

WESTERN RECORDER

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No. 8

"The Rose Beyond the Wall"

Near a shady wall a rose once grew
Budded and blossomed in God's free light,
Watered and fed by morning dew
Shedding its sweetness day and night.

As it grew and blossomed, fair and tall
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride;
And it followed the light through the crevice length,
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before;
It lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
And make our courage faint and fall?
Nay, let us faith and hope receive—
The rose still grows beyond the wall.

Scattering fragrance far and wide,
Just as it did in days of yore;
Just as it did on the other side;
Just as it will forever more.

—Author Unknown.

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Devotional and Religious Thought

AFFABILITY AT HOME

Audubon, the great ornithologist, with gun and pencil, went through the forests of America to bring down and to sketch the beautiful birds, and after years of toil and exposure completed his manuscript, and put it in a trunk in Philadelphia for a few days of recreation and rest, and came back and found that the rats had utterly destroyed the manuscript; but without any discomposure and without any fret or bad temper, he again picked up his gun and pencil, and visited again all the great forests of America, and reproduced his immortal work. And yet there are people with the ten-thousandth part of a pencil or an article of raiment will blow as long and sharp as a northeast storm.

Now, that man who is affable in public and who is irritable in private, is making a fraudulent over-issue of stock, and he is as bad as a bank that might have four or five hundred thousand dollars of bills in circulation with no specie in the vault. Let us learn to show piety at home. If we have it not there, we have it not anywhere. If we have not genuine grace in the family circle, all our outward and public plausibility merely springs from a fear of the world or from the slimy, putrid pool of our own selfishness. I tell you the home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.

—T. DeWitt Talmage.

[Editorial Note—Talmage's story of John James Audubon above is of interest to Kentuckians both because many of his travels were through the forests of Kentucky and because at the present time there is an exhibition of his paintings of birds and wild life at the J. B. Speed Memorial Museum, on the campus of the University of Louisville.]

THE CROSS AND DIVINE LOVE

The cross is glorious in its expression of divine love. James Vaughn said: "There are many books in God's world, on every page of which is inscribed, 'He is love.'" This is very true. Nature, with the beauty of its landscapes and the wonderful provision for every creature's wants, proclaims the love of God. The exquisite adjustment of Providence and the tenderness and care of an Almighty Father announce God's love. Our bright and happy homesteads and blessings too numerous to mention all teach us that "God is love."

This is all gloriously true, but never did man know the height and the depth and the length and the breadth of God's love until Calvary. It was in the cross

that love reached its full manifestation. God has loved man since creation. In fact, it was love that inspired creation; but it was in the cross that love finds its fullest expression.

Robert Browning has an exquisitely beautiful poem which he calls "One Word More." In it he tells of a great Italian artist who feels that there is more in him than painting can express. From the force of sheer necessity, he takes to sculpture. He does not give up painting but he adds sculpture to it in order that what he could not express on canvass he might portray on marble.

It was something like that with God. God made for man a wonderful home which we call the world; He served man; He blessed man in many wonderful ways, but none of these things expressed the wonder of His love for us. The "One Word More" is found in the cross.—L. Garner Sturdivant in Alabama Christian Advocate.

THE TEST OF CHRISTIANITY

The final test of any religion is its inherent spiritual dynamic; the force of Christianity is the pledge of its success. It is not a school of morals, nor a system of speculations; it is an enthusiasm. This religion is Spring—Spring in the spiritual world—with the irresistible charm of the quickening wind and the bursting bud. It is a birth, as Jesus would say; a breath of God that makes all things new. Humanity does not need morals; it needs motives. It is sick of speculation; it longs for action. Men see their duty in every land and age with exasperating clearness. We know not how to do it.—Alexander Maclaren (Ian Watson).

WASHINGTON ON PROFANITY

Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them. The name of that Being from whose bountiful goodness we are permitted to exist and enjoy the comforts of life is incessantly imprecated and profaned in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is an unprofitable as wicked and shameful. If officers would make it an inviolable rule to reprimand, and, if that

won't do, to punish soldiers for offenses of this kind, it would not fail to have the desired effect.—George Washington.

SAVING UP FOR A SUNSHINY DAY

Our saving should always be for a sunshiny day, never for a rainy day. The proverbial attitude tends towards doubt and pessimism, and accords ill with our profession of faith. Material things are best regarded as manna, rather than as personal wealth; as signs of God's bounty, rather than as actual substance. We shall not be poorer for this habit of thought, even in the things of this world. But it will set us free to lay up for ourselves treasures in heaven, and where our treasure is there will our hearts be also.

—Sunday at Home.

A SUPER-HUMAN SAVIOUR

If I might comprehend Jesus Christ, I could not believe on Him. He would be no greater than myself. Such is my consciousness of sin and inability that I must have a super-human Saviour.

—Daniel Webster.

WHY IT WASN'T MENIAL

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

At a grand organ recital, the organ blower was suddenly taken ill. Immediately a celebrated composer stepped forward and took his place at the belows. At the close of the performance he was remonstrated with for doing such menial work. "Menial work," cried he. "I love music so much that nothing I can do for it seems menial."

We should love Christ so well that nothing that we can do for him seems menial.—A. B. Webber in "Apt Illustrations for Public Addresses."

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WESTERN RECORDER

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

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Some Modern Trends In Religion

G. P. BUSH, D.D., Covington, Ky.

RELIGION through the centuries has been marked by certain outstanding trends. Certain periods have been more static than others. We are living in a day that is pronounced by relativity. In many respects this is the "Einstein" era.

Religion is a related subject. We cannot successfully divorce it from other fields of thought. Trends like the tides are comprehensive. History is filled with renaissances. Stability in one realm indicates a like stability in all. Billows here, indicate billows there.

This age is marked by unrest. Change is not necessarily evil. Usually conditions are not what they should be, else there would be so much urge for change. Our imperfections justify unrest. Men also weary with emphases on certain subjects. Usually such emphases result in a thread-bare state. Old clothes need changing.

However much we may contend for an inspired book, we cannot claim an inspired interpretation or ministry. Progress involves the right and duty of each age to do its own thinking. One historian has outlined history according to the conflicts of age and youth. Methods of progress have varied, some think in terms of growth; others prefer construction, which requires the razing of the old and the erecting of the new. Reforms have been accomplished by both of these methods.

Trends are variable and often contradictory. Groups are more or less antagonistic in their propagandas. The weakness of our analysis may be an undue re-action to certain group movements. In a matter of this kind no one can write authoritatively and perhaps not even helpfully. We discern the clouds but fail to note all of them. We become panicky because of some ominous-appearing one and quake because of lightning and thunder, and fail to realize that many a cloud is dissipated by its own reverberations.

I

WE MUST study religion alongside of trends in world thought. Governments have been subjected to change. The mere fact of change has proved alluring to the masses. The programs of to-day have been junked and new ones have been devised for the next day. The whither of government is debatable.

Science startles us with the rapidity of its changes. We discard the old for the new with ever-increasing rapidity. Art keeps striving to hold its own by restoring to extreme measures in order to produce something different. Amusements cease to amuse unless voices, methods and measures vary with kaleidoscopic regularity. Literature seeks novel ways to present its claim in this changeful age. The break from the old must be pronounced whether thought or beauty survive the cataclism. Regardless of our choices we are in the grip of radical changes.

As ministers we are stupid if we fail to realize that religion in this age will undergo many changes. Marked changes now exist. Russia, Germany and Mexico are notable examples of radical changes. One noticeable trend in

IN PART this article is a clinic on the important 'ism philosophies now used to empty Christian faith of its supernatural authority and mission. It was read by Dr. Bush, pastor at Fort Mitchell, as a paper before the North Kentucky Baptist Ministers' Conference, in Covington. We refer to it elsewhere in this issue.—Editorial Note.

religion has been toward nationalism. Once we had the church directing the state, then came separation of church and state and now we have the state controlling the church. Church authority has paled in many a land. Under such authority, creeds, forms and organizations are subjected to great changes. These

countries spectacularly represent what is taking place in every country.

We cannot overlook tremendous changes wrought by modern science. The authority once accorded religion is now being given to science. The visible is replacing the invisible. We walk by sight and not by faith. The utilitarian is worshipped in preference to the transcendental. The Ford car will take you where you are going—then hop in! Churches, creeds, confessions may or may not—this seems to be the trend in modern thinking. Our destinations are changing. More and more we are becoming geographically minded. We are displacing the Bible with road maps. We plan in terms of seasons rather than eternity.

II

SOME of our treasured legacies which were obtained by great sacrifices have contributed to this confusion. The public school system was established that education might be in the reach of all. It was a co-partner with the church in character building. In many sections it now disclaims this privilege and avers its mission is outside the realm of character formation. The great missionary enterprise has led many into internationalism.

For centuries Baptists and Protestants have stood for individualism, but in recent times we are becoming champions of a social order of our own creating. The kingdom of God has become merely a matter of social righteousness, built according to our own pattern. The heart of Modernism is a new social order. The church must concern itself with sweat shops. Its major task is set forth to be righting the now rather than preparing for the forever. Social reforms are considered evidence of Christianity more than is an experience in grace. We are the arbiters of our needs and not the servants of an authoritative faith. The first century must take a back seat for the twentieth is at the wheel.

Creeds must crumble before the judgment of the present powers. Our judgments are based upon modern needs. Ancient manuscripts are put on trial; even the claims of Jesus must be subjected to this court. A scientific mind refuses to accept a proof not in accord with its own methods. We have become scientifically dogmatic and religiously uncertain.

Only ignorance subscribes to infallibility, whether in a person or a book. Omniscience and omnipotence have been transferred from God to the modern mind. Men worship a Stalin, a Mussolini or a Hitler. "Salvation" is wrought by governmental plans.

Thus not only the authority of the Bible but its promises are rendered obsolete, for the modern man makes his own provisions and meets his own needs.

We must not conclude that these trends are universal or established. They are subject to much modification. Age-long beliefs continue to challenge them. We should not despair of orthodoxy. Its trembling lamps continue to shine. Humanity surfeits with its own diets. Change calls for change. Re-actions set in against the new as well as the old. The authoritative moral and religious standards of yesterday may return on the morrow.

III

THERE was much crudeness and bigotry in the past which needed a funeral. A larger and broader vision is not to be despised. The horizon is not shaken. The possibilities of religion were never greater. Threadbare garments needed to be cast off. The clutch of the Greek Catholic Church was paralyzing. In Russia faith will revive, while superstition will remain in its new graves. After man has done his worst and said his all, God will speak. Our social programs will improve but the church will return to its major task of leading men to a personal salvation through faith in Jesus Christ. Higher criticism may destroy some cherished dogmas, but the light and truth in Christ Jesus will suffer no loss [Our type emphasis.—Ed.].

A preacher must be blind if he fails to see that religion will be changed by the changing standards of the adherents of the faith. When the professor's chair in some great university becomes the Sinai for moral codes and ethical teachings, then the ancient law loses its power over human conduct. When the dictum of the hour holds that right and wrong are biological products and that they are a matter of nerves and glands and germs, what place has God in such a program? When sociology contends that moral distinctions spring from selfish choices, why listen to Moses or Jesus? If we can understand and know God as readily as they, why not depend upon our own contacts and not tune in on stations of such remote antiquity.

The scientist relegates the founders of science to museums and libraries. Why shouldn't the preacher follow such example? If God is not vocal now, should we believe that He was ever vocal? This seems to be the trend of many religionists, such as Holmes and his group.

If the present is so superior to the past and man must worship, why not seek the shrine of some Stalin, rather than the tombs of an outmoded past? Since we know what is better for us than our fathers could possibly know, why disturb the dead? We have far out-smarted them in every phase of living. We build great buildings and furnish them with every convenience and comfort. We ribbon our continents with steel and great highways of concrete. They traveled in ox carts over crooked lanes of mud. We speed our twelve-cylinder cars at sixty or eighty, they crept at two or three miles per hour. We sail through space miles above and climb to heights they never dreamed of, while they hugged the ground, for they could not mount. We measure our calories and boast our dietetic skill, while they filled their pouches with mashed grain and wild meat.

Surely such superiority entitles us to be the creators of our own faith and the arbiters of our own destiny.

IV

ASK if you have not heard all this and much more? We may not have inflation of the currency, but we have inflation of the brain. Rapid growth has resulted in this Goliath attitude; some day it will be pierced by a pebble from an old-fashioned sling-shot. We must be patient. Unless the ministry can be calm in such a storm, who will pilot the ship? If we become a group of enthusiasts and accept the new order as the kingdom of God, then the trend has borne us to the charybdis of our faith. We should not be led by popular clamor into becoming mere harbingers of our own righteousness. On the other hand, we must not become broadcasters of despair. You never start a stalled car by harping upon the defects of its machinery. The church will not be revived by Apostles of doom. True prophets see the clouds but they also see beyond the clouds. Trends of today will exhaust themselves and tomorrow is a new day for vision and blessing.

(Please turn to Page 17.)

Sunday School Seedlets

February 24, 1935

PETER HEALS A LAME MAN

WE LIVE in an age of marvelous achievements—marvelous demonstrations of physical power. Our machine age is new to the world, and is making the world new—with new social, industrial, and political alignments. Under the applied forces of steam and electricity, mountains are moved from our pathway, and night is turned into day. The intellectual light of the world has never before shone so brilliantly, and the scientific attainments of men far surpass those of any previous time.

From the clinics and operating rooms of great hospitals come true and wonderful reports of the success of medicine and surgery. Many of the results achieved by these methods of healing sound miraculous to our ears. And yet we know that they are no miracles—in the Scriptural sense—because they really represent nothing more than skillful co-operation with nature, and nature must be relied upon to complete—with slowness and suffering—the accomplishments of science.

Our lesson this week presents no exhibition of physical power, no astonishing application of human science or skill. No! But it does present, with quiet dignity, the story of an apostle's use of the most powerful and most effective force that has ever been demonstrated in our world—the power of the Spirit of God acting the name of Jesus of Nazareth!

This was indeed a Scriptural miracle; no application of medical skill, no demands upon the ordinary processes of nature, no suffering on the part of the patient, no slow convalescence. "Immediately his feet and ankle bones received strength"—the results were sudden and sure.

If we only knew how to use this great power to-day! How much more helpful and wonderful it would be than all the magnificent devices of our machine age! Why do we not have the requisite faith and spiritual knowledge to call it into action?

New Castle, Ky.

C. W. CRAFT.

A Personal Appeal

ALLOW one who has been a servant of Southern Baptists for fifty years to urge every church member to join the Baptist Hundred Thousand Club at once, and thus relieve our Southwide Mission Boards and Seminaries of burdensome debts.

JOHN R. SAMPEY.

Julius Gilbert White, President of the Associated Lecture Bureau, Madison, Tenn., will speak on "Health and Alcohol," in his "Learn-How-To-Be-Well" series, at a big afternoon mass meeting, to be held Sunday, February 24, at the Crescent Hill Baptist Church, 2800 Frankfort Avenue, Louisville, from 3:00 to 4:00 P. M. He will illustrate his lecture by 600 scientific screen pictures, which are now being used in twenty-two states and nine foreign countries. On Friday, February 22, and Monday to Thursday, February 25-28, at 3:00 to 4:00 in the afternoon he will also speak at the Methodist Temple, Sixth and Broadway, Louisville, on the same theme. These meetings are under the direction of The Woman's Christian Temperance Union, Mrs. Jennie Pace Geiger, President.

Further Concerning Our Lord's Return

R. K. MAIDEN, D.D., Kansas City, Mo.

IN a former article the writer presented a sketchy outline of the Post-Millennial position relative to Christ's Second Coming. It was found that, according to the position His coming is not, and never has been, and never can be imminent—never can be, that is, till the whole divine program of world redemption is fully and finally completed. Involved in this view are some difficulties not yet cleared up in my mind. But in the humble judgment of the writer, more and more serious difficulties are found in a careful, critical, and unprejudiced examination of Pre-Millennial interpretations of Bible teaching relative to the Second Coming.

Pre-Millennialists are successors to the Chiliasts of the Second and Third Centuries whose view was that Christ had no Kingdom on earth, and would not have until He came to usher in the Millennium. Their belief was based on the assumption that the Spirit dispensation would fail, and that the world would grow worse and worse; and that by His coming would convert, by a different instrumentality, a majority of all who are to be converted in this world. Not very different from this is the teaching of the Pre-Millennialists of the present day.

Pre-Millennialists do not quite agree among themselves. They are divided into two schools, the Futurist and the Historical. The Futurists hold that Anti-Christ is yet to appear, and that the larger part of the Apocalypse remains to be fulfilled. The Historicals maintain that Anti-Christ has already come in the papal system, and that the Apocalypse has been continuously fulfilling from the Lord's ascension to the present time.

