midway		16.15					
Mt. Freedom		16.61					
Mt. Pleasant		10.00					
Mt. Vernon		21.50					

LITTLE BETHEL—		Budget	Desig.			Budget	Desig.			Budget	Desig.
Dalton	-----		4.11	Chaplin	-----	.75	4.60	Phillips Memorial	-----	5.00	14.50
Dawson Springs	-----	6.00	17.04	Cox's Creek	-----	5.50	8.00	Salem	-----	19.25	2.84
Diamond	-----	4.80		Lebanon Junction	-----	40.89	13.68	West Point	-----	9.55	6.85
Earlington	-----	13.99	2.35	Little Union	-----	10.90	4.35	<b>SEVERNS VALLEY—</b>			
Madisonville	-----		74.00	Mill Creek	-----	3.00	5.00	Cecilia	-----	9.60	6.00
Nebo	-----	49.76	9.20	Mt. Washington	-----	13.78	20.68	Gilead	-----	53.19	1.00
Salem	-----		3.00	New Salem	-----	24.00	13.00	Hodgenville	-----	129.58	38.40
Slaughters	-----	4.50	6.20	Riverview	-----	7.50	9.46	Middle Creek	-----		3.07
Victory	-----	2.50		Shepherdsville	-----	74.45	52.56	Rineyville	-----	5.15	
<b>LITTLE RIVER—</b>				Vine Hill	-----		1.75	Severns Valley	-----	163.55	47.12
Buffalo	-----	23.05	8.35	<b>NORTH BEND—</b>				Sonora	-----	62.02	.35
Cadiz	-----	100.20	1.50	Bellview	-----	4.50		Stithton	-----	7.20	4.25
Cerulean	-----		4.75	Big Bone	-----	2.25		Vine Grove	-----	13.00	39.87
Donaldson	-----	2.57		Bullittsburg	-----	15.00		White Mills	-----	5.00	
Golden Pond	-----	5.11		Burlington	-----	14.44	9.21	<b>SHELBY COUNTY—</b>			
Lamasco	-----		1.60	Covington, First	-----	43.00	22.00	Bagdad	-----	26.80	30.93
Liberty Point	-----	9.27		Elsmere	-----	3.35	1.67	Buffalo Lick	-----	20.95	16.08
Oak Grove	-----	29.93		Erlanger	-----	60.95	49.40	Burks Branch	-----		3.68
Shady Grove	-----		100.00	Florence	-----	15.29	16.07	Christiansburg	-----	4.67	18.30
Wallonia	-----	3.50		Ft. Mitchell	-----	8.45	7.50	Clay Village	-----		22.97
<b>LOGAN COUNTY—</b>				Immanuel	-----	70.00	73.65	Cropper	-----	3.00	2.20
Green Ridge	-----	5.52		Independence	-----	5.45		Elmberg	-----		1.38
Liberty	-----	13.46	7.00	New Bethel	-----	3.15	10.15	Finchville	-----	63.35	30.29
Pleasant Hill	-----	1.37	1.30	Oak Ridge	-----	12.54	6.22	Graefenburg	-----	7.50	13.58
<b>LONG RUN—</b>				Petersburg	-----	2.13	2.65	Hempridge	-----	4.00	4.00
Baptist Tabernacle	-----	29.00	34.50	Sand Run	-----		13.25	Little Mount	-----		12.00
Baptist Temple	-----	23.67	1.00	South Side	-----	41.32	46.04	Mt. Moriah	-----	24.50	21.85
Bardstown Road	-----	3.00	15.21	Visalia	-----	2.03		Mt. Pleasant	-----		7.12
Beechland	-----	19.40	3.50	Walton	-----	46.58		Pigeon Fork	-----	8.00	18.60
Beechmont	-----	106.17	127.94	<b>NORTH CONCORD—</b>				Salem	-----	19.64	12.00
Bethel	-----	20.00		Barbourville	-----	12.50		Shelbyville	-----	132.96	2.00
Broadway	-----		91.00	Swan Pond	-----		1.04	Simpsonville	-----	17.90	5.90
Buechel	-----	17.79	9.25	<b>OHIO COUNTY—</b>				Waddy	-----	29.70	72.01
Calvary	-----	103.44		Beaver Dam	-----	150.00	74.67	<b>SIMPSON—</b>			
Carlisle Avenue	-----	76.40	9.00	Concord	-----		2.00	Middleton	-----	4.00	3.00
Cedar Creek	-----	51.61	25.64	Deanfield	-----		2.00	Providence	-----	12.79	5.63
Clifton	-----	316.21	37.58	Hartford	-----	8.85	25.17	Shady Grove	-----	5.25	.90
Crescent Hill	-----	335.84	43.56	New Panther Creek	-----	2.64		Sulphur Spring	-----	5.09	6.53
Crestwood	-----	94.74	67.64	Slaty Creek	-----	6.71		Whippoorwill	-----		5.80
Deer Park	-----		27.50	Simmons	-----	1.10		<b>SOUTH CONCORD—</b>			
East	-----	37.01	9.80	Zion	-----	5.72		<b>SOUTH DISTRICT—</b>			
East Audubon	-----	17.15	2.95	<b>OHIO RIVER—</b>				Beech Grove	-----		51.58
Eastern Parkway	-----		60.72	Caldwell Springs	-----		2.50	Bruner's Chapel	-----	45.00	17.00
Eighteenth Street	-----	127.29	40.45	Dycusburg	-----		5.70	Burgin	-----	3.78	6.97
Elk Creek	-----	6.77	12.16	Friendship	-----	10.00		Calvary	-----		4.45
Fairdale	-----		8.00	Mexico	-----	8.82	4.66	Danville, First	-----	21.40	2.00
Farmdale	-----	25.01		Smithland	-----		10.00	Harrodsburg	-----	339.43	70.47
Fisherville	-----	11.25	19.60	<b>OHIO VALLEY—</b>				Lancaster	-----	35.78	4.72
Fourth Avenue	-----	151.14	112.75	Advance	-----	6.00		Mt. Hebron	-----	3.00	28.29
Franklin Street	-----	13.75		Bellfield	-----	18.03		Parksville	-----	15.00	
Hazelwood	-----	18.38	1.00	Bethel	-----	11.29	4.55	Shawnee Run	-----	4.50	19.50
Highland	-----	421.37	284.40	Calvary	-----	35.25	14.88	Salt River	-----	26.10	
Highland Park, First	-----	5.35	25.55	Cash Creek	-----	4.20	5.25	<b>SOUTH KENTUCKY—</b>			
Highland Park, Second	-----	6.00		Clay	-----	33.25	33.40	Liberty	-----		17.04
Immanuel	-----	283.07	13.48	Corydon	-----	22.85	14.75	Middleburg	-----	10.80	14.25
Jeffersontown	-----	45.00	9.37	Geneva	-----		5.54	<b>SOUTH UNION—</b>			
Kings	-----	7.50		Henderson, First	-----	82.61		<b>SULPHUR FORK—</b>			
Lee's Lane	-----	.75		Immanuel	-----	48.93	19.09	Antioch	-----	1.15	1.05
Little Flock	-----	22.90	10.25	Little Union	-----	18.14		Ballardsville	-----	2.50	7.00
Long Run	-----	2.00	2.00	Morganfield	-----	55.07	19.00	Bedford	-----	3.50	
Lyndon	-----	8.03	5.00	Mt. Pleasant	-----	20.00		Corn Creek	-----	6.90	1.75
Manly Memorial	-----	2.00	.90	Poole	-----	10.75		Sulphur	-----	10.75	15.00
Meadow Home	-----	7.36	19.00	Providence	-----	5.40	10.70	<b>TATES CREEK—</b>			
Middletown	-----	23.60	13.72	Sebree	-----	8.23	9.81	Berea	-----	18.15	33.36
Ninth and O	-----	85.05	72.60	Shady Grove	-----		7.30	Gilead	-----	3.23	
Parkland	-----	234.78		Spottsville	-----	3.00	5.00	Kirksville	-----		12.00
Pleasant Grove (B. C.)	-----	37.25	6.00	Sturgis	-----		32.77	Liberty	-----	5.77	5.44
Plum Creek	-----	11.86	6.51	Walnut Street	-----	20.44	16.66	Mt. Tabor	-----	9.65	8.25
Portland Avenue	-----	11.00	4.00	Woodland	-----	8.05		Richmond	-----	23.58	58.53
St. Matthews	-----	13.68	.57	Zion (H)	-----	4.71	4.93	Viney Fork	-----	7.60	3.92
Shawnee	-----	19.35	37.25	<b>OLD BETHEL—</b>				White Lick	-----		.80
Shively	-----	23.86	9.25	<b>OWEN COUNTY—</b>				<b>TEN MILE—</b>			
South Jefferson	-----		48.40	Beech Grove	-----	14.50		Clarks Creek	-----	13.11	
South Side	-----	17.61	1.30	Dallasburg	-----	34.12	45.87	Concord	-----	2.31	7.45
Taylorsville	-----	84.03	31.10	Greenup Fork	-----		4.65	Elliston	-----		2.00
Third Avenue	-----	127.26	27.50	Long Ridge	-----		18.00	Glencoe	-----	6.17	11.75
23rd & Broadway	-----	210.00	85.18	Monterey	-----	21.86		Macedonia	-----		14.75
Victory Memorial	-----	77.66	43.39	Mt. Hebron	-----	1.00	3.00	Mt. Zion	-----	6.32	17.00
Virginia Avenue	-----	83.63	23.00	Mussell Shoals	-----		4.00	Paint Lick	-----	2.00	1.25
Walnut Street	-----	1,570.27	406.88	New Liberty	-----	7.04		Pleasant View	-----		2.00
Weaver Memorial	-----	55.06	3.00	Old Cedar	-----	44.88	1.25	Poplar Grove	-----		4.35
West Broadway	-----	120.67	1.85	Owenton	-----	124.70	16.30	<b>THREE FORKS—</b>			
West Side	-----	3.00	12.32	Pleasant Ridge	-----		3.00	Defiance	-----	5.00	2.00
S. B. T. Seminary	-----	34.98	30.54	Squiresville	-----	29.00	5.60	Dolan	-----		2.00
W. M. U. Training School	-----		113.60	<b>PULASKI—</b>				Duane	-----	1.00	
<b>LYNN—</b>				Association	-----	358.39	163.04	Fleming	-----	6.20	6.00
Buffalo	-----	24.40	5.95	Burnside	-----		88.00	Hardburly	-----	2.00	
Magnolia	-----		15.65	Ferguson	-----		3.50	Hazard, First	-----	39.30	5.00
Mt. Moriah	-----	10.16	7.00	Pleasant Run	-----	6.20		Hazard, Second	-----	10.00	
Munfordville	-----	2.40	1.90	Somerset, First	-----		67.08	Jackson	-----		5.90
Upton	-----		11.35	<b>ROCKCASTLE—</b>				Jenkins	-----	69.85	7.60
<b>LYNN CAMP—</b>				Brodhead	-----	8.78	10.00	Lothair	-----	4.20	
<b>MCCRERY COUNTY—</b>				Conway	-----		2.11	McRoberts	-----	1.50	
<b>MOUNTAIN—</b>				Flat Rock	-----	2.25		Neon	-----	3.00	
<b>MT. ZION—</b>				Mt. Vernon	-----	8.57	29.89	Whitesburg	-----	9.00	
Association	-----		66.25	Ottawa	-----		2.65	<b>UNION—</b>			
Corbin, First	-----	96.98	10.00	<b>RUSSELL COUNTY—</b>				Beaver	-----	2.27	10.75
Corbin, Central	-----	49.86	16.70	Clear Spring	-----	3.25		Berry	-----	9.72	8.00
Fundamental	-----	1.50	3.25	Friendship	-----	4.60	10.00	Brooksville	-----	3.00	9.43
Oak Grove	-----	5.00	4.00	Jamestown	-----		14.10	Butler	-----	6.25	4.25
Rockhold	-----	1.50	1.67	Poplar Grove	-----	7.69	24.62	Cynthiana	-----	51.53	40.67
West Corbin	-----	1.50	1.85	Providence	-----	1.50		Falmouth	-----		15.00
White Oak	-----		1.00	Russell Springs	-----	4.09	15.03	Morgan	-----		5.00
Williamsburg, First	-----	150.00	83.31	Welfare	-----	5.50		Union	-----	11.50	33.61
Williamsburg, Main St.	-----	11.26	2.70	<b>RUSSELL CREEK—</b>				Willow	-----		19.10
Wofford	-----		1.00	Beech Grove	-----	5.15	5.00	<b>UPPER CUMBERLAND—</b>			
<b>MUHLENBERG—</b>				Campbellsville	-----	239.28	136.98	Black Mountain	-----	1.00	5.00
Beech Creek	-----		8.50	Columbia	-----	11.65	23.15	Harlan	-----	100.00	72.72
Browder	-----		.15	Elkhorn	-----	10.00		Kentucky King	-----	5.00	
Dunmor	-----	3.00		Greensburg	-----	18.75	13.80	Liggett	-----	59.47	15.90
Cherry Hill	-----		7.00	Macedonia	-----	7.19	2.55	Loyal	-----	15.00	15.00
Mercer	-----	10.00		New Salem	-----	4.84		Lynch	-----	4.00	8.05
Nelson Creek	-----	4.05		Trammel Creek	-----	7.33		Verda	-----	28.00	4.10
New Hope	-----		5.00	<b>SALEM—</b>				Wallins	-----		1.00
<b>NELSON—</b>				Buck Grove	-----	14.75	13.30	<b>WARREN COUNTY—</b>			
Bardstown	-----	40.00	60.66	Ekron	-----	3.10		Bowling Green, First	-----	463.31	19

