

# WESTERN RECCORDER

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No. 9

## Holy Spirit in Christians

**B**UT perhaps someone is saying, "Have not we all received the Holy Spirit if we are Christians." Yes, that is quite true. It is the presence of the Holy Spirit in us that makes us Christians. His work begins at conversion. Conversion and regeneration are the two sides of the same transaction. Conversion the human side, regeneration the divine side. My turning clear around to God is my side, and instantly his spirit enters and begins His work.

Here is a distinction to be made. The Holy Spirit is in every Christian, but in many He is not allowed free and full control, and so there is little or none of his power felt or seen. Only as He has full sway is His power manifest. If at the time of conversion or decision there is clear instruction and whole-hearted surrender, there will be evidence of the Spirit's presence at once. And if the new life goes on without break, there will be a continuance of that power in ever-increasing measure.

Many a time, through ignorance, or through some disobedience or failure to obey, there has come a break, a slipping of a cog somewhere, and so an interruption of the flow of power. Many a time lack of instruction regarding the cultivation of the Spirit's friendship has resulted in just such a break. And so a new start is necessary. Then a full surrender is followed by a new experience, or a re-experience of the Spirit's presence. This new experience sometimes is so sharply marked as to begin a new epoch in the life. Some of the notable leaders of the church have gone through just such an experience.—S. D. Gordon, in "Quiet Talks on Power."

## Devotional and Religious Thought

### UNION WITH JESUS IN DEATH AND RISEN LIFE

When souls are invited to Christ  
The excuse very often is heard—  
"I could not keep it"—but the answer  
to this  
Is clearly declared in the Word.

If Romans the sixth was more oft  
Preached plainly and pressed on the  
soul,

Our dying with Christ when He suffered  
for us  
Proves that Sin shall no more have  
control.

Our union with Him is so close,  
His Death and New Life we may  
claim;  
And the Spirit of God in His workings  
of Grace  
Gives Faith to experience the same.

So no longer, in weakness of will,  
The believer is left to the fight;  
Christ's Death and His Risen new life  
are the pledge  
Faith in Him has the power to do  
right.

William Olney.

### "HOARD NOT FOR YOURSELVES"

Jesus was a wonderful thought-reader, and He instantly perceived the motives behind men's acts. Laying up wealth for ourselves is essentially unChristian, for it denies our spiritual state and dependency upon God. But prosperity in itself is not unChristian—far from it. Job prospered as never before when his eyes were opened to his true relationship to the Almighty.

The Master never troubled to lay up money or anything else, yet it was forthcoming when He required it. We may not attain to His divine simplicity, which came of His unique knowledge of the Father; but we can emulate His mental attitude. We all know what it was. "I came not to do mine own will but the will of Him that sent me:" not to make money, not to achieve fame, not to have a good time, nor even to cultivate personal health and happiness. Any and all of such ambitions must have been, not only irrelevant, but unreal to Jesus. So well did He understand their insignificance that he gave us the remarkable injunction: "Seek ye first the kingdom of God and His righteousness: and all things shall be added unto you."

Many a doubt and dilemma has that "Seek ye first" resolved for His disciples, ruling out ambition and human pride. But Christ never takes away without abundant recompense. He added this: "Lay up for yourselves treasures in

heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." To Jesus, heaven was close at hand, and the treasures He had there were instantly available. If we regard heaven as the other side of Jordan, we are likely to show as much interest in treasures therein as a rich child in his bank account. The toy of the moment will seem more important. But if we accept the fact that God is Spirit and omnipresent, our heaven will be whenever and wherever we are in His company, and our treasures will be infinite and indestructible.

—Sunday at Home.

### CHECK YOUR ANSWERS

A boy sat by an open fire doing his mathematics, and turning to the back of the book to check his answers. The mother came in and sighed, "O, I wish I could find an answer to my problems." The boy glancing up said, "Turn to the back of the book." She walked across the room, picked up a Bible and turned through its pages till her attention was arrested by the the word, "Jesus Christ is the same yesterday, and today, and forever" (Heb. 13:8). It was the answer to her problems. He is and has the answer to every human problem. For two thousand years He has been challenging the world to check the answer to their problems by Him and His precepts. The world has been saying, "Not practical;" and when asked, "to whom?" they have been forced to admit, "not practical to selfishness and greed."

In all the activities of social life there enter elements and units that create intricate and complex problems, which demand solution. In the business world capital and labor are two fundamental elements of production, transportation, distribution, government, education, religious activities, and so following. These two elements in their relations to one another are Siamese twins: they must work together or loaf together, live together or die together; and their inactivities or death always create a public menace. So for their own health and happiness, and for that of the social order, demands must be limited to reason, and concessions granted on both sides, if the answer checks with that given in the "back of the Book." The interest or discount, prosperity or adversity of both capital and labor depend on efficiency and production; to this end worthy incentives by adequate profit-sharing must be held out to justify a worthy layout of honest efforts, and a reasonable amount of capital. Too, as concessions, capital should not tyrannize

or unjustly sweat labor, must make conditions as favorable to health and happiness as is reasonably possible; and labor must not be a slacker or refuse to render with full devotion reasonable services.

The motto of this solution is, "I serve." Check the answer with, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mt. 20:28). Under this solution it will not be said, "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which reaped hath entered into the ears of the Lord of Saboath" (Js. 5:4); nor will it be said, "And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter" (Isa. 59:14). Check all answers by those given in life's answer Book; and no element of society will go hungry or cold; there will be no cause for dissatisfaction; no one will nurse contempt; and no one will cringe from censure.

B. H. PAYNE.

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.'" Think of that, a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul.—Selected.

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

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No. 9

## The Preacher and the Delivery of His Message

W. MOSBY SEAY, D.D., Pastor First Church, Anderson, S. C.

**W**E preacher needs every possible preparation of his message. He can never have learned too much for any sermon. Every sermon is a part of the sum-total of all he has learned.

No sermon worthy of the name is ever made in the pulpit, on the spur of the moment. He who enters his pulpit expecting, without preparation, for the Lord to fill his mouth, will find it full of wind. If he has not enough sense to see it to be thus, the people have. To say the Apostles were uneducated and unprepared men in the formal sense is an error. They sat for three years at the feet of Jesus, the world's greatest Teacher.

### I

**T**HE pulpit is the preacher's throne, and every possible hour of preparation should be given to every sermon he preaches. Let him study hard, pray much,

and brood over his messages before he stands as God's messenger before the people. He need not be afraid of going over the heads of the people. Such an accusation generally comes from the lips of his enemies, and is usually not true. [Our type emphasis.—Ed.]

A man's enemies have a way of not wanting to understand him. The preacher is in greater danger of undershooting the mark of the understanding of the people. I have often been amazed at the ease with which unschooled people estimate with accuracy our economic values. These estimates are not always flattering, and are generally just.

Hugh Price Hughes, a great Anglican preacher of England, once said, "A divine ought to calculate his sermons as an astrologer does his almanac—to the meridian of the place and people where he lives." Work and prayer are the secrets of every great sermon. Be not scant of prayer in sermonic preparation. Some one asked Spurgeon the secret of his success; his answer was, "Knee work, knee work."

There are three methods of delivering a sermon—memoriter, reading, and extemporaneous. In my judgment, the reading method is the poorest, and the best a combination of the memory and extemporaneous method. But each man must decide for himself which method is the best for him. When I was a student at the University of Richmond, Va., I asked Dr. George Cooper, pastor of the First Baptist Church of that city, which of the three methods he thought best for a young preacher to adopt. His reply was, "The best method is the one by which you can preach the best."