SYMBOLIC APOCALYPTIC PROPHECY

SUCH is the book of Revelation, especially from the sixth chapter to the close. It is "enswathed in Old Testament imagery." Throughout it is reminiscent of the Old Testament. One who has carefully computed its allusions and references to the Old Testament reckons them at 400. And it is from this book mainly that Pre-Millennialists derive their Second Coming creed. It is from this imagery, this symbolic apocalyptic prophecy, that they get the material out of which they formulate their program of divine procedure in the fulfilling of prophecy, from century to century and from event to event.

One wonders whence the wisdom that enables the proponents of this school of interpretation to take up the wail of prophecy and fall on it accurately, never getting into the fog of uncertainty, always able to fit historic events into specific prophetic molds, or, vice versa, fit prophecies into historic molds. How can any uninspired person be definitely certain about this—certain that no mistake has been made anywhere along the line of interpretation. Any one, Pre-Millennialist or Post-Millennialist, in interpreting Old or New Testament prophetic imagery, should be keenly aware that he is dealing with symbols, and be reasonably certain that he knows what the symbols symbolize.

I am not yet convinced that our Pre-Millennial brethren have given us a full, accurate and thoroughly trustworthy interpretation of the prophetic Scriptures relative to Christ's Second Coming.

LITERAL OR SPIRITUAL INTERPRETATION?

THE twenty-fourth and twenty-fifth chapters of Matthew, the prophetic part of Revelation, together with their Old Testament analogues, must, if the lessons they hold are to be learned, be interpreted. But how? Literally or spiritually? If some of the prophecies are to be interpreted literally and others spiritually, who is in a position to decide which is which? Who can qualify for the task. Who will assume the responsibility of deciding? If parts are to be literally interpreted why not all? How far can one go in strictly literal interpretation without heading up in the unreasonable, the

unthinkable, the unbelievable, not to say that preposterous and the absurd?

The angel that John saw came down from heaven, having the key to the bottomless pit, and a great chain in his hand. Can this be interpreted literally? What can it mean but the constraining, limiting and confining of Satan? No literal keys or chains or binding.

Pre-Millennialists are, in the interpretation of prophecy, literalists. Their doctrine concerning the Second Coming of Christ is derived from, and depends for support on, literal interpretation. So far, I have been unable to embrace a doctrine thus based and dependent.

CALLS FOR CHANGE OF PLAN

GOD plans and carries forward His plan in and for the world in an orderly and efficient way. His plan for the evangelization of the world has been fully and plainly revealed. And there is no room for misunderstanding or controversy as to His purpose that the whole world shall be evangelized, nor as to the plan by which it is to be done. That plan was ordained from the beginning, announced in the Great Commission, inaugurated, on the day of Pentecost, and is still operative. Was this plan adopted as an experiment to be abandoned in the event of its failure? Is the going to fail, and through its failure precipitate an emergency making necessary a change of plans?

But what is this plan? Is it not the preaching of the Gospel—the Gospel of the grace of God, the unchanging, the everlasting Gospel, the Gospel that is the "power of God unto salvation to every one that believeth?" And are not the churches the divinely ordained, commissioned and credentialed instrumentality through which this Gospel is to be preached on out to "the end"—end of time?

Does not Revelation consists of messages to the churches? And are not these messages concerning things that were to be from the time they were delivered out to the end of the world?

Pre-Millennialism cuts short this plan by Christ's Second advent. It annuls the plan of saving men through the ministry of the Holy Spirit and the preaching of the gospel. It brings to sudden and abrupt close the Spirit and gospel dispensation, and brings in a new order, a new plan, a new dispensation.

This may all be right. But I do not see it that way. I am rather inclined to the belief that all the saved are saved by the same plan, through the same instrumentality, and on the same conditions. I am strongly inclined, though not fully and finally, to the belief that the book of Revelation was written with the express purpose to show that the whole world is to be lighted by the churches—the candle sticks, the light-bearers, reflecting the original light of Him who is "the light of the world," and that this world-wide illumination is to be in the Spirit's dispensation and through the Gospel, and that through the ministry of the Spirit and the preaching the gospel the Millennium will be brought in.

The actual results of the gospel at, or up to, any particular period in its progress, cannot be sanely taken as the measure of its purpose or its power. How escape the conclusion that all the achievements of the cross already won through the preaching of the gospel are going to culminate in one full, final, glorious, triumphant achievement?

SPIRIT'S MINISTRY AND MEDIATORIAL INTERCESSION CONTEMPORANEOUS AND CO-TERMINOUS

THE Holy Spirit is Christ's virgenter in, to and for the world. On that last night—Gethsemane night—Jesus gave assurance that when He ascended to the Father He would send the Advocate, the Holy Spirit, who would abide with

(Please turn to Page 11.)

West Kentucky News

THE West Kentucky Baptist Pastor's Conference met at the First Baptist Church, Mayfield, in its regular monthly meeting, February 11, with twenty pastors in attendance.

At the meeting in January the conference unanimously adopted a motion that, in view of present-day tendencies toward doctrinal indifference, the articles of faith set forth in the New Hampshire Confession be discussed by the conference, one by one in their regular order, until all have been discussed in these meetings.

Accordingly the first three were discussed at this meeting, the first being led by D. B. Clapp, the second by the writer, and the third by C. D. Stevens (who was a visitor to the conference), followed by a general round-table discussion of each subject. The discussion revealed the fact that all these brethren are still standing firmly upon the faith of our fathers and are "contending for the faith once for all delivered to the saints," and that the same Baptist fellowship in doctrine that existed one hundred years ago is still flourishing among these West Kentucky pastors and churches.

At the next regular meeting of the conference (March 11) the next three articles of faith will be discussed as follows: "The Way of Salvation," led by B. G. Arterburn, "Justification," led by H. M. Sutherland, "The Freeness of Salvation," led by J. T. Odle, each to be followed by roundtable discussion. It is hoped that out of these doctrinal discussions will come a deepening consciousness of the responsibility that rests upon those who hold them, not only for preaching them; but for their practical application in "obedience of faith."

The reports of the brethren showed encouraging conditions among the churches—of a deepening spirituality and increasing liberality.

Evangelist W. E. Chadwick, of Murray, who has accepted the pastorate of the church at Golden Pond, reports a successful Training School at that church in which thirty-two were enrolled, and also the organization of a B. T. U. with twenty members. He has also been called to the care of the Farmington Church, Graves County, and has accepted to take effect at once.

There is quite an interest throughout this section in the State Sunday School Conference to be held at Princeton next week (February 20-22), and it is expected that there will be a large attendance from west of the rivers.

J. E. SKINNER,

Murray, Ky.

The Campaign Now Enters a New Phase

JOSEPH A. GAINES, Kentucky State Leader, Baptist
Hundred Thousand Club Campaign

THE Baptist Hundred Thousand Club Campaign in Kentucky does not end on the last day of February. Rather it enters upon a new phase, in which, according to agreement of the Executive Committee of the Southern Baptist Convention, the debts of our Kentucky Baptist Institutions are to share equally with those of Southern Baptist Convention institutions.

Henceforth, beginning March first, our people who join the Baptist Hundred Thousand Club in Kentucky, unless they specifically designate otherwise, will do so with the understanding that the dollar a month which they give through the Club will be divided, fifty cents for debts of State Institutions, and fifty cents for South-wide debts.

In order to avoid the possible confusions that may arise under this dual arrangement, two facts should be kept clearly in mind. First, the names of all who have joined the Club in Kentucky during the campaign of January and February should be reported promptly to Dr. Frank Tripp, General Leader, Baptist Hundred Thousand Club, St. Joseph, Mo.,

on blanks which Dr. Tripp has sent to churches and to Associational Leaders for that purpose.

Secondly, the local church treasurer in each church can do more than any one else to avoid confusion by sending the FUNDS contributed through the Club in his church to the proper person, and properly marked. This money should be sent to Dr. C. M. Thompson, Secretary-Treasurer, Baptist State Board of Missions, Louisville, Ky. It should be plainly marked to indicate the will of the contributors. If it is from members who are giving only for South-wide debts, it should be marked "Baptist Hundred Thousand Club—Southwide." If it is from members giving on the fifty-fifty plan, to both State debts and South-wide debts, it should be marked "Baptist Hundred Thousand Club—Kentucky Plan." There may be those who wish to give only to the debts, it should be marked "Baptist Hundred Thousand Club—Kentucky Plan." There may be those who wish to give only to the debts of Kentucky Baptist institutions. In that case such contributions should be marked "For Kentucky Debts."

Throughout the campaign of January and February we have emphasized, and have asked all who spoke for the Hundred Thousand Club to emphasize the recognized right of every member of the Club to designate how his contribution shall be applied. This principle will hold good in the new phase of the campaign as it did in the first phase. Those joining after March first have the same right to designate as those who joined before that date.

The success of the campaign after March first will depend very largely on the same fine group of men who gave splendid service during January and February. These are the Associational Leaders. I bear grateful testimony to the fact that they have been our best helpers. Without them the efforts we have made would accomplish little. Meeting these brethren in conference have been to me sources of genuine joy. I am confident that these Associational Leaders will go on with this campaign to the success that we all desire.

"It goes without saying," yet I find pleasure in saying it again none the less, that nothing will go far among our Baptist people unless our pastors are for it and behind it. Surely our pastors are for and behind this debt-delivering movement. So also, and with emphasis, are the good women of the W. M. U. If these two forces will back the work of the Associational Leaders, the day will soon come that all loyal Baptists in Kentucky long for, the day when the last dollar of debt has been paid on every one of our Baptist institutions, both in Kentucky and in the South.

Misunderstood and Maligned Baptists

AN ABLE article in Scribner's Magazine for January on Henry Watterson by Henry F. Pringle, sent us back to Watterson's autobiography for further reading. We came across a paragraph which finely illustrates how brilliant men have utterly misunderstood, misinterpreted, and misrepresented Baptists. Henry Watterson, brilliant journalist, who all his life lived among Baptists, had this to say in his autobiography:

Whilst I was yet too young to understand I witnessed an old-fashioned baptism of the countryside. A person who had borne a very bad character in the neighborhood was being immersed. Someone, more humorous than reverent, standing near me, said as the man came to the surface, "There go his sins, men and brethren, there go his sins;" and having but poor eyesight I thought I saw them passing down the stream never to trouble him, or anybody, any more. I can see them still floating, floating down the stream, out and away from the sight of men. Does that make me a Baptist, I wonder?

—Watchman Examiner.

Missionary L. L. Johnson, on furlough from Brazil, who has been a guest patient in the Southern Baptist Hospital, is well again and is visiting with his family in Shawnee, Oklahoma.

EDITORIAL

Institutionalism and Missions

BELOW is an editorial on Home Missions. We here raise the question of our relative Baptist concern for missions and our various institutions, as expressed in our organized and official response to the needs in each field. We raise it; it must be decided by the response to God of the consciences of our Baptist people.

We are devoted to every institution that serves Baptists in Kentucky and in the South. We desire the prosperity and largest spiritual usefulness of everyone of them. As opportunity offers, we gladly help to foster and build each.

But, when a time comes for retrenchment, where do we

retrench first and most? Answer, We retrench first and most in missions. In effect we say, We can allow the oral witness to Christ before lost men to wait, if we must. But we cannot let go these institutions for which large debt has been accumulated in our name without losing them. Are we right? So far as we go, perhaps. Why not go to the bottom?

Both missions and institutions have suffered. But missions has suffered much more. That may satisfy our logic. But does it satisfy Him who looks down upon us and holds us to account? May we expect His blessings up OUR plans, unless we first make certain they are schooled in HIS?

Home Missions

IN THE name of our Baptist women and of the Home Board, Dr. J. B. Lawrence, Secretary of the Board writes asking of us an editorial on Home Missions in anticipation of the March week-of-prayer for Home Missions observed by our women through the South.

We are glad when the editorial columns of this paper can render service to any of our Baptist causes. It pleases us when the Secretary or other responsible voice of any of these causes reminds us that such attention will be helpful at any particular time.

Some of our readers may remember that the writer for twelve years did the educational and publicity work for the Home Mission Board. Among other things the service included writing eight mission study books which were broadly circulated throughout the South, and platform representation of the Board and its work as desired by the Board's General Secretary. But we do not now afflict the reader with anything from one of those books or addresses.

There are two ways of approaching the work of Home Missions in America—both of them needed. One is to set forth specific missionary needs that are supplied through the Home Mission Board better than any other instrumentality and to show what the Board does do to meet those needs.

The other may be called the approach of Christian statesmanship. It undertakes to visualize the immense spiritual need and opportunity in the nation; the tragic lack of adequate effort to supply this need, on the part of Baptists or other Christian bodies; the tremendous reinforcement that an adequate Home Mission program in America to would give every constructive force that builds the nation and its homes, and also to every other worthy work undertaken by Baptists, notably to the world-compassing work of Foreign Missions.

Our women, who, when the last word is said, are almost the only group within our churches that seems really to wish to get inside of the work of missions at home or abroad—our women habitually approach the study of both Home and Foreign Missions along the first line mentioned. Though it is doubtless less inviting than the other to persons who think in terms of platform utterance, the method of our women really gets down to genuine personal interest and prayerful concern and cheerful giving much more dependably than does any other method in use in Baptist-work propaganda.

It would be possible to embarrass about ninety percent plus of our pastors and leave an unpleasant taste in their mouths, if one should question them about what are the specific mission activities of the Home Mission Board or the Foreign Mission Board or the State Mission Board, and the conditions under which those activities are faring forward. But the good women who attend the Missionary Societies do know something, and they know it in this dependable way. It is the way that warms their hearts, informs their minds, engages their prayers and enlarges their giving. What other method even approaches it?

The Home Mission Board for years now has had hard sledding. The hard sledding may be reduced to a word of one

syllable—debt. The debt is being gradually retired, though too slowly. It must be paid. By and large, it represents the unwisdom and the lack of sacrificial devotion among us all. Whatever it represents, no mere scolding would help. Better judgment, more consecration, and a more faithful effort to understand the genius of Baptists, and not to be swept off our feet because the world goes wild, would have helped the Board. But it perhaps would not have knocked out the confusion wrought by the thief.

It is creditable to Baptists in the South that they love Home Missions so much that they have not allowed the debt and the thief to quench that love. They will gladly help our Board to arise from its misfortunes, and they will pray that both they and it may be more consecrated and wiser and more humble in spirit after those experiences.

Our Board has work in Cuba (a bit of Foreign Missions well done), among foreigners, among Indians, and among Negroes. It is doing good work in each case, and would beyond doubt do a far larger work if its income justified the efforts. The mountain school work is almost gone—most unfortunately. We think there can be no justification of the retreat here other than expediency—withdrawing from mission effort in order to pay the debt.

Besides these worthy activities, who of us is not conscious that there remains an opportunity of vast scope in the South and throughout the nation to carry the Gospel to millions of unsaved people of our own race?

State Missions? With his whole soul the writer believes in State Missions. But who fathers the assumption that the Baptist State Mission Boards in the South have resources or any early prospect of getting resources that are even approximately sufficient to carry the Gospel to the host of lost white persons of responsible age? In nearly every State of the South the number of these is more than a million!

In the old days there was co-operation between the Home Board and the various State Boards in this service. Now the Home Board is out of the co-operation, and every State Board we have heard express itself says it has not the resources to do anything like the service that is needed in its territory in preaching the Gospel as held by Baptists. Are Baptists content that this stalemate shall continue? **IS IT THEIR LAST WORD CONCERNING VAST AREAS OF LIFE IN AMERICA KNOWN TO BE PAGAN IN SPIRIT?**

Home Missions has before it a vast and inviting field for Baptists in the South, if we shall only empower our Home Mission Board by our support to enter that field. Our State Boards must likewise be greatly strengthened to do definitely missionary work. Theirs is the first and largest responsibility within their territory. But why talk of relationships, dividings and delimitations, when we well know that both agencies together, themselves being the witnesses, are not doing more than a small percent of what awaits them in the way of open doors to the spiritually needy in our States, our Southland and our Nation?

The Gospel of God and the False Gospel of Satan

WHAT Satan proposed to have preached to mankind as his gospel, is exhibited in the third chapter of Genesis. Man had been created in the image of God and innocent. He was happy and abundantly provided, but he must recognize the authority of God.

He fell through the subtle false teachings of Satan definitely arranged to proselyte man from accepting God's authority. There were three definite steps. The Serpent was subtle beyond any beast made by the Lord. He did not blurt forth to the man that his purpose was to steal him away from God's authority. The first thing was to undermine and destroy the purity and happiness of Eden innocence.

Satan proceeded as does the higher or rationalistic critic. He questioned the Word of God. "Yea, hath God said?" Satan knew, what the large majority of men, even many professing Christian, do not seem to know, that it is only a short step from criticism to open contradiction. So he reduced man to the next step to open contradiction.

Next he directly denied the truth of God's Word. "Ye shall not surely die;" there is no such thing as death. If God said that, it was just to scare you. In effect, Satan continued, "I will show you why God it doing that. He knows that when you disobey His prohibition to eat the fruit of that certain tree ye shall be as gods!"