	Budget	Desig.
Oakland	2.50	20.53
Plano	11.30	4.00
Pleasant Grove		2.00
Rocky Hill	12.71	19.00
Rocky Spring	4.63	3.47
Smith's Grove	35.13	28.00
White Stone Quarry		4.63
Woodburn		11.80
<b>WAYNE COUNTY—</b>		
Monticello	3.00	22.40
Oak Grove	4.95	
<b>WEST KENTUCKY—</b>		
Arlington		16.50
Bardwell	6.25	6.90
Clinton	7.65	38.30
Hickman	5.00	11.75
Liberty	3.76	13.76
Oakton		2.75
Poplar Grove		11.00
West Hickman	2.20	5.40
<b>WEST UNION—</b>		
Antioch	13.60	
Bandana		19.83
Barlow		18.25
Blandville	1.75	3.45
Calvary	3.00	1.20
East	38.50	17.00
Immanuel	61.35	73.00
Kevil	16.00	
Lone Oak	110.15	65.16
Newtons Creek	13.18	
Oak Lawn	4.00	10.00
Olivet	2.00	18.99
Oscar	15.45	
Paducah, First	405.57	643.00
Spring Bayou	3.40	10.55
South Side	1.00	
Twelfth Street		25.00
Trinity		21.00
Wickliffe	27.54	1.00
W. M. U. of Association		2.00
<b>WHITES RUN—</b>		
Carrollton		15.55
English	1.62	3.00
Ghent	7.60	10.02
Jordan	7.45	3.35
Mt. Herman		6.00
Sanders	23.39	
Warsaw	2.50	3.00
Whites Run	5.10	2.00
Worthville		13.50
<b>MISCELLANEOUS—</b>		
Third St. Church, Vanceburg		1.00
Mrs. M. Conrad		12.00
Anonymous		7.00
W. M. U.		12.50

