

WESTERN RECORDER

EDUCATION AND RELIGION

THE PUBLIC SCHOOL in America was established by men and women who were devoted to God and who loved His Word. Almost without exception the American university was planted and watered in the same manner. For more than a hundred years learning was the handmaiden of religion; education the mouthpiece of Christianity.

What a vast change has come over this handmaiden of the church during the present century! It is doubtful if God Himself has any more effective opponent than the average modern university, and especially the misnamed normal or State training college.

Perfectly realizing that the winning of youth means the capture of society in the next generation, Satan has put forth his most prodigious endeavor and witnessed his most eminent success in these schools. The result is that today we have almost universal education and practically universal crime. The warden of Sing Sing recently said, "The average age of criminals has been reduced from forty-six to the early twenties, while at the same time the average criminal has changed from an illiterate to the highly learned. High schools, colleges and universities now, make magnificent contributions to reformatories and State prisons."

Public education leaders now have machinery to warn law-makers to keep their hands off of the school room—except to vote them more of the people's money. They insist that professors be left free to teach anything and everything they wish, with responsibility to nobody. The State itself must become supine before these dictator-complexed teachers. Largely the legislatures have weakly ceased to pass laws that conserve morals and have removed all legal obstacles from the pathway of these self-styled intellectual dictators of the age. The Bible has been removed from public schools and faith from the halls of education. But Marxianism and Nietzscheism have been introduced into student life. The results have been multiplied suicides, moral irresponsibility, open saloons, prostitution, and murder.

Morals can and ought to be taught in public schools. The late Professor Machen said truthfully, "It is useless to try to keep the raging sea of passion within the flimsy mud embankment of appeal to experience. There will have to be recourse again to the stern, solid masonry of the Law of God. Man-made authority cannot secure the reverence of man. Society can endure only if it is found on the rock of God's commands.—W. B. Riley, in "Problems of Youth" (Zondervan Publishing House).

Cain and Abel—A Contrast

LEWIS C. RAY, Louisville, Ky.

July 19—Genesis 4:1-15

Golden Text: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. Hebrews 11:4.

Our lesson for last Sunday presented the origin of human sin, and the promise of a Redeemer, who would be the seed of the woman. Adam and Eve were driven from Eden and denied the blessed companionship of God. Children were born to them, and there began a line of descent which reaches from Adam to Christ. The Scripture account gives only a few verses to the first born son of our racial parents, but tells in great detail the story of the one who is to be the forerunner of Christ.

Adam lived to be 930 years old and had sons and daughters. How many we are not told. We know the names of three sons: Cain, Abel, and Seth. Cain slew Abel and became a roaming vagabond. His son built the first city, and his descendants founded the first organized civilization. They invented music and musical instruments of brass and iron. Their civilization became corrupt, Godless, and was entirely destroyed by the flood. The few verses of the fourth chapter of Genesis from which our lesson is taken cover some 800 years of time. This lesson presents four contrasts.

I. Contrast the Two Sons

(1) Cain was the first born after Adam and Eve were expelled from Eden. It has been suggested that his name probably meant "to get." At any rate his mother said: "I have gotten a man with the help of the Lord." Apparently his parents hoped that in him a fresh start would be made. But he was born into the heritage of disobedience. They were soon to learn that no training they might give would counteract the inborn tendencies toward evil which had been transmitted through their own disobedience. Cain became a farmer, and thus set out to make the ground produce its wealth to satisfy his selfish desire for gain.

(2) Abel was the second son. His name probably meant "breath" or "spirit." He was by temperament spiritually-minded. He became a shepherd, and we are reminded that He who later was to bring to consummation the plan for our redemption which was foreshadowed in Abel, referred to Himself as the Good Shepherd. Abel did not live to have descendants, but God raised up his spiritually-minded brother Seth to take his place, and our Lord was a descendant of Seth according to the flesh.

II. Contrast Their Attitudes

(1) Cain was a tiller of the ground, a farmer. The great thing in his life was to produce for the sake of obtaining

more and more. He and his descendants were of the kind to take the barren earth and turn it into productive gain. They built cities, and were designers of instruments, tools, and arms. They were to be self-sufficient without due inner regard for God. Cain is the parent of human selfishness. His selfishness led him to utterly disregard the worth of human life. He was the first materialist. He is a good example of those who worship God only in outward appearance, but inwardly are raving wolves. In plain words he was a hypocrite in the sight of God. He was jealous, and thus became the first murderer.

(2) Abel was a keeper of sheep. He is the spiritual ancestor of those who in every age lay their primary emphasis not on what they can get for themselves, but upon what they can do for God. His occupation would suggest at once quiet and peacefulness. Even though Cain argued with him about his offering, he argued not back. When reviled he reviled not again. In his life God was first, and rather than dishonor God he would suffer death. He was the first martyr for his loyalty to God.

III. Contrast Their Offerings

(1) "Cain brought of the fruit of the ground an offering unto the Lord." Looked at from the natural standpoint, his offering would seem to reflect true religious devotion. But the all-seeing eye of God pierces deeper than the eyes of man. We are not told what the difference was between the offering of the two, but it was evidently not in the things offered, but in the spirit and purpose of the offerings. Cain is a good example of those who offer to God their cast-offs, who offer to be seen of men, who offer only in convenience and not in sacrifice. This spirit of Cain has swept many in our day into withholding their first and their best from God, and thus have brought the displeasure of the gracious God upon them. Whatever was the underlying spirit that prompted Cain's offering, we are told that, "unto Cain and his offering the Lord had not respect." It should be remembered that God considers the inner motive that prompts our worship rather than the form it takes.

(2) Abel "brought of the firstlings of his flock and of the fat thereof." To him only his first and his best should be brought to God. Somehow he had caught the significance of sin and guilt, and was given to understand that only the blood of a spotless lamb could wash away the stain of sin from the presence of the righteous God. His offering was a prophetic implication of the "Lamb

slain before the foundation of the world." The Author of Hebrews gives us the explanation of God's acceptance of Abel's offering rather than that of Cain's. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4).

IV. Contrast Their Rewards

(1) Cain, in a fit of jealous anger slew his brother, because he knew in his own conscience that his offering was not pleasing to God. His arrogant spirit made him defy God, and refuse divine reasoning. God spoke to his smitten conscience and let him know that his murderous act could not be hidden. He was condemned to a life of vagabondage. A mark of some significance was put upon him so that wherever he might go the accusing finger would point him out as a murderer. Cain cried out, "My punishment is greater than I can bear." He was sorry not for his sin, but that it had been uncovered, and personal responsibility must be assumed. **God's dealing with Cain should be enough to teach us that half-hearted devotion to God is not accepted, and that our sins are known to God.**

(2) Abel was slain and left no children, yet God's recognition of his spiritual devotion would not go unrewarded. Cain had removed all possibility of his producing offsprings out of which God would bless humanity. Seth was born to take the place of Abel, and in his descendants godliness was recognized, and from Seth came our Lord. **God is rich in rewards to all who love, and fear, and serve Him.**

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS
The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the Postoffice at Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 30, 1920.

BOARD OF MANAGERS
C. W. ELSEY JOE T. ODLE
GARIS T. LONG R. T. SKINNER
W. J. BOLT W. F. KENDALL
T. J. BARKSDALE
VICTOR I. MASTERS Editor
LEWIS C. RAY Business Manager

TERMS OF SUBSCRIPTION
PRICE—Year in advance. \$2.00. Single copies 5c.
SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers.

RECEIPTS and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks notify this office at once.
POSTOFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact postoffice address to which we are directing paper at time of writing must always be given.
SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

Western Recorder

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

VOL. 116

LOUISVILLE, KENTUCKY, JULY 16, 1942

No. 29

False Assumptions, Mistakes, and Failures of Social Gospel

WILLIAM THOMAS ROUSE
Denton, Texas

IN HIS LETTER to the Galatians, Paul speaks of another Gospel, which is not another Gospel. He was referring to the Gospel as preached by the Judaizers. In essence it taught that in order for Gentiles to be saved, they must be circumcised and undertake to keep the Law of Moses. If Paul were living in our day, no doubt he would find many Gospels, which in fact are not other Gospels. One of the most insidious of all those of our day, is what is known as the Social Gospel. In this article I ask the reader's attention to three outstanding evidences that it is not the Gospel of Christ.

ITS FALSE ASSUMPTIONS

FIRST, it rests upon false assumptions. It assumes that man is inherently good. This teaching is at variance with the Word of God, which teaches that all men are by nature sinners, fallen, depraved, utterly void of all merit, and exposed to the wrath of God (Ps. 14; Rom. 3:9; 4:23). This sinfulness is manifested in the nature, state, disposition of all men.

It holds that the spiritual needs of man can be met by ministering to his physical and mental wants. It follows therefore, that man can be saved by culture. It implies that sanitation, the laws of health, up-to-date methods of agriculture, good housing and favorable working conditions, social centers, and like outward applications to material life can so minister to me as to solve all their spiritual needs.

It implies that reformation can take the place of regeneration. Men do not have to be born again. Personal, individual regeneration is not necessary. This contradicts the Word of God, which plainly declares that unless we be "born of the water and the Spirit, we cannot enter the Kingdom of God."

It implies and now increasingly teaches openly that God's method of saving the world has failed. The old method of saving men one by one is outmoded; men must now be saved in mass. It says: "The old religion was a process of saving a few souls here and there. The new religion is a community affair, and we will make our towns and cities the right kind of places so that everybody will be Christian as a matter of course."

The world has been trying to save itself by such methods for a long time, but it has not succeeded in doing so.

It implies that external surroundings are more powerful than the internal power of the Holy Spirit. The idea is, Make the surroundings good and men will save themselves. The history of the world, human experience and observation clearly contradict the assumption.

ITS FATAL MISTAKES

IT OVERLOOKS the fact that man's greatest needs are spiritual: There is too much sin, suffering and sorrow in the world for this idea to gain a very wide acceptance. Observation and experience teach us that churches which administer to the spiritual needs of men, are the churches which have God's blessings upon them.

It fails to make a distinction between Christian service and social service. Men may contribute to the latter who are not Christians at all. The two thoughts are not synonymous. It is to be feared that too much of the social service of our day is not motivated by the love of God, but rather by an effort to find a cheaper substitute.

The author, who is a well-known minister among Texas Baptists, is Professor of Bible in the large Texas Normal School in Denton. His present article is made up of excerpts from the book by Professor Rouse now in press on "The Kingdom of God." We do not remember to have seen so thorough an analysis of the hopelessness of the so-called Social Gospel in its claim to be any real Gospel at all. False religious nostrums have their greatest vogue when the people of God themselves have most failed in their lives and teaching to lift up before the hungry hearts of mankind the great and glorious Gospel of God's grace. These nostrums are now broadspread. Many who read this article will doubtless wish also to read Dr. Rouse's book.—Editorial Note.

It overlooks the fact that the reconstruction of man by the Gospel has been the lasting factor in bringing about social betterment. John Morley said: "We all have been upon the wrong track, and the result is that the whole of us have less to show for our work than Booth [William Booth founder of the Salvation Army]. Herbert Spencer, Matthew Arnold, Frederick Harrison and the rest of us who have spent our lives in endeavoring to dispel superstition, and to bring on a new era, have to admit **Booth has had more direct effect upon this generation than all of us put together.**"

ITS SIGNAL FAILURES

THE FINAL test to which all religions must submit is its fruit. Tried by this test the Social Gospel has failed.

It does not hold congregations of enthusiastic worshippers. The churches today which have the largest congregations and the most enthusiastic, zealous, spiritual worshippers, are those which magnify the old-time Gospel of grace. Those churches which specialize in social reform and kindred programs, soon decline and dwindle away. One pastor who has majored in these social programs says: "I have seen enough people pass through this church to build a city." They passed but found nothing to hold or build them.

It secularizes the church and causes it to lose its power in the community. One Unitarian minister bore this testimony: "During my sixty years of service in the Unitarian ranks, **I have seen scores of organizations go down in defeat because they did not make religion the one all important element in their work, and in their appeal to the public.**"

The Social Gospel has failed to produce the desired results in places where it has been tried. Maxim Gorky of Russia declared: "What alarms me most is the fact that the social revolution does not bring with it any sign of spiritual regeneration among men. It does not seem to be making men more honest . . . Human life is appraised just as cheaply as before. The habits of the old regime are not disappearing. The new authorities are just as brutal as the old . . . This does not help the growth of spiritual forces among us. The rectification of wrong can come only through the development of our spiritual forces."

Thus has the Social Gospel failed to stand the acid test. How much longer will the world be enamoured of means so futile wherewith to lift men to a worthy goal? Failure is written large over all the experiments of this and other worldly panaceas. When one considers the wrecks and ruins of all these schemes to self-salvation, he is inclined to say with Paul, "God forbid that I should glory save in the Cross of Jesus Christ."

(Excerpts from the writer's book, THE KINGDOM OF GOD, soon to be published. All rights to republish reserved).

The World Church is Coming

THE PRESIDENT of the University of Toronto told the graduating class of Princeton University last month that a "World Church" had become a reality in which all races, creeds and tongues were united. It is difficult, of course, in the brief statement that appeared in the press to appraise correctly what President Cody meant. But the idea of a world Church is not new; nor is it something to be hailed with delight.

If it is going to be as is suggested here and has been suggested before, a "Church" of all creeds, then we say emphatically it is not going to be a Christian Church, though we do believe it is going to be the Church of the future. In plain words it is going to be the Church of an apostate Christianity based upon natural religion divorced from the New Testament conception. There is abundant evidence that such an idea is germinating in the minds of many of our so-called Christian leaders at the present time, and when the movement for such a Church is launched it will find a vast host of church members and ecclesiastical leaders ready to receive it. Certainly this is true in Canada and is not less true elsewhere.

This so-called Church will exalt the worship of nature and whatever is worthy in the world around us. It will preach a Gospel of social service and universal brotherhood, and since it will aver that God is unknowable it will exalt Humanity to the status of Divinity and worship men, since human beings must worship something. It will be a Church dominated by the State with a controlling head, and we think we know who that head is going to be.

Since it will have absolute power, all beliefs judged to be "unfriendly" to the State and "inimical" to the best development of humanity here and the "improvement" of world conditions, will not be tolerated for long, though for a time permitted. **In plain words evangelicalism will suffer an eclipse, and the world will have passed into the darkness of the middle ages again** [our emphasis.—Ed. W. R.].

Out of that blackness are emerging today the old pagan gods, the superstitions and idolatries that we thought we had forever got rid of. The doctrine of human sinfulness is being repudiated as rapidly as possible, since it is inconsistent with the theory of the upward development of the human race so popular today. With that will go the Deity of Christ, the necessity for the new birth, His atoning death, His Second Advent and the Last Judgment. **The authority of the Bible is already passing away.**

This is a subject that might be expanded into a book, and can only be touched upon in this brief article. It is written only as a warning. History is repeating itself in a terrible manner in the world today, and ancient sins perpetrated in Europe and elsewhere are being visited with Divine judgment. **Let no one say that such things as we have outlined or hinted at here cannot happen in this day and generation. THEY ARE HAPPENING TODAY BEFORE OUR EYES, AND WILL BECOME MORE PRONOUNCED IN THE VERY NEAR FUTURE.**

No one can say in the light of what has taken place in recent days that religious wars and the persecutions of the Dark Ages may not occur again. The compromises being made with God's own Truth by Church and State today simply invite disaster in the years ahead. The crying need today is for a man like Cromwell and William the Silent. The Christian Church has forsaken the way that is good, to tread in forbidden paths. **It is being prepared by a master strategist for the great apostasy of the ages. When the time is ripe a magazine such as the one you hold in your hands will not be permitted.**

EDITORIAL COMMENT

We repeat the sentence with which the above editorial closes, as follows: "When the time is ripe [for the apostasy indications of whose coming Dr. Bingham has glimpsed], a

ROWLAND V. BINGHAM In Evangelical Christian

The Evangelical Christian has been published at Toronto, Canada, now for nearly forty years. It is a monthly primarily undergirded by an organized group of Christians who conduct missions through the Sudan Interior Mission in Africa and its editor is Dr. Rowland V. Bingham, a distinguished Baptist minister. Dr. Bingham warns, as did Dr. George W. Truett in an address before Baptists of Texas several years ago, that the so-called World Church is now in the making. It is in the making through the exaltation of a human fellowship which seeks to bring about a parity in material welfare rather than obedience to God through Jesus Christ. It would lead mankind into an Utopia on earth by producing the outward conditions that belong to Utopia. It exalts human authority and wisdom against God's authority and revealed wisdom, and at heart worships Humanity rather than God. Dr. Bingham's editorial is, unpleasant as it is to human self-sufficiency, undergirded by God's Word and is most timely.—**Editorial Note.**

magazine such as the Evangelical Christian which you hold in your hands will not be permitted."

When that time comes there will be the complete fulfillment of the prophecy uttered by the Holy Spirit through Paul long ago: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from truth and shall be turned unto fables."