### II

**O**N THE delivery of the sermon, I am convinced by close observation and comparison of one thing. The most effective form of preaching is the predominantly conversational. It best holds the attention, and does not tire the hearer.

**W**E ARE here publishing the closing part of an address delivered by Dr. Seay before the Baptist Ministers' Conference at Columbia, S. C., afterwards published in the Baptist Courier. He spoke on "The Preacher and His Pulpit Ministrations." Dr. Seay left Kentucky some sixteen years ago, following a fruitful pastorate at the Fourth Avenue Church, in Louisville, to become pastor of the West End Church in Atlanta, Ga. After outstanding service there he accepted the call of the First Church in Anderson, one of the largest and possibly the wealthiest Baptist church in South Carolina, which the Editor will always treasure as the church with which while a high school boy in Anderson, he united and was baptized by Dr. T. B. Bell, pastor, in near-by Rocky River on a mid-winter Sunday afternoon. Dr. Seay has given a vital leadership to this great church, both as preacher and pastor.—Editorial Note.

It is painful both to hear and see some preachers preach. It is evident that they mistake noise for power. Such stentorian preaching reminds us of the line in Horace. "If I can't bend the gods above, I'll rouse all hell below." It is not the son of thunder who does the most effective preaching in the judgment of most people. He would do well to ponder the line of the poet who says, "The shallows murmur, but the deeps are dumb."

But while there are poor, good, better and best sermons, God can work wonders with any sort of sermon. Spurgeon preached once, and felt that he had utterly failed. In almost despair he prayed: "O Lord, thou art great; thou canst do all things; thou canst make something out of nothing; bless that sermon." Who of us has not fallen under that juniper tree?

But the Lord is powerful as well as pitiful.

There is a place for denunciation of sin in the pulpit, but sin should be denounced with a sob in the voice, and a sob in the voice because there is a sob in the heart. Nobody ever preached to a more twisted or crooked cross section of humanity than did Jesus in the crowds He faced, but remember that He was moved with compassion when He saw the multitudes.

We need to be prophets in our preaching today, but we ought to be "weeping prophets." When I hear preachers crying out against sin with gnashing teeth, in tones of pitilessness, and assuming the judgment prerogatives of the throne of Almighty God, I hang up the receiver, and ring off. So does a congregation. Beating the Book, stamping the dust out of the carpet, and charging across the platform like Tennyson's "light brigade," or, worse still, like a "bull of Bashan," or a "wild ass of the desert," may be exciting, but it is not preaching.

### III

**M**OST sermons do not have enough of comfort in them. There are always sore and breaking hearts in every audience. Dr. A. J. Holt, a venerable minister of Florida now gone to his reward, once said that if he could go over his life of more than eighty years, he would give a larger place in his preaching to the ministry of comfort. "Comfort ye, comfort ye my people, saith the Lord."

Persuasive tones in preaching woo; lovenotes win. And what we are after in preaching is to win men to Christ. We cannot drive people, but we can draw them. Does our preaching make Christ more attractive and appealing to a lost world of men? That is the test of our preaching. You can pound ice to pieces, but it is ice still. Raise the temperature, and it melts.

Love in preaching is the great conqueror of hearts. The cross of Christ is the dramatization of love. Behind that cross every preacher should hide, that men may see Jesus only. To glorify Christ in preaching is glory enough for the preacher. God is love; and to see Jesus is to see God. As Dr. Van Dyke was saying goodbye to Alfred Tennyson, who had presented the preacher with a book of his poems. Dr. Van Dyke asked Tennyson to write on a fly-leaf the lines which he treasured most of all that he had written. This is what Dr. Van Dyke read in the poet's hand-writing:

"Love took up the harp of life,  
And smote on all the chords with might,  
Smoth the chord of self, which trembling,  
Passed in music out of sight."

The words of Paul in his psalm of love fit into my conclusion like the keystone to an arch, like the needle-spire to a steeple, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass; or a tinkling cymbal."

## Shall Preachers Keep Silent On Gambling?

Sermon preached by Dr. H. C. Wayman at First Church, Newport, Ky.

**T**HE question may be asked: Why should ministers preach on gambling? The answer is, Gambling is sin; sin against society, against one's family, against self, and a faithful minister of the Lord Jesus Christ must raise his voice against sin in every form. He must be equally faithful in preaching the one and only cure for sin—a new heart and life through the regenerating power of the Holy Spirit.

Now is there gambling and lawlessness in Newport? Personally I have not gone on any errands to find out for myself and I do not intend to. That is not a minister's duty. We employ officers to detect crime. We appropriate approximately \$60,000 alone to our police force for this purpose. I must say that I am repeatedly told by good citizens that there is open gambling here to the disgrace of our city.

In addition to the public belief I have before me clippings from our daily papers quoting officials which seem to be proof that there is gambling and plenty of it.

Thus I think we as ordinary citizens are justified in our belief that there is gambling in our city. Now as to the instructions to the jury: Did the grand jury question those who are supposed to operate gambling places and devices? I do not know, but our daily papers, in giving an account of their report, use this significant statement, "Silence on gambling."

### I

**N**OW as to the orders to the police, "Stop the gambling in Newport." "The order still stands." That seems to be the trouble—the order stands, but it stands still. Orders are given to be obeyed, to be executed. An order standing down at the City Hall is not doing much good. Let some honest, fearless policemen carry that order from the City Hall over on Monmouth Street. Evidently that is the place for it. If it is too heavy for a policeman to carry, let him ask the sheriff to assist him. The sheriff is big enough and I think good enough to help, for he used to attend our Sunday-school. Yes, evidently it is time for police to stop "cruising and crew." Now you do not know what that word 'crew' means, do you? Well, I do not either, but let it mean raid the gambling places and confiscate gambling devices.

If the order still stands, for the life of me I cannot see why it is not executed. Such orders are executed in Covington. Why are these orders neglected? Is it because the police are unfair? I do not think so. I know many of them. They look and talk like good men.

Is it because they are afraid, incompetent? I do not think so. They look big to me. Nevertheless, if the order stands still, we must conclude there is a reason!

### II

**N**OW let us give a few reasons why we cannot maintain silence on gambling, but must unitedly oppose gambling and all crime and lawlessness.

Crime is costly, our most expensive luxury. The Wickersham investigation reports thus: "It is quite impossible to make accurate estimate of the total economic cost of criminality in the United States. Findings confirm belief that crime imposes tremendous economic burden." From the report of the Council of seventy-six, August, 1933, the following,

"Crime is costing our nation \$13,000,000,000 yearly." Think of it? Crime will cost our nation this year nearly three times as much money as our President asks for the purposes of relief and recovery! Think of it! The per capita cost for police service ranges from \$6.67 in New York, Chicago \$4.89 to \$2.15 for cities of 30,000 to 50,000, says the report. It further states, "The center of the problem of crime lies in corrupt judges, crooked politicians, grafting police officers, etc. The only remedy is an alert public opinion. Every citizen pays part of the \$13,000,000,000."

Again we will not keep silence on gambling because in our cities the gambler becomes the hero. The gambler does not work. The boys reason it is only a question of learning how. Only dummies work. The gambler rides in a big car, wears best clothes. His daring in defying the law challenge our youth. Hence the lads and sometimes the lasses reason, "I can get by, too." And what is the result? Listen to the report of Senator Royal S. Copeland and committee, 1933: "The largest group of criminals are nineteen years of age; 17,000 are fifteen years old or younger; twenty-four percent of all criminals, under twenty-one years of age; three out of five, under thirty years of age. In Sing Sing Prison fifty percent are under twenty-five years and eighty percent under thirty years. Of felony arraignments ninety-two percent had been in juvenile courts. Crime in this country is a youth problem. Its beginnings are found in misdirected childhood. The menace is alarming."