Western Recorder—	
Budget	625.00
Total	625.00
<b>Education Special—</b>	
Designated	222.09
Total	222.09
<b>100,000 Club</b>	2,450.77
<b>Miscellaneous</b>	2,426.31
<b>TOTAL RECEIPTS</b>	<b>30,517.29</b>
<b>Distribution of Education in Kentucky</b>	
Georgetown College	939.34
(Held in reserve)	
Bethel Woman's College	399.22
Campbellsville College	399.22
Cumberland College	399.22
Hazard Institute	86.11
Magoffin Institute	54.79
Oneida Institute	70.45
Expenses	20.83
<b>Total</b>	<b>2,369.18</b>

Much important news and other material in crowded out this week—has been for several weeks. We ask the patience of our readers. We will catch up soon.

Missionary Hermon S. Ray, of Tokyo, Japan, writes to change the address of his Recorder to another part of the city, and to speak of evangelistic itinerary in which he is engaged. He also speaks of the cheer the Western Recorder brings, and tells of the new service he is to render in a local college for the Baptist students.

Commencement exercises of the Northern Baptist Theological Seminary will be held from Sunday, May 10, to Thursday, May 14, in Chicago. President Andrew Best Martin, of Ottawa

# GRADED LESSONS

## THAT TEACH THE BIBLE

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University, Ottawa, Kans., will deliver the Baccalaureate Sermon at the Second Baptist Church, Chicago, on Sunday morning, and Dr. Vernon L. Shontz, of the Central Church, Springfield, Ill., will give the annual missionary sermon at the Temple Church in the evening. Monday will be a Theological Conference Day, at the First Church of Chicago, speakers being Prof. Henry Clarence Thiessen, of Wheaton College; and Rev. Harry O. Anderson, of Los Angeles. Thursday will be the graduating exercises at the Tabernacle Church with addresses by members of the senior class, and by President George W. Taft.

Distribution of Receipts—March, 1936	
<b>Foreign Missions—</b>	
Budget	3,768.33
Designated	1,197.92
Total	4,966.25
<b>Home Missions—</b>	
Budget	1,758.55
Designated	6,481.06
Total	8,239.61
<b>Southwide Education—</b>	
Budget	1,293.80
Total	1,293.80
<b>Ministerial Relief—</b>	
Budget	527.57
Designated	5.58
Total	533.15
<b>New Orleans Hospital—</b>	
Budget	188.42
Total	188.42
<b>S. B. C. Bonds—</b>	
Budget	314.02
Total	314.02
<b>State Missions—</b>	
Budget	3,140.28
Designated	1,161.98
Total	4,302.26
<b>Education in Kentucky—</b>	
Budget	2,355.21
Designated	13.97
Total	2,369.18
<b>Ky. Bapt. Children's Home—</b>	
Budget	785.07
Designated	133.73
Total	918.80
<b>Lou. Bapt. Orphans' Home—</b>	
Budget	235.53
Designated	91.81
Total	327.34
<b>Ky. Baptist Hospital—</b>	
Budget	1,295.37
Designated	4.63
Total	1,300.00
<b>Church Building—</b>	
Budget	39.25
Designated	1.04
Total	40.29

# 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

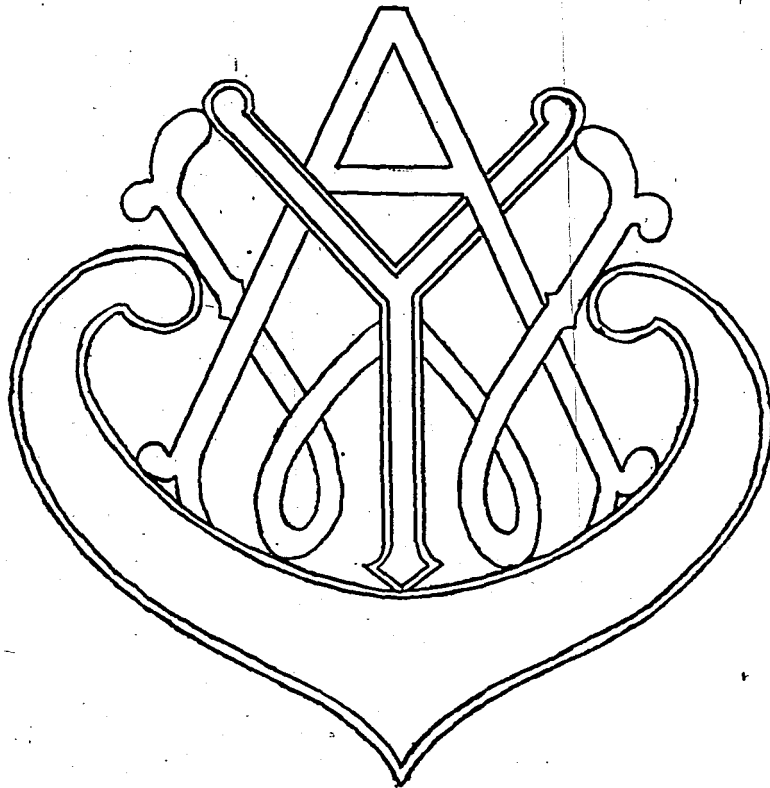
LOUIS J. BRISTOW, Superintendent

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. Leck; 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.

Y. W. A. Focus Week—May 10-16, 1936



**To You Y. W. A's:**

All eyes will be upon you, May 10-16, as you celebrate your second annual Focus Week. There are 4,902 Y. W. A's in the South, with 60,000 members. Of these 299 Y. W. A's and 4,488 of the members are in Kentucky.

Make Y. W. A. Focus Week a red letter week in your Y. W. A. history. Read, underscore and carry out Miss Mather's splendid plans in the May issue of "The Window," pages 1-3.

**To You W. M. S's:**

Remember I told you at the State W. M. U. meeting:

"May 10-16 Focus on Y. W. A.  
See what they plan to do and say."

Now there are just two things I want to ask you to do for your Y. W. A. daughter that she truly may become "Earth's noblest thing,—a woman perfected." First I earnestly ask you and pray that you will help send her to Ridgecrest Y. W. A. Camp, June 23-July 3, or to Clear Creek Y. W. A. Camp, July 27-31. I'm sure you know the wonderful program provided by these Camps and what it means to a girl to attend, so I won't take the space to tell you these things, but just tell you the cost.