Here is the gospel of the devil—self-improvement, self-support, self-sufficiency, self-expression, and self-development. Progress from man's inherent capacity for improvement. By flattering man's ego-sufficiency, Satan deceived the first man and woman. In the same way he blinds and deceives the mighty of earth until this day, including an increasing number who have membership in Christian churches and follow a "Christ" distorted to permit this apostasy under the boastful pretense of more intelligent faith.

Many professed Christians even now regard the old Gospel of the cross insufficient and powerless. "The spirit of the times" demands that something else shall be added to it to make it attractive to the worldly-minded. And when the something else is "added" Satan finds it easy by gradual processes to make the addition a substitution.

That is what has happened to many social gospellers. It has gone further in the attitude of some of our pastors and more church members in the South than most of us seem to be aware. We have just read an article by a Baptist minister in the South who has influence, by worldly standards a good mind, and is of attractive personality, in which he undertakes to show how the world is now growing better!

One may, if he chooses, carry his "optimistic method," to this extent. But the unhappy fact is that sin is in this world and has tragically marred and deceived mankind. At the present time it is shameless, rampant and determined.

This cheerful but spiritually blind "optimistic method" jibes finely with the false gospel to which Satan won converts in Eden. Man is making marvelous progress. He is improving himself. He is becoming a god, is he not, just as Satan promised that he would? Make way for the Deity of Man! Why be deceived by these moss-backs who persist in warning us that this is folly? "The spirit of the times" call for the flattery of the pride of "divine" Man.

Satan is the author of the gospel of man's salvation through self-improvement. The vast Russian nation has now adopted this devil's gospel as its national policy, and is persecuting its people into atheism. Despising and proscribing the God through the fear and love of whom American initiative and American liberty and American inventive genius were brought to their great and effective expression, Russia is now copying from America the vast mechanisms through which man masters nature to do his bidding. "These be thy gods which brought thee up out of the land of Egypt."

Over against Satan's master lie, is the God-revealed and God-provided Gospel of the Cross. Instead of self-trust, as its foundation principle, it invites man to trust in God. Instead of self-improvement and pride-satisfying self-suffi-

ciency, it invites man to a life of self-abnegation. Instead of whispering in his ear that God is unfair and not to be trusted, and that he in himself has power by self-assertion to make himself as God, it tells him that, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Instead of that Son becoming in the world a mere exponent of the formulas of philosophy of self-improvement for man, His main and central work was to give Himself a ransom for many by dying upon the Cross.

Man has invented many wonderful things. But human nature is not new. Sin is not new. Human deception at the hands of Satan by flattery is not new. Nor have all his inventions enabled him to master his own spirit or cleanse his own heart.

Blessed be God, the love of God in Jesus Christ is not new. All that touches the center of man's life and the yearnings of his soul are the same as they ever were. Nothing less than the subtle flattery of Satan and his legions of imps to human vanity, can explain men's blind acceptance of the devil's lie that man's mastery of nature for his comfort, wealth, and power, and his counterfeit of God's work in humanitarian kindness, are an improvement upon the Gospel of the Cross of Christ. Nor is the lie new. Its most fateful disaster was wrought by Satan in and through the first man and woman.

How They Find the Bible "Guilty"

IT IS not improper to characterize the higher criticism and rationalistic scholarship of the day as treating the Bible as if it was a prisoner before the bar. They have tried the Bible and they have also found it guilty. But they have done it by hearing and imagining only witnesses for the prosecution. No group of savants ever was more impervious to witnesses for the defense than this group has been against proof that the Bible is God's inspired Word.

They dispose of the opposition by ignoring them and disparaging them. The "monkey trial" in Tennessee was a good illustration. That State passed a law that the teachers in public schools should not teach AS A FACT the unproven theory of the animal origin of man. That is all it did. But most readers will remember that that setting of the fact never was allowed to get to the public in the newspaper press. If those men had been honest, they would have given place to the truth on which hung the entire propriety of the proceedings of the State of Tennessee. But they persistently ignored it. Prominent preachers around many cities in America and a number of them in England made themselves silly in conniption fits about the hopeless ignorance of the law-makers of poor Tennessee. As they knew before throwing their fits, they had an applauding press!

Illustrations abound that rationalists try the Bible with no idea of ever letting it get by without condemnation. Highly as they recommend themselves, the general public is beginning to get on to the idea that with those rationalistic intellectuals the wish has been father to the thought, that there are many able scholars and scientists who reject the whole evolutionay hypothesis, and that their number is increasing.

There is evidence that science is now washing its hands, and they needed it. But what of multitudes of church members, and even some preachers who have little knowledge of what the Bible actually teaches? The tractability of science cannot atone for the vast ignorance of the Word of God on the part of professed Christians. We will never get out of our backsliden condition until men turn back to the Bible to read it and understand it and obey its mandates. Nor will we get out until professed Christians learn to pray again.

Any charlatan of glib tongue can bring doubt against the Bible into the minds of persons who know practically nothing about it, and whose prayer life can hardly be said to exist.

Paragraphic Comment

"FRIENDSHIP OF THE WORLD" Much current religious strategy is to win the world's friendly approval. The Bible offers no such hope. Our Lord said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own." And in James 4:4 we learn that "friendship of the world is enmity with God." The "world" applauds the "loaves-and-fishes" by-products of vital faith, but it hates a salvation that comes by the Cross. It is motivated by Satan's "gospel" of self-will. It requires a new birth to turn such hate into love.

ERRONEOUS IMPRESSION Recent publications about Georgetown College in the secular press have doubtless left an erroneous impression with many as to the financial support given to Georgetown by Baptists. For the last few years it has gotten about \$8,500 from the Co-operative program (one paper published it \$3,500). But for the last seventeen years it has received an average of \$38,700 yearly or a total of about \$657,816. During its century of service Baptists have beyond doubt given several millions of money to it. It is unfortunate that partial statements should be spread abroad the effect of which is to minify the devotion of Kentucky Baptists to their Senior College.

FROM COTTON MILL WORKER TO GOVERNOR Governor Olin D. Johnson, recently elected as Chief Executive of South Carolina, is a Baptist, and comparatively a young man. In his boyhood he was a mill-worker in one of the South Carolina cotton mills. The Baptist Courier speaks of him in high terms as a Baptist and as a citizen. There are still many opportunities in American life for what reformers call the under-privileged. There is always need to reflect upon the advantages of disadvantages. The silver spoon idea—or is the spoon golden?—simply does not make good in life. Yet untold thousands persist in holding the idea that "advantages" ought to do the trick of handing over to them the thing men call "success." Well, the "advantages" fail to deliver probably oftener than do disadvantages. There is a reason for this—a basal reason. Character is largely formed by overcoming difficulties. How tragic it is that many continue to expect formal education or prominence or money or whatever—yes, and that coveted thing called "pull"—to open up for them the gateway of worthy success. We wish we could drive it home to every young man, and especially to every young preacher, that no success worthy of the name can come without paying the required price in the unminted coin of character, regardless of whether one's environment is "pewter" or "golden."

CONSIDER THIS A well-known pastor down South writes us as follows: "A question that right now needs most careful attention by our Baptist people is the selection of the Executive Secretary of the Sunday School Board to succeed Dr. I. J. Van Ness. There should be something more than a selection by five men from that Board, however good and intelligent they may be. Baptists in the South have never had a position in their gift of such power for good or ill as that. A forceful man there can and probably will color all of the teachings of our Sunday School work. The financial power the Board has come to wield gives it almost determinative influence over the denomination. Its monopoly of the book business enables it to promulgate any shade of emphasis and teaching it wishes for all our Baptist people. If such vast power is to be concentrated in a single Board, Baptists by all means ought to have something to say about the brother who shall have the determinative power. Dr. Lipsey, in the Baptist Record recently called attention to the vast importance of the work of that committee of five. He said, 'It is not too early for the

brethren everywhere to be praying for divine guidance in this matter. There is no more responsible position among Southern Baptists. There are infinite possibilities for good here, and there is the possibility of confusion and irretrievable harm. So let us pray.' Just a little information and thoughtful attention by our people at large, with a view to the honor of our Lord and to the safety of Baptist affairs, might also be entirely appropriate. I am not sure whether Editors ought to say much, but—." If we remember aright, a committee of one chosen from each State, elected Dr. Van Ness. Possibly it was the full meeting of the Board. It was done during the Convention in New Orleans in 1917, and the committee worked all day. Beyond all doubt a group adequate to elicit and express a true reflex of the large interest of all our people should choose Dr. Van Ness' successor.

HOW "NOT LORDING IT" BECAME "LORDING IT" In his book, "Ministry of the Spirit," Dr. A. J. Gordon, calls attention to the odd circumstance that the Greek word *kleros*, which in 1 Pet. 5:3 means the church flock which the Holy Spirit commits to the pastor's oversight, came to mean "clergy." Used there as an inspired warning that the pastor has no right to dominance, or to assume that he is lord of God's heritage, it came to mean "key-man" clergy cog in the ecclesiastical machine that men invented, with the result that God would have no way of directing His people except as it suited the judgment and plans of the overlords. Roman Catholicism remains the classical example of how the system works. But other religious bodies followed them in setting up central authorities to tell Christians how they most serve God. Nor is democracy—which Baptists so love and desire to maintain—in itself a guarantee that the Holy Spirit shall have free access to guide God's people. For a majority vote may be the result of merely human motives of men who have not even prayerfully sought or surrendered to the Lord's guidance. Baptists with sleepless alertness and jealousy should safeguard their democracy. Yet not even that will avail, if they forsake prayer and humble waiting upon the Holy Spirit, instead of following men's worldly opinion, that in its folly thinks it knows too much to need to bother God, until after it has fixed its own "wise" way. There lie sterility and spiritual failure. This is the heart of all ecclesiasticism.

WHAT IS A PAPER FOR? Dr. Eaton, we remember, used to ask in the Western Recorder, every year or two, how many weekly papers ought Baptists in the South to have and on what principle should the number be determined. Apparently no one ever undertook to answer the query. We now venture an allied question. What is the religious paper for? What is its largest opportunity and obligation and what are the others? We are led to this by a question raised in another paragraph—that does NOT open up the paper's largest opportunity. But is one of its opportunities. When a matter of large concern to all our people arises, such as the person and spiritual outlook of the successor to Dr. Van Ness as Secretary of our Sunday School Board, and when the Board's plan for his choice, brings into view the probability that the majority preference of five brethren will decide the issue for 4,000,000 Baptists in the South, should a Baptist paper call public attention to the situation and advise a more representative method? The vast majority will say, Yes! But we are not sure what officially-minded brethren may think. The Board might be wise to elect Dr. Van Ness' successor in an open meeting without nominations by a committee. On the Board are eighteen members from Nashville and eighteen more "State" Members. The vast power of that Secretaryship is un-equalled among us. That of the Convention President is small compared with it. Let all our people pray. And let them also watch—not suspiciously, but with concern and confidence.

Carrying the Gospel Message to the Lost

J. B. Cranfill, D.D., Dallas, Texas.

THE BEST thing Elbert Hubbard ever wrote was "Carrying the Message to Garcia." It was a classic, and millions of copies were distributed. I was never an admirer of Elbert Hubbard, H. G. Wells, Robert B. Ingersoll, G. Bernard Shaw, W. C. Bram, H. L. Mencken, Sinclair Lewis, or any of the other atheists and near-atheists who, like meteors, have flashed through our world, but the story "Carrying the Message to Garcia," carried with it a suggestion to Christian teachers that never should be lost.

Doc Pegues, a Texas Baptist layman and Sunday-school worker, carried more messages to Garcia than any tract distributor I ever knew. I do remember a story W. D. Powell one told in our Texas Baptist Convention. As a missionary to Mexico, he did great work at Guadalajara and Toluca, and other points, one of his perennial activities being the distribution of religious literature printed in the Spanish language. He told that once he mounted a rather wild Mexican broncho, loaded with his saddle-bags chuck full of religious tracts, and started on his missionary rounds.

Before he had gone many miles this cayuse became air-minded, and began "pitching," as we cowboys used to call it. Powell sat on the broncho till the entertainment ended, but fortune did not so happily favor the saddlebags. They were jarred open, and Powell said he never had witnessed such a distribution of religious literature as he saw that day, for his Mexican tracts were scattered all over the countryside.

I

DOC PEGUES, as a missionary of the Texas Baptist Sunday-school work, traveled over Texas until he died. It was before the days of automobiles, so he rode the trains, and whenever he entered a train he would march to the front of the foremost smoking car and then traverse the entire length of the train, Pullmans included, leaving in the hands of every passenger a religious tract. I never knew another Christian worker who did just this, but it was a monumental service, and he did more in his quiet, modest way than perhaps any missionary who ever lived in Texas.

When Jesus, before He ascended to His Father, gave the Great Commission, he left the words hot upon our hearts, "Preach the Gospel to every creature," but did not prescribe the method. It was in the Divine plan to leave the ways and means of carrying the Gospel, to the sanctified intelligence of Christian workers, as, life by life and generation by generation, they sought through prayer and service to incarnate in their lives the Divine will.

Both W. D. Powell and Doc Pegues have gone on Home. The Mexican broncho and the railroad train are no longer the most potential means of carrying the Gospel message to the lost. Within the last few years the map of the world and the whole structure of civilization have been revolutionized. It is said that German resistance in the World War crumbled when airplanes of the allied forces dropped inside the German lines President Woodrow Wilson's Fourteen Points, done in German.

We are no longer functioning exclusively after the similitude of pioneer times. How well do I remember the old-time modest meeting-houses in which our forebears gathered for worship. The voice of the preacher would reach from 100 to 300 at each service, and that was all. Now the wise Christian preacher, with the radio available, sends out the Gospel appeal to tens of thousands every Lord's Day. The other night we heard the voices of men in Anarctica. We have listened to King George, Ramsey MacDonald, and other men who, speaking in Europe, are heard as we sit quietly at our fireside here in America.

For more than a dozen years I have been teaching a Sunday-school class of many thousands. The radio over which I broadcast, KRLD, may reach 400,000 radio sets.

George W. Truett, President of the Baptist World Alliance, is now also broadcasting over this station. I finish my Sunday-school message at 10:30, and he gets on the air at 11:15.

II

THIS word of mine may be read by many Gospel preachers and Sunday-school teachers. It is sent out as an appeal to each and everyone to carry the message that Christ has placed on our hearts and in our hands to a dying, waiting world by every means known to the ingenuity of man and which we may have at our command in the greatest of all human tasks. In every city of consequence in America there are broadcasting stations and these broadcasting stations doubtless may be used by our preachers if the right means are employed of bringing this transcendent power into requisition. It will take a little money, but what is money when weighed in the balances against eternal destiny?

Unhappily, Christians have been slow to take advantage of the human means ready to hand for the service of God. We have let the devil capture the movies and use them for the oft-times vicious education of our growing children. I may be "all wet" about it, but I believe that our church houses, many of which are closed all week long except for little sad-eyed prayer-meeting crowds on Wednesday nights, and a handful or so on Sunday nights, should be held open every night in the week, with wholesome moving pictures given free—this for the salvation of our children from the grip of the quality of movies that are in evidence on every hand, and many of which are as vicious as hell itself.

In a recent issue of the Sunday School Times, the Editor answered a query from a preacher who wanted to know what could be done to utilize moving pictures in his work. The Editor's answer was quite unsatisfactory. He said that this acting business was performed by those dramatically trained and that the very process of training actors and actresses was a wicked process. I wouldn't count that schools of dramatic expression are shot-through with piety, but I remember well the tremendous effect in the old days when we were interested in temperance work. When "Ten Nights in a Bar-room" was presented. It was acted wonderfully well and thousands were re-claimed from drink by its presentation.

With all my heart, I believe we should utilize every possible means for the spread of the Gospel. It may be that we will find ourselves like the dear old sister, who, kneeling at her hearthstone, was praying God to send her bread. Some mischievous boys passing by heard her prayer, hurried and bought two loaves of bread and, climbing up to the top of the house, tumbled them down her chimney at her feet. She raised her hands in gratitude to God, for this speedy answer to her prayer. The boys, bubbling with laughter, appeared at the door and said, "God had nothing to do with it. We threw those loaves of bread down the chimney ourselves." To which the Christian woman replied, "God sent it, even if the devil brought it!"

III

DEAR Christian preachers, laymen, teachers, workers, we are asleep at the switch. A Georgia brother, having read my article in the Western Recorder on "The Christian Church, the Great Sleeping Beauty," asked me in a postcard why I hadn't awakened. I can't claim that I am yet awake, but I have been troubled in my sleep. It is heart-breaking to witness the recklessness, the carelessness, the thoughtlessness of our hell-bound world, on the one hand, and the self-satisfied inactivities of our Christian brotherhood on the other hand. We are not "carrying the message to Garcia." We are not really carrying it to anybody as we should. We are hugging our money to our hearts, making our way languidly to church on Sunday morning and leaving the balance

of that week and the great waiting world to the devil to do as he wills with it.