The philosophy of modern rationalism and its trumpeted group of welfare and human betterment devices, which it seeks to substitute for the faith of redemption through the shed blood of Christ—these are the "fables." Those who exalt in religion this philosophy and the substitution of its humanistic devices for the cross of Christ are those who "will not endure sound doctrine."

This tendency has always been latent in self-sufficient human nature. But never in history has it even remotely approached its present farspread hold upon the imagination of mankind. While the world claps its hands over it in glee, really in expression of its inherent attitude of hatred toward Christ and His cross, though as yet it has a thin guise of approval, the most fearful characteristic of this new movement toward indiscriminate religious universalism is that its chief exponents are men who are increasingly received as the major spokesmen of religion. Its chief exponents are found among lifted up ecclesiastical leaders in such bodies as the Federal Council of Churches.

Traditionally a spiritual democracy, of all religious bodies Baptists should be most immune from being railroaded toward this potential apostasy, through the exaltation of human welfare above humble obedience to God and by playing up imposing outward programs in the name of world salvation. And Baptists have been and largely still are protected by their democracy. But if Baptists become enamored of outward centralized authoritarianism, they themselves are tinkering with an outlook that is already leading most of modern Christendom toward a great "United World Church" and toward the apostasy of which it is the advance agent.

The writer came away from the editorial we have quoted depressed and almost trembling. Not that Dr. Bingham or any other writer is infallible, but that Scripture truth set down in due proportion in relation to the subject treated and which is being verified before all whose eyes are open to see, surely should strike deeply into every receptive Baptist heart and mind.

In his utterance a few years ago about the coming so-called United World Church, Dr. Truett declared that Baptists cannot go with it. He said that Baptists would be compelled to separate themselves from it, though they would lose an element of their own untaught and world-conforming members in doing this. Surely it is time to awaken from sleep. What we confront today in Christendom is something far worse than heresy, though it is already attended

by numberless heresies. It is the substitution of Humanity for God and the displacement of the Bible which reveals God and His Christ by philosophical emanations of God-rejecting human mind.

As Dr. Bingham says, when the thing gets hotter in the future, there will be no such monthlies as the Evangelical Christian and no such weeklies as the Western Recorder. Already such publications are only a small minority even among Baptists, and some of prestige and high position would destroy the witness of such papers if they could.

An old-time down-South colored preacher, who sought to soften the request made to him by a wealthy white farmer

whose hen house colony had mysteriously decreased by half during the meeting at the Negro church hard-by, that he should preach on chicken stealing, diplomatically replied: "Now, Mr. Jones, you know I'd do anything in the world for you. But, shore as I preach on dat it's gwine to throw a coldness over de meetin'!" Among many Baptists some vital truths that they always taught and often suffered for are now apparently being sidestepped for a similar reason.

Only as we are faithful to the Christ whose we are may we expect to be among those to whom He will say, "Well done, good and faithful servant" when we give an account before Him for the deeds done in the body.

Christ-Centered Printed Page Witness Approved

TO THE REQUEST of a highly valued friend of years to know if an appraisal of this Editor would be acceptable for publication, the writer replied that he knew nothing of himself personally worth such distinction, but said that the witness of the paper which has been under his editorial guidance, imperfect though it necessarily has been, has habitually sought to exalt and serve the great centralities of holy faith, and to plead for their enshrinement in the lives of God's people. Of this witness we would gladly receive from our friend any endorsement that he might think it merits. In that spirit alone we feel fully warranted in quoting commendations which continue to come to us in every mail. Beyond all question they voice a deep and broadspread hunger among Baptists for such a printed-page witness to revealed faith as we have sought for years to maintain amid increasingly dangerous world and religious currents. Fellow-editors, too, have been kind in their expressions, in personal letters to the retiring fellow-craftsman or in their own papers. From many quarters they have spoken most graciously. Some of their expressions are included here.

Dr. George Ragland, Pastor First Church in Lexington, Ky. writes in Sling and Stone:—Editor Masters has taken his work seriously and has wrought long and hard, and has done valient work in the declaration of Baptist truth and in exposing enemies to that truth. We do not wonder that he wants more restful days, but we wish he could have postponed the time, especially since his present mental and physical vigor is so much needed in this time of assault upon Scriptural truth. May God be gracious to him and his faithful companion and give them many days yet of fellowship in a service for Baptists. May their intended Florida residence not tempt them to forget their host of Kentucky friends.

Editor Joseph E. Brown, in Word and Way, Kansas City, Mo.:—Dr. Masters started his distinguished editorial career in South Carolina in 1896. After service with the Baptist Courier and Baptist Press in that State, he was for a period Associate Editor of the Religious Herald, and then for exactly twelve years Editorial Secretary of the Home Mission Board. Since early in 1921 he has been Editor of the Western Recorder. Last year he was Chairman of the Program Committee of the Southern Baptist Convention, and also President of the Southern Baptist Press Association. We wish for him all good things as he lays down his editorial pen, which has been one of mighty power.

Editor A. L. Goodrich, Baptist Record, Jackson, Miss., writes:—Though I am now the "youngest" Editor among Southern Baptists, I am daring to write and say that our Baptist life is going greatly to miss you upon your contemplated retirement. From the time when I met you at Wrightsville Beach at a North Carolina Baptist Seaside Assembly in 1915, where you taught Home Mission subjects, I have profited greatly from your books and later from your editorials, all of which have earnestly witnessed to and contended for the truth.

Dr. G. B. Bush, Pastor Ft. Mitchell Church, Covington, Ky.:—Few men are gifted in expressing clearly and forcefully through the pen their thoughts. The pen must be

guided by a brain which thinks deeply. If it is God's pen, it must be motivated by a heart that reveals the heart of God. Your resourcefulness in expression and your profound understanding of the revealed truth have produced editorials that have called forth admiration and produced conviction. You have been fearless, yet with discretion. You have reproved, yet with love and long-suffering. You have been profound, yet with simplicity. Your ripened thinking will be greatly missed. Our times need real scholarship, guided by the Holy Spirit. You have baptized all who have read after you in the pool of your own inner experience of God and His grace. As a pastor I am seeking to express by appreciation of all your weekly visits have meant to me. What I have failed to express and would like to express, would give you a still clearer understanding of what your pastor friends think of your printed page ministry.

Dr. W. T. Rouse, Professor of Bible, Texas State College for Women, Denton, Texas:—I am sorry that you are to retire from the Western Recorder editorship in October. Your printed-page ministry is much needed today. May God grant that it may be continued in the Western Recorder. How we do need men on the firing line of the truth of Christ who have knowledge of the situation that confronts us, and have convictions concerning what Israel ought to do and courage to express that conviction. I could say much more, but will only say that you have rendered Southern Baptists a distinctive service during the last two decades. This you have done by standing for and explicating the faith once for all delivered to the saints.

Pastor B. V. Ferguson, First Church, Ft. Smith, Ark.:—I regret that you now feel you must retire from the editorship of the Western Recorder. I wish to add my word of profound appreciation of your work through more than two score years in this great weekly. I have appreciated your courage possibly more than any other one quality. These are days in which we need right thinking and great faith and great conviction and great courage. Too many things have been soft-pedaled and are now being soft-pedaled in the name of good fellowship—though no fellowship can really be what it ought to be that does not go all of the way in faithfulness to the things of God [God spare us such "fellowship" among Baptists!—Ed.]. We appreciate the support our papers give to our boards and institutions. This they should do, but in so many cases they have become mere mouthpieces for denominational agencies and programs, and have entirely abrogated service in the field of fraternal discussion and, if need be, criticism of things that need constructive criticism. If our Baptist plans do not today need that, it will be the first time in history they did not need it. We made them, but we worship God who made us. What we make we use in His worship, NOT, however thinking them too good to be discussed or improved. However, you have largely had to work alone in trying to follow upon this line in your editorial policies. Since you worked almost alone as an editor, it made it a harder thing for you to do. We thank God for you. Your ministry has been health-giving to the denomination. For many years I have been a subscriber to the Western

(Please turn to Page 17.)

God's Teaching Through Experience

HENRY D. ALLEN, Covington, Ky.

THE BIBLE abounds in messages through human experience. God's messages are more often concrete than abstract. The truth is made to live before us, personified in the prophets and culminating in Jesus, "the Word made flesh." Our deepest experiences come through experimental religion.

The writer of Ecclesiastes calls himself "the Preacher, the son of David, king in Jerusalem." He is commonly thought to be Solomon. From a great variety of experiences he draws many striking conclusions. In his pungent observations he offers much good advice.

He seems to be asking continually: "Is life worth living?" Many fountains from which he drank failed to satisfy, and out of pessimistic reflections he exclaims: "All is vanity!" From an intimate knowledge of life's sorrows as well as its joys, he strikingly says: "My heart hath had great experience" (Eccl. 1:16).

Feeling deeply that much truth is hidden from men, the author of Ecclesiastes determines to investigate every possible realm, saying: "I laid to my heart even to explore all this." Again, "I applied my heart to seek and to search out by wisdom concerning all that is done under heaven."

The greatest possible exercise of wisdom relates itself to one's own salvation. "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation." The crucial experience in life is the salvation of our souls. We cannot fully understand or explain it; but we know that we have experienced it. "One thing I know, that, whereas I was blind, now I see." Yes, in personal salvation, "My heart hath had great experience."

Investigation has produced a mass of knowledge. "Of making many books there is no end; and much study is a weariness of the flesh." Jesus said: "My teaching is not mine, but His that sent me. If any man willeth to DO His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." The book of Ecclesiastes closes with the exhortation: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man."

God speaks to the man who wants to know His will and does not give up in his effort to find it. As a shepherd in Midian, Moses spent many an hour in meditation on the condition of his people in the bondage of Egypt. Out in the wilderness alone one day there came to Moses the thrilling experience of seeing a bush burning but not being consumed. God speaks: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

In response Moses spent forty years leading the Israelites from bondage toward the freedom of the Promised Land. After the heart-breaking experience at Kadesh-Barnea, when the people refused to enter Canaan, what marvelous patience Moses displayed in the many years of wanderings in the wilderness!

Paul, the greatest example of Christian perseverance, continually pushed on, in the face of superhuman obstacles, in his all-consuming passion to give the gospel to both Jew and Gentile. His motto for his own religious life was, "I press on."

God speaks to us through marvelous experiences that follow our acceptance of His plan for our lives. The writer of Ecclesiastes says: "For everything there is a season, and a time for every purpose." While he seems to wonder if life after all is worth living, he surprisingly says: "He hath made everything beautiful in its time." He speaks of the experiences of joy which God gives to men, saying: "I know that there is nothing better for them than to rejoice and to do good so long as they live." God still speaks to men through the experiences of joy.

In his own experience David triumphed over the sins and sorrows of life, crying out: "Restore unto me the joy of thy salvation." Neither the young convert nor the mature Christian can describe the joy of personal salvation, for it is "un-

speakable and full of glory." Truly we can say: "My heart hath had great experience in heavenly joy."

A wonderful experience of peace came to the writer when he first believed on the Saviour. After days of distress in penitence and prayer, I trusted Jesus and realized the sweetest experience I had ever felt—peace, "Sweet peace, the gift of God's love." Since then the tempests of the soul become calm whenever I hear the assuring voice of Jesus, in gentle but commanding tones, "Peace, be still."

When troubles seem about to overwhelm us Jesus speaks: "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." Out of a great experience of exultation Isaiah sang: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

In hours of sorrow how precious is the experience of comfort! When crushed with grief we hear the voice of God: "Comfort ye, comfort ye, my people." The Preacher, in Ecclesiastes, urges: "Remove sorrow from thy heart." In other words, "Do not nurse your grief, but be comforted." Paul said that through much sorrow he became a messenger of comfort. Out of his own experience he points us to "the God of all comfort." How often we have felt the need of "the Comforter" whom Jesus promised to send! The Comforter has never failed to bind up our broken hearts.

When we learn daily to trust ourselves to God, whatever the circumstances of our lives, there come to us other marvelous experiences. The first of these a faith-strengthened by its testing Abraham, the outstanding example of this, stood the test, believed the promises, and left his native land. "By faith Abraham, when he was called, obeyed to go out."

A Tribute to Dr. Marion P. Hunt

LONG AND VICTORIOUS has been the ministry of our friend and co-laborer, Dr. Marion P. Hunt, pastor of the Eighteenth Street Baptist Church, and glorious has been our fellowship with him through the years.

His announced retirement from the active pastorate brings a note of sadness to our hearts, yet we realize that no one is more deserving of a good rest from his labors than is he.

The Louisville Ministerial Association at its Annual Meeting held at the First Lutheran Church, Monday, May 4, 1942, went on record and appointed the undersigned Committee to express its appreciation of the many years of co-operative and helpful service he has rendered to it and of the fine Christian spirit he has manifested toward its program and toward each of its members.

A Champion of righteousness, a mighty preacher of the Gospel, a hater of sin, but a lover of the sinner, Dr. Marion P. Hunt stands forth as a true representative of the Christ, whom he loved and to whom he gave his more than four score years, approximately two-thirds of which were given so zealously and wholeheartedly to the Christian ministry.

We are grateful that so many of those years were devoted to Kingdom work in Louisville and Kentucky.

We record our appreciation of him as a Christian and a brother, a pastor and a fellow-worker, a citizen and a friend.

Sincerely and respectfully submitted,

W. N. BRINEY,

A. K. WRIGHT,

FRANK H. GREGG,

Louisville, Ky. For the Louisville Ministerial Association

A medal was presented to Miss Sue Saunders by Dean W. M. Caudill, of Murray State Teachers' College, on behalf of the Baptist Student Union at Murray, Ky., on Sunday evening, May 10. This medal was to be presented to the graduate who in the opinion of the Executive Council had been of most service to his fellow students. The ballot was taken in secret but it is thought that it was practically unanimous. Miss Saunders is a daughter of Mr. and Mrs. Rufus Saunders of Murray.

EDITORIAL

Christian Doctrine and Christian Life

BROADLY speaking modern Christendom seems to be exhibiting less and less spiritual life in the churches. Less and less veritate Bible doctrine is dispensed from the average pulpit. The notion has gained increasing currency that doctrinal preaching tends to deadness. Also, at the other extreme, that emotional religious appeals and expression, apart from the revealed mold of doctrine, tends to fanaticism. Both statements perhaps contain enough truth to enable their untruth to be perceived by well-informed preachers and church members. As the skeletal frame of the human body belongs **with** the flesh and organs of the body to give them stability to function, so Christian doctrine gives stability and direction to the human heart and will in their response to God.

Both Christian Doctrine and Life Now in Confusion

Mere intellectual knowledge of Bible teaching does not produce or maintain Christian life. By itself, such knowledge of the Bible leaves one blind to the meaning and intent of God's Book. This for the reason that (1 Cor. 2:14) "the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him; neither can he know them, because they are spiritually discerned." He not only does not understand, but he is prejudiced against its truth, because it seems foolishness to him. Preachers in pulpits may intellectually apprehend the truth of God, while they have only to a very limited extent or even not at all had experimental knowledge of the new life, or of its outworkings in the believer. However learned such a preacher may be, if unconverted, he is a complete failure in what God expects of a preacher or Christian teacher, and if he is converted but still an infant in spiritual understanding, he is largely a failure. If preacher or teacher gets no further than the natural mind of unregenerate men can get in relation to these teachings, the doctrines he teaches will indeed be without life. Equally blind and futile are those who hold that Christianity is merely a kind of life our Lord came to exemplify and to persuade "the good" in the natural human heart to approve and follow. Christianity is an altogether NEW LIFE imparted by God Himself. It involves a new birth, followed by growth in this God-centered life, according to its God-centered nature, and NOT according to our human notions of good deeds or human kindness or lifting up man's natural human life on earth.

Christendom Now Ill from Both Maladies

Christendom is now sick a-bed from both of these diseases. But it suffers more from the folly of those who, against the clear teaching of Scripture, ask us to believe that the Kingdom of God itself is a thing they are to set up by amiable philosophies of social up-lift and reconstruction, by industry in whitewashing the outside of tombs in which lie dead men's bones. Their preachments deal with fruits, while they affirm that the root-system of human nature will work all right if only the fruits are handled by their expert wisdom. A new kind of life, God-centered in nature, is to such teachers foolishness. Yet God says it is His wisdom and power (1 Cor. 1:24), working to cleanse and save mankind! He gave His only begotten Son to die for the sins of men that they might be saved from sin and have eternal life, not that they might have material betterments, which perish in the use and which leave man an alien from God and a stranger to the Kingdom of God and to the life Christ came to impart.

Christian Doctrine and Life Defined

By Christian doctrine we mean the truth of God's Word as it is set forth for us to learn and to believe and to do. When a man learns what doctrine is objectively and then

believes it, it becomes subjective in his life. All doctrine derived from the Bible is Christian, and all that is derived from other sources is not Christian. The Christian life means at once the principle of that life and the manner of its expression. It means the spiritual life that **lives in the believer**, and it means **also the life that he lives outwardly**. The life that animates a fruit tree is out of sight in the roots, but the fruit which grows upon the tree is in sight. When one receives Christ by faith and is born again, a new life principle takes up its abode in him. This principle is from God and is God-centered; the life he had from nature as his Adamic inheritance, was and is centered in himself. It sets up self on the throne, where Adam and Eve were deceived by Satan into placing it. Having a new Sovereign, the new life fights the old self-life to conquer it.