### III

**H**OW, in the face of these facts, shall we maintain silence on gambling? But some of you are saying, "It is not that bad yet." Fathers, mothers, are you going to wait until your high school children are running to the corner saloon at recess for a glass of beer and to try their hand on the slot machine? It will be too late then. They'll be reasoning older boys in the community do not work and yet have plenty of money. Therefore, why be dumb? Silence on Gambling is sin—sin against the youth of our city.

Lastly we dare not maintain Silence on Gambling mercenary crime—because we dare not maintain such goals of life. Our inherent weakness is craze for money, mercenary-minded. Money, plenty of it, is necessary and it does not matter how it is gotten. Such goals wreck homes, ruin nations; such goals will turn to ashes. We want a full-dinner pail, but such must not be the end and object of life.

Shall we rear our sons and daughters by such standards? No. "The love of money is the root of all evil." The wealth of a man consists in the number of things he can do without. "What shall it profit a man if he gain the whole world and lose his own soul?" The religion of Jesus and the prophets offers us the only hope and relief from the temptations which results in gambling and all forms of mercenary crime.

I say to you frankly, the most serious aspect of gambling and all crime is the tolerance of the general public toward it without realizing how its roots and branches are so permeating our home life, our social and civic life as to rot the whole of it. We dare not wink at the character and extent of corruption induced by persons who are profiting gambling, prostitution or some other organized activity of illegal char-

acter. Indeed syndicated gambling violations are only possible through official corruption.

So long as the criminal element, with approval of the respectable element of society, are financed to the extent that they have more money to spend in protection than the law enforcement agencies have for prosecution, little progress can be made. Gamblers and gangsters are afraid to operate in places where law enforcing officials cannot be "fixed."

Then what are we to do?

1. Pray for righteousness on the part of ourselves, on the part of officers. Pray for them. Pray for all men. The gambler, let him alone? No, he is a lost man. He can be redeemed—saved and become a honor to his home, a treat to society.

2. Live righteously. Our lives will count for more than our words. Live as men and women redeemed, saved to serve God and God's children.

3. Love righteousness. Love never faileth. Love is stronger than sin or even death. Love never fails.

Friends, my appeal is for the homes of Newport, many of them impoverished and broken because of sin and crime; for the youth of Newport. Give them a chance. Remove the curse of crime and gambling; for the churches of Newport—the institutions you dare not live without, the institution that has for its one business the making of unjust, just—the impure, pure and the wicked righteous. Are you on the side of our homes, our youth, the Church of the Lord Jesus Christ? If so, take your stand.

## Shall Religion Remain Free in the United States or in America?

ARTHUR J. BARTON, Wilmington, N. C.

THE heading of this article may sound strange, fantastic or alarming, depending somewhat upon the subjective mood of the reader. It might be easy enough to answer the question, "Shall religion remain free in America?" by saying, "Surely it shall remain free; this is free America. Do we not sing of America as the Land of the Free and the Home of the Brave? Was not our liberty purchased by the blood of our fathers? Has not this liberty been handed down from generation to generation as our priceless heritage? Nothing can affect or mar American liberty, whether civil or religious. American patriots died for civil liberty. Baptist patriots suffered, bled and languished in prisons for religious liberty, for the Separation of Church and State, for freedom to worship and to preach as conscience and the Word of God may direct." That is all quite easy to say and is quite true to the facts of history.

But even so priceless a heritage, won in such heroic and dramatic fashion, may be endangered, even lost, by subtle forces and processes invisible to the casual observer but effective in their operations and results. Civil tyranny and religious tyranny have never come upon the world at one fell swoop or like a mighty storm. They come gradually. They come with noiseless step.

### I

RIGHT now, unless all signs are false and deceptive, the fundamental rights and liberties of the American people, both civil and religious, are facing dangerous possibilities which they have not faced before since the founding of the Republic. We have already gone a long way, as has been pointed out by leading journals and some of our Baptist papers in the South, toward setting up a totalitarian state with dictatorial, bureaucratic authority and power over many of the most intimate and purely personal affairs of the American people. Nothing like it has ever before happened in the history of the United States; nothing like it has happened in all the world, I venture to say, with people so well informed and so deeply devoted to the cause of human liberty.

The Baptist Message of Shreveport, La., in its issue of February 14, under a double column headline, has this, "Government Agency Offers Aid To Churches for Improvements." Sub-head, "FHA [Federal Housing Administration] Will Lend Churches Maximum of \$2,000 for Repairs." Further sub-head, "Government Anxious to Stimulate Building and Repairing Buildings. FHA Loans Will be Made for Permanent Church Equipment." Under these headlines the Message publishes the full announcement of the FHA. The first paragraph of the announcement is this, "Since churches are usually among the first to feel the effects of periods of financial stringency, many of them are today listed among the casualties of the depression years."

Is that statement true? Churches do feel the effects of depression periods but do many of them die and go out of existence as a result? The churches have survived, while banks and business concerns and industrial institutions, many

of them largely controlled by rules and regulations of the government and under the patronage of the government, have gone down in the crash. But the administration must make its case. The administration has saved the cotton planters, the tobacco planters, the cattle raisers, the hog raisers and what-not. It has saved the country from Red revolution. So it must appear now as the saviour of the churches and the cause of religion, though it has done more to destroy public morality and to make the work of the church hard than it can ever undo.

### II

NOW to save religion and the churches the Government proposes to become the patron saint and to make it easy for the churches to borrow money to the extent of \$2,000 to repair and improve their houses of worship. The Government does not propose to make direct loans to the churches but only to guarantee payment of loans. In other words to endorse the notes of the churches. Can anybody suppose that a church can become the sub-servient protege of the Government, asking the Government to become sponsor for it in business affairs and yet remain free to manage its own affairs and to conduct its own worship? Nothing so subtle and so destructive of Religious Liberty has been put forward in America since our Baptist forefathers defied the authority of the State in the realm of conscience and went to jail and suffered stripes for preaching the Gospel. Again I ask, "Shall religion remain free in America?" or will our churches stand in line as cringing pitiful beggars asking the government to take them over in its broad lap and hold them gently to its nourishing breast? Will our Baptist churches be seduced by such a scheme put forward either in ignorance of the fundamental principles on which our Government is founded or with the sinister motive to bring another large class of American citizens group by group into subjection to the will of Government as administered by irresponsible bureau heads?

### III

SOMEONE may say that this and all similar warnings are quite unnecessary; that in making such warnings we are only boxing with shadow men or fighting with wind-mills; that of course no Baptist will fall into such a snare as is set by this socialistic proposal to make the Government the financial patron of religion. If so, let it be remembered that less than three years ago a brother occupying a high position of leadership and responsibility in our Baptist affairs proposed that the Government come to the rescue of our Baptist agencies and institutions by lending them large sums of money. This was said in what many of us hoped was an ill-considered and impetuous slight oratory under enticing circumstances. But later this Baptist leader made serious attempt to explain, support and re-inforce the position which he had taken as entirely harmless.

Someone else may say that for a church to borrow money  
(Please turn to Page 12.)

## Dewey's Philosophy and the New Jerusalem

PROFESSOR E. E. WOOD, Cumberland College, Williamsburg, Ky.

**A** BOOK entitled, "A Common Faith" has been recently published by Professor John Dewey. This book in which he sets forth his view of religion, has been received in certain quarters with a delight that amounts almost to hysterics. Editors have lifted up their voices in praise of it; professional reviewers have even been moved to sound the loud timbrel; and a professor in Chicago University, his heart big with benediction, has proceeded forthwith to canonize Dewey as a saint.