The cost at Clear Creek will be \$8.00, not including the transportation. The cost at Ridgecrest will be about \$23.00 or \$28.00, which cost is estimated by the following items:

Hotel room \$2.00 a day, or room in hut \$1.50 a day (Space in this hut is limited, so write me right away for a reservation) .....\$20.00 or \$15.00

Round Trip Bus Fare ..... 6.00  
Registration Fee ..... 2.00  
TOTAL COST .....\$28.00 or \$23.00

The other thing I want you to do is please see that they have enough copies of "The Window of Y. W. A."

Thank you, so much, for seeing to these two important items for your Y. W. A.

**Some of the Speakers at Ridgecrest  
Y. W. A. Camp**

- Dr. H. E. Dana of the Southwestern Baptist Theological Seminary, Ft. Worth.
- Mrs. F. Y. O. Ling, W. M. U. Secretary from Central China.
- Mrs. F. W. Armstrong, President of Woman's Missionary Union, S. B. C.
- Miss Kathleen Mallory, Secretary of Woman's Missionary Union.
- Mrs. W. J. Cox, Treasurer of Woman's Missionary Union.
- Miss Carrie U. Littlejohn, Principal of W. M. U. Training School.
- Dr. T. L. Holcomb, Secretary of S. B. C. Sunday School Board.
- Dr. J. B. Lawrence, Secretary of S. B. C. Home Mission Board.
- Miss Naomi Schell of Tobata, Japan.
- Miss Rose Marlowe of Shanghai, China.
- Miss Emma Leachman of the Home Mission Board.
- Mrs. Una Roberts Lawrence of the Home Mission Board.
- Miss Vena Aquillard of French Mission in Louisiana.
- Miss Juliette Mather, Young People's Secretary, W. M. U.

**Three of the Speakers At Clear Creek  
Y. W. A. Camp**

- Dr. John L. Hill,
- Miss Rose Marlowe
- Miss Juliette Mather.

**Ridgecrest**

Never will I forget that trip and those ten days at Y. W. A. Camp last summer. I've been planning, ever since, to return this year and as the time draws nearer, I can hardly wait.

The bus trip was lots of fun. Crowded as we may have been we went on our way, merrily singing, for we were RIDGECREST bound!

Then Ridgecrest! The very atmosphere seemed charged with uplifting power. This feeling was strengthened at Morning Watch, when we drew nearer to God through nature, at Vespers when Mrs. Cox brought us thoughts so noble and challenging, and up on Kitazuma as we silently beheld the sunrise above the horizon and far distant mountain peaks. Classes, wonderful speakers and teachers, prayer meetings, the Christian fellowship of girls and leaders from all over the South—all tend to lift and draw you closer to God.

Each afternoon was devoted to recreation, hiking, sight-seeing, swimming, tennis—there's something for everynoe.

Y. W. A. girls, you can't afford to miss Ridgecrest. Words really can't describe it. Plan to go, then come back to live and work anew.

Have a grand vacation, meet our leaders, make new friends, receive spiritual values incomparable. Make these mountain-top experiences yours!

Frances Brown.

**My Impressions of Clear Creek Camp**

The two things which impressed me most, on my visit to Clear Creek, were Morning Watch, led by Miss Emma Leachman, and Vesper Services, led by Mr. Fred T. Moffatt.

Each morning, as we lifted our eyes to the hills, we would climb higher and higher on the ladder, whose topmost rung was Character. In order to build Christ-like characters we must always look up. We must never let disappointments and failures pull us down. As the mountains, in all their majestic splendor, stand like silent sentinels down through the years, they seem always to have the same message, "Look up, my friend, look up and find God."

When the night began to lower her mantles and the mist began to settle over the mountains, we would again lift our eyes to the hills and our hearts to God as Mr. Moffatt led us in a quiet devotional time.

If time and space permitted, I would love to tell you about the other wonderful messages that we were privileged to hear. Suffice it to say that the rest of

the "official family" of last year included Miss Carrie U. Littlejohn, Miss Kathleen Mallory, Miss Mary Nelle Lyne, Miss Betty Miller and Miss Josephine Jones.

want to sing with Mrs. Moody, our Camp song director:

"We're going BACK to Clear Creek, Won't YOU come and go too?"

Margaret Thurman,  
Louisville, Ky.

Is it any wonder, then, that we all

## High Standards Required For Nurses

H. L. DOBBS, Superintendent, Kentucky Baptist Hospital, Louisville, Ky.

In order that those who are sick might be adequately cared for, nursing service of some kind has always been necessary. Previous to the nineteenth century, however, nursing was of a very inferior type. In 1862 Florence Nightingale founded the first school of nursing at the St. Thomas Hospital, London, from which has evolved the modern and efficient Profession of Nursing and the structure of nursing education.

The chief objective of the Kentucky Baptist Hospital is that of caring for the sick and injured; therefore, we are primarily interested in better education for nurses because better education for nurses means better care for the patients. The standard of education in our Hospital has been kept to such a high plane that our graduate nurses who take post-graduate courses are in demand. There is a shortage of nurses who have had post-graduate courses in teaching, supervising, administering or missionary work, such as would fit them for more important positions in hospital and public health nursing.

Since November 15, 1924, the School of Nursing at the Kentucky Baptist Hospital has graduated 118 student nurses. Fourteen nurses will graduate from our Hospital on May 24. A number of those that have graduated now hold important positions in institutions all over the country. Only last week, we had a request for graduate nurses who wish to go to China and do missionary work.

In order that the education of nurses can be kept on a high plane, the management of the Kentucky Baptist Hospital has adopted certain rules and qualifications which every girl must meet before she is accepted to our Training School. These rules and qualifications are strictly adhered to.

Some of the principal qualifications which a girl must meet before entering training are as follows: She must be a high-school graduate with good grades; she must be in a good, sound healthy condition—both mentally and physically; she must be over eighteen years of age; she must be of good character, refined and have a good personality.

For each class of ten student nurses, we usually have fifty to seventy-five applications. We have these girls who have made application to come to our Hospital in groups of six at a time for a three-day visit, and out of all these girls who visit our Hospital, a class of ten or twelve are chosen that have met

all of the qualifications. In this three-day visit, each girl is observed very closely as to certain other qualifications by actual trial. She is observed as to her knowledge of household arts as will enable her to deal effectively with domestic emergencies arising out of illness. She is observed closely as to adaptability of nursing routine and her understanding sympathy of the sick person, her approach to the patient, etc. She is observed closely by actual trial in her studies of nursing technique. She is given a complete physical examination to prove that she is in the very best of health. Other observations are made within this three-day period which are too numerous to mention.

After the three-day visit to the Hospital, the girls are sent back home and if they have met all qualifications, and if they have been chosen to enter the class, they are notified within a short time.

After the class has been chosen, each girl is notified to make preparations to enter Training School on a certain date. Each one of these girls who has been chosen is put on a four-months' probation period. She does not become a member of our Training School until the end of the four months in which she has been observed closely.

If, at the end of four months, a girl does not seem to be especially adapted for the Nursing Profession, she is sent back home and advised to enter some other vocation. Those that have met with the approval of the Hospital authorities, at the end of four months, stay in training for the balance of three years. During this three-year period, the nurse is given training by practical experience in every department of the Hospital, and in every phase of practical experience as a nurse.