The Power of the New Life is Christ Within Us

In its exercise this new life overflows, reaching out and blessing others. Alas, that most of the teaching and preaching of doctrine in modern Christianity, even when it has rung true on the new birth and the resultant new life, has failed to teach the power inherent in this new life to overflow, as our Lord declared it would, as rivers of waters to the blessing of many. He taught His disciples that they should "receive power after that the Holy Ghost is come upon you." Only as they received His Spirit could they become the kind of witnesses who could bring mankind to God. Our missionary enterprise, with whatever energy we seek to press it, can succeed only as it is born in and supported by those upon whom the Holy Spirit of God's power has come to fruition their lives. Roots first! Only then precious fruits of God's glorious power through us! **Rationalism talks only fruits! Thus it reveals itself a stranger to God's Gospel of grace! Also at heart its bitter enemy!**

Does Our Doctrine Produce Life?

There is now within Christendom evidence of broad-spread departure from the exposition and teaching of great revealed doctrines of faith. Modernists increasingly substitute their own philosophies and formularies. Many who are still reckoned as orthodox decreasingly expound or even know the great teachings of revealed faith. Increasingly in many pulpits so-called "practical" themes, drawn from varied fields, are presented where once great revealed Gospel doctrines were taught. Where God's revelation of Himself, of man's sin and ruin, and of His way-back for man to His heart was preached, hearers are now often fed on whatever happens to be of interest to carnal minds, garnished with a bit of religious "sweetening" to satisfy hearers many of whom are as far off from faith as the pulpiteer. Such "doctrine" does not produce life because it is not Christian doctrine at all, but the saccharine ooze of a form of godliness which denies the power thereof. There may be some preachers yet who formulate real Bible doctrines before their hearers and yet fail to make heart-connection with their hearers so as to make these great teachings come alive in God's holy quest for men's souls. But the major curse upon the Christian pulpit now is doubtless to be found in the performance of preachers who have been infected by the apostate teachings of modern rationalism. This barrenness even strikes down with paralysis the work of outwardly orthodox preachers whose hearts the poison of unconfessed faithlessness has stricken with fear and barrenness.

Saved Souls and Saved Lives Alike Gospel Fruit

In the great mass of the evangelical churches in the planting of Christian faith in America, though God richly blessed their Spirit-taught message of evangelism, there was for long

extremely little instruction from the Word of God on how the new life is to be lived, once the convert surrenders himself to Christ. There must be new life in the believer, else there is no rootage through which elements required for fruit can come. But there must also be a Biblical instruction as to the nature of that life and how it is lived. The old rural church, which was so largely the background upon which American Christendom has been built, had its recurrent "protracted meetings" for evangelism, and only monthly preaching services between times. There was some excuse for it not getting very far in nurturing in the abundant spiritual teaching of the Word on how the new life of the convert is to become fruitful. But there can be no such accounting for this same neglect in churches which now meet several times weekly for religious services. Yet neglect it has for the most part been. Very few churches make serious effort to teach the young or other members how the spiritual life is to be lived by spiritual means. What passes for such teaching is oftener than not something suitable for outward rather than inner application, such as joining proper church departments, living blameless lives and loyalty to the church and its needs. All of these are fine. But—

Christian Life is More Than a Justification By Faith

But the newly-planted life itself was intended by our Lord to be nurtured, according to its nature and needs. This includes Bible reading and study and the maintenance of a prayer-life worthy of the name. It includes bringing home to the heart that God expects the life to be transformed by a renewed mind and outlook, and not world-conformed. It includes teaching that God expects us to be weaned by faith from the nagging power of sin, and not merely from its penalty. It includes much more of the same inner-life kind, which mostly we have not taught and many of us have not even seriously tried to learn for ourselves. Now that the world is aflame with false philosophies, with war and with unbelief, what chance have we, if we do not build on the rudiments of true faith a superstructure that shall have in it God's power and God's quickening Spirit, rather than merely the rudiments? What chance, if we continue to sidestep the type of faith through which the early New Testament churches overcame the world and turned it upside down? We who should be able to teach others, must it still be said of us (Heb. 5:12): "Ye have need that one shall teach you again what be the first principles of the oracles of God?"

Let Us Go Back Both to Doctrine and Life

The only way a church can make use of Christian doctrine is to preach and teach the Word of God and its revelation concerning God and man and sin and salvation through the Christ who died for our sins—and sanctification of life through a life hid with Christ in God. Doctrine is an essential factor in every spiritual advance. Through doctrine we shape the truth revealed in God's Word so that man's mind can more easily lay hold of it. Practical effort not grounded in it is of the flesh, not of God's Spirit. Leave doctrine out of the pulpit and little value to soul and life will be learned

by those who sit before it. All the modern outcry against doctrine is nonsense. The main reason the world does not like doctrine, including many church members, is to be found in the antagonism of the natural human heart toward the redemptive truths of revealed faith. That doctrine calls on man to humble himself and human pride does not want to do it. Shame upon a pulpit which to avoid the offense of Christ's Cross wriggles out from faithful proclamation of God's Word!

Not Man-Centered, But God-Centered

Part of the movement toward liberalism and apostasy today results from a fatal error in much modern religious education. Many so-called religious teachers seek to avoid all dogmatic presentation of revealed truth. They throw out the Bible teachings about God and man. They substitute natural values for truths revealed. Some of them know what they are doing, and others do not. The method is fed down to them from the higher authorities, whose guilt is the larger. In either case, the same result follows—spiritual death and not spiritual life. These teachers are told to make their teaching process "pupil"-centered. In doing it, they ignore entirely the Word of God and work with those under them on the natural plane. They introduce so-called "life-situation-matter" into their teachings and have no room left for God's Word. Such teachers have little or no religious experience of their own. They are thus on their own plane when they do the shameful thing of eliminating God's truth from their teachings, in the name of making Him known. And what shall we say of one who in the pulpit follows the same pattern?

Back to Doctrine and to Christian Life!

Back from these vanities to the Word of God! Back from the man-centered to the Bible-centered! We closed our editorial of last week and the one of the week before by saying in effect that our great need today is repentance by the people of God themselves for their own heady wandering away from God's other-worldly message of salvation and sanctification of life to the popular thought currents and modes of action that mould the world today. The material world goes in for bigness and centralization. Even among Baptists we have been perilously near falling down before this false God. It is becoming increasingly difficult to try to speak in the name of God with prophetic passion without being called by our fellows, as Ahab falsely called Elijah, "troublers of Israel." Surely if the better-than-most church at Ephesus in the long ago was commanded by the church's Lord from Heaven to repent, repentance is our need. Nor can we drown the voice of our Lord, so that He will excuse us, by in effect saying, "We are too busy; we have too much to do now to 'hear what Thy Spirit says to the Churches.'" We may get by before each other in such fashion, but we shall not get by Him. Our Lord said to Ephesus, and He says to us, "Remember therefore from whence thou hast fallen, and repent . . . or else I will come unto thee quickly and will remove thy lampstand out of his place—EXCEPT THOU REPENT."

Paragraphic Comment

SCOTTISH MODERATOR HERALDS THE WORLD CHURCH

During this World War a British source issues bulletins on "Spiritual Issues of the War," and No. 125 of the series contains a recent address of the Moderator of the General Assembly of the Church of Scotland, which is Presbyterian. This high ecclesiastical leader conjures up the World Church as being already in existence and a going concern, naming three ways in which he declares it is functioning. They are, (1) it is vital to the reality of spiritual fellowship; (2) to voice the supremacy of God in men's lives; and (3) to sustain evangelistic activity. To us it seems too clear to need elaboration that there is NO evangelistic activity among the disciples of church unionism and World-Churchism. These

spring directly out of DEFECTION FROM the Spirit of Christ that alone enables men to win the lost. Again, there is in church unionism and in the mythical World Church a definite tendency NOT to see and trust the supremacy of God in men's lives. They are **therefore** consumed with the idea of a great outward authoritarian "Church" to substitute for lives ruled by the eternal Sovereign God. The thing breeds interest in the supremacy of Superman ecclesiasts rather than the Sovereignty of God. In these things there is not and cannot be the substance of real **spiritual** fellowship. These things put the Second Commandment before the First, and thus destroy the God-ordained basis for **spiritual** fellowship. Yet this is the fellowship so-called of church unionism. It glorifies man rather than God. Yet the World

Church is on the way. It presses forward, ignoring God's Word, ignoring all the teachings of Church History. It twists the Scriptures to its ends that teach directly the opposite to its teachings. It sits in high places. It prides itself on wisdom formularies to show Caesar how to "make a better world." Its fleshly so-called "Kingdom of God" is winning the favor of many church-member world-conformists. Many things point to the probability that open persecution will again test Christian believers, who refuse to corrupt themselves by joining this "World Church," for it is as blind and deaf to the truth of Christ as were the Sadducees and Pharisees of old.

* * *

FROM GREAT BRITAIN COMES MORE LIGHT THAT IS DARKNESS

Among these paragraphs another deals with an exalted Scottish religious leader who announces the World Church, and attributes to it wonders, even while it is yet only a hope-for myth. At the Baptist Pastors' Conference in Louisville, Monday morning, an English Congregational preacher, said to have been sent to America as some kind of morale emissary, is reported to us to have told the Conference that after this World War denominational Christianity would be dead in England. All denominations would be merged into one. We suppose the wisdom of lifted up ecclesiasts would before the multitude chant David's Psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity." Yet it would be a travesty for such quotation to be made on the basis of the now almost universal movement for a so-called unity based upon giving up of the faith for this man-exalting least-common-denominator uniformity!

* * *

FOR PREACHERS AND FOR OTHERS

Here is a book we think every minister should read, also every teacher and thoughtful layman. It is written for such readers. It is by Dr. Engelder, experienced and able Lutheran theologian of St. Louis. The book is "Reason or Revelation?" In direct and understandable terms it shows what in the last analysis, is the key assumption of Modernism. It makes the showing clear by abundant quotations from outstanding Modernistic scholars. It is that human reason outranks divine revelation and has the right to sit in judgment on it. This explains how Modernists feel competent to twist or throw away whatever Bible teaching fails to jibe with what their reason has approved. Dr. Graebner also shows clearly that this view is an unwarranted strain upon man's reasoning powers, more especially as they are blinded and warped by sin. The book is only \$1.00 at the Baptist Book Store in Louisville.

* * *

"NOT AS THOUGH I HAD ALREADY ATTAINED"

Readers will recognize in the quoted heading the words of Paul in Phil. 3:12: "Not as though I had already attained, or were already perfect." In his comments in Word Pictures, Robertson says: "Paul denies that he has reached a spiritual impasse of non-development. He knew nothing of so-called sudden absolute perfection." The sustained teaching of God through Paul is against a static perfectionism. But it is equally as strong for a **spiritual dynamic** in the believer that works to a life of victory over sin the culmination of which is a completed and perfected life in Christ. What a tragedy that modern evangelical preaching has so generally ignored this great teaching, while it castigated Pentecostalism for its error of static perfectionism! Since the castigators knew more by their own confession, why did they not go forward to know the truth of a Christian life that does habitually overcome sin, instead of pulling at the nipple of the milk bottle of spiritual infancy all the way from birth to the grave? God's purpose for us is to make us one with Himself. What matters is that we yield ourselves to Him to that end. The only perfection that may be ours as believers is perfection of relationship with God, and this shows itself amid the least and most irrelevant things of life, not in a few so-called big crises. If it is of the fabric of what we are in our faith-identification with Christ, it is what motivated Paul's life-quest.

Paul had not attained, but he pressed forward "toward the goal for the prize of the upward calling of God in Christ Jesus." That quest was shown in outward diligence, but was in itself passionately and overwhelmingly a **desire to be faithful in heart and life to His Lord.**

* * *

PROFESSOR STAFFORD In his book, "A Study of the **ON SOCIAL GOSPEL** Kingdom," Dr. T. Polhill Stafford Christian Doctrine in the Kansas City Seminary, comments Christian Doctrine in the Kansas City Seminary comments as follows upon the throng who followed Christ to Capernium the day after He fed the 5,000: "When they heard Him say they needed not food for the body but for the soul, they turned away. They had been hoping to make Him their king, but onw He spoiled all that. They had not time for anything spiritual (cf John 6:22-66). It would be well for all to know that what some call the 'social gospel' is not the gospel of grace and salvation but of sordid selfishness. I think, if Jesus was here now, He would say to such people, as He did then, what would drive them away. He cannot use worldlings. 'The Kingdom of God is **NOT eating and drinking**, but righteousness and peace and joy in the Holy Spirit' (Rom. 14:17)." Our Lord refused to become a judge between men as to the equitable division of the material benefits of life. He mediated a new God-centered life for them, the which would, to the extent they received it, compose the issues of material welfare from a center immeasurably above that of the have-nots coveting the possessions of the haves.

* * *

DR. KELLY WRITES ON A VITAL MATTER

Pastor L. C. Kelly in this issue raises a question vital to Kentucky Baptists. The maintenance by Baptists of an adequate system of Christian education deeply conditions the growth and health of the denomination in its ministry to its own people and to society at large. Dr. Kelly is a member of the Educational Committee which is now functioning. The announcement by the Trustees of Bethel College for Women that that institution will be closed during the next year dramatizes the concern which he voices for an adequate Kentucky Baptist approach to maintaining our colleges and schools. Crucial in the situation appears to be the adequacy or lack of adequacy of the regular Co-operative Program percentage allotments to Baptist Education. Is it practicable under the Program to provide adequate moral and financial support to undergird our schools in these times of stress and crisis? In the last analysis, the answer to this question—and all similar questions—must be given in terms of vision in the part of leaders and of sacrificial support on the part of all our people. For our part, we have full confidence that such support will be forthcoming when God's way is found by which it may be sought. It is a time for some best thinking; even more, we are convinced, for heart-searching prayer to God for His guidance.

* * *

FOOLS OF REASON DO NOT SEE GOD

In his chapter on "Fools of Reason," in "The Return to Religion," Dr. Henry Link records that the human reason is neither capable of solving nor intended to solve the ultimate issues of life. Dr. Link says, "Reason is not an end in itself but a tool for one of use in adjusting himself to values and purposes of living which are beyond reason, just as teeth are intended to chew WITH, not to chew themselves, so the mind is an instrument to live with, not to live for." Dr. Link utters the following charge against Western civilization, with which there are now increasing reasons to agree: "Western civilization for centuries has deified the mind and reasoning as an end in itself. The trend in scientific knowledge and the entire educational system has been a glorification of intellect and a corresponding disintegration of those basic values that make intellect worth having." At the center of what is now popularly known as Modernism is the demand on the part of scholars that human reason be given authority to sit in judgment on Bible revelation, and not permit the Bible to judge it. Fools of reason they are. The reasoning faculties God gave them demand the right to re-make Him. Frankenstein Reason!

Ellis Adams Fuller

FIFTY-ONE YEARS OF AGE, Ellis Fuller is in the zenith of his powers. Reared on a farm in Laurens County, S. C., his first occupation was that of telegraphic communication, from the handle of a plow to the head of a mule, in the code of "Gee-Haw," by which he acquired a strong voice, a healthy body, and grippy common sense.

When prepared by the common schools of the neighborhood, he entered the excellent Presbyterian College, situated nine miles from his home, the only educational institution the youngster knew much of, or which he could find financial means for entering. The impoverished condition of the South, due to the Civil War and Reconstruction, from which Carolina recovered slowly, entailed unspeakable hardships on the youth of the section.

When Ellis, and his younger brother, Fred, a successful business man, and esteemed deacon of Earle Street Baptist Church, Greenville, S. C., to whom I am indebted for data relating to the early life of Ellis, entered college, they procured self-help positions as waiters in the dining room. By the time the Senior year was reached, one dining room scholarship only was available to the family, and the older brother handed this help over to the younger, and looked out for himself. At no time did the ministerial student get any money from beneficence. Situated as he was, there was no source from which such aid could come. However, he was able to borrow two hundred dollars from an uncle, Mr. E. A. Adams, which sum saw him through his Senior year.

I

THEN followed two years of school-teaching in his native county, and two years as principal of the school at Union, S. C. In the year 1917, the two brothers separated, the elder entering the Louisville Seminary, and the younger joining the army in World War I. One would infer that Ellis must have done very well at the Seminary, from every viewpoint. Like many another struggling youth, this sky-pilot all along the way was trying his wings. While the school Superintendent was in Union County, he was pastor of that important country church, Padgett's Creek, where earnest efforts were made to convince him that further schooling would be an utter waste of time and money.