But another professor in the same university, when the clanging of cymbals was somewhat abated, declared in substance that all this rejoicing over a wandering philosopher's return was due to a misunderstanding of what he meant; that "Dewey is not yet talking of a God who is a trans-human power—but rather of a divinely creative human intelligence."

And Dewey wrote a letter saying that the professor who had "canonized" him was wrong, that he had read his own view into Dewey's book, and that the other professor was right in saying that Dewey's God was not above humanity,—in other words that his god was the higher forces of the universe, the highest of which are found in people,—or words to that effect.

### I

**J**UDGE for yourself. The following is Dewey's own definition. "The active relation between ideal and actual is God." But—"what an inadequate God!" God a mere relation between an abstraction and something else! A rather cold God, and indifferent, without love for the fallen, without sympathy for the bereaved, without regard for the disappointments and remorse of one who continually struggles to reach an ideal and fails,—such a God is not the one we know, who pitieth them that fear him; for he knoweth our frame, and remembereth that we are dust.

But why should one discuss Dewey in a religious weekly paper? There are several reasons, one of which is that for twenty-five years he is said to have had more influence in this country over the teachers and professors in our schools and colleges than any other thinker. Another reason comes from a feeling that, in the words of a former university professor, Dewey has done more in recent years than any other man to undermine the Christian religion in America. His influence is at work, North and South, and although one freely admits that his influence, in the field of education and in public affairs, may have sometimes been for good, yet one cannot help feeling that on the whole it has been a wide-wasting blight upon Christian faith.

Let us pass over his views on pedagogy (many of which are doubtless stimulating), merely calling to mind his belief that children are naturally good, and should therefore be allowed to do much as they please—in school and out. But children who are encouraged to do as they please in their school days, are likely to go on doing as they please when they get older.

There is no doubt that this teaching, which spread quickly everywhere, helped to release the orgy of self-indulgence which swept over this country after the war. It was in view of such results that ten years ago Professor Babbitt of Harvard made this statement—"We have been permitting Professor Dewey and his kind to have an influence in our education that amounts in the aggregate to a national calamity." [Our type emphasis.—Ed.]

### II

**D**EWHEY'S philosophy is called by various names, Empiricism, Pragmatism, Instrumentalism, Experimentalism. The central principle of this philosophy, as I understand it, is that no truth is revealed. Men must discover truth by experimenting. Whatever works is true.

From reading his books and statements one gathers that Professor Dewey does not at all believe in a revelation from heaven of a personal, supernatural God, and of the im-

mortality of the soul; that he does believe in the physical universe with its strange forces; that he believes in humanity with its powers of thought and imagination; that he believes that men by experimenting can find out more and more about the forces of matter, and about human powers and possibilities; and that by advancing from their discoveries they can make continual progress toward perfection,—and then perish utterly and forever when they die.

This philosophy is a philosophy of works. Recalling a scene at Bethany, one might call it the Martha philosophy. It makes much of "service." Service is important, but a religion of mere service speedily deteriorates. "Work simply as the voluntary application of ideas does gradually disintegrate those values for which alone all work exists. In all literalness life ceases to be worth living."

Experimentalism is the philosophy of the practical man, of the business man, of the politician,—hence its popularity in this country, and in this mechanical age. That is true which works, and whatever succeeds is right. There is little or nothing in it, however, of what Christian people know as religion, the love and worship of God,—Mary sitting at the feet of Christ, and listening to the words of life.

### III

**B**UT one of the worst things about this philosophy is that it belittles everything. When it explains things, it leaves one with the feeling that things are not worth explaining. Life becomes paltry and futile. Men are no longer sons of God. Pragmatists have no awareness of a surrounding ocean of spirituality in which all things "suffer a sea-change into something rich and strange." Think what Pragmatism does to such perfect words as those of Shakespeare about Mercy,— "It droppeth as the gentle rain from heaven upon the place beneath." Those words get their glistering whiteness from the fact that they suggest, beyond and above their literal meaning, that as the rain droppeth from heaven, so do fadeless beauty and grace come down to us from the High Home of all things lovely.

But Pragmatism says, We know nothing of any such home. All that comes down from above is just rain-water. What a tragic withering of meaning! The very purpose of philosophy is to discover that view of the whole which gives us the most adequate conception of particulars. But Pragmatism, Experimentalism, empties the universe of the highest meaning, and then drumming on the empty shell bids the breaking heart rejoice.

The great English Christian philosopher and writer, Baron von Hugel, gave his opinion of this philosophy as follows: "His (Parker's) untempered enthusiasm for Dewey, and the behaviouristic philosophy, and pragmatic literature—how crude and impatient and cock-sure it is! This, whilst psychology and the theory of knowledge were, at their best, getting away from—plunging ever so much deeper than—these thin, superficial, glittering writers."

The chief deficiency of this philosophy is its finitude. The bed is shorter than that a man can stretch himself on it. (Is. 28:20). "Our destiny, our being's heart and home is with Infinitude and only there." And we are assured of the limitless, not by pitiful experiments on matter in our laboratories, not by timid gropings in mundane affairs,—we find the authentic news of an infinite progress toward our home in the Infinite Heart only in the revelation given by a Hand coming out of the clouds.

Let men interpret the stars by algebra. The Christian after a moment of wonder turns from equations to the Book that interprets the stars as the voice of the Eternal. Finding no lasting satisfaction in the writings of these philosophers, the soul leans its ear toward the poets and prophets. "It is they who utter wisdom from the central deep, and listening to the inner flow of things, speak to the age out of eternity."

# EDITORIAL

## Let Us Just Suppose

JUST let us suppose Baptists could conduct a campaign to enlarge the circulation of the Western Recorder similar to that which the Catholic News reports was adopted by Catholics in Oklahoma. Here it is, as reported in the News:

"Every Catholic family in fifty-three towns and cities of Oklahoma is now subscribing to the official Catholic paper of the diocese of Oklahoma City and Tulsa. The parishes were subscribed through the recently introduced Catholic Action Plan, by which the clergy pay immediately for all non-subscribing families in their respective parishes, and collect later from each subscriber through Catholic press committees. All pastors of the diocese are co-operating with the plan, and the promise is that by the end of February every one of the 120 parishes in Oklahoma will be fully subscribed."

If the writer was a Catholic priest, he feels he would be

one hundred percent perfect for that plan. Otherwise things would happen to him. Do we want any such plan for the Western Recorder? We do not. If we wanted it we could not get it, and if we could get it we would not want it.

But spiritual democracy ought to be able to do things that are manifestly needful for the welfare of the churches. It should feel shame that it almost habitually lags and lags and lags in relation to obviously desirable and helpful activities, while centralization steps forward with seven-league boots. At that, it is better to lag than to assume unwarranted lordship over the Lord's heritage. Come along, free and independent Baptist pastors, beloved of the Lord. Help circulate a paper that stands vigilantly for the things you love and believe, and preaches them just as you do. Do this because it is worth it as least half as well as those priests did it to be "regular"—where regularity counts!

## What Happened to a Long-Closed Country Church

WILL THE reader kindly turn to another page and read the brief story of Rev. L. Dan Taylor, a ministerial student of Georgetown College, before reading this? Hearty thanks! He tells how the Lord used him to bring a little so-called dead church back to life—Pleasant Home, a rural church in Ten Mile Association.