We are neglecting our religious papers. The Western Recorder should enter 100,000 homes, which would give it a clientele of 500,000 readers. The same is true of our other Baptist papers. There's not a reader of this story that couldn't add one subscriber to the Recorder's list with a turn of the hand. If he can't get the subscriber to cough up his own money to buy the paper, let the reader give the money himself and send it on.

We have abundant facilities for carrying the message to earth's remotest bounds. But, instead of availing ourselves of the ways and means God has laid at our feet, we stand idle and inert, like the gaping crowd that witnessed the ascension of Jesus. I wish that the words of the angel could penetrate to the depths of every life. "Why stand ye here all the day idle?" We call ourselves "Missionary Baptists," but most generally it's a lie. With our minds and hearts glued to the things of time and sense, we whittle sticks while the world plunges headlong into Hell.

Conference for Sunday School Officers and Teachers at Seminary

DON NORMAN, Mullins Hall, Louisville, Ky.

"FACING the Future in Religious Education" is the general subject of a Conference Hour for Sunday-school officers and teachers to be held during the week of March 11 to the 15, in connection with the Annual Ministers' Conference at the Southern Baptist Theological Seminary. These teaching and administrative groups will meet every night for one hour, beginning at 7:00 o'clock, in the Crescent Hill Baptist Church. They will adjourn at 8:00 o'clock into the main auditorium for the special address of the evening.

Four of our leaders from the Sunday School Board, Nashville, will be present for the week to conduct the four conference groups, which are to meet simultaneously.

Miss Willie Jean Stewart will lead the group of those interested particularly in the religious education of children (Cradle Roll, Beginners, Primary, and Junior Departments); Miss Mary Virginia Lee, adolescents (Intermediate Department); and Mr. W. P. Phillips, Young People and Adult Departments. Mr. Harold Ingraham will lead pastors, general superintendents, and general officers in the consideration of Church School Administration.

The opportunity thus presented to pastors and Sunday-school workers in Louisville and the Long Run Association is challenging. These four specialists in this department of our Lord's work will be with us for the week, ready to help with every Sunday-school problem faced by each individual charged with any definite responsibility in the Sunday-school.

The work of the week is not a study course. Those attending will not be required to take an examination on the material covered. They will be expected, however, to raise problems for consideration, and to bring with them any ideas found successful in their own work, that these may be shared with the others present.

Following the Conference Hour every night, addresses on various phases of the subject, "Religious Education in an Age of Social Rebuilding," will be heard. The address Monday night, "Economic Rebuilding," will be delivered by Dr. Hugh S. Magill, general secretary of the International Council of Religious Education. On Tuesday Dr. Harry C. Munro, director of Field and Administration work for the International Council will speak on "Educational Rebuilding."

The speaker Wednesday night will be Dr. Robert M. Hopkins, general secretary of the World Sunday School Association, and this theme, "World Rebuilding." Dr. John R. Sampey, president of the Seminary, will speak Thursday night on "Spiritual Rebuilding." The concluding speak-

er, Friday night, will be Dr. Nicol Macnicol, missionary statesman and, during the present session, lecturer at Hartford Theological Seminary. His subject is "The Authority of Christianity."

Here is a real opportunity which pastors and Sunday-school workers in and near Louisville will not want to miss.

It is not too early for everyone desirous of coming to begin planning to reserve the nights of the week, March 11-15 for his own personal enrichment—but more than that, for the carrying forward of Christ's Kingdom through the acquirement of new skills and ideas to be used in His work. A more profitably invested five evenings can hardly be imagined. Superintendents



W. P. Phillips



Mary Virginia Lee



Harold Ingraham

of elementary, adolescent and adult departments of the Sunday-schools would do well to speak now in private to each teacher in their group, urging them to avail themselves of the opportunity which is now being brought to their door. Your recommendation to them in this matter will greatly enhearten them and will do more toward securing their attendance than the advice of anyone else.

Some Railway Losses in Death

AMONG the best friends the writer has had through the years, aside from his own comrades of the ministry and Baptist fellowship, have been railway men—more especially representatives of passenger traffic. We could pay a heart-felt tribute to these gentlemen as a group. For tact, patience, common sense, loyalty to friends, and other good qualities, they are not to be surpassed. They know how to deal with others on the other fellow's ground, without trying to jacket on them their own, a thing school teachers and professors seldom learn, and that preachers may know too well from some angles and not enough from others.

But our thought here is merely the modest and sad impulse to tell that the Grim Reaper is working among the men of the rails as well as others. When we mention the death within a year of Mr. H. H. Hunt, of the Rock Island Railroad, and Mr. A. P. Matthews of the Frisco Lines, many of our readers who might not otherwise know it—especially many preachers—will feel a sense of loss. With headquarters in Atlanta for many years these two gentlemen, each as we remember Division Passenger Agent for his line, or perhaps District Agent, won laurels for their roads and plenty of traffic, whenever a Baptist hegira moved to the Southwest. Later Mr. Matthews was Traffic Manager at Memphis,



Willie Jean Stewart

and Mr. Hunt was General Passenger Agent at Little Rock.

In Kentucky within the last few months, Mr. Whitford R. Cole, the able President of the L. & N. Railroad has died, and Mr. T. E. Hill, the broadly esteemed Superintendent of the Kentucky Division of the Illinois Central Railroad, has

passed away. We have on prior occasions mentioned some others who belong to this group.

Railways are having a hard time these days. In fact, there is a timely growing public realization that they are not getting a square deal. Our sympathy goes out to those who within their own personal circles for the death of these men.

From Argentine Andean Altitudes Missionary Quarles Writes

MANY of my friends are receiving copies of the annual report of this the Andean District of the River Plate Mission, but I knew the editor of the Western Recorder had a positive dislike for syndicated matter. And as I want to get a message to him, and through him to other friends not on my mailing list, I shall try to write an honest-to-goodness letter.

There is a lot to tell about this district lying along the eastern slope of the mighty Andes. It is a big field, about two and a half times the size of Kentucky. Where irrigation has been extended to correct a niggardliness of Mother Nature, it is a splendid expanse of God's earth, with orchards and vineyards yielding prodigious crops.

It is a delightful place to live, as the atmosphere is dry and health-giving. Your humble servant, the Baptist missionary of the district here, feels the return of youth to his bones in spite of his thinning and greying thatch. With pure air and abundant sunshine, delicious fruits and vegetables, this is a fine place to fight tuberculosis or other human maladies, with the possible exception of a weak heart.

LEAVING Kentucky and the South, we arrived here a little over nine months ago as "missionaries of the Andean District," under orders from the Board and Mission. The larger part of our work has been local as pastor of the Godoy Cruz Church, the mother church of all this region, which was in dire need of pastoral attention. However, Mrs. Quarles and I have visited—some of them repeatedly—the other churches of the field.

We made one trip, early in the winter—that is last June—to the southern end of the Province of Mendoza, where we have two churches under the pastoral care of Sr. Enrique Corrales. We found this young man working hard and with splendid tact. We could see the work was harder in that section due to a different kind of people to be dealt with, but for that very reason we felt encouraged with his work, because he was reaching a better class of people than those we have in our churches north. Besides the two congregations at Monte Coman and San Rafael, Brother Corrales was working with another promising group of believers at Villa Atuel and had established valuable contacts through the entire field.

We have tried to give more help to our youngest brother pastor in the church of San Juan Province. Sr. Felipe Martinez dropped his work in the Baptist seminary in Buenos Aires a couple of years ago and came to this region to fight for life against the bacillus of Koch. After regaining his health he was called to the church in the city of San Juan, where he has done splendid work. It is his first, and he is young and unmarried, and for that reason has depended upon us all the more. He is now serving two other churches located in county seats. Mrs. Quarles has made several trips to the churches of Brother Martinez' field to organize and encourage the women.

Brother Francisco Villalon, of the Mendoza City Church, is still a young man, but is staid and dependable. He has not had to call on us for help as the other two. In fact, he has been a help to us in our pastorate. Yet I have preached for his people several times, once had the privilege of pre-

NOT every missionary or pastor is gifted with the pen. His larger gifts are of the spoken word. But the reader will not say this when he has finished the intimate story of Missionary J. C. Quarles here. Mrs. Quarles was reared in Louisville. We think he has been an Editor. He edits in Portuguese. But the smooth flow of this story that sticks does not fail him in his mother tongue. His vivid portrayal will make the reader wish to see where he works and perhaps to engage in the work. It will gladden those who love the work for Christ's sake. Do it again, Brother Quarles.—Editorial Note.

siding a special church meeting at his request.

II

THOUGH we are both new to this section of the Argentine, Mrs. Quarles and I have received a most cordial reception in the churches, in the homes, and, we believe, in the hearts of the people of the district. We feel that it is good to be here and to devote, perhaps, our remaining years to these lovable people who need our help. We are especially glad of the intimate relations we have with the pastors of the field.

And it is good to be a pastor once more. I am sure Editor Masters would find quite a "kick" in a country pastorate in his native South Carolina. But if you were a foreign missionary, you would appreciate all the more this change from desk to pulpit. Really, I feel like I can preach now, instead of just trying to preach. It is a great experience, too. Perhaps through trials and sufferings the Lord had been preparing us for better service in a different missionary capacity.

Our fellow-missionaries were inclined to feel sorry for us, when on reaching Buenos Aires we told them that we wanted to come to this district and take up the armor laid down by dear Brother Fowler. They knew that a native pastor had played havoc with the oldest church and that at least with a certain element of the membership there was not much love for North American missionaries. But we felt that Providence was leading us here and for that reason insisted on coming.

Our experience with this disrupted church has been both a consolation and an inspiration. When we reached Mendoza, we made it known that we had come here for general missionary work, ready to serve our Lord and brethren anywhere in the provinces of Cuyo, without forcing ourselves on the churches. However, the members of Godoy Cruz who could be gotten together immediately had a call meeting and unanimously asked us to take charge of the pastorate.

In the first meetings we attended, it seemed there was very little left for us to take charge of. I have seen and heard of many split-up churches, but I doubt if I had ever seen a situation to equal this. In my missionary and pastoral experience I have never before seen God's grace operating through the simple preaching of faith in Christ and love for our brethren produce such results. The Gospel is a real solvent—when need is deepest, the only solvent. We now have a harmonious congregation; I preach to a full house; the people are full of hope for the future.

III

WE STILL have one brother in the church, who, as Dr. Gambrell used to say, is doing us a lot of good, because he makes us pray all the harder. If we could only sweeten his disposition and make him happy over the salvation of this church, we would feel happier too. Maybe the Lord will have mercy on him yet.

Our statistics show a net gain of eighteen: two by baptism, two by letter, one on statement and nineteen restored. We have lost two by death, three by letter and one by expulsion. But I almost feel that we should consider as a net gain the whole number on roll, one hundred and twenty-one, when we consider the real state of the organization when we took charge.

Our one job in this pastorate has been bringing about harmony and restoring the spiritual life of the church. In preaching, I have devoted my attention chiefly to professed Christians. Yet we have had many professions of faith. With the spiritual atmosphere of the congregation purified and the membership once more united, we are ready and hoping for more conversions in the coming year.

I do not want to end this letter, Brother Masters, without urging you and Kentucky Baptists to pray more urgently for us, for this field and for the work of our Board in other lands. We are finding opportunities to preach the Gospel as never before. The spirit of the people seems more favorable. If we missionaries through your prayers can only be kept on the right track, great fruitage will come in the future. At least in this district, we are hoping for a great outpouring of blessings.

JAMES C. QUARLES,
Godoy Cruz, Mendoza

FURTHER CONCERNING OUR LORD'S RETURN

(Continued from Page 5.)

them forever, lead them into all truth, glorify Him (Christ), and convict the world of sin, righteousness and judgment. He came on the day of Pentecost. That day the Spirit dispensation began. Since then the Spirit has been Christ's representative in the world, enduing Christ's disciples and ambassadors with power, and giving efficiency to the preached gospel. As long as the Holy Spirit continues Christ's vicar in the world, so long will the gospel be preached, and as long as the gospel is preached (the same gospel that is now preached), so long will the ministry of the Holy Spirit continue.

Simultaneously with the descent of the Holy Spirit. Christ is enthroned at the right hand of God. He is enthroned as mediator—intercessor. He "entered once for all, the Holy place, taking with Him . . . His own blood, and thus procuring eternal redemption for us?" "For not into a Holy place built by men's hands—a mere copy of the reality—did Christ enter, but He entered heaven itself, now to appear in the presence of God on our behalf."

God's throne is a grave throne. His intercession makes it so. It is in His name we pray. Our prayers ascend to the Father through Him. Through Him heaven's blessings come down to us. As long as He intercedes the day of grace lasts. "Heaven must receive Him . . . until the times of the reconstruction of all things" cannot be a thousand years before He comes to raise the dead, judge the world, and make all things new—new heavens and new earth." He must reign (in and from heaven) till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

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But His enemies are not all put under His feet, and death, the last enemy, is not destroyed till the great judgment day.

If Christ's Second Coming be to set a kingdom and rule over it from a literal throne, in a literal Jerusalem, for a thousand years. He must, of course, sur-render His function as our great High Priest. No more prayers go up to Heaven, for there is no more an Inter-cessor there. No more repentance, no more salvation. Not a soul can be saved after His return. The Holy Spirit's ministry will have ended. The gospel dispensation will have come to a close. When Christ comes, it will not be to set up a Kingdom, but to deliver up the Kingdom to God, the Father.

How say some among you that Christ's return will be Pre-Millennial?

RILEY IN CHICAGO

Dr. W. B. Riley of Minneapolis is in Chicago for an eight-day campaign with the Scandinavian Alliance. This is the fourth campaign in Chicago in eight months, including the South Side Summer Tent, sixteen churches uniting.

The Northwestern Bible and Missionary Training School, of which he is founder and president, and his wife Dean of Women, opened its second semester February 4, with an enrollment

of 604 for the year, the largest in its thirty-two years of history. On February 3, Dr. Riley gave the hand of welcome to forty new members in the church, and on March 3 he will celebrate with the church his thirty-eighth anniversary as its pastor.

He and Mrs. Riley spent three weeks in Florida, Christmas week and following.

INCREASED BIBLE DISTRIBUTION

A preliminary review of last year's work of the American Bible Society shows that in the United States the Society distributed over 200,000 entire Bibles in 1934, an increase of thirty-five percent over 1933.

In China, although more entire Bibles were distributed in 1933 by all agencies than in any year since the beginning of evangelical work in China, the number distributed in 1934 by the American Bible Society alone was seventeen percent greater than the preceding year.

Dr. W. C. Taylor, of Brazil, is now back in the States. Last Sunday morning he spoke at the First Baptist Church of Russellville. Dr. C. B. Jackson, pastor; and in the evening at the Auburn Baptist Church, Forter E. Howard, pastor.

The Co-operative Program Record, 1934

C. M. THOMPSON, General Secretary and Treasurer

In the Exhibit the name of the church and the amount contributed for the entire year 1934, which passed through the State Board Headquarters, is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the amounts of the contributing churches in remitting funds and credit had to be given to the Association as a whole.

The amounts sent direct to Co-operative Institutions and Agencies are also given.

The distribution of receipts to the various objects is given at the close of this Exhibit.

(Continued from Last Week.)