After graduating at the Southern Seminary, Mr. Fuller's first pastorate was with the South Main Street Church, Greenwood, S. C., then to Earle Street, Greenville, S. C., then to the task of Superintendent of Evangelism under direction of the Home Mission Board, located at Atlanta; then to the pastorate of the First Baptist Church, Atlanta, and now to this great work as President of Southern Baptist Seminary.

By ardent labor, a superb spirit and outstanding gifts, he has won his spurs, and today is embowered in the confidence, prayers and affections of the brotherhood.

As a friend and comrade, close up, through the passing years, I may be permitted to give some human interest stories relating to Ellis Fuller, coming out of my personal experience, and from his brother, my esteemed fellow-citizen. By such touches we truly know one another. By dealing with the incidents of reality, we avoid the suggestion of hero-worship, or a later call for "debunking."

II

IN CHILDHOOD, Ellis was not only a real boy, but, too, a "real fellow." Fred tells that while Ellis was ever a fine comrade and endowed with a social nature, he also had plenty of temper, and was a clipping good fighter. On one occasion, the two lads, while bringing a load of cotton seed from the ginney, fell into a quarrel as to who should drive the pair of mules. A fight ensued which lasted in the wagon for miles, while the mules wended their way home; nor did the pugilists desist from the "fist and skull" encounter, even when they had reached the home gate, until the mother came out and to "the tune of the hickory stick" umpired the game. Doubtless that sort of grit in the craw is the basis for strong conviction and a spirit of loyalty in the mature man.

DAVID M. RAMSEY, Greenville, S. C.

Dr. David M. Ramsey, author of this intimate sketch of the boyhood and life of the distinguished minister who now becomes President of the Louisville Seminary, has for long been broadly known among Baptists, especially throughout the Southeast. Now retired from a long and prominent pastoral service, especially in South Carolina and Virginia, and also service in Baptist educational leadership, Dr. and Mrs. Ramsey reside in Greenville, S. C., not far from the home of his childhood. Mrs. Ramsey is a native of Versailles, Ky., and she and Dr. Ramsey resided here for a brief period after their retirement. This human-touch story of Dr. Fuller, which we reproduce from the Baptist Courier of June 25, will be welcomed by readers far and near.—Editorial Note.

There arose in one of the pastorates of young Fuller a situation requiring courage and conviction, and the position of the pastor went far toward making the worthy Church that it is.

At college, Ellis was a first-rate baseball man, playing Second-Base so successfully for four years, that on his graduation a Major League team offered him a tempting salary.

While never permitting anything to interfere with his earnest pursuits, the young man was quite a ladies' man. At the Woman's College in Greenville, more than one of the charming maidens were the recipients of boxes of candy from the popular pastor of Earle Street. There came a day one Springtime, when "a young man's fancy lightly turns to thoughts of love," that the May Queen of the college, whose ability to win medals was equalled only by her personal charms, was not only Queen of the May, but regent of the man, and that, too, right on the spot. After a successful year of graduate work in an Eastern institution, Elizabeth returned to Greenville, and, meantime, a cage had been prepared for the bird. When Sergeant Alvin York was asked how he captured a whole German company in World War I, the laconic answer came back: "Why, I surrounded them." Ellis did something like that.

And so it has now come to pass that our Alma Mater has a new President. It is truly difficult for some of us to think of anyone's occupying that honored chair, but that genial and gentle scholar that all men love.

III

IGIVE it as my opinion, along with a multitude of others, that Ellis Fuller will fill the Chair in an adequate and worthy way. A few years since my home city of Greenville was having a city-wide Evangelistic campaign, including all denominations, with a united preaching service each day. Dr. Fuller was invited and accepted the invitation to render that service for ten days. I recall that it was my opinion and the verdict of all the people, that no abler and more timely series of discourses had been delivered in Greenville recently.

Dr. Fuller loves preachers, and dearly loves to preach. Fred says that if ever there was a born preacher, Ellis is. From childhood he thought and talked of no other calling for himself. This brother tells with a merry twinkle in his eye how Ellis, when less than twelve years old, would take him and go into the forest, mount a stump for a pulpit, and vehemently address the stalwart oaks as his audience, asking him to be his critic. The young preacher had an obsession that he did not speak loud enough, but when the ten-year-old boy assured him that he could be heard halfway through the woodland, the orator was comforted. If at that early period he thought a big voice was the chief requisite for good preaching, he has long since escaped the illusion.

The brother relates with evident emotion how their mother told Ellis, when he became large enough to understand, that there once came a dark day and sad time to their home. At the tragic hour, the physician told the mother frankly that he could not save the life of both mother and child, and solemnly asked her to say what should be done. She answered promptly: "Let me go, and save my child." Doubtless at that moment a preacher was definitely dedicated and ordained. It is gratifying to know that the mother lived to see her son standing among the most consecrated and useful and gifted preachers of the times.

What Magoffin Institute Means

WE FIND many confused in their ideas of the field and purpose of Magoffin Institution. When the Home Mission Board began its mountain school program under the leadership of Dr. A. E. Brown, a name was sought to distinguish these from public high schools in plan and purpose. The name "Institute" was adopted. The program of the Institutes is in some ways much broader and in some ways narrower.

Magoffin Institute is a school fully equipped, objectively and intellectually, but much more. It is developing a Christian center, a mission compound, of which compound the school is one important factor. Its teachers are also Bible teachers and missionaries. Bible school and evangelistic outstation work are an integral part of the program, for there is no "missionary" Baptist church near Magoffin Institute, or in a wide radius, except one constituted by the Institute, namely, the Immanuel Baptist Church of Five Forks.

Funds are also being gathered for the building of a mission station a few miles distant, where our workers have a good hearing. An attractive tile building for a medical center is being equipped for a Christian doctor in a region where it now costs \$15 to have a single visit of a physician and in which money is scarce.

As for our high school, it is fully accredited. But it is not a community or county high school. It is under Baptist control, and for those who are willing to enter into the spirit of the school and accept its standards of life and conduct. For this reason the matter of **number** of students is kept secondary. Moral character and conduct are considerations for admittance, that it may be held a Christian-Home School. Young people whose influence would likely be decidedly irreligious and antagonistic to our aims are not received. For experience shows that even a few leaders among pupils who stand openly against the religious work and standards of the school, will do much to neutralize the earnest efforts of Christian teachers.

The mere fact that use of liquor, gambling cards, and cigarettes are NOT tolerated, nor the dance, turns many prospective students away. While the daily Christian services are enjoyed by a certain number of upward-looking young people, many are strongly drawn to go to town schools where outside of school hours they may freely indulge in things that lure, but which lead away from Christ and undermine character. Our school is purposefully located away from pool halls, dance halls, drinking places, motion picture shows, for these stimulate in immature minds unwholesome thoughts of sex and fill the young with pictures of crime. **But competent teaching and earnest study are emphasized, along with happy harmless recreation.**

There is a great need for such a home school for half-orphans, children whose widowed mothers must work, or whose fathers want a place where their motherless children may be well cared for. Each year a good portion of our students are of this class. The indications are that many more such young people will be placed in the Institute as the need and opportunity are more widely known, and when it is understood that our work is not local, but that we receive students from many counties and from other states.

Magoffin Institute cares for many students from isolated places far from school advantages, and for those who have to work to meet a good part of their expenses, and would have no way to secure an education without such help as we can give. On Magoffin's large school farm there is opportunity. We have made a way for some such who are now rising to places of Christian influence.

As the whole rounded work develops, it will increasingly serve as a Christian lighthouse for a wide region, ministering in varied ways, and always emphasizing evangelism for old and young, with Bible teaching, both in school and by extension in the century around.

Sky, Ky.

F. A. CLARKE, Principal

EDITORIAL COMMENT

One of the saddest days that has ever come to organized Southern Baptist effort in the South performed in the name and Spirit of Christ, was that in which, to help get our Home Mission Board out of desperate trouble, the largest and most effective system of mountain mission schools ever conducted by a denomination in America was cast overboard by that Board with the apparent approval of most Baptist leadership in the South.

Within the Southern mountain territory there live five to six million native Americans. Their ancestors came long ago to this country. They are patriotic and courageous, and they have in them those high elements of self-reliance that sometimes seem to be on the way out in our venerated outlander civilization and its foolishly boasted culture.

A few of our mission schools kept on living after they were cast out. Some of these received a small bit of aid from State bodies—which, however, in most cases tended to peter out entirely. Magoffin, where the indefatigable Professor and Mrs. Frank A. Clarke, aided in their work of love by a competent son and daughter, and undergirded chiefly by some wonderful individual Baptists in Baltimore and Washington, still carry on. When the Home Board sold the property in Salyersville used by it, thanks to these friends of the Eastern Seaboard, the Clarkes were set up in newly constructed quarters, beautifully located, high up where the mountains that separate three counties join together, from which high mountains four or five mountain streams sing their way out from as many forest-shaded coves down to where one of these broadens out in the process of becoming a valley. Here the property of Magoffin is now located. Up four of the valleys that converge where the new school property and its large mountain acreage lie, there have now been built four C.C.C. secondary highways. From scores of mountain homes along each valley access is easy to Magoffin.

For once at least in America here is a cross-roads, so to speak, developed not in a city or a town, but back out yonder where many of us have grown to feel nothing ever develops.

To the writer such stories as this are intriguing. But we cannot, must not, pursue it. Our heart does homage, however, to our contemporary ancestors, our cousins of the great far-spread hills and mountains in the South. It does homage also to that spiritual insight which came once to such high expression among Baptists in the South, of girding these our mountain cousins with our support in the Christian training for their youth.

In some respects our homage goes out still more to such persons as Professor Frank Clarke and Mrs. Clarke and to the devoted son and daughter who have with passion of heart given all of the training they have been able to get from college and even university, to a little school back in a long-neglected but extensive mountain region, come success or come failure, come the favor with Baptists or the entire forgetfulness of Baptist organized effort, to the Christian teaching and nurturing of the multitude of boys and girls of the great hills, who ask nothing from civilization of the carnal shine and glory after which so many are running themselves to death, but who do appreciate and profit by the sacrificial laborers of such unheralded-by-fame schools as Magoffin, and who also, in a measure to which we take off our hats and humble our hearts, themselves go out into the world, especially when understanding love gladly aids to give them a chance, girded with somewhat of the unfailing strength of their great hills.

Would God there might come upon Baptists increasingly an understanding of the Christliness and beauty of such service for such people, and of other similar services, born of vision and love, wherever the Lord opens the way.

Dr. J. E. Dillard, Director of Promotion, is spending some days in the Southern Baptist Hospital at New Orleans, La., for a check-up, and if the physician says he is O. K., he will resume his work in Nashville within a week.

Letter from a Great Ex-Kentuckian

DEAR RECORDER: Let me express the deep interest I have found in your July 2 issue. I have not had the pleasure or honor of knowing personally Dr. Ellis A. Fuller, the newly chosen President of the Southern Baptist Seminary, but I am greatly pleased with reports that reach me both of his efficiency and his soundness in the faith. If those two things combine, as I am told they do, in the President of the Louisville Seminary, and are associated with tenacity of purpose, I feel that my great Alma Mater has a great ministry, and will be used of God to save Southern Baptists from the wreck which Modernism has already made of some of our institutions and ministers.

On the matter of the forthcoming editor of the Western Recorder I am naturally solicitous. I knew T. T. Eaton personally, greatly enjoyed his ministry on the few Sundays I could spare from my own student pastorates, and his unswerving loyalty to "the faith once delivered" profoundly influenced my youth.

I knew even better Dr. Porter and had many occasions to thank God for his loyalty and bravery combined.

But I say without hesitation that Victor Masters, your retiring editor, has revealed a genius in editorship and a loyalty to God and His Word, surpassed by none. I am one among the many who shall wait with anxious concern the choice of his successor. I have seen Modernism destroy practically every orthodox paper in the Northland—the Watchman-Examiner excepted—and they would gladly have swallowed that up and sent it to the offal heap, had not its editor and a few of his able and influential friends refused to yield either to proposed purchase or political pressure.

I candidly believe that Kentucky has in it as many sound Baptists as any State in the Union, and for them to fall into the hands of an editor who will be weak, compromising, or infected with one whit of Modernism would be an irreparable evil. If the time should ever come to the South when it had not just such a weekly as the Western Recorder has been for full fifty years, it would be the most unfortunate experience conceivable to our great Baptist cause and still more pitiable from a standpoint of genuine evangelistic Christianity.

A still further peril exists in the high pressure methods now so generally employed to make every medium of denominational information a mere channel of official and program promotion. A free and untrammelled press is even more essential to real religious liberty than it is to civil and political freedom. Where "denominational ownership" means official dictation of policies of Baptist papers, it becomes a gross imposition on our Baptist people and a peril to their faith. At all of these points your retiring editor, Dr. Victor I. Masters, has been an anchor, both sure and steadfast; and only a man of like convictions and courage will be found competent to stem the storms that now sweep through our churches.

In this far Northland, therefore, one of your readers is praying with his Southern brethren that no mistake be made in the future editorship of the greatest Baptist magazine that reaches his desk. I am grateful for the many loyal magazines that yet remain, but most grateful for this aggressively loyal one. Give us an editor who will appreciate his inheritance and adequately succeed T. T. Eaton, J. W. Porter, and Victor I. Masters.

Minneapolis, Minn.

W. B. RILEY

Statement from Mr. Cowherd

THE BOARD OF TRUSTEES of Bethel Woman's College does not think it wise to create debts in view of the action of the special committee on Christian Education, a permanent committee created by the last session of the General Association of Baptists in Kentucky to formulate educational policies and program for the denomination.

This committee adopted, unanimously; while in session in Louisville on June 22, 1942 a resolution that the committee recommend to the General Association of Baptists in Kentucky that the denomination support only one educational institution, a senior college after June 30, 1943. The nation-

wide situation is such that colleges are faced with unusual decreases in enrollment, increased costs, and difficulties in securing credit, services, and supplies for operation.

These conditions being beyond our control, President Kenneth R. Patterson has been instructed by the Board of Trustees to suspend operations of the college during the session 1942-43. He will take all steps necessary to protect the mutual interests of the Baptist denomination, the college, the bond holders, the students, and the staff.

The college has been successful in reducing its debt since 1935 from \$106,914.75 to \$67,000.00 which is the present bonded debt. There is no other indebtedness.

Bethel Woman's College,
Hopkinsville, Ky.

S. J. COWHERD, Chairman,
Board of Trustees

Recommendations of the Educational Committee

L. C. KELLY, Pineville, Ky.

I HAVE never been a member of a more serious, heartaching group of Baptists than of that group which recently met in Louisville, composed of the Directors of the Education Society, and the Executive Committee of the Baptist State Board of Missions in Kentucky. The meeting was to the end of finding plans that might be recommended to Baptists in Kentucky as the best they could follow in seeking afresh to set up and maintain an adequate Baptist educational program at the present time.

There was not very much discussion, but there was an effort soberly to appraise the grounds of the present distress and to elicit the best possible proposals to offer to Baptists in Kentucky for their schools. Some felt that the hour has struck in which Kentucky Baptists must in this field face an inevitable choice between half a loaf and no loaf. Personally the writer felt that we were confronting the climax of defeatism, the fruit of a psychology which through the years some of us have built up and others have by their silence allowed to grow in relation to Christian education.

We have now apparently reached the time when we shall have to pay the price entailed by our marking time while the tides of time were washing from under us one of the great bulwarks of our faith. We are sure that the present plan of allocating a percentage of Co-operative Program funds, and then saying to the schools: "You must not go afield to seek funds for your schools," will bring us eventually to an end which will be a boneyard for the senior college as well as for junior colleges. To me it appears to be a process of long-drawn-out death.

Kentucky Baptists believe in Christian education. With a pastoral leadership to help bring to fruition a challenging program, and proper assurance that our schools shall be Christian and shall serve the denomination, with all my heart I believe that Baptists in Kentucky will respond and save the institutions that we now have, and also build the needed senior college. For one, I am opposed to the recommendations made of the New Educational Committee in its recent sessions.

I am opposed to scrapping any of our Baptist schools. But I am in favor of Baptists in Kentucky planning what we ought to have in schools and what we ought to do in order to get out from beneath a defeatist program which has been seriously hurting us.

Chairman Humphreys of the Education Committee said that, if anyone has a better alternative to offer, the committee will be ready to consider it. Brethren, we had better be both praying about this and thinking about it.

Brother Rosco Brong has resigned as pastor at West Liberty Church, West Liberty, Ky.

Mrs. Warren F. Jones, wife of President Warren F. Jones of Campbellsville Junior College, died at her home in Campbellsville, Ky., on Wednesday, July 8. She leaves four children.

FINAL SERVICE OF DR. FULLER AT ATLANTA

Joe W. Burton, Atlanta, Ga.

Ordination of four young ministers of the congregation, each of whom will be students under his administration at Southern Baptist Theological Seminary, marked the final services Sunday of Dr. Ellis A. Fuller as pastor of First Baptist Church. Dr. Fuller left the following week for an engagement in Arkansas before taking up his duties as president of the Seminary at Louisville.