A fine Nurses' Home is maintained by the Hospital and is under the super-

## 3 Billy Sunday Stories FREE

The spirit of the great evangelist lives on in these bright new stories of his career. William Sunday, the well-known Iron Manufacturer, wrote them for Sunday School Times. You can have them free, on request, in a pamphlet: "Tales of the Apostolic Trail." The Sunday School Times is issued weekly. Each issue has an article or two such as those of George T. H. Davis on "Fabled Prophecy in Palestine," "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others. Ernest Gordon's "World Survey of Religious Life and Thought," ten unique weekly aids for teaching the International Uniform Lesson; and other articles dealing with problems of the Christian life—all edited by Charles G. Trumbull. Write today for a sample copy and the Billy Sunday letter.

Dept. R 325 N. 13th St., Phila., Pa.

THE SUNDAY SCHOOL TIMES CO.

vision of the Superintendent of Nurses. Our Hospital also gives the Student Nurse a course in Bible Study for which she receives a certificate along with her diploma. This course in Bible Study thoroughly prepares these young women in their Christian education to go forth into the world and carry on their nursing and missionary work.

There is no other Profession which will prepare a young woman at such a small cost to enter a profession or vocation. The month of May has been designated by the Kentucky General Association as Kentucky Baptist Hospital Month in which all the Sunday-schools of the State are to make a special offering to help pay the interest on our bonded indebtedness. If each Sunday-school would but remember the work that we carry on in our ministry of healing and teaching, they would feel justified in making a liberal offering to our Hospital on May 24.

We are proud of our Hospital, and we are proud of our School of Nursing, but experience has taught us that the interest on our bonded indebtedness has been too much of a burden for the Hospital to carry. On May 24, remember the sick and suffering who are in our Hospital, and remember our School of Nursing in which we are ever striving to increase our standard of education by making a liberal offering.

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- (3) Wholesome, pure food
- (4) Courteous service always
- (5) Prices to suit your pocket book

It will be a pleasure to serve you in

"YOUR HOME IN LOUISVILLE"

## News and Truths About Our Home Mission Work

J. B. Lawrence, Executive Sec'y.-Treasurer

Joe Burton, Publicity Sec'y.

### Another For Ripley

Here's another for Robert L. Ripley:

A letter addressed to Philippians 4:19, Red Rock Building, Atlanta, Georgia, was delivered promptly to Dr. J. W. Beagle, field secretary of the Home Mission Board.

Southern Baptists everywhere call Dr. Beagle "Philippians 4:19 because of his use of the text, "But my God shall supply every need of yours according to His riches in glory by Christ Jesus."

The Scripture-addressed letter justified again Dr. Beagle's belief in his favorite text, for it contained a check for \$6.40 from a Sunday-school class in Chester, Virginia, to be used in buying Bibles for Indians on the Oklahoma mission field.

Recently, the guest of honor at a banquet, Dr. Beagle searched in vain for his name among the placecards. Finally, after he had gone around the table once or twice, and his failure to find the proper place was becoming embarrassing, one of the women told him to go back to the head of the table and read the card carefully.

On the card at the place of honor was a pen drawing of the south and printed on it was "Phil. 4:19."

### Dr. Lawrence Will Attend Cuban Convention Next Year

The Baptist Convention of Western Cuba, in annual meeting in April, extended to Dr. J. B. Lawrence an invitation to attend the sessions of the convention next year. Dr. Lawrence has accepted this invitation.

Missionary Herbert Caudill, messenger for the convention, writes the invitation as follows:

"Come and spend a month in Cuba and visit all the more important centers of our work and preach in our churches that all of our brethren may know you, and that you may know them. You would have the opportunity to bring Christ's message to thousands in the four western provinces of Cuba, not only to those who know and love our Lord, but also to those who are walking apart from him."

The convention also sent greetings to the Home Mission Board and an expression of thanks for mission work done by Southern Baptists in Cuba. The communication continues:

"We wish to express our sincere gratitude for all the help that has been given in order that Cuba may be won for Christ. We thank you from the depths of our hearts.

"We would pray that the work of the Home Mission Board in all of the fields may be greatly enlarged during the coming year, and that the blessings of our Saviour may rest upon all of its missionaries. We pray for the secretary that he may have strength to carry

to a successful conclusion all of the work that he has begun, both in the matter of lifting the weight of heavy debt and in the extension of the work in the various fields."

### Boy's Resolute Stand for Christ Wins His Family

J. F. Plainfield, Missionary, Tampa, Fla.

On a recent Sunday I was preaching at the C. C. Burns Baptist Mission, which is a station of our Italian work, and after the usual invitation and song I was about to give the benediction when I was handed a piece of paper with a written message. It read,

"Dr. Plainfield, my mother, daughter and I wish to be baptized. What must we do first? We feel that we are saved and forgiven of our sins. Mrs. G."

The service was continued and six glorious conversions recorded, eight in all for membership, six for baptism and two by letter.

How did it all come about? In a previous revival a boy, Raymond, and his younger sister had accepted Christ as their Saviour, but were not permitted by their worldly mother to be baptized. Weeks passed without avail. Then one Friday afternoon at the regular R. A. meeting the boy said, "I am miserable, because I have not settled my full account with the Lord, and I want to get it over with and lift the burden from off my heart. I am saved and I am

## JOINT MEETING OF FELLOWSHIP OF THE NORTHERN AND SOUTHERN CONVENTIONS

Theme of Meeting: "THE HISTORIC BAPTIST PRINCIPLE FOR TODAY"

John R. Sampey, President Southern Convention  
James H. Franklin, President Northern Convention

Monday Afternoon, May 18

Theme of Session—"The Historic Baptist Principle," John R. Sampey presiding

2:00 Praise Service led by R. Inman Johnson.

2:15 Prayer ..... A. W. Beaven

2:20 "The Historic Baptist Principle of Liberty"—

F. L. Anderson, Prof. Emeritus, Andover-Newton Theo. Seminary

2:50 "The Historic Baptist Principle of Regeneration".....E. A. Fuller, Atlanta.

3:35 "The Historic Baptist Principle and Indigenous Christianity in Asia"—

J. H. Rushbrooke, General Secretary Baptist World Alliance.

Monday Evening

Theme of Session—"The Historic Baptist Principle in the Affairs of State,"

James H. Franklin, presiding

7:30 Praise Service led by Professor Johnson

7:45 Prayer ..... W. O. Carver

7:50 "Separation of Church and State as Illustrated in Roger Williams"—

James G. McDonald, Editorial Staff, New York Times.

8:25 "Separation of Church and State as Illustrated in the Struggle of the

Virginia Baptists for Religious Liberty".....Sparks W. Melton, Norfolk

9:10 "In Nationalism and International Relations"—

Mrs. Jessie Burrall Eubank, Second Vice President, Northern Convention

Tuesday Morning, May 19

Theme of Session—"The Historic Baptist Principle in Human Brotherhood,"

W. C. Coleman of Wichita, Kansas, presiding

9:30 Prayer ..... L. R. Christie, Tallahassee, Fla.

9:50 "In Race Relations"—L. K. Williams, Chicago, President National Baptist

Convention; Ryland Knight, Atlanta.