	Budget	Desig.		Budget	Desig.		Budget	Desig.
NORTH BEND—(Continued)			Rockport	8.06	5.76	Sturgis		
Decoursey		19.17	Rosine	2.92		Sullivan	39.00	62.57
East Bend	12.00	2.50	Slaty Creek	48.56	5.35	Uniontown	43.72	3.62
Elsmere	331.80	100.11	Simmons			Victory		
Erlanger	515.63	267.54	Small House			Woodland		3.00
First, Covington	485.53	200.82	Waltons Creek			Walnut Street	133.62	65.09
Florence	36.52	56.15	West Point	13.17	1.00	Zion (H.)		
Fort Mitchell	120.10	21.40	West Providence	4.40		Zion	63.00	35.05
Gun Powder			Woodwards Valley	4.40		Hepewell		4.37
Hickory Grove	51.54	18.00	Zion	33.66	5.00	Pilgrim	10.00	
Hooven	17.40		OHIO RIVER—			W. M. U. (Association)		805.00
Immanuel	689.93	522.08	Association	212.70	7.00	OLD BETHEL—		
Independence	12.22	6.28	Baker			Corinth		
Latonia	1,085.41	245.84	Blackburn			Hanson		
Madison Avenue	862.22	534.03	Blooming Grove			Manitou		
New Bethel	66.44	30.60	Caldwell Spring			Morton's Gap		
New Bank Lick			Carrsville			New Hope		
Oak Ridge	62.94	34.27	Cove Spring			Nortonville		
Petersburg	56.23	15.88	Corinth			Providence, First	40.34	39.66
Providence			Cresswell			OWEN COUNTY—		
Sand Run	54.73	48.67	Crooked Creek		16.12	Beech Grove	52.50	9.15
South Side	396.93	102.51	Deer Creek		6.90	Bethany		
Union	54.16	54.05	Dunn Spring		6.00	Calvary		
Visalia	25.38	1.65	Dycusburg	1.75	35.95	Caney Fork		7.50
Walton	144.65	137.46	Dryer Hill			Cedar Hill	14.00	
NORTH CONCORD—			Birdville		3.00	Concord		4.10
Apple Grove			Emmans			Dallasburg	337.17	440.99
Artemus		2.00	Fredonia			Elk Lick	58.05	
Barbourville	110.25	32.67	Friendship			Gratz	25.50	
Barter Creek			Good Hope			Greenup Fork	143.50	21.21
Beech Springs			Grand Rivers		13.42	Harmony	5.25	
Bargoes Creek			Hampton			Long Ridge	61.55	31.61
Big Brush Creek			Hopewell		15.00	Lusby	12.25	18.00
Coalport			Iuka			Monterey	20.00	11.20
Concord			Lola			Moxley		
Centennial			Macedonia			Mt. Hebron	10.05	5.45
Davis Chapel			Marion	63.85	49.82	Mt. Pleasant	46.70	9.25
Ebenezer			Marion, Second		5.76	Mt. Zion		
East Jellico			Mexico	11.25	4.55	Mussell Shoals	10.10	8.12
Good Hope			Mint Spring			New Columbus	25.00	
Fellowship			Mt. Olivet			New Liberty	163.90	81.66
Greasy Creek			Ohio Valley			Old Cedar		
Highland Park			Old Salem			Owenton	637.30	
Hughes Chapel			Piney Creek			Pleasant Ridge	24.65	13.70
Liberty			Pinkneyville			Pleasant View		
Martin Chapel			Repton		1.10	Richland		
Mills Mission			Salem			Salem	13.00	9.00
Old Flat Lick			Seven Springs	5.00		South Fork	47.50	12.00
Poplar Grove			Shady Grove			Sparta		
Paynes Creek			Smithfield			Squiresville	113.30	3.31
Pine Chapel			Sugar Creek			Zion Hill		
River			Sulphur Spring	1.25		PULASKI—		
Salt Gum			Tilne			Association	2,600.57	1,372.24
Sinking Valley			Union	14.50	3.13	Ansel		6.39
Springfield			OHIO VALLEY—			Bethany		
Swan Pond		1.30	Advance			Bethlehem		
Swafford			Audubon	149.87	15.99	Bronson		
Union Mission			Calvary (Evansville)			Buck Creek		
Warren			Baskett			Burnside		103.00
Young Grove			Bellfield	49.10		Camp Ground		
Barbourville Institute		.75	Bethany	11.50		Cedar Point	12.97	4.30
OHIO COUNTY—			Bethel		20.80	Cifty Grove		
Association	6.41		Blackford	10.00	6.75	Copers Delight		
Adaburg			Black Grove	7.34	7.42	Cumberland		
Atynville			Cash Creek	56.13	34.82	Eden		
Barretts Creek	2.94		Cherry Hill			Eubanks		
Beaver Dam	1,289.78	733.37	Clay	112.13	93.48	Faubush		
Bells Run	13.20	22.05	Corydon	259.40	54.00	Ferguson	14.79	11.19
Cane Run	.88	5.31	DeKoven	9.62	1.42	Fishing Creek		
Centertown	5.00	56.96	Dupey			Flat Lick		12.00
Central Grove		8.01	Geneva	4.00	2.40	Good Hope		10.33
Clear Run	18.61		Granger		6.80	High Street	31.75	
Concord	10.79		Calvary	312.15	44.91	Liberty		
Cool Springs	3.96		Graves Creek	16.00	4.00	McKinney		
Deanfield	10.76		Grove Center			Mt. Pisgah		
Dundee	31.56	4.70	Hebbardsville	2.00	9.00	New Bethel		1.00
Green River	5.35	21.71	Henderson, First	1,499.35	252.54	New Enterprise		
Hartford	227.16	155.91	Highland			New Hope		7.50
Horse Branch	3.52		Immanuel	423.50	24.91	Oak Grove		
Huffs Creek			Little Bethel	7.00		Oak Hill		
Independence			Little Union	61.64	13.35	Okolona		
McGrady Creek			Mt. Olivet			Pine Grove		
McHenry	64.04	82.46	Mt. Pleasant	141.41	18.81	Pleasant Hill		1.34
Mt. Pleasant (Fordsville)	92.33	69.12	Morganfield	841.59	182.51	Pleasant Run		
Mt. Carmel	8.16	8.00	New Harmony			Pulaski		
Mt. Zion			New Hope		21.86	Quinton		3.72
Narrows	17.10	14.20	New Hopewell			Rock Lick		
New Panther Creek	4.95	16.79	New Highland			Science Hill		
New Zion			Old Bethel			Sinking Valley		
Olaton			Pool		4.34	Sloans Valley		
Pleasant Grove	1.76		Robards		6.00	Somerset, First		125.30
Pleasant Hill			Sebree	62.77	53.42	Strawberry		
Pond Run		8.80	Seven Gums			Tatesville		
Providence		4.46	Shady Grove	36.35		Union Grove		
Red Hill			Smith Mills		7.00	Valley Oak		
Richland			Spottsville	41.49	14.06	White Oak		

	Budget	Debt		Budget	Debt		Budget	Debt
White Stone			SEVERN'S VALLEY—			Liberty	12.15	47.75
Mt. Pleasant		4.25	Association	47.29	47.29	Middleburg	47.29	47.29
Sunny Side		5.00	Barren Run	24.79		Plot		4.00
ROCKCASTLE—			Big Spring	4.00		Poplar Springs		
Association	6.66	4.26	Cecilia	95.61	30.30	Pleasant Point	31.00	
Broadhead	38.40	92.45	Colsburg	2.05		Rocky Ford	52.67	
Clear Creek	4.56	2.50	East View			Valley Oak		
Fairview	2.00	1.41	Franklin Cross Roads			SOUTH UNION—		
Flat Rock			Gilead	411.29	229.67	Bethel		
Freedom	5.40		Hodgenville	443.50	123.22	Big Pine Creek		7.10
Hopewell		3.57	Meeting Creek	10.00	4.50	Concord		
Hummel Grove			Middle Creek	1.15	3.71	Good Hope		
Live Creek			Mill Creek		5.00	Gum Fork		
Livingston	11.96	13.99	Mt. Zion	78.64	17.71	Jellico Creek		
Macedonia			Nolant	5.00		Little Wolf Creek		
Mt. Pleasant		52.07	Rhneyville	46.03	37.97	Landon		
Mt. Vernon	8.21		Rhodes Creek			March Creek		
Mt. Zion	1.00		Severn's Valley	2,754.00	557.54	Maple Grove		
Ottawa	2.75	5.00	Sonora	127.29	22.29	New Home		
Pine Hill	1.40		Valley Creek		3.00	New Pleasant Hill		
Poplar Grove		17.70	Vine Grove	146.67	138.12	Novistate		
Valley			White Mills	2.00	12.13	Patterson Creek		
Watts Chapel		10.00	Youngers Creek	2.10		Pine Grove		
RUSSELL COUNTY—			SHELBY COUNTY—			Pleasant Hill	12.10	
Clear Fork			Bagdad	258.21	167.32	Primroy		
Cedar Spring			Beech Ridge			Red Ash		
Cumberland Ridge			Bethlehem	4.00		Red Bird		
Fairview	14.70	10.02	Buffalo Lick	154.27	105.37	Ryan's Creek		
Jamestown	15.95	21.00	Burk's Branch	4.73	1.00	Wolf Creek		
Liberty	23.00	12.28	Christiansburg	47.25	54.87	Youngers Creek		
Mt. Vernon			Clayville	191.50	92.22	SULPHUR FORK—		
Oak Grove	10.00		Croppers	30.44	14.22	Antioch	31.25	6.21
Pleasant Hill			Dover	125.00	40.92	Balsparville	107.29	25.03
Pleasant View			Elmburg	8.00	10.35	Bayford	12.00	9.14
Poplar Grove	23.65	28.52	Finchville	154.22	252.94	Carroll Creek	12.80	12.10
Providence	13.50	9.25	Graftonburg	26.71	24.30	Clayton	15.47	
Russell Springs	52.13	70.50	Hardinsville			Highway Mt.	8.11	
Sano			Hemphre	24.00	12.00	Hornok Creek	54.20	73.25
Scotts Chapel			Indian Fork	31.40	5.05	Hillsboro		
Square Oak			Little Mount	15.00	20.32	Lafayette	1,154.95	207.94
Union Chapel			Mt. Moriah	147.91	53.09	Liberty		
Welfare		1.03	Mt. Pleasant	4.20	6.27	Middle Creek		
White Oak		6.85	Mt. Vernon		8.00	Milton	22.00	20.97
RUSSELL CREEK—			Pigeon Fork	31.40	119.15	Pleasant View		4.00
Association	6.00	6.00	Salem	157.16	125.94	Poplar Ridge	5.00	11.00
Beech Grove	13.27	15.57	Shelbyville, First	2,025.73	476.07	Providence	20.00	100.94
Bethlehem			Simpsonville	318.55	64.14	Siler	112.00	46.42
Big Creek			Waddy	248.52	156.44	Sulphur	127.29	15.49
Brush Creek			SIMPSON—			Union Grove		6.75
Campbellville	1,912.35	368.38	Black Jack	12.00	3.62	Westport	6.00	9.08
Carthage			Cedar Grove			TATES CREEK—		
Charity	27.59	15.50	Franklin	1,060.17	355.20	Association	119.22	
Clear Spring			Middleton	48.14	26.50	Berk's First	112.04	72.17
Cane Valley		2.46	Lake Spring	44.84		Buffala (Mission)		
Columbia	168.51	154.41	Hillsdale		2.25	Richmond, First	28.10	37.45
Dunbar Hill		1.00	Mt. Vernon		2.25	Calvary	22.10	27.25
East Fork	6.50		New Salem	12.00	15.64	Freedom	15.65	20.25
Elkhorn	15.00		Providence	53.46	16.25	Gilbert's Creek		1.10
Fry			Pleasant Hill			Gilead	2.77	
Friendship	65.00		Shady Grove	83.69	14.60	Good Hope		14.42
Grabbur			Sulphur Spring	69.20	33.09	Harmohy		
Gradyville		2.50	Waltonville	24.25	45.43	Kirksville	42.00	44.20
Greasy Creek			SOUTH CONCORD—			Liberty	77.00	22.74
Greensburg	230.69	69.75	Association		14.50	Maple Grove	6.00	12.00
Harrods Fork			Bethel		10.00	May's Fork	4.00	5.79
Leatherwood			Big Springs			Milton	4.50	2.00
Liberty			Canada Creek			Mt. Tabor	25.00	26.19
Lone Valley			Charity			Plot Knob		
Macedonia	65.31	28.62	Concord			Red House	42.10	7.45
Milltown		7.10	Fellowship			Richmond, First	119.10	102.35
Mt. Gilead		5.60	Lick Creek			Scaffold Cave		
New Salem	19.65		Mt. Pisgah			Silver Creek		
Palestine		2.20	New Hope			Tates Creek		10.22
Pierce Chapel			Pleasant Hill			Upper Silver Creek		
Pike Ridge			Robers Grove			Valley View		
Plak Ridge	1.90	2.20	Taylor's Grove			Viney Park	46.25	20.97
Pleasant Ridge			Turkey Creek			Waco	1.20	15.40
Pleasant Valley	1.45		SOUTH DISTRICT—			Wallacetown	62.19	
Plum Point	5.00		Association		17.44	White Lick	5.00	8.88
Poplar Grove			Beech Fork			TEN MILE—		
Red Lick			Beech Grove	109.71	31.13	Bethel		
Robinson Creek	5.00		Benton			Clarke Creek	110.50	
Russell Creek	3.35		Bethel			Concord	49.32	20.47
Salem		5.00	Bruner's Chapel	150.00	92.65	Filliston Mission		22.54
Society Hill			Burgin	465.79	57.55	Glencoe	29.12	22.01
Sulphur Springs			Cornshyville	30.00		Macedonia	4.24	23.26
Summersville	1.51		Danville, First	258.24	44.40	Mt. Zion	101.44	42.72
Tammels Creek	36.43	8.92	Danville, Lexington Ave.	596.59	300.18	New Bethel		2.40
Zion	40.96	16.25	Deep Creek			New Columbus		
SALEM—			Doctors Fork	8.00	9.50	Oakland	1.00	
Association	8.83		Forks Dix River		44.00	Paint Lick	20.14	1.40
Big Spring			Friendship			Pleasant Home		1.20
Blue Ball			Harris Creek			Pleasant View	14.55	1.91
Blue River Island			Harrodsburg	1,896.34	428.40	Poplar Grove	24.65	15.00
Buck Grove	43.05	75.29	Hustonsville	3.75	3.25	Stewartville		
Cold Spring			Junction City	42.00	29.65	Ten Mile	32.65	2.22
Constantine			Lancaster	259.42	44.57	Verona		
Ekron	73.05	20.98	Mitchellsburg	2.50	5.50	Vine Run	17.00	5.20
Forks Otter Creek			Mt. Freedom		4.84	THREE FORKS—		
Grand View			Mt. Hebron	25.12	123.10	Association		11.22
Guston	15.24	51.10	Mt. Moriah			Blackey	7.00	1.00
Hill Grove			North Rolling Fork	30.00		Bethel		
Little Bend		2.00	Parksville			Blue Grass		
Mill Creek			Perryville	450.50	109.23	Billion		
Muldrough	85.26		Salem			Polan	4.00	
New Brandenburg			Salt River			Dwarf		
New Highland	9.25	47.65	Shawnee Run	111.30	32.90	Fleming	94.16	50.22
New Salem			Valley Grove			Hazard, First	194.59	225.87
Otter Creek	32.00	19.22	SOUTH KENTUCKY—			Hazard, Second	59.00	21.63
Phillips Memorial	76.06	51.85	Blue Lick		2.70	Hazard, Broadway	13.00	21.69
Raymond		5.50	Calvary			Hindman		4.25
Rockhaven	2.29	13.30	Chestnut Grove			Hyden	27.50	8.74
Salem	11.50	13.70	Clear Branch			Jackson	3.10	2.50
Sandy Hill			Double Springs			Jenkins	66.00	32.40
Spring Creek			Ellisburg			Lick Branch		
Stithton		23.00	Eubanks			Leatherwood		
Vertrees			Frys Creek		8.40	Lothair	16.51	45.44
West Point	54.90	104.81	Grove			McRoberts	45.23	95.21
Wolf Creek		4.67	Locust Grove			Mt. Olive		10.40