Benjamin Bruner, a son of a former superintendent of evangelism for the Southern Baptist Home Mission Board, which position Dr. Fuller himself occupied before he became pastor of First Baptist Church fourteen years ago, was one of the quartet to be ordained Sunday morning, June 28. His father, Dr. Weston Bruner, now of Richmond, thirty years ago was superintendent of evangelism and on this occasion delivered the charge to the four young ministers. Young Benjamin Bruner is a former deacon at First Baptist Church of Atlanta, and now is a second-year student at Southern Seminary.

Coleman Clarke, a deacon and Sunday school teacher in the Atlanta church, who has recently entered the ministry, and will enroll for the first time in the Seminary in September, was the second. His father, Dr. W. Harvey Clark, many years a missionary in Japan, presented the Bibles, including one to his own son.

David Chastain, a third-year student at the Seminary, and Gordon Weekley, who was baptized by Dr. Fuller in 1931 and will enter the Seminary this fall, complete the list of those ordained.

The sermon topic Dr. Fuller used was, "I Was Appointed A Preacher." Atlanta pastors on the examining council who have recommended the ordination of the four young ministers were Dr. Ryland Knight, Dr. Louie D. Newton, Rev. J. F. Mitchell, Dr. W. Lee Cutts, Rev. Tucker Callaway, Rev. W. A. Duncan, Rev. Dick Houston Hall, Jr., Dr. Solomon F. Dowis, Dr. T. F. Harvey, and Dr. Ellis A. Fuller.

Dr. Fuller preached his final sermon as pastor of First Baptist Church Sunday night.

In accepting his resignation, offered on June 7 and formally accepted the following Sunday, the church adopted a resolution prepared by a committee of which Coleman Clarke was chairman, which resolution pointed out that 4,525 members had been added to the church since Dr. Fuller became pastor September 1, 1928.

Offerings during the fourteen years, the resolution stated, totaled more than \$700,000, and the debt of the church has been reduced to \$83,000.

The paper also cited the fact that Dr. Fuller had served the denomination as president of the Home Mission Board, president of the Georgia Baptist Convention, chairman of the Georgia Bap-

tist Hospital Commission, president of the Georgia Baptist Sunday School Convention, trustee of Shorter College, chairman of the executive committee of the Atlanta Baptist Association, chairman of the Atlanta Baptist Pastors' Conference, and president of the Atlanta Christian Council.

Dr. Fuller assumed the first of July the presidency of the Southern Baptist Theological Seminary from which he graduated in 1921 with a Th.M. degree. A native of South Carolina, where the Seminary was first established at Greenville in 1859 and where it remained until 1877, Dr. Fuller is a graduate of Presbyterian College of South Carolina and has served churches in Greenwood and Greenville of that state.

He came to Atlanta in 1925 to become superintendent of evangelism of the Southern Baptist Home Mission Board, in which position he remained until called to the First Baptist Church in 1928. He became president of the Board the following June, a position

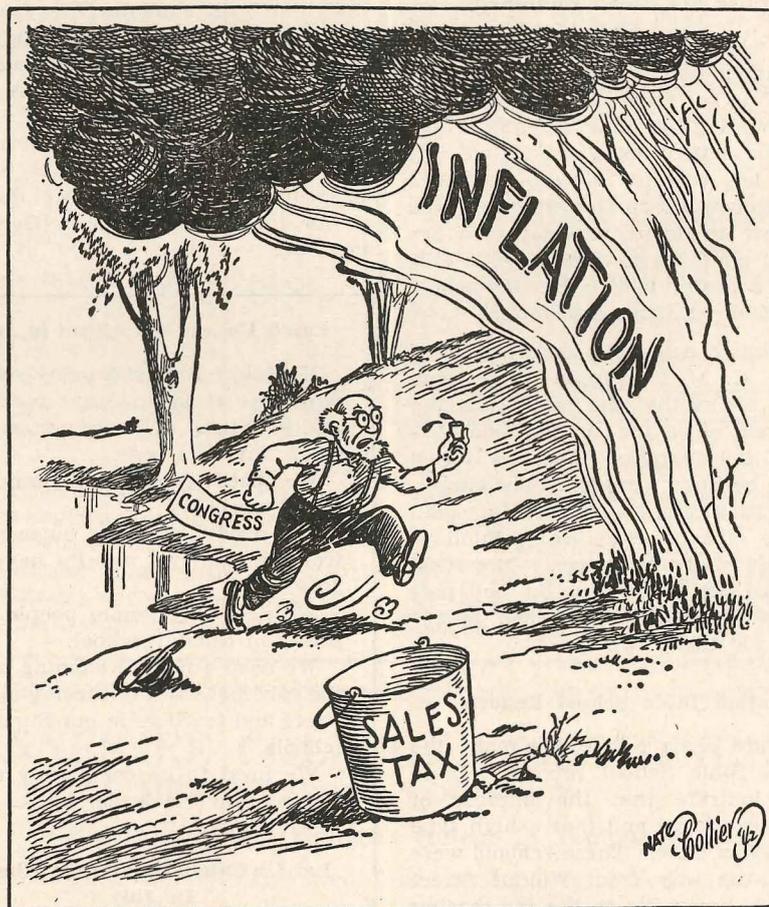
he has held since but which he now also will resign in favor of an Atlanta member of the Board.

The Southern Baptist Seminary has had only five presidents: Dr. James P. Boyce, founder and chairman of the faculty for twenty-nine years and president for only one year; Dr. John A. Broadus, 1889-1895; Dr. W. H. Whitsitt, 1895-1899; Dr. E. Y. Mullins, 1899-1928; and Dr. John R. Sampey, 1929-1942.

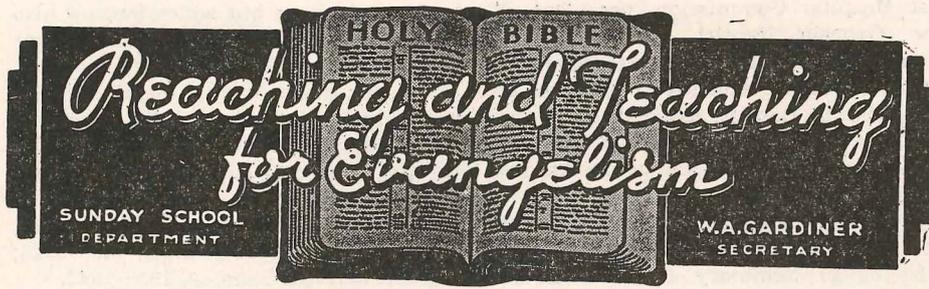
From an enrollment of twenty-six students the first year, according to Dr. Sampey, retiring president, the Seminary has grown to its largest enrollment the past session of 520. In eighty-three years, he added, the institution has enrolled 8,300 students.

In May the Seminary graduated the largest class in its history, 130. Total assets are nearly five million, including over two million in endowment and property valued at over \$2,500,000. The annual operating budget is above \$200,000 and indebtedness is listed at \$220,000.

USE THE BUCKET!



If the Congressman's house was on fire we wonder if he would seek to put it out with only a thimbleful of water when a bucketful of water was setting nearby? Until Congress rises to a place of statesmanship that looks beyond the ballot box and calls upon every recipient of the privileges of our country to have some share in unheard-of cost of our government, the inflation fires are likely to burn the house down upon Congress and upon the people too. It would seem that a great many of our would-be statesmen would rather win at the ballot box than to win on some war-front. The above cartoon is laughable. But it also pictures the ominous threat to America of public servants who place expediency and self-interest above patriotism and right.



Trinity Becomes Standard

Pastor E. Keevil Judy of Paducah sent in his application for the Standard of Excellence and stated that one or two others will qualify soon. This is the first Standard Sunday-school in West Union Association for three years. Mr. John C. Foth is the superintendent.

Win Here At Home

"Back here in the homeland, we must win the battle on the home front, or else it will be futile even to win the battles on the far-flung battlefronts of the world."—T. E. West.

Praise For Small Churches

"The work in this association is very discouraging due to the fact that the larger churches seem not to be interested in helping promote Sunday-school work throughout the association. If there is any way for stars to be placed in the crowns of smaller churches who co-operate in denominational activities it surely ought to be done here." This is from a pastor who is Sunday-school Superintendent of his association.

"Proximity entails responsibility," said Dr. C. M. Thompson some years ago. It seems that the large churches could well serve the smaller ones because of the nearness. There is a vast work to be done in every association—a work that calls for aiding the small churches and of establishing Sunday-schools in destitute places. May God help all of our churches to do their part and also to realize their need to co-operate for their own good.

Vacation Bible School Reports

They are coming in every mail—the Vacation Bible School reports. These reports indicate that the number of Schools was large and that a high type of work was done. These schools were held all the way from Walnut Street Church in Louisville to the far reaches of the mountains and back to the Mississippi River. There is not a type of church in the State where a Vacation Bible School was not held. Others are yet to be conducted. A few will run into August. We praise God for this great year in Vacation Bible School work. It is too early to give figures. We do not know what our increase is nor whether we had an increase, but we believe the reports will show a fine increase.

Have A Training School

We would feel like the end of time was near if every church in Kentucky should have training schools for Sunday-school workers this year, but we do hope many churches that have not had this work will do so within the next few months.

Now is a good time in many churches for training classes. In fact nearly any time is good for improvement of the workers through training. We think of the remaining six months with a prayer that our people may use them to the glory of God in studying for service.

Then there are those who agreed to study one book a month. They are being blessed every month as they study these books at home and write answers to all the questions. I have worked on several of these books. The book on Romans by Dr. Carroll was one of the most helpful to me in that it brought back to mind some of the fundamental doctrines of our faith. His book on Genesis is also fine.

Catch Up and Go Ahead in July

Kentucky Baptist Sunday-school workers, let us in July catch up and get ahead of the record at the same time last year.

We need twenty-six Standard Sunday-schools.

We need 700 more awards in training than we usually have in July.

We need 2,217 more people enrolled in Sunday-school.

We need a new awakening as to the spiritual work of serving as officers and teachers in our Sunday-schools.

We need to be completely surrendered to the leadership of the Spirit of God.

Let Us Catch Up and Go Ahead In July

Study the Book, Studies In Genesis

In preparation for the study of the Sunday-school lessons this quarter we recommend the study of the Training Course book, Studies in Genesis. It is rich. Take it at home or in class. It will make a better teacher out of you. If you are a pupil you will be a more intelligent one from this study. The price is the same as all the other Sun-

day-school Training books, forty cents in paper and sixty cents in cloth binding. Please order from the Baptist Book Store, Guthrie St., Louisville, Ky.

Vine Run Becomes Standard

The Vine Run Sunday-school in Ten Mile Association has qualified as Standard. Rev. Marion Antrobus is the pastor and Roscoe Jump the superintendent. This gives Ten Mile seven of the twelve Schools as Standard. They might work a little harder and earn the Standard banner.

**SUNDAY SCHOOL ATTENDANCE
July 5, 1942**

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

Louisville, Walnut Street	960
Owensboro, First	716
Frankfort, First	705
Middlesboro, First	584
Lexington, Ashland Avenue	551
Lexington, Porter Memorial	538
Louisville, Ninth and O	531
Newport, First	529
Covington, Latonia	460
Louisville, Crescent Hill	460
Lexington, Calvary	456
Mayfield, First	446
Danville, Lexington Avenue	444
Louisville, Baptist Tabernacle	378
Louisville, Clifton	355
Corbin, First	350
Lexington, Felix Memorial	321
Louisville, Eastern Parkway	320
Louisville, Franklin Street	314
Covington, Calvary	311
Louisville, Deer Park	310
Covington, South Side	306
Catlettsburg	305
Louisville, Victory Memorial	288
Corbin, Central	287
Madisonville, First	259
Stearns, First	256
Louisville, Baptist Temple	255
London	242
Lexington, Grace	234
Jellico, Tenn., First	218
Versailles	215
Columbia	206

APPLAUSE VS. BRICKS

**Louis J. Bristow, Superintendent,
New Orleans, La.**

At the Convention in San Antonio, the Southern Baptist Hospital reported it had begun construction of an addition which was being built without Government aid. The announcement was received with loud "Amens" and prolonged applause. The Convention approved the Hospital's course in not accepting money from the Government. But mere approval does not pay for concrete and brick and beds and other things which are necessary to build and equip a hospital. We need money and we need it badly.

Here is a glorious opportunity for those who desire to do a patriotic act and at the same time contribute to a great Christian ministry. We need \$100,000, and every contribution will help.

News and Truths About Our Home Mission Board

J. B. Lawrence, Ex. Sec'y.-Treas.

Colonel Bugg Succeeds Dr. Fuller As Board President

Colonel B. L. Bugg, widely known Atlanta financier and philanthropist, was unanimously elected president of the Home Mission Board July 2 to succeed Dr. Ellis A. Fuller, who resigned when he became president of the Southern Baptist Theological Seminary in Louisville.

Colonel Bugg is a layman who has served on the Home Mission Board for thirteen years, and as a member of the First Baptist Church, he has been active as a deacon, Sunday School teacher, and chairman of important committees, including the committee which erected the \$500,000 house of worship.



Colonel B. L. Bugg, prominent Atlanta layman, who has been elected president of the Home Mission Board to succeed Dr. Ellis A. Fuller.

The new mission board president is president of the Atlanta, Birmingham and Coast Railroad and a director of Fulton National Bank.

"Colonel Bugg helped the Board set out on a program which has made history for Southern Baptists through the steadfast payment of debts in a depression period," said B. M. Callaway in the speech of nomination.

As the new president assumed office, the Baptist agency appointed nine new missionaries, making a total of over 430 employed on mission fields throughout the South and in Cuba and Panama.

"Missions is the most important activity in society today," Colonel Bugg commented. "It is the only thing today that will cure the conditions throughout the world."

Joe W. Burton, Sec'y. of Education

Offerings in June totaled \$89,640.64, according to Dr. J. B. Lawrence, executive secretary-treasurer. The total for the first six months of the year, he stated, was \$519,451.18, an increase of \$77,897.95 over the same period last year.

The Board paid on debts in June \$55,000, the treasurer said, plus the same amount July 1, making a total of \$220,000 applied on debt principal since January 1. "At the present rate of income and payments," he added, "all liabilities will be paid by July 1, 1943."

New missionaries named were Miss Alice Louise Arnold and Rev. and Mrs. Edward Vining, Kansas City, Italian field; Rev. Trinidad Bast and Rev. Isaiah Bast, Houston, Mexican field; Rev. George Strickland, New Orleans; Rev. and Mrs. George Wilson, Albuquerque, New Mexico, Indian field; Rev. H. F. Linton, Panama Canal Zone.

Board Pays \$220,000 on Debts This Year

The payment of \$55,000 on Home Mission Board debts on July 1 made a total since the first of the year of \$220,000, thus bringing the Board's debts down to \$330,000.

Since January 1, 1941 the Home Mission Board has applied \$537,018 on the principal of its debts, reducing the obligations from \$867,018 to the present low figure of \$330,000.

Enlarging Baptist Work in Panama By Paul C. Bell

The promise of Philippians 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus," is still true and can be relied upon.

When we began our work in Panama last fall we could not find a single Baptist in the whole country among the Spanish-speaking people. Little by little we began to work our way into the confidence of the people, distributing Gos-

pels, New Testaments and other religious literature

At last we were able to start a little Sunday School, with a few children and an occasional adult. Now we have a Sunday School with four teachers. The Lord has sent me a group of Salvadorean Baptists and I have a good group of volunteer workers among them.

Last night five of them went out with me to open a new mission about eighteen miles from here. To our great delight we discovered that some more Baptists have come to another town on the Atlantic side. Thus in a little while we are going to have at least five Spanish mission stations. There are many different Spanish speaking nationalities here and by winning them they will serve as an opening wedge to open work in their countries when they return.

The Lord has recently sent us two fine young chaplains who are proving a wonderful help in some of our civilian work, while they serve among their soldier boys.

We have organized a Baptist association composed of six West Indian churches. These West Indians are not to be confused with the Spanish-speak-

(Continued on Page 19.)

ALL METAL
Venetian Blinds

Ed. G. Silver

WA. 8191 1431 Morton Ave.
Louisville, Ky.

For Really Quick
HEADACHE Relief
Snap Back with
STANBACK
FOLLOW DIRECTIONS 10¢ & 25¢

TENNESSEE COLLEGE FOR WOMEN

MURFREESBORO, TENNESSEE

The only four-year woman's college in Tennessee

A Liberal Arts College which confers the A.B. and B.S. Degrees.
Founded 1906.

Strong curriculum in liberal arts subjects; commercial sciences, home economics, dramatics, religious education, music (voice, piano, violin), physical and health education.

The thirty-sixth session of the college begins Tuesday, September 15th.

Expenses very reasonable.

For further information, address

JOHN B. CLARK, B.S., A.M., Ph.D., President

"What Must I Do to Be Saved?"

J. H. THURMAN, Murray, Ky.

THIS IS A very simple question and yet a very vital one. The correct answer to this question is more important than how to get rich, "For what is a man profited, if he shall gain the whole world and lose his own soul?" And whether he gains the whole world or not, he loses his own soul if he is wrong on the answer to this momentous question.