10:50 "In Economic Justice".....E. A. Fridell, Seattle

11:30 "In the Cause of Peace".....Harold Cooke Phillips, Cleveland

Tuesday Afternoon

Theme of Session—"The Historic Baptist Principle for World-Wide

Christianity," Mrs. F. W. Armstrong, presiding

2:00 Praise Service; Prayer—Mrs. George Caleb Moor, President Woman's

American Baptist Home Mission Society, New York City.

2:20 "The Life and Work of Luther Rice"—

Rufus W. Weaver, Washington, D. C.

3:10 "The Life and Work of Mrs. Henrietta Hall Shuck"—

Miss Blanche Sydnor White, Richmond.

3:40 Address .....Miss Esther Sing, Ningpo, China

Dinners to be arranged by various Baptist groups or alumni of schools.

Tuesday Evening

Theme of Session—"International Fellowship in Winning the World,"

Presidents of Southern and Northern Conventions presiding

7:30 Praise Service—Professor Johnson; Prayer—George Stephens, St. Louis

7:50 Address .....Toyohiko Kagawa, Tokyo, Japan

8:35 Address .....George W. Truett, President of the Baptist World Alliance

[The Program of the Southern Baptist Convention was published in the Western Recorder of April 16, page 24.]

going to be baptized, mother or no mother. But I am going to tell her about it."

And the result was that that Sunday night the boy, his sister, grandmother, mother, aunt, and a married cousin, came forward on confession of faith in Christ and were ready for baptism. A glorious victory, proving now as ever a child shall lead them.

#### New Mountain Missionary Is Only Resident Pastor in County

Rev. David H. Calhoun, appointed by the Home Mission Board in February, has begun mission work at Sandy Hook, Kentucky, in a mountain county in the eastern part of the state where there are only two Baptist churches. This county, with a population of over 7,000, has only one Baptist church building, the one at Sandy Hook.

Sandy Hook Church has twenty-five members, seven of whom were added in a recent revival. Christians in many counties of that mountain section number about ten percent. Brother Calhoun, the only resident pastor in his county, says that the people are grasping for the truth and that it is up to the Baptists to give it to them.

"The greatest need," Brother Calhoun writes, "is prayer. We would also like to have at least twelve Bibles to distribute to the seven new members of the church and to homes that have no Bibles."

Brother Calhoun joins Missionary L. W. Martin in mountain mission work. Brother Martin has been a missionary of the Board in the Kentucky mountains for nearly two years.

#### Missionary's Work Tested as Indian Students Graduate

By C. W. Stumph, Albuquerque, N. M.

Quite a number of students in the Albuquerque and Santa Fe Indian schools are finishing their work this year, and some of them will be returning to their respective reservations. Time will tell how much we have been able to do with these fine young people who have been entrusted to us for training and leading out in the Christian life.

These young people come from many tribes and many sections of the country. A few of them are from Christian homes. Some are from homes where their parents are more or less indifferent to religious activities, and others are from homes where the Christian religion

(Please turn to Page 24.)

#### A REVIVAL OF "JESUS AND THE LIBERAL MIND"

(Continued from Page 6.)

he will change the social atmosphere and environment.

But hear Doctor Potest. "What think ye of Christ?" means now, 'what do you think of service as a basis for social organization?'—'What do you think of sacrifice as a basis for character?'

'What do you think of the values of personality as opposed to the values of bank deposits and stock dividends' (p. 185)? He makes the kingdom of God governmental, not spiritual. "The heritage Jesus offered the little flock and which communism has usurped—namely, controlling the government of the world" (p. 202; see also pp. 192-194). "Recovery, therefore, will come only by the advance of a quickened moral conscience against corporate wickedness in market-place, courtroom and the council chambers of government" (p. 231). Does that go deep enough? Note his exclusive "only."

#### He denies the inspiration of the Bible.

"It would have been quite like our view of him if somewhere the record had described him, surrounded by scribes and Pharisees, saying, 'Away with Moses and the prophets! Where's your problem?' And the sequel would of course present him being cast out of the synagogue by the indignant and outraged custodians of the past. Certain it is that when confronted by a problem he forgot Moses and Elijah in his settlement of it" (p. 106).

We are reminding Doctor Potest that "our view" of Jesus is not the view of Southern Baptists. Jesus quoted Moses (Deuteronomy) thrice in answer to the temptations of Satan. He often affirmed the inerrancy, infallibility, and present force of Moses' writings. See Matt. 5:17-18; Luke 16:29-31; 24:44; John 5:45-47; 10:35.

Lastly, ponder these words, "So the Protestant accepts knowingly the hazard of learning now from the Spirit as an aid and check on the word of Moses and Elijah and Jesus" (p. 110). Remember our author classes himself as a Protestant; Baptists do not because they existed centuries before Protestants. The words even of Jesus need checking! Such shocking infidelity and Modernism! "To the man to whom the Bible has always been an infallible, inerrant volume of truths dictated to spiritless automata, the recognition that there might be an error in Holy Writ is distressing in the extreme. If, he asks in dismay, you deny the inerrancy of the whole Bible, how can you tell which is true and which is false? To which the only possible reply is, I trust in the guidance of the Spirit, and even if that is hazardous, I cannot shrink from it" (p. 110).

Doctor Potest is wholly unfair in charging that Baptists who believe the Word is verbally, infallibly, and inerrantly inspired believe truths were "dictated to spiritless automata." God used the personalities of the Bible Writers but so as to preserve them from error. What if the Spirit does not lead me just as he does Doctor Potest? I am as sincere as he; what right has he to say I am not led by the Spirit? Both of us cannot be led by the Spirit when we believe opposites. The Baptist contention is that the Bible is an all-suffi-



### Meet Me in St. Louis!

For the first time in the history of our Baptist Book Stores all Managers will attend the Southern Baptist Convention, which will be held this year at St. Louis, beginning May 14. The annual conference of the Store Managers will precede the Convention sessions.

The Mammoth Book Exhibit will be an outstanding attraction this year, featuring books, Bibles and supplies of all publishers. Visitors will be served by a staff of twenty sales persons.

As Manager of the Baptist Book Store in our State, I extend to you this personal invitation to visit the exhibit, see the new books, evaluate the bargains, receive your souvenir, and get better acquainted.

Meet me at St. Louis,

*Christina Stokmann*

Manager.

## BAPTIST Book STORE

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cient rule of faith and practice. Honesty would demand that Doctor Potest come back to the truth as Baptists believe it or go to the camp of the Modernists in which his book unquestionably places him.

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## Training Union Department

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

### Conventions in St. Louis

It will be a great privilege for us all who can attend the Conventions in St. Louis, and a great privilege for all of us to pray for them. I hope all of our Training Union members who can will take advantage of these opportunities.

The Woman's Missionary Union of the Southern Baptist Convention will meet Tuesday and Wednesday, May 12 and 13.

The Southern Baptist Convention will hold its sessions from Thursday, May 14 to Monday, May 18. Dr. John R. Sampy is President.

On Monday and Tuesday, May 18 and 19, the Southern and Northern Baptist Conventions will hold joint sessions.

### Southwide Baptist Student Union Retreat

The annual Southwide Baptist Student Union Retreat will be at Ridgecrest, North Carolina, June 10-18. It is hoped that large numbers of our Baptist College, University and Seminary Students from all schools in Kentucky will take advantage of this opportunity to retreat from many of the distracting things of the world for a time that they may emerge to advance victoriously for Christ.

### Southwide Sunday School Conference— Ridgecrest

The Southwide Sunday School Conference will be held at Ridgecrest, North Carolina, July 20-24. Many of our Training Union members will desire to take advantage of this opportunity.