	Budget	Desig.		Budget	Desig.		
Second Creek			Arlington			Southeastern Ky. School	2,130.00
Whitesburg	39.50	56.77	Bardwell	34.54	14.75	Magoffin Institute	2,661.00
Yerkes			Beech Grove	50.10	14.90		
Yellow Creek	3.30	1.35	Berkley	3.00		Total Receipts for year	374,788.94
Neon	8.50	8.20	Cayce				
Tribby			Clinton	56.20	52.64	Foreign Missions—	
Bulan		10.00	Columbus		4.13	Budget	38,217.37
First Creek		2.00	Crutchfield		6.75	Designated	23,048.97
Hardburly	2.00		Davis Chapel		5.00	Sent Direct	2,676.86
UNION—			Emmans	41.00		Total	63,943.20
Association		1.05	Fulton, First	719.13	38.55	Home Missions—	
Beaver	83.40	40.95	Harmony			Budget	17,834.76
Belmont	5.00	3.12	Hickman	75.10	29.50	Designated	9,217.06
Berry	27.00	31.36	Hopewell			Sent Direct	299.45
Blanket Creek	16.43		Jordan			Total	27,405.27
Brooksville	54.55	49.20	Kirbyton			Southwide Education—	
Butler	52.36	43.99	Liberty	18.95	62.35	Budget	13,121.30
Cynthiana	568.98	305.03	Mayfield Creek	9.30		Designated	4.00
Fairview			Millburn		7.26	Total	13,125.30
Falmouth	197.76	60.38	Mississippi	25.00		Southwide Education Special—	
Forest Hill			Moscow	10.00	17.00	S.B.T. Seminary	2,031.66
Indian Fork	14.00	3.00	Mt. Carmel		4.30	B.B. Institute	439.21
Lenoxburg		15.33	Mt. Moriah			Total	2,470.87
Morgan		9.00	New Bethel		3.50	Ministerial Relief—	
Pleasant Green		5.00	New Hope			Budget	5,350.43
Powersville	40.90	17.50	Oblon			Designated	92.33
Richland	100.00	16.16	Oakton	6.50		Sent Direct	7.00
Union	459.84	55.18	Pleasant Ridge			Total	5,449.76
Willow	53.35	77.62	Pleasant Valley			Southern Baptist Hospital—	
Morning Glory		6.50	Poplar Grove	5.00	36.77	Budget	1,910.90
UPPER CUMBERLAND—			Sassafras		11.70	Sent Direct	1.00
Association		60.00	Shiloh			Total	1,911.90
Ages		23.39	Spring Hill		5.75	S. B. C. Bonds—	
Balkan	13.67		Spring Valley			Budget	3,184.78
Beacon Light		7.00	West Hickman	27.90	10.70	Total	3,184.78
Benito			Zoar		14.57	State Missions	
Big Laurel			Riceville	5.00		Budget	54,206.04
Brown's Creek			WEST UNION—			Designated	33,548.25
Chrevolet		15.00	Antioch	13.26	12.00	Total	87,754.29
Clospint			Bandana	78.44	56.75	Education in Kentucky—	
Colony			Barlow	198.13	62.48	Budget	25,244.09
Cotton			Bellview			Designated	164.77
Coxton	8.40	7.00	Bethany			Total	25,408.86
Creeches		15.50	Bethlehem	6.35	9.65	Education in Ky., Special—	
Cumberland	91.75	21.63	Blandville	30.56	17.12	Georgetown Col.	6,331.00
Dayhoft	1.05	1.65	Cave Creek			Bethel College	2,234.58
Dlone		2.00	Calvary	9.42	.75	Bethel Woman's	2,532.78
Draper			East Paducah	607.80	22.92	Campbellsville	19,897.45
Elcomb			Grace			Hazard Institute	2,500.00
Evarts	10.33	16.96	Harmony		62.75	S. E. Ky. School	2,130.00
Four Mile		2.00	Immanuel	143.00	179.52	Magoffin Inst.	2,661.00
Harlan	1,100.00	402.52	Kevil	32.95	1.70	Total	38,286.81
High Splint		17.00	IaCenter	30.10	5.00	Ky. Bapt. Children's Home—	
Kentucky King	3.50	1.65	Lone Oak	945.56	284.44	Budget	8,301.51
Kildav		20.27	Lovellaceville	10.52		Designated	6,029.63
Liggett	114.29	38.46	Mt. Pleasant	26.55	17.25	Sent Direct	9,718.61
Locust Grove		28.39	Mt. Zion		48.92	Total	24,049.75
Louellen			Newton's Creek	33.85		Lou. Bapt. Orphans' Home—	
Loyall	144.00	59.16	New Hope			Budget	2,728.10
Lynch	34.61	19.94	Norton	72.83	15.00	Designated	3,894.17
Three Point	2.08	1.64	North Ballard			Sent Direct	24,434.06
Pansy		3.33	Oak Grove			Total	31,056.33
Putney			Oak Lawn		66.29	Ky. Baptist Hospital—	
Turtle Creek			Ohio-Valley	6.50	5.25	Budget	9,741.74
Verda	304.00	28.82	Olivet		83.74	Designated	1,377.50
Wallins Creek		6.50	Oscar		13.76	Sent Direct	1,451.38
Kenvir		4.26	Providence	6.58		Total	12,570.62
WARREN COUNTY—			Paducah, First	252.45	245.07	Church Building—	
Barren River			Shady Grove	1.50	2.00	Budget	398.14
Bethany			Spring Bayou	54.81	12.75	Designated	11.97
Bowling Green, First	5,202.81	1,622.92	Twelfth Street	411.96	21.77	Total	410.11
Bowling Green, Second	13.80	1.00	West End			Western Recorder—	
Burton Memorial	20.00	3.40	Wickliffe	123.13	48.60	Budget	7,750.00
Cedar Bluff			South Side	2.50		Designated	15.00
Clear Fork	13.67	17.71	Trinity		16.30	Total	7,765.00
Friendship	162.25		WHITE'S RUN—			Education Special—	
Glen Lily		3.00	Carrlton	35.00	36.31	Designated to Specified	
Greenwood	36.80	101.25	Branblette			Institutions	396.39
Highland			Cove Hill	11.40	6.54	Total	396.69
Iva	1.00		English	15.00	18.81	100,000 Club	19,057.09
Jackson's Grove		3.65	Ghent	10.58	16.19	Trust Funds	7,949.37
Lawrence Chapel			Jordan		12.45	Miscellaneous	2,593.24
Martinsville			Locust	10.00	4.09	Total Receipts for year	374,788.94
New Gasper	4.75	12.00	Mt. Herman		5.00		
Oak Forest	44.23	34.85	Sanders	207.72	59.62		
Oakland	45.25	100.00	Warsaw	9.15	25.32		
Plano	16.75	6.00	Whites Run				
Pleasant Grove			Worthville		44.99		
Plum Spring	1.20	3.75	MISCELLANEOUS	9.42	280.87		
Providence	4.15						
Rocky Hill	10.95	44.52					
Rocky Spring	16.50	7.78					
Smith's Grove	106.15	262.29					
Union							
White Stone, Quarry		5.75					
Woodburn	164.61	45.71					
WAYNE COUNTY—							
Association		2.25					
Beaver Creek							
Big Sinking							
Cedar Hill							
Central Union	12.10						
Elk Spring Valley		8.50					
Liberty							
Lower Turkey Creek							
Monticello	64.30	102.61					
Mt. Herman							
New Charity		2.00					
New Salem		41.11					
Oak Grove	14.57						
Rector's Flat	6.00						
Sandusky							
Steubenville	30.75	8.50					
Shiloh							
Zion		5.25					
WEST KENTUCKY—							
Antioch	23.83						
Amis							

Distribution of Receipts—1934

Total Receipts of State	
Mission Board	295,442.90
Sent Direct to:	
Relief and Annuity Board	7.00
S. B. T. Seminary	2,031.66
Baptist Bible Institute	439.21
Foreign Mission Board	2,676.86
Home Mission Board	299.45
Southern Baptist Hospital	1.00
Ky. Baptist Hospital	1,451.38
Ky. Baptist Children's Home:	
Legacies and Direct	9,718.61
Lou. Bapt. Orphans' Home:	
Endowment, Legacies and Direct	24,434.06
Georgetown College	6,331.00
Bethel College	2,234.58
Bethel Woman's College	2,532.78
Campbellsville College	19,897.45
Hazard Institute	2,500.00
Church Building	
Budget	398.14
Designated	11.97
Total	410.11
Western Recorder	
Budget	7,750.00
Designated	15.00
Total	7,765.00
Education Special	
Designated to Specified Institutions	396.39
Total	396.69
100,000 Club	19,057.09
Trust Funds	7,949.37
Miscellaneous	2,593.24
Total Receipts for year	374,788.94

Distribution of Education in Kentucky

Georgetown College	9,788.94
Bethel Woman's College	4,160.28
Campbellsville College	4,160.28
Cumberland College	3,548.52
Hazard Institute	1,177.80
Southeastern Ky. School	757.07
Magoffin Institute	757.07
Oneida Institute	122.59
W. M. U. Training School	600.00
Expenses	336.31
Total	25,408.86

SOME MODERN TRENDS IN RELIGION

(Continued from Page 4.)

Perhaps we need something drastic. If our bombastic orthodoxy has left two-thirds of our faith in the market place, under such stress we may learn how to give them employment. If petty narrowness and bigotry have swiveled our hearts and our brotherhood, we may learn the great lessons of spiritual breadth and fraternalism. If the past has associated hate with differing opinions, we may profit by its error and learn how to love while we differ.

The littleness of individualism is a curse and reveals the diminutiveness of the individual. We are called to minister both to friend and foe. We will not save the heathen until we have been cleansed from our own sins, for our sins hide the message which we preach. Pentecost began in the upper room. The preachers needed a spiritual bath before they met the multitudes.

We have been blighted with racial, national and social exclusiveness—yea, even with denominational exclusiveness. Many seem to think their orthodoxy is declared by their hatred of others. We need bigger hearts, a greater love and a more Christ-like attitude. The things which matter will abide, God will see to that.

V

The permanence of the church does not rest upon proof texts, but upon the fact that it is the body of Christ. A truth exists before the statement of it. All our preaching about the cross will neither destroy or make it. All our preaching about the cross will neither destroy or make it. Its security is in the truth which exists there. Neither will our preaching make Jesus divine, nor will it make Him just a good man. We may harm others but we cannot rob Him of His deity nor put a crown upon His head.

Faith is more evident in our calmness than in our storminess. God is more responsible for the future than we can possibly be. We need serenity but not complaisance. We need to preach a gospel of hope and courage with that prophetic insight which sees the hills of God. When sermons weaken to funeral dirges or reek with bitterness and despair, they blight rather than bless.

The patience of our missionaries in their early pioneering was their crowning victory; they waited until they won. You may hurry a sinner into hell, but you cannot hurry him into heaven. We demolish castles of despair by building fortresses of faith. The follies of youth are corrected more by the calendar than by preachments. If age would become wiser and better, youth would approach its goal with a brighter outlook.

We need more regimentation of manhood than of men and money. There are too many Jonahs nursing their little gourd vines. Winds of hell can be diverted by the breath of God. Much of our dilemma is the result of an age-long malady, human selfishness. If our fathers could have cured this disease we would not be in the hospital now. Selfishness wants all of the playthings, and if God or religion stands in the way, it makes us hold on to our toys. We have suffered from selfishness. Meditation may seek its corner, while Action pushes you out of the way, and both be lacking in real brotherhood. The Gospel for others has been loudly proclaimed, but most people are in the Primer, where "I" comes before "U."

VI

A few years ago we thundered long and loud on "pragmatism"—religion in act. What has happened to that word. Perhaps some connoisseur of tombstones could give the answer. "Efficiency has had its day and now for it metamorphosis has set up. We can hurl pet words and phrases, but human selfishness dodges all our darts and hands grasp what their hearts desire. The urge for change largely comes from such selfishness.

In spite of all the modern isms, this dread malady increases. There has never been but one remedy and I am positive there will never be another. That remedy is regeneration. As the patient grows worse and worse, in his desperation he will return to the one cure.

The modern trend of religion has been away from God, the future trend of religion will be the return of the prodigal. I see him coming home and because of this sight, I am determined to preach a gospel of hope and good cheer. While today we mourn, tomorrow we shall rejoice. May the good Lord continue to whiten this head, but may He spare this body for that great and notable day.

J. PERRY CARTER GOES TO LEXINGTON

In the removal of Rev. J. Perry Carter from our midst, the Long Run Association of Baptists have suffered a distinct loss. We are glad, however, that we have not lost him from the Kentucky Baptist fellowship. We congratulate the Felix Memorial Baptists, all Lexington

Chest Colds
 Best treated without "dosing"
VICKS
 VAPORUB
 STAINLESS now, if you prefer

Baptists and the community at large, upon the coming of Brother Carter into their fellowship.

He has served as an active member of the Long Run Board since he became pastor of the Ormsby Avenue Baptist Church. He has served every interest of the Board and Association in the Christian spirit. He was for more than two years the efficient Secretary of the Board. He was also a member of the Promotion and Executive Committees of the Board. As Chairman of the B. T. U. Committee, for promotion of the young people's work, he did a most commendable work. He was chosen for that work at a time when it was difficult to do very much. He was interested in young people's work for which they loved him. He proved himself a sincere, sane and positive leader for them and they followed him in a great program.

Brother Carter has always manifested this sane leadership qualities in his work with the Long Run Board. Thus we feel keenly his loss. We are glad the Lexington community is to have him. We most heartily recommend him to your fellowship and confidence. We are sure you will find him the same sane Christian leader and fellow-workman that he has been in the Long Run Association. May your relationships be as pleasant and fruitful in the work of the Kingdom as have been ours.

The Long Run Executive Board,
 S. F. DOWIS,
 J. B. HEAD,
 W. H. PACE, Com.

Pastor O. C. Anderson has resigned at Vanceburg, Ky., to accept the call of the brethren at Inez, Ky.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given patients prompt relief for 50 years. Price 25c.
 DICKEY DRUG CO., BRISTOL, VA.

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Irradiation." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful." Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Advt.

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Lottie Moon Christmas Offering

"The Lord hath done great things for us whereof we are glad."—Ps. 126:3.

At the Mid-year W. M. U. Executive Board meeting, in Birmingham, Ala., January 29-31, each W. M. U. State Corresponding Secretary reported the amount her State had already received on the Lottie Moon Christmas offering. Texas came first, with \$36,300; Virginia, second, with \$31,000; North Carolina, third, with \$24,582, and Kentucky, fourth, with \$13,709.20. The total amount reported at that time was \$204,492.02. The goal this year was \$150,000 and the total offering for 1933, as reported in May, 1934, was \$172,512.86.

The latest report, for Kentucky, February 14, is \$14,205.

Home Mission Offering

"Well done, good and faithful servants, you have been faithful" (in giving for Foreign Missions),—now I have another opportunity for you.

Are we not just as vitally interested in the thousands in our Southland who do not know Christ, as we are in those across the seas? Dr. Beagle says America has the greatest missionary opportunity of any land under the sun. Thousands of foreigners are here who will soon return to their native soil. Will they go as missionaries? Thousands who live among us, but are not one of us. Are we making Christian citizens of them?

Will our Home Mission Offering be any less of a success than our Foreign Mission offering is?

A package of literature for the Home Mission Week of Prayer was sent to every W. M. S. President and Young People's Leader. Write our office if additional envelopes are needed.

The Hundred Thousand Club

From a missionary in China comes this statement: "Miss Blank, who is one of our most consecrated Southern Baptist women missionaries, is giving one-fourth of her salary to the work. She lives on Chinese food most of the time in order to do this. This is how she is sending back a double portion for the Hundred Thousand Club that the debt may be erased."

Message From Haifa, Palestine

(From Mr. and Mrs. Roswell Owens)

Up until a couple of months ago our meetings here at Haifa were conducted on the outskirts of the city, in any home

that was opened to us. These 'homes' are usually one-room affairs, small, crowded, stuffy and often lacking in the bare necessities of cleanliness. Through the long summer months, when the heat was almost unbearable in these little homes, we had flies and smells and illnesses to contend with. As a result of the room being used as a kitchen, dining-room, bed-room and washroom inclusive, we always received a sticky welcome from the swarms of flies that had gathered previous to the meeting. Many times we had to conduct the service with someone ill in bed over in one corner, or with children breaking out with measles. Sometimes the Moslem neighbors tried to drown out the words and music of the gospel songs by beating on tin cans. They try in many ways to hinder God from making Himself known to them. We felt then that the gospel message could be more forceful without the limitations and interruptions incidental to a meeting place of that kind. How our hearts longed for a mission hall of our own, more centrally located, where we could reach as many as would care to come, where we could have room enough to conduct a Sunday-school for little soul-starved children!

The past few months have been taken up with joyous preparation for the furnishing of our newly rented mission hall, a little 'upper room' in the center of the city. Very cautiously have we used the available funds for the most urgent needs. To begin with, we could buy only five benches, and to our great joy, our Arabic congregation paid half of their cost. This was indeed a sacrificial gift and a tangible expression of the appreciation of teaching concerning the blessedness of giving to the Lord and His work. "Where thy treasure is there will thy heart be also." That is the secret of the effective propagation of God's Word in all lands. We accepted with gratitude a love-gift from friends in Alabama to be used for three more benches, which we immediately ordered. We have already felt the need of them, all available seats being crowded at almost every service.

All along we had hoped that this first Christmas in our new place of worship might be spent in the true spirit of Christmas, as Christ's birthday, of giving instead of receiving, of worship and adoration and praise,—verily a New Testament Christmas. So it was with joyful hearts that we witnessed a receptiveness to the stressing of this teaching. The response was as beautiful as it was rare. Indeed and in truth, "they offered unto Him gifts," each as he was able. Most made their gifts in coin, but some brought things to be sold, the proceeds to be given to the Christmas offering. One widow, the mother of six children, whose twenty-year old son has had to support five of the family on twelve dollars a month, brought a little hand-made lace bonnet, her own work.

Most of these things we have bought ourselves and there will always be an added attachment to this lace baby bonnet, knowing that it is in spirit a repetition of the widow's mite which received the Master's commendation.

Our own three little ones who had been saving their birthday offerings all year as a contribution to "God's money box," with reverence and manifest joy carried up their gift an olive-wood safe-deposit box for the church offerings. It is so much easier to give back to God when one tastes the sweetness of giving in childhood. The older members of the family bought a dozen Arabic Bibles and a Pulpit Bible for use in the church service. We have had no Bibles previous to this time, and we felt this was the most urgent of all needs. The carpenter who had previously contributed the hymn book holders attached to the back of the benches, gave a coat-and-hat stand as his Christmas offering. A Christian woman brought a small brass tray to be used as a collection plate. So little by little the church will be built out of the love of the people, mingled with the prayers and gifts and encouragement of you stronger Christians back home.

(To be continued next week.)