Some years ago we published from Dr. W. E. Hatcher's book, "Along the Trail of the Friendly Years," the story of how he brought to renewed life the dormant life of old Shiloh Church, near Petersburg, Va. At the Association the moderator had instructed the clerk, "Don't call Shiloh; Shiloh is dead." Dr. Hatcher sprang to his feet. "What is that?" he asked. "Shiloh dead? When did she die? What was the matter with her? How long was she sick? Who waited on her during her illness? Where was she buried? Have any flowers been planted around her grave?"

The moderator was not noticeably sympathetic at the interruption. He said it might be well to appoint the brother who had spoken to visit the grave of the dead church. "No sir!" replied Dr. Hatcher. "I am superstitious about ghosts. If I were to go to the grave of a dead church, I would expect to see a dance of devils in full operation around the tomb." Then follows Dr. Hatcher's charming story.

If guile became us, we could get a live response in regard to how this young preacher went to Pleasant Home, and under God, brought it back to quickened spiritual service. We could say that the little church has no chance. Many of the people have left—especially young people. The fact that it is closed up shows that there is no nourishment, shows that there is no use in trying to do anything there. What could it give? Our time is due first where we can see the prospect of quick and large results from our "enlisting" effort. If one is to shake apples off of the tree, why not choose trees where apples are many? And we must shake the limbs for fruit. If there is time, we will then dig around the roots of the tree and fertilize it. But we have not found time yet. (This would be somewhat out of focus for Kentucky. Especially in the Sunday-school work, much real effort is given to the needs of such churches).

Why not do away with the little church? These are days of "efficiency." Get five or six churches like Pleasant Home to come together in one, or let folk in the automobile go to the big town church. Better music there, so some say. Better preaching there, so some say. No burden or cost there, plenty of others to do the giving.

We could write along that line and stir up discussion. But it appears less easy to elicit interest if one undertakes to

express the high valuation he feels in his heart of the hundreds of churches in Kentucky and the thousands in the South, which are much in the condition of Pleasant Home.

A course on the part of Baptists of passing by on the other side when this question is up does small credit to their spiritual appreciation and vision. We cannot wisely ignore their need of our sympathy and encouragement and counsel. If we do, what is likely to happen?

There will be some young ministers, like our Brother Taylor, who without our encouragement will have spiritual vision and compassion that will take them out to these needy little churches. They will love them and preach Christ to them, and God will bless their ministry. But, if the corporate (?) Baptist conscience was awake on the matter, a much larger number of young ministers would beyond doubt see what Brother Taylor has seen and would be happy in realizing the blessing of God upon their work for them.

The let-alone policy here would seem to be unthinkable on the part of a denomination almost all of whose whole life took its roots in the great rural spaces of the South. Would we be put in the position of seeming to despise the very sources, humanly speaking, of our present strength and life? Did God get out of the country all it has worth while, when He got us? We are persuaded we have no such cheap conceit.

Another thing can happen—is happening. State universities are following the schedule promoted in this region by Vanderbilt University. They set up a summer school of rural religion and life. Our readers must know what kind of summer school that will be. The evidences are that the thought of Vanderbilt is to go out into the country and whip the denominations together into one great community church so-called, and then put them on the job of teaching farmers how to farm, and to build up more welfare social institutions than the average rural community has. So far as this represents any Gospel at all, let us call it the social gospel. No such approach has yet been found to have in it the Bible's emphasis of sin, and regeneration through the blood of Christ.

However, if Baptists and Methodists, to whom God has given the fealty of nearly all of the country people in the South, should be so void of spiritual vision as to turn their backs on the country as a worth while field, would we not be almost as guilty before God in our neglect of maintaining there the true Gospel of Christ, as are these wise men of the world in their effort to substitute therefor their up-to-the-minute social and economic palliatives?

God bless this young preacher from Georgetown College, and every other young minister like him.

## "Until Christ Be Formed In You"—Galatians 4:19

**P**AUL was writing this to Christians—those in the Galatian church. They had accepted Christ upon profession of faith. The Apostle implies, indeed affirms, that it was true faith.

In Galatians 3:3 he writes, "Having begun in the Spirit, are ye now made perfect by the flesh?" They had begun in the Holy Spirit in regeneration. But many of them had grieved the Spirit or quenched the Spirit. They were proposing to grow to Christian maturity by something else than the in-working of the Spirit of Christ. In their case law works was the false substitute. In the case of many of us such things as culture, worldly knowledge, expertness in the spirit of the times, eloquence, place, organization, what-not—anything, rather than "power"—His power,—"after that Holy Spirit has come upon you."

The Galatians were making a poor out of it. Paul admonished them, "If we live by the Spirit, let us also walk by the Spirit." But they were doing otherwise. Therefore dissensions arose. "If ye bite and devour one another, take heed that ye be not consumed one of another." Quarrelsome church members, self-seeking preachers, are not walking by the Spirit. Paul was trying to show them the way out. "Walk in the Spirit," he says, "and ye shall not fulfil the lust of the flesh."

In his writing, Paul makes it very clear that there are two kinds of Christians—the carnal and the spiritual. The carnal Christians he calls babes in Christ. The word *carnal* is used as synonymous with the word *flesh*. The *flesh* is used not simply of the body and its appetites, but also of the natural soul of man with the bias given to it toward sin, under his inheritance from the first Adam.

In Romans 7 we have a picture of the carnal Christian. He has believed on Christ. He has been born again. But the old fleshly nature is not dead. It is consigned to death, but its actual death can come only in two ways. It may come by the death of the body. Or it may come, as Paul pleads that it shall come, through daily self-identification by the Christian with the Christ who was nailed to the Cross for his sins.

The Christian cannot die FOR his sins, but it is the purpose of God that he shall die TO his sins. And there is only one way he can do that until his body is actually dead. That is the way of daily appropriation of the power of the Cross of Christ, by daily surrendering to Christ the old fleshly life to be nailed to the cross where Christ died TO sin and FOR his sins—to the double purpose that he may be saved from the GUILT of his past sins and also from the POWER of the sin that still wrestles with the Spirit of Christ in him.

In 1 Corinthians 3:1-2 we have a clear distinction between spiritual and carnal Christians, and throughout 1 Corinthians this distinction is developed. They had fine gifts, and the Apostle said gifts are something to be coveted. But they are not to be coveted for one's glorification—which carnal Christians will do. The Christian must prize the graces more than gifts. The thirteenth chapter of 1 Corinthians shows the "more excellent way." The carnal Christian stops in chapter 12, because gifts may be had without self-crucifixion, but love cannot be enthroned without it.

The last chapter of Galatians points to another kind of disciple than the carnal Christian in that church. "If a man be overtaken in a fault"—carnal Christians are repeatedly overtaken—"ye which are spiritual restore such a one, in the spirit of meekness." And do not consider that, because the image of Christ is somewhat formed in you, you have reached any stage of perfection; "considering thyself, lest thou also be tempted."

Babes in Christ! Nothing is so beautiful as a little baby. But the time comes when his babyhood changes into childhood and youth and manhood. If, after one year, five years, twenty-five years, there should be no growth, what tragic anxiety, sorrow, pain! Yet many Christians go through life in spiritual babyhood.

A baby helps nobody. He must always be helped by somebody. A church full of spiritual babies in its membership requires constant milk-bottle attention from the pastor. He can do nothing else. They cannot eat strong meat. Even if they take it in intellectually, it does them no good. They fail to understand its spiritual connotation. The nursing bottle must be in constant use, with the keenest care that nothing shall get into the milk that might sour on tender baby stomachs.

This explains why many churches fail to grow. There are many kinds of Christians. But we are justified in dividing them into two great groups—those who by searching the Word of God, by prayer, by faithful perseverance in the way God marked out for them, grow in spiritual maturity, and those who neglect these things, and who can be dealt with by the under-shepherd of the flock only if he has unusual skill with the milk bottle.