### Third Southwide Training Union Leadership Assembly, Ridgecrest

The third Southwide Baptist Training Union Leadership Assembly will be held at Ridgecrest, North Carolina, July 26-31.

This is a wonderful opportunity for information, inspiration, and fellowship. Let us begin now planning to enlist our members to go. Why not charter a bus and get up a crowd from your Association to fill it? It can be done very reasonably. Or go in cars or on the train.

### Clear Creek Assembly, Pineville, Ky., August 3-13

The thirteenth annual Clear Creek Mountain Springs Baptist Assembly will be held near Pineville, Ky., August 3-13.

This is our own and only State Assembly. Let us pray for it, work for it, and attend it, bringing others with us.

Only those who have been to Clear Creek know of its marvelous benefits.

### More Comments On Our State Convention

(Continued from last week)

#### Music

The music, under the able direction of J. Max Chambers assisted by faithful Newport musicians, and others who furnished special numbers, was an inspiring and uplifting part of our program.

#### Devotionals

The devotionals, so splendidly led by Pastor J. Perry Carter, were brought to a climax by him on Sunday at the seven o'clock Consecration service, which was attended by about three hundred. It was a high hour of re-dedication and many volunteered for special Christian service.

#### The Keynote

President Daniel's message and Dr. O. F. Herring's keynote address on Thursday night started our Convention off on a high Spiritual plane, with "FAITH IS THE VICTORY" challenging us.

#### Talks and Conferences

On Friday morning we were led to consider the thought: "Every Baptist A Training Union Member" by several who gave five minute talks. The Conferences were helpful and well attended.

#### The Banquets and Party

This was the first time our Convention has attempted to put on a banquet, and we were wondering about the two which were planned for the Newport Convention. Now I am glad to report that they were both successful. The Intermediate Banquet was under the direction of Miss Grace Morehead and was attended by about sixty Intermediates. The Senior-Adult Banquet was directed by Kenneth Herren and attended by about one hundred and fifty. The Juniors enjoyed a party planned especially for them by Miss Mildred Curd.

#### The Five Year Program

Mr. J. E. Lambdin presented on Friday night the Five Year Southwide Promotional Program, challenging us to go forward. It was then your State Secretary's privilege to respond to that challenge and to present the Five Year Program for the State. The climax of the Friday night session came when Dr. T. D. Brown challenged our faith with a great message on "The Challenge of The Faith."

#### The Book Store

Miss Christina Stokmann and those whom she had designated presented the Book Store and certain choice books at each session.

#### Executive Breakfast

The State Executive Committee Breakfast has become a regular feature on Saturday morning. It was enjoy-



able and forward-looking in its plans. It has been a joy to be with these faithful State Officers.

#### Business Session

The Minutes of the 1935 Convention were read by the Recording Secretary, Miss Ruth Dawson. The report of the Treasurer was read by Miss Velma Scheible, Louisville. May I take this opportunity to say that there are still a few pledges for the 1935 and 1936 Conventions that remain unpaid. Due to this fact we will not be able to pay all expenses of the 1936 Convention until these pledges are paid or others are made and paid. Please see that your Union pays its pledge now and makes one at once for 1937 Convention.

Reports were made by the Regional Presidents, State Leaders, the State Secretary, the Nominating Committee, the Time and Place Committee, the Resolutions Committee, the Awards Committee, and the Judges on the Clear Creek Posters.

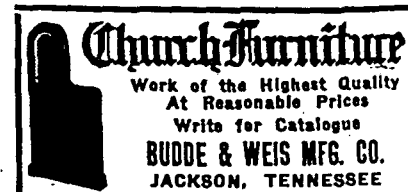
The Awards Committee reported that the Silver Loving Cups for the highest grades during 1935 were awarded as follows: Sulphur Fork Association, Sand Spring Training Union, Adult Union, Senior Union, and Intermediate Union, and English Junior Union. These Unions are all to be congratulated for their good work. All other Unions are to be congratulated for all the good work they have done. May all Unions continue to do even greater things.

The Judges of the Cedar Creek Posters rendered their decision in favor of Miss Mary Walker Barnard, of Louisville. She is to be congratulated. We are always proud of those who enter this contest.

(Convention Comments will be continued next week)

#### Six Churches At Henry County Training Union

New Castle, Port Royal, Lockport, Turners, Bethlehem, and Campbellsburg Churches were represented at the quarterly Training Union Conference held in our church Saturday, April 4.



The meeting was well planned and directed. We take this opportunity to thank all our workers who helped in any way to make the meeting a success. During the conference the leaders decided that the problem of reaching all our members with worthwhile study courses was outstanding. Only seventy-seven were recorded as having studied a training book last year in the entire county and forty-four of these were from our church. Mr. C. Aubrey Hearn concluded the program with a stirring challenge to greater consecration to Christ.

A. L. Smith,  
Pastor Cambellsburg Church.

**RECORD OF ATTENDANCE**

April 26, 1936

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

Louisville, Grace .....	141	12	162
Lexington, Porter Memo..	136	31	187
Danville, Lexington Av..	120	42	188
Owensboro, Third .....	115	16	155
Newport, First .....	112	10	209
Akron, Ohio, Calvary .....	107	14	128
Louisville, 23rd & Bdwy..	102	29	127
Louisville, Bapt. Temple..	97	10	132
Harrodsburg .....	94	19	132
Paducah, Immanuel .....	94	9	158
Hopkinsville, First .....	91	12	120
Paris, First .....	86	4	152
Owensboro, First .....	84	19	137
Lexington, Felix Memo....	84	6	118
Louisville, Crescent Hill..	83	12	136
Madisonville, First .....	79	17	129
Corbin, Central .....	74	.....	127
Lexington, Grace .....	68	8	118
Erlanger, Elsmere .....	65	.....	.....

**RECORDER DAY AT SALEM**

Sunday was our "Recorder Day" and we did very well, sending you six new subscribers. I had a good many old Recorders, one was eighty-six years old. I had some old books and Bibles, all on display up front of the church. My subject was "Power of the Printed Page."

RALPH B. WHITE,  
Pastor of Salem Church,

Shelby County Association,  
Shelbyville, Ky.

**BIBLE STUDY IN PUBLIC SCHOOLS AT GLASGOW, KY.**

Down at Glasgow, Ky., a plan of teaching the Bible in the public schools has been worked out, and is in successful operation. The plan is heartily approved by the School Board, the Superintendent and the faculty.

The Glasgow plan avoids two main objections usually encountered in any effort to include Bible study in public schools. (1) The "freedom of conscience" objection, in that Bible study is purely elective, with no suggestion of coercion. Students who do not elect to take it may spend the Bible hour in the study hall. (2) The "denomination-

al" objection. There are five resident pastors in Glasgow, each of a different denomination. All five of them offer a class in Bible, in class-rooms of the high school, on the same day, and at the same hour. Students are free to choose the pastor whom they prefer to be their teacher. Dr. J. A. Gaines teaches the Baptist class.

The classes meet for one recitation period each week. This year all pastorteachers are giving a course in the Life of Christ, using only the New Testament as a text-book, but requiring students to make much use of note books. Themes for home preparation, map-drawing, etc., are assigned.

The response at Glasgow has been very general. Large classes are enrolled under all teachers, and good work in classes is being accomplished.