One can better afford to be wrong on every other question than this one. You can better afford to belong to the wrong church, be baptized in the wrong way, and for the wrong purpose, and by the wrong authority (and these are all important), than to be wrong on this simple question, "What must I do to be saved" (Acts 16:30)?

This is a universal question, one that every person must face for himself; for "every one of us shall give account of himself to God." When men face the realities of death and eternity this question will not down. It becomes intensely interesting. What a pity that so many wait until it is too late to consider it seriously and intelligently. How pathetic that some good successful business and professional men will so indifferently neglect their souls.

They provide every need and comfort for themselves and loved ones for this life. And yet in spite of their good sense and better judgment, as well as the prayers and admonition of friends and loved ones, they seem to give the matter no serious concern. They make every preparation to live here and none to live in eternity—how tragic.

Every man has his own answer to the question of this text but most of them are wrong. You must have the right answer, and act on it, if all is to be well with your soul when you die.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

LEE E. CRALLE CO.

Incorporated

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAGnolia 0771

1. There are those who say: "**We must do good to be saved.**" But the Bible says: "There is none that doeth good, no, not one" (Rom. 3:12). Jesus said, you must have a good tree before you can have good fruit (Mt. 7:18; 12:23). Jeremiah said that men who are accustomed to doing evil cannot do good, unless the Ethiopian can change his skin or the leopard his spots (Jer. 13:23), which of course is impossible. In view of these facts, the sinner must be made good before he can do good in God's sight. This is effected in regeneration when he is made a new creature in Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

2. Then close akin to the above are those who say, "**There is some good in all men—cultivate it—develop a good character.**" Those who believe this theory believe that all men are born sons of God, and all the sinner needs is culture and refinement. What sayeth the scripture? "By nature the children of wrath" (Eph. 2:3). "The children of the flesh, these are not the children of God" (Rom. 9:8). Cf. Mt. 13:37-42; Jn. 8:37-44. "But as many as received him, to them gave he power to become sons of God" (Jn. 1:12). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). These scriptures teach clearly that men are not born children of God by the natural birth, but become children of God by faith in Christ (Cf. Jn. 3:3-7).

If men can be saved by culture and by developing a good character, Jesus would have never told Nicodemus, "Ye must be born again." For, evidently, he had unblemished character and therefore would not have needed the new birth. You may teach and train, and do everything possible to develop a spotless character, and when you have finished you have exactly what you began with—human nature, though highly cultured and refined. For men to be saved they must be "regenerated," "born of the Spirit." To get this done you will have to call convicting and regenerating power down from heaven (Luke 11:13).

3. Then there are those who say, "**We must keep the law or the Ten Commandments to be saved.**" The law was not given as a means of salvation, "for if there had been a law given which would have given life, verily righteousness should have been by the law," "for if righteousness comes by the law then Christ is dead in vain." "The law was our school master to bring us to Christ, that we might be justified by faith" (Gal. 2:21; 3:21, 24). "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20; Cf. Vs. 27-28). God's law knows no

mercy, it demands perfect obedience (Gal. 3:10). which none can render except Jesus. Therefore, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). If salvation is by keeping law or commandments, then Christ died in vain.

4. Others say, "**Turn over a new leaf—reform the life.**" This is a commendable thing to do, but it will not bring salvation, because it is uncertain for the future and offers nothing for the past. "God requireth the past." Paying cash for merchandise will not settle an old account. Reformation is good but there is nothing the sinner can do, even though he does reform, that will change or atone for his past sins. There is only one possible hope and that is the blood of Christ. "Whom God hath set forth to be a propitiation (sin offering) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). The blood of Christ covers the past and provides for the future.

4. Still others say, "**Join the church, be baptized and take the Lord's Supper.**" This is exactly what every saved person should do, but none of these, nor all of these will bring salvation to an alien sinner. The sinner has a bad heart: "The heart is deceitful above all things and desperately wicked" (Jer 17:9). Sin has its roots in the heart: "Out of the heart proceed evil thoughts, murderers, adulteries, fornications, thefts, false witness, blasphemies" (Mt. 15:19). Sinners must have an inward cleansing, their malady is too deep seated and too long standing to be reached by baptism, church membership and the Lord's Supper. Their only hope is an application of the blood of Christ by faith: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn. 1:7). No sin left for baptism and other good works to cleanse.

When John the Baptist was preparing the material out of which Jesus organized his church, he was careful not to baptize anybody but saved folks (Mt. 3:1-8). He knew they would not be fit for church membership unless they were saved. Baptism is "not the putting away the filth of the flesh (sin and moral defilement), but the answer of a good conscience toward God" (1 Pet. 3:21). Baptism and the Lord's Supper are symbols of the gospel. Either of them is essential to salvation, but they picture everything that is essential to salvation. They picture the death, burial and resurrection of Christ, as well as the broken body and the shed blood of our Lord, without which there can be no salvation for anyone.

6. There is only one correct answer to this text's question, and that is God's own inspired answer to a penitent sinner. Evidently this Philippian Jailor was under deep conviction of sin and had a yearning in his soul for salvation, and was greatly disturbed about it. See him as he trembles under the power of the Holy Spirit, and falls

prostrate at the feet of Paul and Silas, "and brought them out, and said, Sirs, what must I do to be saved?"

Nothing could be plainer than the answer; nothing more direct, nothing more positive. Did these preachers know the answer? What did they tell him? Did they tell him to join the church, be baptized and keep the commandments? Most assuredly they did not. Why not? For the simple reason that none of these, nor all of these was the correct answer to his plain question. They gave him the one lone answer to his question:—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Just what does it mean to "believe on the Lord Jesus Christ?" It means more than to believe all the scriptures say about Him. One must go a step farther than that. It means to trust the atoning merit of Christ and his shed blood; trust him fully and depend upon him solely to save your soul. It means to surrender your soul in repentance and faith to Christ. It means to "Let Go and Let God." This will always bring salvation to every penitent sinner.

My sinner friend, won't you trust him today and be saved? "Believe on the Lord Jesus Christ and thou shalt be saved."

MEETINGS AT FAIRVIEW CHURCH, ASHLAND

Wonderful meetings closed at the Fairview Baptist Church, Ashland, Ky., June 26, with Rev. Sherman Woods preaching and Charley Caldwell leading the singing. It was a spiritual meeting from the beginning, five were baptized and the church greatly helped every way. Rev. Sherman Woods and Charley Caldwell make a great team. Both are good in their places, and work together well. The church gave me a vacation to rest on account of the lingering illness which I suffered last December. I am writing now from 1213½ Kemp Blvd., Wichita Falls, Texas.

SAM L. RABORN,

Fairview Baptist Church, Ashland, Ky.

LOUISVILLE PASTOR IN ROCKMART, GA., MEETINGS

Revival services were held at the First Baptist Church in Rockmart, Ga., during May 3-10, the guest preacher being Dr. E. F. Estes, of Louisville, Ky., who immediately won his way into the hearts of the people of Rockmart. His sermons were powerful and impressive, never failing to show forth the Lord Jesus. In addition to preaching at both morning and evening services, Dr. Estes spoke daily over the radio station in Cedartown, Ga. In the afternoons he led a children's service, effectively telling them stories and leading them to think of the Saviour. During the week sixty-eight persons united with the church. Results from these services are still being seen and felt.

MALCOLM KNIGHT, Pastor,
Rockmart, Ga.

CHRIST-CENTERED PRINTED PAGE WITNESS APPROVED

(Continued from Page 5.)

Recorder and I value it as the strongest paper published among us. May the Lord raise up a man to carry on the constructive editorial service you have rendered for the faith of Baptists.

Pastor O. L. Weir, Livermore, Ky.:—I deplore your retiring from the editorship of the Old Reliable Western Recorder. I have warmly appreciated your fine service to Southern Baptists and more especially for Kentucky Baptists. I deeply appreciated the stand you have always taken in your editorials for the faith of God's Word and I am praying that our Board of Directors will never employ an Editor who does not stand thus faithfully for the faith and practice of Baptists as they find it in the Word of God.

Dr. Walton R. Cole, Pastor First Church, Dayton, Ky.:—Kentucky Baptists appreciated the monumental work you have performed while in your years as Editor of the Western Recorder. We are distressed that you will lay down the editorial pen, but believe you are right in choosing retirement rather than to wear yourself out to prostration in the exceptionally heaviness of the work of the Western Recorder editorship. You have performed a difficult service well, and God will send us a worthy successor for the witness of the Western Recorder is vital to Baptists and to Bible Christianity in these days of trial and universal preferment.

Pastor D. B. Eastep, Calvary Church, Covington, Ky.:—I am writing to express my regrets at your resignation. Frankly, I do not know anyone who could have done so good a job as you have done, and I do not know who can take your place. I would do anything within my power, if the circumstances called for it, to keep you in this great editorial ministry and to hold your hands up.

Dr. A. M. Vollmer, Pastor First Church, Dyersburg, Tenn.:—Yours has been a glorious and blessed work. You have wrought wisely and well. The Western Recorder has been blessed with a series of great men who have served as its Editors. I do not know where your successor will be found. Your editorials have been classics. The courage with which you have uttered your convictions, even when you knew popular-current thought would class you in the minority, and your zeal to keep our great denomination on the right track, are outstanding elements that in my thought have made your service great. You have made impressions for good that will live long. Your wise counsel to me personally has helped me to avoid mistakes. I only regret that I have not command of words adequately to express what I feel about your retirement. Until we meet in that Land of Light and Life, which our Lord has prepared, I

To Relieve distress from MONTHLY
**FEMALE
WEAKNESS**
Try Lydia E. Pinkham's Vegetable Compound to help relieve monthly pain with its weak, nervous feelings—due to monthly functional disturbances. It helps build up resistance against such distress of "difficult days." Follow label directions.

want you to know how much I love and appreciate you.

Pastor J. R. Moore, Union, S. C.:—I greatly regret your forthcoming retirement. I shall miss those editorials so much. I hope you will not cut these off entirely. Others have already so fully expressed what I would say in appreciation of your ministry that I shall simply add: "These are my sentiments." You have given us a great paper, true to the faith and traditions of Baptists for generations. God continue His blessing upon you.

A WORD ABOUT THE PASTORS' WEEK AT CLEAR CREEK SPRINGS

L. C. Kelly, Pineville, Ky.

So far progress indicates that we will be ready to occupy the new building, dining room, kitchen, bed rooms and all by August 3. The brethren are writing that they are coming. The programs so far this summer have increased over last year. Clergy rates on the railroad and bus lines make travelling that way cheaper than cars. So every indication is that we will have the largest attendance this summer that we have ever had. We are doing our best to get fully ready in anticipation.

Let the laymen know too they can come to the Pastors' Week and bring their wives. How the women seem to enjoy Clear Creek! Pastors, bring your families.

YOUTH RALLY AT PARKLAND CHURCH

The Parkland Baptist Church in Louisville, is planning for a community youth rally on the evening of July 23 at 7:45 P. M. The young people of all the Parkland churches are invited. Dr. J. Leo Green of the Baptist Seminary will be the speaker. An attractive program is planned with special music by Herman McDowell, blind accordionist; Miss Mary Walker Barnard, Bill Mansfield; Mrs. William J. Mansfield, Miss Camilla Smith, Miss Merle Ford, Vernon Findley and Mrs. Jane Huff. The Youth Temperance Council of Louisville will give testimonies of what Christ means in their lives.

WHY PROCRASTINATE?

By waiting, it may be too late to insure your church. It can burn down. Why not insure it today?

Southern Mutual Church Insurance Co.,
Columbia, S. C.

Woman's Missionary Union

President.....Mrs. Chas. Ison
 Exec. Sec'y.....Mary P. Winborne
 Y. P. Sec'y.....Josephine P. Jones
 Treasurer.....Mrs. E. G. Beard

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

**Southwide Assembly of
 BUSINESS WOMEN'S CIRCLES**

RIDGECREST, N. C.

August 8-15

Chinese Wedding Bells

By Margaret Jung

When wedding bells rang in Phoenix, Arizona, recently for Mr. and Mrs. Walter Ong, it was the first Chinese Christian wedding ever to be held in Phoenix.

Mr. Ong is a fine Christian business man of that city. Mrs. Ong was formerly Miss Helen Lam of Tuscon. She was baptized while in China several years ago and now is a member of Central Baptist Church, Phoenix, where the ceremony was performed.

Both Mr. and Mrs. Ong are active members of the church. In a recent Workers' Conference they dedicated their handsome automobile to the service of bringing the children to Sunday-school every Sunday. That is indicative of their fine spirit and their desire to serve their Lord.—Southern Baptist Home Missions (July).

Indian Young People Train for War Work During Vacation Weeks

"Now that the Indian school at Albuquerque, New Mexico, has closed," reports C. W. Stumph, "several of our girls are going into training for first aid work, and some are entering training to be nurses. Several of our boys are entering various kinds of defense work for the summer, and some will enter the army."

At the "Class Day" exercises on Sunday, April 26, which was in honor of the seven Baptist graduates, one of the Baptist girls was voted the outstanding student of the class and received a cash prize.

Brother Stumph also reports that, in addition to assisting in the graduation exercises for the Indian School, he has had a very busy month in renewing his work at the Indian Sanatorium. They have a group of optimistic patients among the tubercular victims and the missionary is always received with cordial welcome.

From Rev. W. H. Fitzgerald, the Home Board missionary at Cherokee, North Carolina, we learn that the constant call of the older Indian youth to the armed

service and the going of many to work on the TVA dam has retarded the attendance of most of the services there. However, they continue to hold meetings without a break.

The Indian school at Cherokee closed with the smallest graduating class in several years, because of the Indian response to war service.—Southern Baptist Home Missions.

Appointments

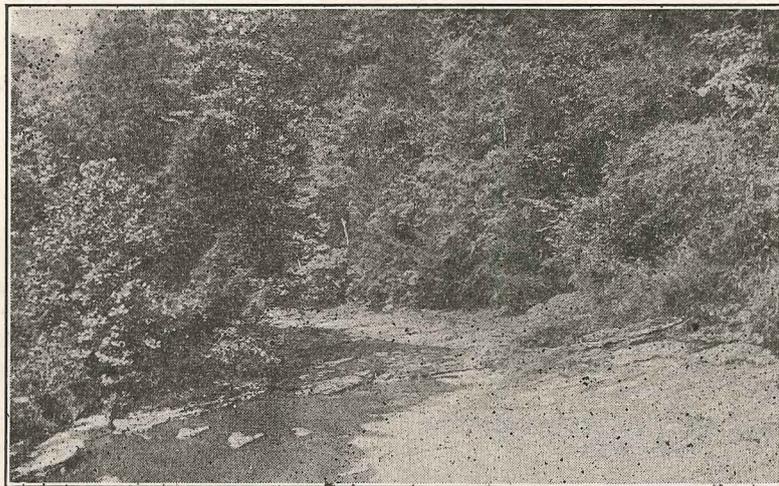
At the meeting of the Foreign Mission Board on April 21-22 nine new missionaries were appointed.

Five missionaries were appointed to work with Rev. and Mrs. H. W.

Schweinsberg in the new Colombian Mission and passage to Colombia in June has been arranged for them. They are Rev. and Mrs. Thomas Lawton Neely, Rev. and Mrs. Arthur Renick Dailey and Miss Helen Meredith.

Two missionaries will go to Chile in June. Miss Ruby Hayden goes to Santiago, and Rev. John A. Parker to Antofagasta.

Rev. and Mrs. William McKinley Gilliland were appointed to service in Nigeria. Mrs. Gilliland is a medical doctor. Mr. and Mrs. Gilliland will go to their field when transportation is available.—The Commission.



W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Thank You

I want to express my gratitude to the many friends who have sent messages of sympathy in the Home-going of my Mother. They have helped so much, for through them I have been conscious of prayers and thoughts that have been a real blessing. Josephine P. Jones.

Second Call For Recreational Supplies

Every boy needs to play, for it is essential to his growth and well being. Most of the boys in the neighborhood of Union Gospel Mission in Louisville need skates, baseball and bat and playground equipment. Won't you send any of these that your boy doesn't use any more to Mr. Victor Glass, Union Gospel Mission, 114 E. Jefferson St., Louisville, Ky.

It would be fine for the W. M. S. to collect these and send them for the sake of boys who may become criminals for the lack of play.

Clear Creek Call

All young women are invited to Clear Creek Y. W. A. Camp, July 27-August 1. Cost for room, meals and registration \$8.00. Dr. and Mrs. E. A. McDowell, Miss Lorene Tilford, Missionary to China, Miss Mary Winborne, Executive

Secretary of Kentucky W. M. U. and others will be there. Clear Creek is a few miles from Pineville, Ky. on the L. & N train and Greyhound Bus. Send reservations to Josephine P. Jones, 205 East Chestnut St., Louisville, Ky.

Or, if too late to send your reservation, just come. Will see you at Clear Creek,—the meeting place of the State.