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Rush House Party Reservations

Reservations for the Intermediate G. A. House Parties at Georgetown, March 1-3 and at Bethel Woman's College, Hopkinsville, March 8-10, are coming in in large numbers. Any others expecting to attend either of these events must be sure to send their names in immediately.

There is yet time for A-1 G. A.'s to enter the Missionary Reading Contest. Write this office for information.

A Former S. B. Leader's Appreciation of Focus Week

Mrs. C. W. Beck, Third Church, Owensboro

We are thinking of this week as "Focus Week" for our Sunbeam organizations. As we turn our minds and hearts to this part of our missionary work, I am thinking of the different thoughts that will come to each of us as we are, or have been, connected; closely, or remotely, with the work.

To those who are leaders it should be a time of reconsecration, rededicating our best anew to this work. If we have grown stale on the job, if we have lost some of the zest and enthusiasm with which we first put our shoulders to the wheel, let's stop and consider the "worthwhileness" of the Sunbeam Band. Remember that the Sunbeam Band is

the only organization within the church where children of this age may receive the missionary training.

As we teach the child the little lessons of friendliness and courtesy for each other and for the world,—as we teach him the songs that suggest to him that he should express his love and gratitude to his God for the beauties of nature that surround him and the many blessings he receives, and as we teach him to forget self and sacrifice, if need be, that his little brother "at home and far away" may know his God and enjoy a Sunbeam Band like his own, our hearts "burn within us." Are we trying to make these things very real and vital in their young lives? May we not pledge ourselves more diligently to the task of making our Band more effective in its teaching, more far-reaching in its influence for our Saviour at home and on the Foreign Field.

To those who are not so intimately connected with this work: to those who sponsor our organizations, as you turn your thoughts to your work, in behalf of your Sunbeam leader, let me beg of you not to forget her. Remember that while she loves her work and her little ones, she needs your encouraging support ALL the time. Often she grows discouraged and feels that the mother organization has forgotten her. Won't you visit her often—let her know that you are watching her progress, remembering her in your prayers.

May this "Focus Week" be a time when all of us shall consider in what way we may each be of service to our Sunbeams, and how we may help to give our children an organization where the impressions they receive may be such as will grow and develop into lives of love and service for the Master.

CENTRAL KENTUCKY MEETINGS

On January 30, in company with Evangelist H. M. Herron, of Irvine, I had the pleasure of visiting the Livingston Baptist Church, of which Brother J. A. Bass is pastor. Brother Bass is leading this fine church in a progressive program.

Sunday, February 3, I enjoyed three services with the South Irvine Baptist Church. The church will soon have a new basement complete for use as part of the Sunday-school plant. Brother H. M. Herron is the pastor here, the church being glad to use the time he is not engaged in evangelistic services elsewhere. It is obvious that the church is going forward in a great way.

On the evening of February 3 I was with Brother E. R. Sams at West Irvine, where our Brother C. P. Hargis, assisted by the pastors of the First Church, Richmond, and of the churches of Irvine and Ravenna, is putting on a Sunday-school training program. Brother Sams and this good church have been doing

good work, and they are expecting to do even better after this program.

FURMAN JONES,

Corbin, Ky.

CADIZ AND LITTLE RIVER ASSOCIATION

My Dear Doctor Masters: I am enclosing my check for the subscription year 1935. Things have got off to a splendid start here and Mrs. Davis and I have been quite busy learning "new places and new faces." Our prayer-meetings have been well attended and the same holds true for attendance at the Sunday-school and worship hours.

The Little River Association's Executive Committee meets with us monthly and our Moderator, Brother T. E. Taylor, of Wallonia, is promoting an inspiring program for the ensuing year. We had an unusually large number present at the February meeting this morning. We are looking forward to the Sunday School Conference at Princeton and are going to follow that up with associational rallies in the Spring.

BAILEY DAVIS,

Cadiz, Ky.

Fellowship Tidings.

Pastor John E. Douglas has been teaching a class in "The Book We Teach," at the Raymond Church, in Salem Association, where Brother W. S. Shipp, of Luvia, Ky., is pastor. There were eight who took the examination.

Missionary Harley Smith, President of the American Baptist College in Porto Alegre, Brazil, writes us that his brother-in-law, Missionary T. C. Bagby and his family recently visited his parents, Dr. and Mrs. W. B. Bagby. While there T. C. Bagby was busily engaged in a revival meeting, and God has blessed the meetings marvelously.

A sweet old lady of Temple Baptist Church in Louisville, whose name we did not get, brought to our office tidings of the baptism recently of little Jean Fitzgerald and Frankie Fitzgerald by their father, Pastor F. B. Fitzgerald. The church is rejoicing with the beloved pastor and Mrs. Fitzgerald in the coming of their young children to the Lord.

We are informed through a Baptist exchange of the recent death in Bluefield, W. Va., of Deacon J. M. Newton. Mr. Newton had served as a Baptist deacon since he was quite a young man nearly forty years ago. He was a deacon of the church at Pocahontas, Va., one of the earliest pastorates of the writer of these lines. Indeed, one of his brothers was Missionary Newton, who served for long and with distinction in Africa under the support of our Foreign Board, and has now passed on to be with God. The Newtons are native of North Caro-

checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

of God of exceptional devotion and usefulness to his church. Bluefield Baptists affiliate with the Virginia General Association.

Rev. J. P. Carter, who for years was the beloved pastor of Ormsby Avenue Church, of Louisville, is now located on his new field as pastor of the Felix Memorial Church at Lexington, Ky. In a card with reference to the change of his address of his Western Recorder, Brother Carter says: "Our work here seems very promising and starts off finely." Pastor Carter was valued among Baptists in Louisville for his versatility and devotion in many directions as well as in his leadership and teaching of his people. We predict that our Lexington brethren will find him a fellow-helper in every good work and word.

The sympathy of a very broad circle goes out to Rev. J. P. Brooks, of Glasgow, Ky., in the loss of his beloved wife, who passed on some three months ago, following a lingering illness. Brother Brooks is one of the preacher-descendants of the once famous and broadly useful, Rev. Jacob Locke, the anniversary of whose death was celebrated by the Daughters of the American Revolution at Glasgow some months ago. Brother Brooks himself has wrought in the Gospel under the blessing of God on his labors in all that region of Kentucky. May the Lord comfort him in the loss of Mrs. Brooks.

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Sample lesson on application.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

An Important Cablegram

"A Cablegram from D. G. Whittinghill, representative of the Foreign Mission Board of the Southern Baptist Convention in Rome, Italy, announces the sale of the splendid piece of property owned by the Foreign Mission Board known as Piazza Barberine. This property brought \$290,000 American cash, all of which will be applied on the debt of the Board, thus reducing the debt to \$624,500. A year ago it stood at more than one million dollars. The prospects are that the debt will be cut to \$575,000 by May 1, 1935—Jessie R. Ford, Asst. to Ex. Sec., F. M. B.

Financial Highlights For January

E. P. Buxton, Treasurer

Total receipts for January, 1935, were the largest for any month since January, 1926, when regular receipts were greatly augmented by the Special Love Offering taken during December, 1925.

A gratifying increase of thirty percent over January, 1934, is shown in the Co-operative Program receipts for January, 1935.

An increase of more than \$30,000 in receipts from the Lottie Moon Christmas Offering for January, 1935, over the January, 1934 figures will be hailed with job by our good women of the Southland.

A cause for universal rejoicing will be the splendid total of \$260,000 received for application on the debt of the Foreign Mission Board, all of which has already been distributed among the banks who hold our notes.

Next to the actual reduction of the debt itself, the chief significance of this payment on outstanding notes will be the reduction in interest charges for the year 1935 of nearly \$15,000.

Another Book Bargain At Half Price Europe and the Gospel—Gill

Those who want the latest information about Southern Baptist work in the continent of Europe, cannot afford to miss a second study of **Europe and the Gospel** by Everett Gill, together with Dr. Maddry's interesting booklet, "Mightily Grew the Word of God in Europe and Palestine."

That this splendid course on European missions may be available to all of the classes, we are offering "Europe and the Gospel" at half price during the next six months. Until July 1, it will be available at 25c a copy. We hope that thousands of classes will study Europe again

this spring.—Mary M. Hunter, Manager, Book Dept., F. M. B.

Paragraphics

Dr. Charles E. Maddry and his party are now in China, reviewing Southern Baptists' missions there. Shall Southern Baptists everywhere not pray for him daily? Wisdom, judgment, strength, love and understanding, such as only Divine Grace can give, are his daily necessities!

At the Atlanta Associational W. M. U. Convention last week thirty-seven pastors were present for the Foreign Mission hour. For such harmony and co-operation with the women and for such evident interest in missions, these brethren are to be commended!

Foreign Mission Board Southern Baptist Convention

Receipts for month of January

Co-operative Prgm.....	\$ 47,820.43
Designated Gifts	20,327.02
On Debt Account	260,135.08
Lottie Moon Christmas Offering	134,182.14
Miscellaneous Income....	1,228.30
Total Receipts	\$463,692.97

From A Missionary On Furlough

"To attend a world missionary meeting is a new experience for me. The Missionary Conference at beautiful Ridgecrest might be so called. Think of being in a meeting where seven hundred were present, composed of many who represent the home base, from twenty-two of the Southern States, and missionaries from ten countries! Such fellowship is wonderful. The personal touches with old and new friends will not end there, but will be an inspiration during the future days. One almost wishes to be many persons, as we lifted up our eyes and looked upon the fields around the world, so we might go to each one. Dr. Carver meant so much to me during seminary days, it was great to sit at his feet again. I hugged my Bible a bit closer as I listened to him. How I enjoyed Dr. Denham's hour each day. What can I say about the music! I often hunger for it in China so it was a veritable feast to me.

"May this missionary week that God put into the hearts of some of His chil-

dren to plan continue to meet, and may more and more of the leaders and members of the Southern Convention attend each year."—Bonnie Jean Ray, China.

Note: Foreign Mission Week in 1935 will be August 11-18 inclusive. Dr. Maddry, Dr. Truett, Dr. Denham, Dr. Carver and scores of missionaries are booked for the program. "Make your reservations now" says Dr. R. F. Staples, Manager, Ridgecrest, North Carolina.

Tears of Joy and Thanksgiving

It is said that Dr. M. E. Dodd, President of the Southern Baptist Convention, wept at least twice while he was in South China—not tears of sadness but of joy. One time was when he looked upon the great throng of faces in the great Tung Shan (Canton) Baptist Church; and the other was as he stood by the grave of Dr. R. H. Graves in the little foreign cemetery in Canton. Then, he thought of them both together, the great cloud of earthly witnesses, and then of the fifty-six years of service of the great pioneer. Without the patient work of Dr. Graves and others who worked with him later, the progress would not have been possible. He pronounced Dr. Graves the greatest missionary Southern Baptists have had.—A. R. Gallimore, China.

On December 1, 1934, Miss Willie Kelly rounded out her forty busy, fruitful years of consecrated service in China. She is seventy-two but still vigorous and strong, and doing most excellent work for the Master. (Miss Kelly's address is: 466 Rue LaFayette, Shanghai, China).

"What a fitting climax to the great Christmas service in the Tung Shan Church in Canton, were the thirty-five who were buried with Christ in baptism. Most of them were young, but one or two were well advanced in years."—A. R. Gallimore, China.

"Dr. Maddry's trip to Europe, especially to Italy, was a mile-stone on the road to advancement."—A Missionary.

It was there that Dr. R. H. Graves began his "dining room class," which grew into our Graves Theological Seminary; it was there that the two schools, for boys and girls, were started; it was there too, that Dr. Simmons and Dr. Greene did most of their work; it was also the center from which Miss Lula Whilden went out into the narrow streets and labored with the women and children.—A. R. Gallimore, China.

THE FIRESIDE

WHAT DID YOU LEARN TODAY?

When the sun is low, the shadows long,
And from school come the children
so gay,

The mother halts her work and smiles
And asks, "What did you learn
today?"

Sometimes the answer comes, quick and
glad,

Sometimes there is a tear in the eye.
The mother is quick to notice this
And says, "Tomorrow, dear, you'll
try."

Oh mother, when the long day is o'er
And your labors are laid away,
Do you hear a Voice so clear and sweet
Asking, "What did you learn today?"
Did you meditate on the things of God
Or study the lessons of sin?

Are you better for what you learned
today

Or soiled without and within?

Oh gracious God, so order our days
That will study only Thy way
And may we answer with conscience
clear.

To Thy, "What did you learn today?"

CLARA L. WEAVER,

Anchorage, Ky.

A PLAYHOUSE VISITOR

"Oh, how dark it is getting!" exclaimed Belle. She ran to the door of the playhouse and looked up at the sky. There was the sound of thunder in the distance.

"Come, Jane, we must close the playhouse windows and door and run home," she said. "You know when Daddy had the playhouse built for us we promised to take good care of it."

"In a minute," answered Jane, "as soon as I finish this doll's dress," and she kept on stitching although the thunder sounded louder and it grew darker and darker.

Suddenly there was a dash of drops against the window pane that Belle had just shut.

"Hurry, Jane," she cried, as she shut the last window and started for the door. Jane dropped her sewing and ran after her. Just as they reached the door there was a strong gust of wind that swept the rain against them. Hurriedly they closed the door and ran along the path to the house, but they were quite wet when they reached there. Mother made them change their clothes and said that they should not go out again that day, even if the storm was over, for they had not minded. Always they had been told that at the first hint of rain or storm they must shut up the playhouse and come home.

Jane felt guilty. She knew if she had not tried to finish the doll's dress that they would have both been safely in the house before the rain came. She told mother so, and begged her to let Belle go back to the playhouse by herself; but mother said, "No. Belle could have come without you, and then if anything had happened she would not have been to blame." So the two little girls, when the shower had passed over and the sun came out, gazed mournfully out of the window at the playhouse.

"We left our sandwiches, cookies and apples on the table," mourned Belle. "We didn't have even one bite."

"And my doll's dress is on the floor," echoed Jane, "and now I can't finish it until tomorrow."

The next day when they had helped mother with the work, and the rest of the day was theirs, two little girls rushed to their beloved playhouse.

"The sandwiches will be all dry," said Belle, "but we must eat them. Mother never lets us waste food."

They pushed open the door of the playhouse. The dolls sat where they had left them, around the tea table, but the table was bare of food. What could have happened?

"Squirrels!" exclaimed Belle.

"A mouse!" gasped Jane.

"It must have been a two-legged mouse," said Belle. "For, see, everything is in order. Not even a crum is lying around!"

"Oh," said Jane, who had gone over to the chair where she had been sewing. "It must be. See, Florinda's dress is finished. I wonder who it could be?"

The two little girls talked and wondered about it all the morning, but not a thing could they find out. They were still wondering when they went to the house for luncheon at noon.

When they returned to the playhouse, a basket was hanging on the latch of the door. It was covered with a white paper napkin.

Belle lifted the napkin, and a note fell to the floor. Under the napkin were four little frosted cakes, with a big nut-meat in the center of the frosting. Two were pink and two were frosted in white.

Jane read the note:

"My dear little girls: Thank you for leaving the playhouse so I could get into it. I was caught in the rain and would have been very wet before I reached home. I am also sure you do not mind because I ate your nice luncheon, as the rain kept up so long I grew very hungry. I am sure there are two of you, but I do not know how many more, so I am leaving you four little frosted cakes that I made for you."

"Who do you suppose it is?" asked Belle. "I wonder if it is a little girl?"

"I think it is a lady," said Jane. "Little girls do not make frosted cakes, and the stitches in Florinda's dress look like lady's stitches."

The two little girls ate the cakes and put the basket carefully away. "Some-time we will find out who it is," they said.

The next week when they were busy in the playhouse, putting it in order, there came a knock at the playhouse door.

Jane ran to open it. There stood a young lady with a big package in her hands. "May I come in?" she asked.

She put the package down on the playhouse table. "I have come to lunch," she said, "and I have brought my luncheon with me. Mother knows about it and it is all right. You see, I am your visitor who came in out of the rain. I was so glad to take refuge there. You see, I have been ill for a long time and am just getting better, so I came to visit my aunt, who lives two houses away. Had I been caught in the shower and been wet it might have made me worse. I am going home tomorrow, so I thought I would have lunch with you today."

She opened the package, and there were a whole pile of dainty little chicken sandwiches, and big chocolate cake.

How surprised the little girls were! They forgot to be shy, in exclaiming over the cake, and their rainy-day visitor helped them put the playhouse in order so they could have luncheon.

After luncheon they played games and listened to stories, and they could not believe it was four o'clock when their visitor rose to go.

"I will not tell you my name now," she said, as she slipped her hand into the deep pockets of the coat she wore. "I want you to think of me just as your rainy-day visitor, but when I come again I will let you know. I am sure we are going to be great friends."

She took out a flat package from each pocket and placed one in the hands of each little girl. "You may open them when I have gone," she said.