Plans similar to this, in main features, have been successfully followed at Frankfort and at Mt. Sterling, Ky.

GEORGE R. JEWELL,

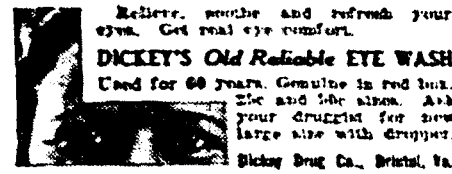
Louisville, Ky.

**DEACONS ORDAINED AT WHITE STONE QUARRY**

J. W. Ellis and Lee Stagnor were ordained to serve as deacons in the White Stone Quarry Church, Sunday, April 19, at 2:30 o'clock.

The members of the presbytery were: H. T. Ashby, Deacons B. C. Meeks, Tom Lockhart, and L. P. Ragland from the Clark Fork Church; Deacon M. C. Christian from the Providence Church; Rev. F. C. Hardecastle and Deacon J. F. Moore from the Cedar Bluff Church; Rev. E. F. Johnson, Rev. J. H. Towe, Deacons S. D. Duncan and Jeff Stagnor from the White Stone Quarry Church; Deacon P. M. Minto from Bethlehem Church, Logan County Association; and Rev. E. C. Sisk, from the First Church of Bowling Green.

**For IRRITATED EYES**



The Rev. E. F. Johnson has been pastor of the White Stone Quarry Church some seven years. The Lord has blessed his work in a great way with these people.

The Rev. H. T. Ashby delivered a fine message on the duties and work of deacons. All who attended this service felt assured that the two men who were ordained had been prayerfully and wisely chosen by the church to fill the diaconate.

F. C. HARDCASTLE, Chairman,  
E. C. SISK, Secretary,  
Bowling Green, Ky.

The commencement address at Limestone College, in South Carolina, is to be delivered this year on May 24 by Dr. L. R. Christie, Tallahassee, Fla., formerly of Fourth Avenue Church, Louisville.

Phone Highland 8104

**Herbert C. Cralle  
FUNERAL HOME**

FRANKFORT & PETERSON AVE.  
LOUISVILLE, KY.

**Give while you live  
that "THEY" may live**

**SET ASIDE ONE SUNDAY**

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worthwhile deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary

**THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

2002 Tower Petroleum Building,

DALLAS, TEXAS

**NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK**

(Continued from Page 21.)

is looked upon as the "religion of the white man," and that it is no good for the Indian.

Catholicism is not at variance with this last view, and the Indians see no conflict between their religion and Catholicism.

Some of these students are children of the "medicine man," or of the leader in the "snake dance" and other ceremonies. What will Christianity mean to them?

Not all who have been in our services have become Christians, but all have been under Christian influences and know what it might mean to them. They will need the prayers of God's people everywhere, that they might properly reflect the principles of Christianity as we have tried to teach it to them. They have a rough road ahead of them. They need your help, and mine.

**Poor Hear Gospel Oyer Radio**

By D. Ruiz, Missionary

Our regular radio programs, four times every week, continue. Mexican Baptists, Presbyterians and Roman Catholics are helping us with these broadcasts. Miss Ruiz is teaching the children some songs to sing and the people like to hear them very much. A few testimonies follow:

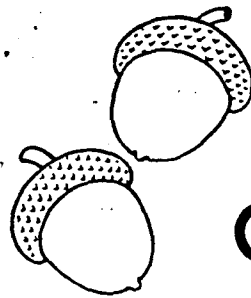
A large family who live forty-four miles west of San Angelo on a ranch came to tell us: "Brother Ruiz, we have heard your radio programs and we want to thank you for them very much. We do not know how to read or write and therefore we needed very much to hear the word of God. We cannot read our Bible."

A Roman Catholic wrote this: "We have never heard the beautiful Gospel as you preach it from radio station KGKL. Continue this good work for our good. We are thankful." And this is typical of many Roman Catholic testimonies.

The out of town people who have no cars or good clothing to attend church services have repeatedly said to us: "We have no means to come to church, but the land owner we work for invites all my family to hear your radio programs and we like them very much and appreciate what you are doing for the poor people like us, without a car to come to church."

Rev. Willie King, Seminole Indian missionary in Florida, has baptized five converts in recent weeks. Two were grown women, sisters, and the other three were children. The two young women, although each is past twenty, were opposed in their new faith by their parents, but the parents themselves now come to services.

Brother W. E. Waterhouse has resigned at the Middletown Church in order to become pastor at the Horse Cave Church.



**ONLY 3 and 3**  
*Guarantees*  
**Old Age Security**

**MONTHLY** The Minister Lays Aside  
The Church Adds Another **3% OF THE MINISTER'S SALARY**

*then* **The Relief and Annuity Board**

**GUARANTEES**

**Through Its Age Security Plan**

**an ANNUITY for life payable to the Minister at 65**

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

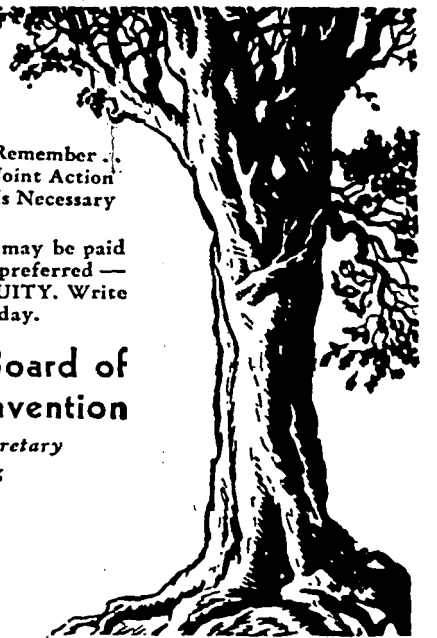
*Let the Ministers Act Now* } Remember  
*Let the Churches Act Now* } Joint Action  
Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — **SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

**The Relief and Annuity Board of The Southern Baptist Convention**

THOMAS J. WATTS, *Executive Secretary*  
2002 Tower Petroleum Building  
DALLAS, TEXAS

If you have not already asked for further details, please write today.



There will be a Southwide Baptist Training Union Mass Meeting at the St. Louis Convention Auditorium, on Sunday evening, May 17, from 6:00 to 7:30 o'clock in the evening, under the auspices of the Baptist Training Union Department. Secretary J. E. Lambdin will discuss "Our Program for Expansion and Development," and W. A. Harrell will talk about "Reaching Every Church Through the Association." Dr. G. S. Dobbins, Louisville, will outline the possibilities of the adult union, and Pastor B. V. Ferguson, of Ft. Smith, Ark., will talk about "Growing a Great Training Union." Dr. T. L. Holcomb will talk about "The Challenge of Sunday Evening." The music for this service will be under the direction of B. B. McKinney.

The meeting will be merged into the evening session of the convention, at which time Drs. J. B. Lawrence and Charles E. Maddry will be the speakers. Dr. C. I. Hudson has been transferred from the Church Administration Department to the Training Union Department of the Sunday School Board to become effective June 1, 1936. He will work in the Training Union Department as an Associate for field promotion, and will give his time largely to the development of the Adult Department of the Training Union in churches and associations, working in co-operation with and as a part of the whole Training Union field force. The Baptist Adult Union is firmly established. More than 100,000 adults are already enrolled.