INCREASE IN MONETARY GIFTS

A gain of more than \$100,000 has been made in the gifts made to the Co-operative Program and to designated objects during the first eight months of this fiscal year as compared with the corresponding period in last year. The receipts are:

November 1941-June 1942 (8 months):	
Co-operative Program	\$245,569.37
Designated	161,547.48
Total	407,116.85

November 1940-June 1941 (8 months):	
Co-operative Program	\$197,926.97
Designated	102,429.07
Total	300,356.04

Gain this year:

Co-operative Program	\$ 47,642.40
Designated	59,118.41
Total	106,760.81

J. W. BLACK, Treasurer
 Baptist State Board of Missions,
 Louisville, Ky.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

(Continued from Page 15.)

ing people to whom I have referred above. Among the West Indians there have been a number of churches for many years, but among the Spanish-speaking population, as stated above, I could not find a single Baptist when I arrived in Panama last fall.

Hold Revival in Churchless County

A revival meeting in a county seat town with no Baptist church was the latest engagement of Rev. Percy Ray, Home Board missionary in rural areas.

Writing from Mayersville, Miss., Brother Ray stated that he hoped to organize a church before the end of the revival. "There is no church in the whole county," he added.

Prior to the revival at Mayersville the missionary began the erection of a new church building on the Sunflower Plantation near Merigold, Mississippi "in one of the most needy fields I have ever seen."

Mission Church Starts Building Fund

A building fund, given by his mission church, which has grown to \$720.00 is reported by Rev. John Ivan Kizer, B. B. I. student-missionary working in Louisiana during the summer months under appointment by the Home Mission Board.

"Each fifth Sunday we have a special offering for this fund," Brother Kizer reports. "The response is usually liberal, though none of the members are wealthy but are wage earners. Several of the members are systematic tithers."

Brother Kizer feels that God is leading in building the foundation for a great and marvelous work for the future of Baptists here in Donaldsonville.

French Have Schoolhouse Revival

By M. Aguiard, French Missionary

I have never seen a greater need of the Gospel than in a French settlement about eight miles north of Liberty, Texas, where I was asked to preach recently. The whole settlement, for miles and miles, is made up of French-speaking people. We met in a little school house. They packed it every night and it was a joy to preach to such eager people. Some walked two and three miles each night to come to hear the Gospel.

I have had the privilege of leading one eighty-five-year-old man to the Lord. He was baptized into the First Church at Liberty, with some of the others. He saw the present site of the city of Beaumont when there was only one store and one saw mill, and it required five days with a team of oxen to make the round trip from his home to Beaumont. He is happy in his new found Saviour and I am happy to have the privilege to serve the Lord in a place like that.

Susie Tiger Seeks New Life

A month ago Rev. Willie King, missionary to the Seminoles in Florida, reported that there were three conversions on his field.

Now he states that these three new converts did not go to the Seminole green corn dance but remained in their camps. The missionary went to see them and encourage them.

Old Susie Tiger, who had noticed the changed life of these three converts, said to Brother King, "I have danced all night long with my turtle shells and I think so it will be my last dance with these things that I love to dance with. Now I am seventy-nine years old. Do you think so now I might as well do like my brother, Big Charlie, did—listen to you telling him of Good Spirit and he believed your story so strongly and died with that belief?"

"You heard what I said a while ago," Brother King replied, "about God loving the world and giving His only begotten Son and whoever believed on Him will never see death."

"You have told us all a true story of the Living Spirit," Old Susie said. "Not only that, but you have done so much for us in sickness. I think so you certainly deserve a lot of credit. I don't understand how you could stand the strain of driving so much and attend to all the other duties required of you. I think you get pay for all that."

"I believe," Brother King said, "that God will reward with many blessings and will reserve a home on high, and for you too if you will just fully change your mind."

The old Indian was almost persuaded. "All right," she said slowly, "come back soon. I will let you know how I have study about your story. Drink some sofka before you go away."

Indian Student Answers Divine Call

Helen Lloyd, Missionary in Oklahoma

We have finished our first Vacation School on the Indian mission field in Oklahoma, at Cedar River Church two miles from Holdenville. The pastor and members of the church co-operated in every way to make our stay enjoyable and profitable. There were forty-two enrolled and forty-two who received certificates. We feel that this is a record.

The Cedar River Church really took the Bible School seriously, and camped at the church cabins during the entire four days. Because of this arrangement, we were able to have classes of an hour and a half in the afternoon.

The afternoon period gave us a splendid opportunity to teach much-needed lessons in church music. Mrs. A. W. Hancock took charge of this class which included the entire school, and was able to give a most vivid presentation and demonstration of the subject, "Music for Worship."

The morning classes were conducted in the usual manner, with an added period in the afternoon for mission study.

The three Chilocco students who are helping us this summer proved their worth in this first school. Olelah Mae Cornell assisted me with the Intermediate class, Katy Thompson, daughter of the pastor, taught the Primary class

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

Liquid CAPUDINE

and trained her own assistant, and Thomas Cornell directed the boys' handwork and helped with the recreational activities and general work of the school.

After the commencement program Thursday evening which included the beautiful candlelight service featuring missions, a visiting Home Board Indian missionary, Rev. Abel Brown, led in a "Call to Service" meeting. We were thrilled and lifted to see one of our own students, Olelah Mae Cornell, dedicate her life to definite religious work among her people, and to see the young lady who assisted with the primaries dedicate her life to the musical ministry among the Indian churches.

Missionary Preaches on Home Lawn

Two recent revivals including one on the lawn in front of his residence are reported by Rev. A. Pucciarelli, Italian missionary in Birmingham.

"We are going at full speed, preaching the Gospel everywhere," the missionary writes as he had just closed his second revival for the summer in the community of Cardiff which resulted in four conversions.

An open air meeting on the church yard in Ensley was begun immediately on the close of the Cardiff revival.

—o—

Chaplain and Mrs. G. L. Youman are announcing the marriage of their daughter, Janet Ruth, to Mr. Denver Cordle, on June 27, 1942 at Lexington, Ky., with Rev. Connie L. Hargrove officiating. Mr. and Mrs. Cordle are residing at Lexington, Ky., where he is with the U. S. Signal Corps. Chaplain Youman, who is now serving as Camp Chaplain at Camp Swift, Texas, formerly held pastorates in Kentucky.

CHURCH SOCIETIES AND AGENTS

A new Sales Method, Big Profits. Ask for returnable samples. Bibles, Mottoes, Religious Jewelry, Metal Sponges, Wax Paper, Chinaware. 31 different Boxes of Every Day and Christmas Greetings, a 30 (5 and 10c each) card box for \$1, also 100 other items. Catalog and Calendar FREE.

REXCO, Millmont, Pa.

FALSE TEETH

That Loosen Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

The Foreign Mission Board Meeting the Emergency

GEORGE W. SADLER, Secretary for Africa, Europe and Near East

Realizing that "we stand at a great break . . . in history," the Foreign Mission Board is getting under the burden of responsibility involved both in meeting the needs of the present tragic hour and also that which has to do with charting the course of a worthy future.

Appointing New Missionaries

Confident that our broken, poverty-stricken, heart-hungry world will be seeking some new messiah, the Board is laying hands on a number of witnesses who know the only Saviour. About a dozen of these are being asked to go to Ridgecrest during Foreign Mission Week (August 8-14) for examination and approval. There, on August 12, a special meeting of the Board will be held, and it is expected that these young persons will be set apart for foreign service.

The majority of the appointees will be sent to the language school of which Dr. W. B. Pettus is principal. This institution, formerly conducted in China, will be related to the University of California at Berkeley. The group of ten or a dozen will study oriental languages and customs, looking toward post-war open doors in the several lands of the Far East.

It is hoped that at least two persons will be set aside for work in the Near East. If this is done, these gifted young persons will be asked to go to the graduate school of Harvard University for studies that will fit them for work in the Hebrew and Arabic world.

Studying Post-War Needs

At the April meeting of the Board, a committee was appointed for the purpose of studying ways and means of relating the efforts of the Foreign Mission Board to the needs of the post-war world. The personnel of this group is as follows: E. D. Head, chairman, Ryland Knight, F. C. Feesor, W. R. Pettigrew, M. W. Egerton, Harold W. Seever, T. F. Adams, Hill Montague and C. S. Prickett.

The first meeting of this group will be held at Ridgecrest on August 11. On the following day a preliminary report will be made to the Board.

Saving the Starving

So generous has been the response of Southern Baptists to the appeals in behalf of those who hunger and die in the Orient and in Europe that more than \$360,000 has been contributed. Of this amount \$31,085 has been sent to China and \$8,500 has been sent to Europe. Dr. Beddoe estimates that \$50,000 will be needed this year to care for those whom he can reach.

Telling the People

One of the most effective means of laying the burden of a needy world upon the hearts of Southern Baptists is Foreign Mission Week at Ridgecrest. Because there will be a called meeting of the Foreign Mission Board, we shall have the opportunity of having as speakers some outstanding ministers and laymen who would not be present under ordinary circumstances. In view of the fact that the Baptist business women of the South will make a pilgrimage to Ridgecrest at the time of our foreign missionary emphasis, we shall have larger audiences than ever before.

The program this year promises to be superb. Dr. J. B. McLaurin, Executive Secretary of the Canadian Baptist Foreign Mission Board, will deliver several addresses. Dr. Charles E. Maddry will bring the message on Sunday morning. Dr. W. O. Carver will speak at the noon hour on Wednesday and Mrs. F. W. Armstrong will deliver the closing address that day. Others who will be sources of inspiration are Dr. W. R. Pettigrew, Dr. C. S. Prickett, Dr. J. H. Humphrey, Mrs. George A. McWilliams, Mrs. Catherine Alexander, Miss Susan Anderson, Miss Ruby Daniel, Miss Eva Sanders, Miss Kathleen Manley, Rev. Wade H. Bryant, Rev. Harold W. Seever, Rev. and Mrs. John Allen Moore, Dr. W. Dewey Moore, Dr. J. C. Pool, Dr. J. B. Hipps, Dr. J. Hundley Wiley, Dr. C. A. Leonard, Rev. Roswell B. Owens and Dr. Fred T. Moffatt.

Dr. Moffatt will lead the devotions at the morning watch hour. Professor I. E. Reynolds and Mrs. J. Frank Cheek will be in charge of the music.

Meeting Unexpected Needs

Because of conditions imposed by war, the Board is being subjected to peculiar financial strain. For example, the cost of travel for South American missionaries has just about doubled. This is true because of the necessity of airplane travel, the submarine menace making this imperative.

A large amount is being expended in the process of repatriating missionaries from the Orient. It is estimated that the approximate cost of these two items will be \$60,000. These circumstances could not be foreseen and, of course, the amount could not be included in the

budget. It is certain that the generous spirit of Southern Baptists will cause them to rise to this emergency.

LONG RUN W. M. U. AT CRESTWOOD ON WEDNESDAY

The Long Run Woman's Missionary Union will hold their Quarterly Meeting at the Crestwood Baptist Church, Crestwood, Ky., on Wednesday, July 22, beginning at 10:30 A. M. Mrs. W. H. Moody, of Bardstown, Ky., will be the speaker on that occasion. The devotional will be given by Mrs. E. F. Estes, and the Crestwood G. A's will have a playlet.

All W. M. S. members are urged to be present at this Quarterly Meeting. People having automobiles are urged to come with no empty seats. That will increase the attendance for this summer meeting.

Those who desire to go by bus may do so by boarding one at the Chaudoin Bus Lines, at 240 West Jefferson Street, in Louisville either at 8:15 or 9:30 A. M. Both busses will arrive in time for the meeting, but those taking the 9:15 bus will probably find that it is not so crowded. The return schedule calls for busses to leave Crestwood at 2:00 and 2:48 P. M. en route to Louisville. The fare is seventy-five cents for the round trip.

MRS. BAYNARD F. FOX,
Louisville, Ky.

SHARPSBURG TO OBSERVE CEN- TENNIAL NEXT MONTH

Sharpsburg Baptist Church, Sharpsburg, Ky., will on the first Sunday in August celebrate its one hundredth anniversary. The church is very eager that as many former pastors as possible be present on this occasion. We know the address of only a few and take this means of extending a very cordial invitation to everyone to attend. If such as can come will write to Mrs. N. H. Stone, Sharpsburg, Ky., the church will greatly appreciate it.

LOGAN B. ENGLISH, Pastor,
Paris, Ky.

There is a city in Hunterdon County, New Jersey, called Baptistown.

Miss Mary P. Winborne, Executive Secretary of the W. M. U. of Kentucky, has returned to Louisville after visiting her father, Mr. S. P. Winborne, who is ill at Como, N. C. The condition of her father's health is slightly improved, but he is still a very sick man.

In the article on page fourteen, headed "Baptist Pastors Give Recognition to Retirement of M. P. Hunt," the last sentence in the third paragraph should have read: "For another thing, Dr. Estes had the distinction of having had Dr. Hunt as his pastor, and later he himself became the pastor of Dr. Hunt." The word "assistant" was correctly used in the previous paragraph, but did not belong in the sentence quoted here.

10¢
25¢



Calotabs

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.
Use only as directed on label.

Were They Asleep or Drunk?

Acquaintance with the Situation Prevailing at Honolulu Impels a Missionary to Call for Eradication of Intoxicants from Army Camps

"I never thought of drinking until I came to this place," answered a fine young man of the army as I tried to lift him up out of his drunkenness in one of the park of Honolulu, adjoining which we have a mission. When a handsome navy man was reminded how spotless was his uniform until smeared with vomit, and that a mother and father, and maybe a sweetheart, back at home were probably praying for him, he replied with resentment: "Yes, so it is; but how can you expect a man to do other than drink when liquor is poked out at him on every street corner, in every cafe, and in almost every store you enter?"

There wasn't much one could say to these dear fellows. I, too, felt resentment: that Americans, simply for the taxes collected, were willing that their sons, brothers, fathers and sweethearts be so tempted and treated! It wasn't long until "M. P's," military police, came along, beat the men into submission, shoved them into police patrol wagons and carried them off to prison. There they were punished for drinking the very stuff their country desired to sell them for the collection of taxes!

A few days before an address had been made at the Honolulu Army and Navy Y. M. C. A. to chaplains of the Army and Navy at their monthly get-together dinner. My subject was: "Japan's Ruthlessness Versus America's Inconsistency." I had been impressed with both, especially during the recent years of more than thirty spent in North China and Manchuria. We missionaries, for a long time, warned against the sale of war materials to Japan. But some cared little so long as certain Americans were making money therefrom. Others were afraid we would offend Japan. We were sowing to the wind and have since certainly reaped a whirlwind.

At that time Japan had not yet stabbed us in the back with the sword we so willingly placed in her hands. On that score we are now awake to our inconsistency. The equally inconsistent sale of intoxicants in and around our army camps and the help thus given to the enemy does not, however, seem to have dawned upon Americans. Yet the result may be even more disastrous. Little money are we getting out of this in comparison to the ruin of man-power and the loss of souls. Shame on us that we are so little concerned regarding the debauchery of the very cream of our country's manhood! Is this second inconsistency not a greater offense to God, and may it not mean our losing the war unless remedied? Remember Pearl Harbor?

When, following Japan's successful attack, folks said our men were "asleep," I dare say not a person acquainted with conditions there thought other than that they were more likely drunk: asleep,

because drunk the night before. And, sure enough, the Japs attacked on Sunday morning following a pay-day. They knew the situation. The National Government then stopped immediately the sale of intoxicants, for they, too, knew at least something about it. But later certain persons managed to get the whiskey back.

Politicians from the Islands frequently made speeches in Washington preceding the attack that it was preposterous to suppose Japanese of Hawaii were other than loyal to the United States, this for home consumption and for Japanese votes in the future. We saw these speeches played up on the Islands. And many of our people on the Mainland, even some on the Islands, knew no better than to believe them. The amount of money spent for intoxicating liquors in the Territory of Hawaii is almost unbelievable! It goes into many millions. These same politicians, their Japanese supporters and other money interests are vastly concerned in reaping the riches spent by our men, the best-paid soldiers in the world, in drink consumed. Are we going to continue to allow them to exploit the character and lives of our men for their selfish financial gain?

We have learned from private sources that prior to the bombing Japanese brought in unusually large quantities of liquors to sell our men. Advertisements had prepared the way over many months and years. Any decent, fair-minded person could not but be impressed with the great number of signs: "Liquor," "Whiskies," "Beer," emblazoned almost everywhere, even advertised on the street cars and sold in dry goods stores! Many, if not most, of the dealers in intoxicants are Japanese. These want our men to drink. It brings them financial profit, but more, many of them are enemies of our country and are glad to see our men weakened by debauchery. Drunkenness assisted, and still assists, spies secure information. Drunken service men in saloons, cafes, houses of prostitution and elsewhere are free with information. Nearly all taxi drivers, when we were there, were English-speaking Japanese. They were mum, but took in all said by those drunk, or half-drunk, sailors when driving them in beautiful cars out to Pearl Harbor and other places. More than one soldier or sailor told me that certain Japanese had tried to get them drunk, this to obtain information. But there were enough drunk, it seemed to me, for the Japanese to obtain their information without having to pay for the drinks!