Paul wrote (Weymouth): "My children—you for whom I am in birth-pangs, until Christ be formed within you." He travailed for those who had begun in the Spirit, that the image of the Christ on whom they had believed might be formed within them. Though they had believed, law works and every other system of human-merit working out of the implanted life, would fail. Wood, hay, stubble—all of it.

The way of growth was the in Christ way. It is still the only way. The first essential of real Christian progress is not moral rectitude, good works, giving the body to be burned, speaking like an angel, knowing all mysteries, mastering all expertness. The first essential with Paul was, (Gal. 2:20, Weymouth): "I have been crucified with Christ, and it is no longer I that live, but Christ lives in me."

How many of us contemplate paying this price for spiritual effectiveness in a day of broadspread spiritual backsliding, and even apostasy?

### How to Tell the Difference

**T**WO kinds of preaching, both claiming to be the Gospel of Christ, are heard by the general public to-day. They are based upon fundamentally different conceptions of the Christian religion.

On the one hand, the preacher is offering to his hearers what may be regarded as the highest stage so far reached in religious evolution. On the other, he offers the Gospel of Christ revealed in the Holy Scriptures, which he accepts as God's inspired revelation to man in relation to sin, salvation and the life of faith.

The evolution trend exhibits its basal anti-Christian character in the fact that it inevitably whittles the Christian Gospel down into terms of mere moral goodness. Once the preacher does that, the divine power that rests upon real preaching fails. There is no power to convict men of sin. The preacher does not himself feel or believe in that power; what people need is more teaching and education on how to be and do good.

The depravity of human nature is ignored. The Fall of Man is not believed in. The evolution theory does not make room for it, and the theory of his "best minds" outranks the "thus saith the Lord" of Scriptures. The highest appeal he has for man is to the good, the beautiful and the true in human nature, and he makes it—an appeal to self-salvation.

The other kind of preacher—the only kind that God has honored in Christian history—places to the front the misery of man's nature in the presence of the over-mastering power of evil, and his deep need of and yearning for help from a Source far above and beyond his own power.

The Modernist, in short, attempts to raise man by an appeal to his own strength, while the real Gospel preacher makes his appeal to man's weakness and his need to commit himself to a God who loves and will strengthen him.

That, in brief, is the distinction. Gauge the radio preachers by that, and also those whom you hear in pulpits.

## Paragraphic Comment

### SAVED AND UNSAVED

Elsewhere we write of two kinds of Christians—carnal and spiritual. In most churches both are found, but spiritual infants outnumber the spiritual usually. We said nothing there about unsaved people also being in most of our churches. It is usually difficult to distinguish between the unsaved church member and the undeveloped Christian. But there is a vital difference. The root of the matter is in the carnal Christian, difficult as it appears to get fruitful growth above the surface. On the other hand, the unsaved church member has no real nexus with anything in the church that really belongs there. Those activities that are possible to self-merit motives find him looking like the others about him. But basally he is an enemy of every act or teaching that casts out self-sufficiency and looks only to the Cross for a new life.

### WHAT LIBERAL THEOLOGY HAS FAILED TO PERCEIVE

Quoting Professor Eddington, the great English scientist, in the declaration that to regard God as a force personifying nature is no real religion, Dr. Hale Amos in "The Church or the World?" says: "Liberal Theology, eager to be regarded as abreast of Modern Thought, has failed to perceive that God's method of creation—that everything should bring forth after its own kind—can never be reconciled with any form of evolutionary teaching that links man in his origin with the rest of the animal world." Dr. Amos adds: "From Darwin's day until the present moment there has not been a scientist or a theologian who has been able to show that the doctrine of evolution applies anywhere else but in human affairs." The Devil introduced the religion of self-improvement in the Garden of Eden. Man has been enamoured of it ever since. He has wrought wonders with it for himself, through the things he has fashioned with his own mind and hands. But nothing that he has thus wrought accomplishes a particle of change for betterment in his own inner life. To the contrary, it fills him with pride and leads him to reject God.

### DR. HOLCOMB NOMINATED

When we published one or two paragraphs about the desirability of the successor to Dr. I. J. Van Ness as Executive Secretary to the Sunday School Board being chosen by as representative a group as possible, we were unaware that anyone had been nominated, or would soon be nominated for that position. Our first information is through the Baptist Messenger of February 14, but which only came to our attention on February 23. If we had known that the committee had already nominated, we would have been embarrassed to suggest the wisdom of a larger group nominating a brother for a position which carries with it more power as to the future of Baptists than is possessed by any living man, not excepting the President of the Convention. There is no law among Baptists to keep a Board from having its Secretary nominated by a committee of one, or three or five. But there has never been occasion for writing any such law. The usual practice of our Boards in the past in selecting its executive officer was that it should be done by the entire Board on nominations made before it. In that way the Board's entire personnel had the opportunity of weighing the different brethren nominated, without having the case definitely prejudiced in favor of a certain nominee representing the judgment of possibly only two or three. We are in the position of voting every few years for the Convention President—all of us. Yet the President will vacate his office soon. But in the Sunday School Board, the Executive is normally expected to be of life-tenure. And no position carries with it such power over the future of 4,000,000 Baptists in the South. We deplore the apparent growth among us of fear of the open way of accomplishing really significant things that will affect all our people. This is no reflection on Dr. Holcomb, who was Secretary in Texas, and whose later able work has been that

of Pastor of the First Church of Oklahoma City. His praise is in the mouths of brethren who know him best. But it is not properly considerate of Dr. Holcomb himself that his name should have been put forward in this way, even though he might have been the choice of the Board on nomination before the Board, with the eighteen State members and the eighteen local Nashville members participating.

### "AND WISDOM WILL DIE WITH THEM"

Writing from down South a prominent pastor in a personal letter speaks of the tendency on the part of brethren who devote their lives and energies to serving entrusted denominational work, to develop an attitude—especially when they work in groups—that may be expressed in the phrase of Job: "Ye are the people, and wisdom will die with you." This same danger comes to pastors, editors, and others who serve in places of trust in our common heritage of the blessed faith of Christ—HIS, NOT OURS. It would do us good now and then to remember, if we really have faith to believe God had anything to do with preparing us for and putting us in the work we do, that God is amply able to take care of preparing others to take our places—and perhaps do the work better. He is not dependent on any pastor and his popularity, or any editor and his skill, or any knit-together group of workers of any Baptist agency and their efficiency. He can prepare another group, man by man. And if HE does the preparing, there will be no ground left for conceit of one's superior wisdom or the assumption that the influence of the position entrusted gives us the right to control what belongs to all. We need to be prophets far more than administrators! How we who are trusted to serve in places of influence need first to be men of prayer and humility, and with crystal-clear honesty and spiritual simplicity in our relations to our brethren! Any man whose spiritual outlook allows him to be conceited about his job is too little for that job—especially if it is a job of spiritual responsibility! Any man who thinks the cause of Christ cannot get along without him in the lead, is unfit to manage ANYTHING for the Lord—or for Baptists, so long as they are true to Him! But we admonish all Baptists, if you in your heart want such spirit in those who serve in your name, pray for them! Do not begin by criticism. Begin by praying for them, and keep it up, even when criticism may also be needed.