They watched her out of sight, then they eagerly untied the ribbons from their packages. Inside was a complete set of clothing for the dolls; Belle's was pink and Jane's blue.

"What a lovely rainy-day visitor we had!" they said as they ran to tell mother all about it.—Perley R. Wade in Advance.

Pastor Solomon F. Dowis, of the Carlisle Avenue Church, Louisville, is now in a series of meetings with Dr. R. P. Mahon, at the First Church, London, Ky.

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

Calendar For 1935

Theme: Magnifying His Church.

Scripture: Christ also loved the church, and gave himself up for it (Ephesians 5:25.)

Song: I Love Thy Kingdom, Lord.

February

Theme: His Church the Herald of Salvation.

Scripture: They therefore that were scattered abroad went about preaching the word (Acts 8:4).

What To Do: Plan a training school for March. Plan to have courses in missions and soul-winning. Enlist members in Baptist Hundred Thousand Club.

Last Month

What did you do in January? Did you re-emphasize the Standard of Excellence as the program for training church members? Do the members all understand it and the parts of it for which they are definitely responsible? Did you look over the list of standard unions for last quarter and resolve to be on that list for this quarter? What about the Hundred Thousand Club? First of all, have all your members been enlisted in the Co-operative Program? Then above and beyond that have those who are able been led to join the Club?

This Month

1. Standard of Excellence—We ought to check up on our program of work each Sunday night and work on the weak points.

2. Hundred Thousand Club—Up to January 28 we have paid in a total of \$208,529.52 in the Southern Convention. These receipts were distributed as follows:

Foreign Mission Board	\$ 63,235.45
Home Mission Board	41,893.84
National Baptist Memorial	854.74
New Orleans Hospital	3,931.66
Educational Board	10,464.07
S. B. T. Seminary	37,535.31
S. W. B. Seminary	29,494.84
Baptist Bible Institute	20,777.76
American Bap. Theo. Seminary ..	341.85

Total

Of this amount Kentucky gave \$21,333.12

We still have nearly four and one-half million dollars of debts to pay on our Southwide institutions, and more than six hundred thousand dollars of debts on our Kentucky work. These debts must be paid quickly, and must not be paid out of Co-operative Program funds. Gifts over and above must be made.

The following action was taken by the Executive Committee of Kentucky in session December 18: "In view of the unwillingness of the Executive Committee of the Southern Baptist Convention to approve the debt-paying plans proposed by the General Association of Baptists in Kentucky that the Convention forces be requested to use the period from January 1 to February 28, 1935, in putting on the South-wide debt-paying campaign and that the funds thus raised be used to liquidate the debts of Convention Causes; that beginning with March 1, 1935, according to the instructions given by the General Association, the Kentucky Hundred Thousand Club Debt-paying Campaign be launched and that the funds raised be divided on a fifty-fifty basis between State and Southwide Causes."

Let us enlist every member of every union in this if possible.

3. Co-operative Program funds in Kentucky in 1935 are divided as follows:

Southwide:	
Foreign Missions	25 %
Home Missions	11 2-3%
Southwide Education	8 7-12%
Ministers' Relief	3 1-2%
New Orleans Hospital	1 1-4%
50%	
Statewide	
State Missions	20%
Education in Kentucky	15%
Ky. Baptist Children's Home..	5%
Louisville Bap. Or. Home.....	1 1-2%
Kentucky Baptist Hospital	8 1-4%
Church	1-4%

50%

Let us enlist every member of the union in this program.

4. Study Course—March is Study Course Month in the South. Plan now for a study course to be held in March, offering courses for all ages. Of course if it cannot be held in March the earliest convenient week should be used. Studies in Missions and Soul-winning are suggested if possible.

March

Theme: His Church the Home Base of World Evangelization.

Scripture: Go ye into all the world, and preach the gospel to the whole creation (Mark 16:15).

What To Do: Conduct a training school. Lead every member to make an offering to missions on the last Sunday in March.

Extension Work and New Union

On February 7 the Extension Committee of the Training Union of Walnut Street Church, Evansville (Church is member of Ohio Valley Association, Kentucky), organized a B. Y. P. U. in Pilgrim Church, Evansville. More Extension Committees, composed of the Director as Chairman and the Vice-

Presidents of the various unions ought to do work like this.

Virginia Avenue, Louisville, Long Run

It was a joy to be with Pastor W. R. Lambert and his Church, Virginia Avenue, Louisville in Long Run Association during the week of February 3-8 in a study course, and to speak to the very responsive congregation on Sunday morning. There was real interest and co-operation on the part of the Pastor throughout the week. A representative group of leaders in the Training Union and the various departments of it met each night for the study of the work using the Manuals as textbooks. Talks were given at the intermission periods by Brethren E. E. Ballard, of Virginia Avenue, O. R. Moseley, of the Seminary, and Brother G. B. Brownell, Sr., Chairman of the Board of Deacons of Virginia Avenue. A special solo was sung by Mrs. Engle. Juniors were taught by Mrs. Meddis, of Carlisle Avenue, Intermediates by Miss Wieland, of Crescent Hill, Seniors and Adults by Mr. Stopher, of Temple, and General Officers by the writer.

State Convention

Now is the time to be working on those plans to see that every department of your Training Union is represented by as large a delegation as possible at the nineteenth annual session of our Kentucky State Baptist Training Union Convention to be held with the First Church, Corbin, Thursday night, April 11, to Sunday noon, April 14. Of course all the Baptist Churches of Corbin are uniting in caring for the convention; in fact, the Civic Clubs and all of Corbin people are looking forward to it, and are getting ready for it.

RECORD OF ATTENDANCE
Baptist Training Unions reporting
enrollment of 100 or over

February 10, 1935

	Att.	Vis.	En.
Louisville, Walnut St.	223	40	281
Bowling Green, First	195	44	287
Louisville, Grace	148	10	181
Louisville, Ninth and O.....	144	48	210
Louisville 18th St.	133	15	160
Hopkinsville, First	122	21	161
Louisville, Parkland	116	31	170
Corbin, First	115	15	164
Louisville, Crescent Hill..	108	28	159
Newport, First	107	16	182
Harrodsburg	106	7	132
Paducah, Immanuel	105	7	145
Lexington, Felix Memo....	104	6	122
Irvine, First	104
Lex., Porter Memo.....	102	20	150
Jellico, Tenn., First	98	11	112
Louisville, H. Park, 1st....	95	18	119
Severns Valley	95	18	119
Owensboro, First	93	28	128
Louisville, E. Parkway	92	22	176
Louisville, South Side	90	3	120
Louisville, 23rd & Brdwy	87	21	106
Danville, Lexington Av...	82	28	105

Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

Standard Sunday Schools

The following Sunday-schools have been added to the list of Standard Schools for the year:

Williamstown—Pastor, E. H. Blake-man; Superintendent, George D. Taylor.

Somerset, Colored—Pastor, R. L. Childs; Superintendent, Virginia Lackey.

Beechland—Pastor, O. A. Linger; Superintendent, C. F. Barry.

Fleming—Pastor, G. R. Henson; Superintendent, W. M. Mullins.

Louisville, West Broadway—Pastor, E. F. Estes; Supt., Stanley Osborne.

Fulton—Pastor, Woodrow Fuller; Superintendent, W. C. Valentine.

Brother Washburn At Somerset

Pastor W. E. Hunter recently had Brother A. V. Washburn of the Sunday School Board with him in a week of Sunday-school work. Brother Washburn writes: "Had a good time in Somerset. Brother Hunter is a fine pastor. I think there will be splendid results from the work done. They are planning to enlarge their Young People's Department to six classes, giving them the big Assembly room in the basement."

Mrs. W. R. Lambert Completes Study Course

Mrs. W. R. Lambert, wife of Pastor Lambert, of Virginia Avenue Church in Louisville has just completed sixteen books and is entitled to the Gold Seal. Congratulations to this fine Christian woman.

Vacation Bible School

Kentucky has been making a fairly good record in the number of Vacation Bible Schools for the past seven years. Notice our increase each year.

1928	32
1929	36
1930	41
1931	43
1932	63
1933	69
1934	77

We hope for the day when every church in our State will have a Vacation Bible School. It is not too early to begin thinking about a School for the coming Summer. Certain brethren will help us for about six weeks in holding one-day conferences with the churches. Next week we hope to list these brethren so any pastor or superintendent who is interested may write the worker nearest you. We are not in position to fur-

nish a worker to help you run your school—these brethren can only be with you one day or night for a conference on how to conduct a V. B. S.

Owensboro Training School

We had a good Sunday-school Training school with the seven churches of Owensboro the first week of February. The spirit of those attending was the best we have ever seen. About three hundred were enrolled. These three hundred were living in the afterglow of the preaching of Dr. Truett who re-

Increase In Training

During November, December and January we had 640 more Sunday-school awards than for the same months a year ago. This is most encouraging and shows that the New Training Course is having a stimulating effect on our churches.

Why not get your Association to put on simultaneous training schools in all the churches? Get the pastors to teach one of the new books. Have a meeting of pastors and other Sunday-school workers at some place on Tuesday and Friday for reports and an address by one of the number. On the following Sunday afternoon have an Associational Rally with final reports as to attendance for the Study classes and the number taking the examinations and recognize those who take the examinations. This would be a most interesting and helpful rally and the training would be of wonderful help in getting better Bible teaching.

What books to use? I would suggest one of the books leading to the Diploma.

cently assisted in a revival meeting there. Certainly some of the best Christian people to be found anywhere are in Owensboro.

Bibles Used in Sunday School

Can our Sunday-school be Standard if some classes just use the New Testament or one of the books in the New Testa-

Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siam-tex) **Cystex** Must fix you up or money back. Only 25¢ at drugists.

ment? No. The Standard specifically requires that, "the BIBLE shall be used in the School above the Primary department by at least seventy-five percent of the teachers and pupils." The lessons are in the Old Testament for half the year and even when in the New Testament the teachers and pupils need the entire Bible. References may be needed in the Old Testament. Let us ask all of our School above the Primary Department to bring their Bibles and then urge the teachers to plan for their use.

Baptist Literature Requirement

This simply means that the lesson helps we use must be those prepared by our own Southern Baptist people. And it means that all classes, men and women included, shall use these Southern Baptist lesson helps. When a class decides just to use some book in the Bible and not have the uniform or Graded Lessons that School cannot be recognized as a Southern Baptist Standard School.

Please keep this in mind. We do not ask the pupils to bring their quarterlies to Sunday-school. We ask that they have these quarterlies at home for lesson study but that they leave them at home on Sunday and take their Bibles to Sunday-school and use them. Every teacher needs guidance in lesson preparation as does every pupil. This guidance is in the Baptist lesson helps, such as pupils' and teachers' quarterlies. Let us guarantee the future for Baptist belief by using our own Baptist interpretation of the Lesson Scripture passages.

SUNDAY SCHOOL ATTENDANCE

February 10, 1935

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

Louisville, Walnut St.	1,228
Paducah, Immanuel	1,023
Newport, First	1,013
Louisville, Ninth and O	828
Owensboro, First	802

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Louisville, Parkland	677
Louisville, West Broadway	628
Middlesboro, First	615
Owensboro, Third	595
Harlan	594
Louisville, Baptist Tabernacle	545
Mayfield, First	531
Louisville, Clifton	511
Louisville, 23rd and Brdwy	498
Somerset, First	488
Louisville, 18th Street	462
Lexington, Porter Memorial	432
Harrodsburg	429
Corbin, First	401
Louisville, Virginia Avenue	394
Covington, Latonia	389
Princeton, First	386
E'town, Severn's Valley	383
Jellico, Tenn., First	382
Murray, First	380
Louisville, West Side	368
Covington, Madison Avenue	368
Paducah, Baptist Tabernacle.....	357
Danville, Lexington Avenue	349
London	350
Bellevue, First	344
Louisville, E. Parkway	342
Greenville	321
Richmond, First	303
Louisville, H. Park, First	294
Hopkinsville, Second	288
Irvine, First	254
Beechland (near Valley Station).....	209
Versailles	205
Louisville, Grace	205

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

GUS T. DOWELL

On January 16, 1935, the death angel swooped down and bore away our dear brother, Gus T. Dowell to his Eternal Home.

He had been in delicate health for over three years, and had worn a tube in his side all that time. He was the most patient sufferer I ever knew.

He was the son of Griffin S. Dowell and Sallie K. Dowell; was born in Breckinridge County, had lived in Vine Grove, Ky., quite a while.

He was converted in a revival at Otter Creek Church, conducted by the Revs. Mr. Kimball and Mr. Hagan and joined the church. He had been a member about forty-five years. He was noted for his straight-forward dealings with all with whom he had business.

He married in early life Miss Lula Jenkins, who still survives him. He leaves three daughters, Misses Connie and Irene Dowell, and Mrs. Trabue Gray, of Sistersville, West Virginia. One daughter, Miss Hettie Dowell, died several years ago.

There never was a more devoted man to his family.

He was one of ten children, and the writer of this memoir is the only one left. He was a man of a splendid mind and good education.

I asked him ere he passed away if the Everlasting Arms were bearing him up, he assured me they were beneath him. The most important factor in any life is what one is in himself. All who really knew him loved and honored him for what he was.

MRS. GEORGIA D. JOHNSON,
Vine Grove, Ky.

MRS. MALISSI MARCUM

Mrs. Malissi Marcum, wife of W. E. Marcum, died at her home at Labb, Green County, Ky., age fifty-five. She leaves to mourn her going a husband, two sons, Clyde and Creed, one daughter, Clory. Her children all lived at home. She became a Christian early in life and united with the Holly Grove Baptist Church. She lived a devoted Christian life. She was kind to all who met her. She had many friends, and will be greatly missed in her community. Her loss is Heaven's gain. Her last request was for her husband and children to meet her in heaven.

A FRIEND.

MRS. ELIZABETH HOLTZCLAW

Whereas our Heavenly Father saw fit to remove from us by death Mrs. Elizabeth Holtzclaw who departed this life on December 29, 1934, at the home of her daughter, Mrs. Nannie Wooten, at Hamilton, Ohio. She leaves to mourn the loss of mother, three sons, Edgar, Howard and Bert Holtzclaw; and two daughters, Mrs. Mamie and Nannie Wooten. Her husband preceded her to the grave some years ago.

In her going our community has lost a kind, loving neighbor, Drakes Creek Baptist Church a faithful and devoted member, her children a devoted and loving mother.

J. B. HUTCHINS,
G. T. LUNSFORD,
R. C. COLYER, Com.

Crab Orchard, Ky.

MRS. M. DYER

Mrs. M. Dyer was called to her home in heaven on December 29, 1934. She was eighty-two years, five months. She was born and raised in Green County, Ky. She professed faith in Christ at an early age, united with the Aetna Union Baptist Church, in Hart County, Ky. In later years she moved to Francis, Okla., and united with the Baptist Church there. She spent about forty years of her life in Texas and Oklahoma, and then came back to Kentucky, and in 1929 placed her church letter with the Mt. Moriah Baptist Church, Mt. Sherman, Ky., and remained a member there until death. She died a victorious death over sin. She leaves three sons, two sisters, two sons by first union, Henry Madden, of Temple, Texas; G. W. Madden, of Wewoka, Okla., one son, L. B. Cantrell, of Buffalo, Ky., by second union. No children by last marriage. She had many friends wherever she lived, and will be missed by many.

A FRIEND.

DR. J. F. REES

In the homegoing of Dr. J. F. Rees, Owenton Church has sustained a great loss indeed. Dr. Rees was born July 24, 1862. He was converted in early manhood. For forty years he was a deacon faithful and true, a Sunday-school

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teacher of great power. He has served the church in almost every capacity. His brilliant mind, deep spirituality and consecration has marked his service in every position.

Dr. Rees took his citizenship seriously and for all these years he has been an outstanding champion for civic righteousness. He has opposed the liquor traffic with a heroism that has been blessed of heaven.

He was an outstanding leader in the dental profession. His home, his church, his profession, in fact the whole community has sustained a great loss.

We bow to the Divine will thanking God that He gave us this great character for so many years.

J. E. BAIRD, Pastor.

Mrs. J. R. Carden, of Texarkana, Tex., 2702 Olive Street, is one of our Kentucky Baptist "exiles," who is missed by those who knew them here in other days. Of course she takes the Western Recorder. In renewing her subscription recently Mrs. Carden has this word of appreciation: "So sorry I can't send in a new subscriber. I am a Kentuckian, and I love and appreciate the Western Recorder. Enclosed find my check for renewal."

Business Manager W. A. Frost has recently spoken before the Baptist Pastor's Associations of Upper Cumberland Association and Northern Kentucky. The Kentucky Conference includes North Bend and Campbell County Association. It is presided over by Pastor T. C. Sleete. Rev. E. J. Caldwell is the moderator of the Upper Cumberland Conference. All the pastors of the Association were present except two on the day of the visit of our Business Manager. At both meetings warm interest was expressed in the larger circulation of the Western Recorder.

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