The writer and his wife left the Hawaiian Island several weeks before the Japanese attacked, expecting to take a steamer in February to Free (Southwest) China. The use of intoxicants was much on the increase, as attested by

a report of the Temperance League of Hawaii. On pay-day Saturday nights drunkenness was rampant. We connected with rescue missions were distressed at this increase. I asked an officer in one of the camps why the Government sold the men beer. His reply was: "So they can get it without going outside the camp." Missionaries, chaplains and workers of the Y. M. C. A. and Salvation Army were much concerned, but nothing could be done locally. The Hawaiian Islands are still a Territory, and are under the control of the Federal Government in Washington. Whatever is done must be done there.

Two bills are now before Congress to provide for the elimination of intoxicants from army camps and environs, Bills S. 860 and H. R. 4000. Urge your representatives in Washington to pass these bills; also insist that Congress vote out-and-out prohibition until after the war. Whiskey interests are endeavoring to keep beer and liquor in, or near, the camps. They are getting rich, but your representatives will consider your wishes. Circulate a petition, or write personally. In the name of our God, for the protection of the fine men who are now going from our homes, and for the winning of this war do it NOW!

CHAS. A. LEONARD,
Missionary to Manchuria
and the Hawaiian Islands.

Greensboro, N. C.

—o—

The First Church of Washington, D. C., of which Dr. Edward Hughes Pruden is the pastor, has just called Rev. Harlan Stenger as Associate Pastor in charge of Christian Education. Mr. Stenger is a recent graduate of the Colgate-Rochester Divinity School where he was president of the student body. He has already arrived in Washington with his wife and has begun his work.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 100 post cards, all from same picture, \$3.00; 500 post cards \$8.50; 1,000 post cards \$15.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

JACK RABBIT CO.

Spartanburg, S. C.

Herbert C. Cralle Herbert C. Cralle, Jr.
Clarence B. Cralle

Herbert C. Cralle
FUNERAL HOME

Phone: TAYlor 5223

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS ORA MAYE WILSON
Office Secretary

205 East Chestnut, Louisville, Ky.
D. H. DANIEL, Field Worker
Shelbyville, Ky.

Ridgecrest Resounds

Ridgecrest resounds and re-echoes with the roar and rumble of wheels—automobile wheels, bus wheels, train wheels, and shoe heels—they are traveling, hundreds—yes even into the thousands of Southern Baptists, to Ridgecrest for the Ninth Southwide Training Union Assembly—two big weeks—July 18-25 and July 25-31—the same program, in the main, both weeks. Choose your week. Make plans now. Write Mr. Perry Morgan, Ridgecrest, N. C. now for reservations, if you do not already have them. Let us have 200 from Kentucky. We always have a splendid delegation.

Other Great Events Ahead

- Clear Creek Assembly—August 10-16.
Eight Regional Conventions:
Northeastern—
Mt. Sterling, First, August 20, 21.
Western—?—September 4, 5.
North Central—
Lexington, Immanuel—Sept. 18, 19.
Southwestern—
West Hickman—September 25, 26.
Central—Louisville,
Carlisle Avenue—October 9, 10.
Southeastern—
Williamsburg, First—October 12, 13.
South Central—
Perryville—October 16, 17.
Southern—Guthrie—October 23, 24.

Louisville, Third Avenue—Long Run

On Thursday morning, June 25, it was my privilege to speak to the Vacation Bible School on "The Training Union and Its Value and Achievements."

Mountain Preacher's School

During the first week, June 29-July 4, of the Mountain Preachers' School at Clear Creek Springs, it was my great privilege to be with these preachers and have an hour each morning for teaching the Training Union Manual and studying with them and the work of their churches. It was an interesting study and an interested group of men.

Many testimonies concerning the great good accomplished in many ways by the Training Union in their churches were given. Examples included the work of the Training Union in different churches in leading to full time preaching, in discovering, training, and using leadership material, in helping the Sunday School, the evening preaching service, and the prayer meeting, and so on. These preachers are growing in pastoral leadership and the Training Union is becoming more and more a vital necessity in the church, and is proving its worth. **Second Year of One Day Associational**

Conferences in the South

In a report from Chester L. Quarles, Director of Associational Work in the South, the following facts concerning the one day associational conferences for the second year of the Four Year Program are given:

1. A twenty-one percent increase in attendance over the first year.
2. Twelve of the eighteen states made an increase.
3. We now have 856 organized associations (This does not count the associations with only a director).
4. We made a substantial increase in the attendance of Training Union officers—28,736 this year.
5. Over half of our associational officers were present in the meetings. (This would have been a much larger number but we found that many had gone into the service and war work and had not been replaced.
6. We had 79,929 in attendance this year.

In Kentucky

1. Kentucky was one of the twelve states making an increase over the first year, in the conferences held the first week in March.
2. The attendance was 5,144.
3. There were more organized associations than last year, twenty-seven with complete organization and thirty-nine with incomplete.
4. There were 1,460 Training Union Officers present. More than last year
5. There were 296 Associational officers present.
6. There were 272 pastors present.
7. Churches represented were 421.
8. The largest meetings in the state were in Long Run and Daviess-McLean Associations.
9. Long Run and Daviess-McLean Associations had two of the fifty-one largest meetings in the South.
10. In the South there was a decrease in the number of complete associational organizations. In Kentucky there was an increase.

Study Course Awards

According to the report of the Southwide Training Union Department, there were granted in May 1,045 Study Course awards in seventeen associations in Kentucky as follows: Administration: Diplomas 17, Seals 1; Adult: Diplomas 117, Seals 205; Young People: Diplomas 64, Seals 201; Intermediate: Diplomas 76, Seals 152; Junior: Diplomas 108, Seals 104.

Newport, First—Campbell County

"Baptist Training Union News" is the title of an inspiring and newsy two-page mimeograph paper received from the Training Union of the First Church, Newport. Sentence thoughts are given on the Theme and Scripture for June. News notes concerning the Unions and individuals are given. Reports and an-

nouncements of meetings are included. The paper is illustrated and closes with these two quotations: "We are as high as our every day thoughts carry us, or as low as they descend." "What greater thing can God do than to make a person a channel of inspiration to others?"

How To Give A Part Without Reading It

(Outline of ten minute talk by Pastor John Huss, of Latonia Church, to Training Union in General Assembly one Sunday night.)

Introduction: One of the greatest plagues ever to beset a Training Union is for the members to read their parts from the quarterly. This practice is contrary to everything the Training Union stands for. There is not one reason for such a practice. If you would ask the best way to kill a Training Union the answer would be to read your part.

I. Why We Shouldn't Read from the Quarterly.

1. It does not cultivate resourcefulness.
2. The Training Union hour is not a reading hour. It is taken for granted we can read.
3. Quarterly should be studied before coming to Union.
4. Material in Quarterly is merely suggestive.
5. Tremendously boresome.
6. Indicates lack of preparation, slovenness, and indifference.

II. How To Get in the Mood

1. You are training for Christ. Does this mean anything to you? Is Christ real to you?
2. Be conscientious. School assignments receive careful consideration. Is Christ less important than school?
3. Realize your short-comings.
4. Forget what others think.
5. Start on time to prepare.

III. Methods in Preparation

1. Make notes.
2. Write out in full.
3. Make notes of what is written.
4. Read over every day.
5. If you must read, read what you have prepared. There is no disgrace reading if you cannot do any better.
6. If a person is absent, don't permit the part to be read.
7. Practice.

RECORD OF ATTENDANCE

July 5, 1942

Baptist Training Unions reporting enrollment of 100 or over

	Att.	En.
Louisville, Walnut St.	244	404
Frankfort, First	236	323
Lexington, Porter Memo....	175	222
Owensboro, First	168	202
Lexington, Felix Memo.....	142	298
Covington, Latonia	139	285
Corbin, First	123	210
Danville, Lexington Ave.....	105	221

Louisville, Victory Memo...	94	160
Louisville, Franklin St.....	88	136
Stearns, First	83	216
Newport, First	81	134
Lexington, Grace	70	125
Madisonville, First	68	100
Jellico, Tenn., First	67	128
Louisville, E. Parkway.....	50	92
Louisville, Crescent Hill....	49	133

THE CHARMS OF OLD HARROD'S CREEK CHURCH EXTOLLED

Some time ago Mr. W. C. Barrickman published in the LaGrange Oldham Era the substance of a letter from Mrs. Emma Clore Vetter, now of Virginia, but native of Oldham County, Ky. Mrs. Vetter's letter was copied in the column, "From Mills Point to the Big Sandy," in the Louisville Times some time later. It has been much abridged, but there is so much in what remains that is beautifully redolent within the memory of many still living of rural life around the old country church back home. Her particular point of departure is the old Harrod's Creek Baptist Church, in Sulphur Fork Association, where Brother Eddie L. Veach is pastor, but the things she says about that church and its surroundings will tug at the heartstrings of many another whose nativity has been cradled in a different setting just as hallowed in their memory.—Editorial Note.

"In reading about 'Oldham County and Her Neighbors,'" writes Mrs. Vetter, "I am carried away with dreams of the many happy childhood days I enjoyed in that county. Mr. Ernest Clore's mention of the covered bridge across Harrod's Creek brought back fond memories of many trips I made from O'Bannon to Brownsboro. As I think of Harrods Creek Baptist Church, a pioneer landmark; there comes the memory of summer 'meeting time' and the oil lamps hanging on the walls, when I went there as a child . . . My last sad trip to the old church to attend the funeral of a beloved relative, Douglas Clore. . . . I thought then of how that quaint old church had retained its quiet peaceful atmosphere, when all about was changed. . . . When I turn the pages of an old hymn book, that belonged to 'Uncle Ben' Clore, my great-grandfather James Clore's brother, I realized what the churches and other landmarks meant to the grand old pioneers of the country. . . . The finest church structure with unlimited splendor could never be more enchanting or inviting than the plain, small humble church at Brownsboro, standing mutely in quiet, peaceful solitude on its hillside, yet speaking eloquently of the ever-present God. . . . When one crosses its threshold a great feeling of emotion surges within one's heart as memories come crowding to mind. . . . I feel a little sorry for those who have come to this ancient house of God in automobiles, only, I think they have missed somethings, for the sight of buggies and quiet-standing saddle horses at a night service was a thing to



TIMELY WORDS

Fitly Spoken

Special Day Sermons



By MILLARD ALFORD JENKENS

Nine clear, thoughtful messages for "special days"—the first volume of Broadman sermons devoted wholly to special occasions. An excellent demonstration of Dr. Jenkins' ability to interpret old truths lucidly and apply them aptly.

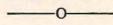
SPECIAL DAY SERMONS\$1.00

BAPTIST BOOK STORE

323 GUTHRIE, STREET, LOUISVILLE, KENTUCKY



be remembered. . . . On a dark night, after services, one could see the buggies with dangling lanterns, disappearing in the distance, driving back into the country, with the beating echoes of horses' hooves ringing in one's ears. . . . Later in time there were carriages with lamps fastened on either side, but nothing could surpass in mysterious beauty the swaying lights of the lanterns on the buggies."



DR. FERGUSON TWO YEARS AT COVINGTON

The First Church, Covington, wants to report progress in every department of her many activities. Wednesday evening, July 1, following the prayer service, an informal social hour was spent in the Sunday-school room in honor of our pastor, Dr. George R. Ferguson, and his family, who have just completed two years of faithful service. At this time the pastor was presented with a beautiful new Scofield Bible, and the family presented with a well-filled purse.

During the two years that Dr. Ferguson has been with us over one hundred new members have been added to our membership. Finances have improved during this period to the extent that we have been able to raise our pastor's salary on two occasions. The most pleasing part of our giving has been the remarkable increase in giving to Missions. We fully believe God has blessed us because we are doing the things which He has commended.

We would not forget to speak of our splendid young people and the faithful way they are carrying on. All services of the church are well attended and we look forward to the new year in the firm belief that God never fails those who put their trust in Him.

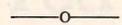
MARY J. GOOD, Treas.

First Baptist Church,
Covington, Ky.

LEMOYNE ADKINS ORDAINED AT WACO

On Wednesday evening, June 24, Rev. Lemoyne Adkins was ordained to the full work of the gospel ministry at the Columbus Avenue Baptist Church, Waco, Texas. The presbytery was composed of Dr. H. H. Hargrove, pastor of the church, moderator; Dr. B. O. Herring who examined the candidate; Rev. A. Loper who delivered the charge; Rev. Roy L. Smith who presented the Bible; Rev. R. C. Dowdy, clerk; and Brother Howard Waters and L. N. Gilbert. Dr. Hargrove led the ordaining prayer before the laying on of hands.

Brother Adkins finished Baylor University last May. He came to the Columbus Avenue Church from First Baptist Church, Little Rock, Ark. Members of the presbytery were agreed that he stood a most acceptable examination and that in the future he will take his place as a worthy and effective minister of the gospel of Jesus Christ. He is commended most heartily to the Brotherhood.



PASTOR PARK UNDERGOES MAJOR OPERATION

Western Recorder readers who are friends of Pastor George D. Park, of Earlington, will be interested in knowing that he has lately undergone a major operation at the Madisonville Hospital. His many friends in this section of the state are praying for his rapid recovery.

JESSE BROWN,

Madisonville, R. 6, Ky.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. **DICKEY DRUG COMPANY, BRISTOL, VA.**

Every Baptist Home Should Have Their Baptist Paper

When the printing presses are running full speed to flood our homes with much that breaks down Christian faith in the Word of God, it is tragic that we should fail to arm ourselves with the best Christian literature to off-set all Christ-dishonoring doctrines.

For only **FOUR CENTS** any individual can have the **WESTERN RECORDER** mailed to them each week.

For only **TWO CENTS** any church can have the **WESTERN RECORDER** mailed to every resident family in the membership each week. (Write for information)

Special Offers to Suit Every Case

- 1. Budget price to churches (provided the church will send the paper to all resident member-families) **\$1.00**
- 2. Individual subscriptions **\$2.00**

SPECIAL PREMIUM OFFER

- 3. "Red Letter Bible" with new or renewal subscription.... **\$2.75**
- 4. "Biography of George W. Truett" with new or renewal subscription **\$2.50**
- 5. "In His Steps" with new or renewal subscription **\$2.25**
(This is the most popular book next to the Bible)
- 6. "Daily Strength for Daily Needs" with new or renewal subscription **\$2.25**
(By Mary W. Tileston. Popular daily devotionals)

Mail All Subscriptions to

WESTERN RECORDER

205 E. Chestnut Street - Louisville, Kentucky

Find enclosed \$....., for which please send me the Western Recorder for one year with special premium

Write name of premium here

Name

Address

City and State

(Cut out and mail at once)

WAR ON KING ALCOHOL

Each individual has a weakest point in his moral nature. The only thing that ever existed without a weakest point was the "Deacon's One-Horse Shay", and it ended in calamity by all going down together. We all have a besetting temptation—one against which we must be continually on guard.

The weakest point in Mother Eve's moral nature was covetousness. She desired that which God had reserved for himself. When Satan caught her near the object of her temptation, when she saw that it was pleasant to the eyes, and that it appealed to the appetite, it was too much for her. She did the thing that brought untold grief upon innumerable millions.

There are many today whose weakest point is an appetite for alcoholic beverages—Devil's Brew would be a more fitting name. If the object of their temptation were kept out of their sight, many of them would have little difficulty in overcoming it. There are many who would not go to the back alley and buy liquor as they were obliged to do during prohibition; yet, they resist the flood of attractive advertising that is pouring from the press, and radio, and screaming from billboards, and displays.

It is high time we were aroused. While we have slept the enemy has sown tares in the field. We have even allowed attractive advertisements of whiskey, wine and beer to come into our homes. Our children and friends read this propaganda of hell from the papers and magazines we have subscribed to. We call ourselves Christians and then suffer this with never a protest.

Alcohol should be outlawed and never allowed to show his face in decent society. He is an outlaw, a thief, and a criminal. He steals the pay check from the needy family, the manhood from the father, the bloom from the cheeks of the wife, and the laughter from the lips of the children. He destroys the health of the body, the powers of the mind, and the hope of the soul. Sorrow, suffering, death, and hell follow in the wake of King Alcohol.

We have sinned by turning this outlaw loose upon human society. It is a crime against God that we have legalized this monster. For a few paltry dollars of revenue our government has endorsed the Devil's chief assistant. Our government is a government for the people, by the people. We, the people, get what we want provided we go after it. There are enough decent people to outlaw forever this renegade of hell if they only had the backbone to stand up and do it. May God give us courage like lions, backbones like saw logs, and faith like Elijah. Then let us arise and fight and pray until we have driven the enemy of decency, truth, and righteousness from the field of battle. We may not drive this slimy monster from the world entirely, but can drive him to cesspool of iniquity where he belongs. Ashland, Ky. L. W. ARNOLD.