### VIRGINIA AND KENTUCKY

With that skillful touch which is characteristic of him, and which one values even on those occasions in which he does not value its objective, Dr. Pitt in the Religious Herald of February 21 comments on the utterance of the Western Recorder of two weeks ago concerning the action of the Kentucky General Association and its Executive Board in regard to Georgetown College. After setting forth views which in Kentucky are recognized as having vogue among influential Baptist elements in Virginia, our venerable dean of Editors says: "However, as our brethren in Kentucky, for whom we have high esteem, seem to enjoy this kind of thing, we will not dwell upon it." "This kind of thing" refers to the representations Dr. Pitt has made above concerning "sacerdotal baptisms,"—which sounds bad enough, but of which Kentucky Baptists, though in the large majority insisting on regular and strict baptism, claim to be without guilt. The spearhead of the situation now among Kentucky Baptists is whether any person may properly take a place of leadership among them that requires the confidence and support of all our people, knowing that his action carries with it the implication of division of their fellowship and of the alienation of the institution from those who built it and sustain it. So we would say: "However, as our brethren in Virginia, for whom we have high esteem, seem to enjoy this kind of thing, we will not dwell upon it." After you, Alphonse.

## Jacob Locke, Kentucky Baptist Pioneer Preacher

**R**EARED in a pioneer home in Hanover County, just north of Richmond, in Virginia, Jacob Locke was married to Margaret Jett in 1787 at nineteen years of age.

With his wife, who was probably a niece of the famous David Crockett, the young husband joined a band that immigrated into Kentucky through Cumberland Gap in 1689. They came during the first ten years following the Revolutionary War, in which period seventy-five thousand persons are said to have made that trip by Cumberland Gap, into the storied land of milk and honey west of the Alleghenies.

Their destination was Boonesboro and the first settlement of the young couple was near Harrodsburg. But in 1799 they moved southwestward into Barren County on to a small farm, and later to a larger and fertile farm at a point about five miles north of Glasgow. Each farm had first to be wrested from the abounding hardwood forest growth and brought into cultivation.

### I

**J**ACOB LOCKE united with the Mt. Tabor Baptist Church by letter in June 1820 and promptly the church recognized in him gifts for the Gospel ministry. Following the practice of Baptist churches in those days, they first voted him liberty to exhort in his own church and community, next licensed him to a larger field, and then in 1802 ordained him to the full Gospel ministry.

His ministry extended throughout approximately forty-five years. He soon became a leading figure in his zeal and recognized devotion and ability. He organized churches and preached the Gospel in season and out. Throughout a territory reaching the Tennessee line on the south and including a region west, north and east now occupied by about five counties. For many years he was moderator of the Green River Association and for most of his remaining years held the same position in the Liberty Association.

He also found time in wholesome ways to give expression to the spirit of fellowship and good will to other evangelical denominations that had also come into this new country to hold-up the Christ before men. Many Christians other than Baptists until to-day call his name blessed, though he never at any time sacrificed his witness to the peculiar doctrines of his faith, nor did his fellow-Christians of other bodies ask this of him.

Jacob Locke was a self-educated man. Many of the early pioneer preachers were like him. He brought with him to the Kentucky wilderness the Bible, Pilgrim's Progress and Jonathan Edwards Memoirs. Pioneer preachers as a class were not ignorant men. Some of them could scarcely read, who were yet men of spiritual experience, staunch character and ability with power to preach Christ and Him crucified.

Early after his entering the ministry, Rev. Jacob Locke began to assemble a library of the best theological books of the times. They were books that would help the minister to understand the Bible, rather than simply to put down in permanent form speculations of their authors about the Bible, some of whom may be men without regeneration or spiritual experience. Reading such speculations is weakening the ministry of many men in the pulpit to-day, even though they do this reading in the name of broader culture.

There are factors in the life and outlook of the minister that rank above merely intellectual attainments. These are genuine conversion, spiritual experience and impelling desire to make Christ known to men, genuine knowledge of the Bible and some evidence of ability to preach. Much as vo-

*UNDER the auspices of the local chapter of the Daughters of the American Revolution and of Jacob Locke's descendants, and on the invitation of his great grandson, Rev. J. P. Brooks, of Glasgow, Ky., the Editor of the Western Recorder made an address on the great old pioneer of faith at the anniversary celebration of Rev. Jacob Locke's birth at Glasgow last October. We are here publishing a considerable portion of the address.—Editorial Note.*

cational education is to be desired, these are far more needed. The best pioneer preachers had them and the best theological schools of our own times need to put large stress upon them.

### II

**T**HOSE who knew him best declared that Rev. Jacob Locke had remarkable gifts as a preacher. Of impressive personal presence, his voice had large compass and fine quality. Through it he gave effective expression and emphasis to the passion and devo-

tion of a spirit that keenly realized and was mastered by the great central themes of the Gospel. He preached the love of Christ for the lost sinner with power and sympathy, in a day in which it is said that many pioneer preachers dwelt almost exclusively on the wrath of God against sin. But he also preached the sinfulness of sin.

Rev. Eli V. Crain, an able Methodist minister of his time, said of him: "I have often heard Brother Locke preach and have preached with him in protracted meetings. He was practically the founder of the Baptist denomination in the Green and Barren River country, and he had a large hand in establishing churches of many other denominations in this region. He was the ablest speaker I have heard, not excepting Bishop Bascom."

The famous Dr. J. M. Pendleton said to him: "He impressed me deeply as a man of God, living in fellowship with the Father, and His Son, Jesus Christ. He had strong natural powers of mind, and though he had enjoyed few of the advantages of formal education, he expressed himself clearly and forcibly. In preaching the deep feelings of his heart gave him an eloquent tongue. My wife heard him often and enjoyed his preaching much. She told me that the late Judge Thompson, a former Congressman, pronounced Jacob Locke the most eloquent man he had heard."

### III

**A**N OCCURRENCE in 1813 in a church along Green River near Woodsonville, which Mr. Locke had organized ten years earlier, brings into view his eloquence and his unusually good judgment. Witchcraft had taken hold of the minds of many of the more untutored people in a large section of the pioneer country.

This superstition headed up in the trial of three members of the church early that year for accusing a certain woman member of being a witch and practising the cult. There appeared to be no ground for the accusation, but it was persistently maintained. Excitement ran so high that the church felt it must take action.

Pastor Locke patiently sought to lead the excitement into composure, but he could not; at the Saturday meeting in December they were to vote on it. The faithful pastor visited the homes of all of his people and prayed with them, impressing upon them that they must vote as their consciences directed them in the light of the Scripture teaching.

He announced that on the day before this meeting he would preach a sermon on the Bible teaching on witchcraft. The excitement had spread afar and on that Friday a multitude assembled. Preparation had been made for this, and saw-mill slabs were spread all over the church yard on logs.

Hundreds were on hand from sections beyond the community. They included Presbyterian and Methodist and many Baptist ministers.

The preacher stood in the double door of the church, facing outward, where he beheld a sea of faces looking up to him from the seats, and another from where hundreds stood surrounding the area. Pastor Locke preached for three hours, holding the multitude spellbound. When he finished it was

apparent that belief in witchcraft no longer troubled that church. When the vote was taken next day the vast majority consigned their belief in witchcraft into the discard.

Pastor Locke was long Moderator of the old Green River Association, and later of the Liberty Association, of which he himself was a prominent organizer. Having weathered the bitterness of what was known as the Baptist-Campbellite division that began about 1829, without losing the confidence of any large number of the people, he found himself in 1837 drawn into the vortex of the missions-anti-missions dispute at that time among Baptists in Kentucky, and other Southern States.

Patience was shown by him, and it was hoped the crisis would pass without division. His separation from the Green River organization, along with that of seven churches, came following action in the Green River Association over which he presided, when those who favored missions were censured by a resolution of the body. The Liberty Association was formed in the Glasgow church in 1840 by seven churches. Within a few years a majority of the Green River churches had turned their backs upon the hyper-Calvinistic do-nothing-ism and fatalism of the Green River brethren, and united with the Liberty Association.

#### IV

IN 1832 Pastor Locke happened one Sunday to be without a regular preaching appointment. He drove in his buggy—the wilderness roads by now being some better—to a preaching service in Dover Church in Barren County. He had organized the church twenty-two years earlier and for a time had been pastor, preaching at first from a platform stand erected under the trees by the roadside.

A false rumor had gotten out about him, to the effect that

he had sided with Mr. Campbell in the bitter controversy that disturbed the Baptist churches of the region from 1829 for several years. Mr. Locke had sought, without sacrifice of principle, to allay the bitterness and was accused by some extremists of being of Mr. Campbell's party. The pastor ignored his presence at Dover that day. He sat in the pew until the service concluded with the benediction. Then he stood and in a clear, sweet voice sang an old hymn they all knew.

Dear friends, farewell I do you tell, since you and I must part.  
I'll go away and here you stay, but still we're joined in heart.  
Your love to me has been most free, your conversation sweet.  
How can I bear to journey where with you I cannot meet!

The people were spellbound. Before he finished the song both he and they were weeping. They gathered around him with expression of love, some embracing him. When he started out, they lifted him in their arms and carried him out to where his buggy and horse stood.

He continued to serve churches for more than ten years. But this incident draws into focus much of the spirit and meaning of the life of the old pioneer soldier of the cross, and also of the spirit of the times in which his fruitful and signal ministry was performed.

Of all the forces that wrought toward building a great and free nation out of the rugged and rough lives of frontiersmen, not one compares with the power of God brought to bear through pioneer preachers. And no force that has any claim to be celebrated by us, has by us been less recognized than he. We gladly bear the tribute of love, admiration and belated praise to Jacob Locke, and the whole company of early frontier preachers whom he admirably symbolizes.

## Are Baptists Asleep?

G. H. O'DONNELL, Ph.D., Pastor, Aurora Baptist Church, Aurora, Ind.

MANy things are happening in our present day which cause serious concern to one who knows the value of the Baptist contribution to our American civilization. Baptists brought religious liberty and complete separation of church and state to our country.

These were purchased at a great price, the price of suffering, imprisonment, whippings, untold heroism and bravery, by our fathers in the denomination. As a result of the Baptist witness and accomplishment, the first amendment was added to the Constitution of our land, and complete separation of church and state became a fact in the United States.

But for years Baptists have been indifferent to many ominous signs of encroachment by the state upon the territory of religion. Our people have largely failed to preach the distinctive tenets of our denomination. The priceless doctrine of separation of church and state has been permitted to drop out of the public attention. In recent months there has come to pass what amounts to a practical union of church and state, so far, as furnishing funds by the state for teaching the Bible and teaching other subjects in church schools is concerned.

We behold the spectacle this winter of Bible classes set up in most communities, whose teachers are paid by the funds which the federal government supplies for educational work, ostensibly for employing teachers now out of work. In some instances, denominations have seized greedily upon this opportunity to reach their hands into the federal treasury. The following quotation is from an item on the church page of the Indianapolis News for February 2, 1935:

Catholic List of Classes is Drawn. Free Instruction Includes Cooking, Sewing, Dramatics, Public Speaking [Thus the headlines. The rest follows]. The Catholic Community Center, 1004 North Pennsylvania Street, in the charge of the Rev. August R. Fussenegger, will have free classes in cooking, sewing, dramatics, English, public speaking, and recreation at its headquarters and in a number of Indianapolis Catholic parishes. The classes

will be part of the Marion county educational program sponsored by the FERA under Winston Riley, state superintendent, and William Myers, city superintendent.

Classes are listed as being given at the Catholic Community Center, at Holy Trinity, St. Frances De Sales, Holy Rosary, and St. Patrick's Catholic Churches. The information is given that "a training course for leaders of the Catholic Daughters of America will be held Wednesday evenings."

Think of federal money paying for the teaching of such a training course! If these classes, as is stated, are part of the FERA program, then the teachers are being paid by monies furnished by the federal government. What about our priceless heritage of absolute separation of church and state?

Many Bible classes are being held in my own county—Dearborn and the teacher is being paid from federal funds. No doubt similar classes in Bible study are organized, and thus paid for, in multitudes of communities in our land. Numbers of our high school have for years provided for Bible study as part of their curricula, and such Bible study is credited toward graduation.

Now a strict literary study of portions of the Bible might conceivably be offered by public schools. But the writer can testify from close observation and from a quite extended experience, that most of the teaching of the Bible in high schools is so inferior that a good word cannot possibly be said in favor of it. The teachers usually have had absolutely no worth-while training in Bible study. So far from such teaching presenting a "literary" study of the Bible, it usually degenerates into a meaningless discussion of theological questions, and at times of other questions the absurdity of which is beyond the belief of true Bible students. I know of instances where the most distorting interpretations were given of passages being studied.

Baptists must again bear their peculiar witness. They must spread abroad from every pulpit, in every Sunday-school class, in every Baptist paper, the New Testament

principles for which Baptists have always stood and for which we stand to-day. I am opposed to all teaching of the Bible or of religion in our public schools, to all proposed schemes by which the children are taught by their pastors during a portion of the school time, to these FERA Bible classes, and to all denominational classes, whether Bible classes or not, when supported by federal government or state funds.

We must awaken from our sleep. We owe it to the world to give our Baptist witness with such passion, with such clearness of presentation, and with such persistence, that the priceless heritage of the separation of church and state shall not perish from our land. Democracy cannot long exist without the preserving leaven of our Baptist doctrine of the absolute separation of church and state.

A free church in a free state can alone make democracy possible. When our Baptist witness fails, New Testament Christianity will perish, and then democratic government will be a thing of the past. Will Baptists awaken from their sleep and let such protests ring throughout our land, that the process, now going on, of reuniting church and state will be promptly stopped, and for all coming time rendered impossible?

### SHALL RELIGION REMAIN FREE IN THE UNITED STATES OR IN AMERICA?

(Continued from Page 5.)

from the government would be only a business arrangement and could not possibly do harm or endanger the freedom of religion. If so, let us suppose a case. Let us suppose that a church has borrowed \$2,000 from the Government, or upon the Government's endorsement, to repair its church building. Now suppose, as sometimes happens, the pastor says something in his sermon that displeases some of the members. For example, suppose the pastor should thoughtlessly say something against the legalized liquor traffic now sponsored and boosted by the Government, and suppose some easy-going member who thinks more of getting money than he does of destroying the works of the devil and promoting the Kingdom of God, or some political camp follower who is more devoted to his politics than to his religion, should launch a protest and he and others, as sometimes happens, should withdraw financial support from the church. Suppose in that event the payments on the loan which have been endorsed or guaranteed by the Government should fall behind, would it not be very easy for the Government through some bureaucratic representative to inform the church that it must secure another pastor whose preaching and ministry will meet the approval of and secure the cash from the brethren whose sensitive feelings have been wounded and injured by the plain, straight-forward preaching of the Gospel?

This is a supposition but not at all fanciful. This and other like things could and would happen. The supposition is here made only to show how utterly impossible it would be for the Government to become the patron of religion and for religion at the same time to remain free.

In no instance in the human history has the Government become the financial patron of religion without destroying the freedom of religion. Communistic Russia has sought to destroy religion by direct decree against it and by confiscating all church property and all other property devoted to religious purposes. We do not want to live in Russia. And yet, so far as the ultimate effects are concerned, her method of destroying the freedom of religion is hardly more effective and reprehensible than might be a general policy under which a government seeks to set itself up as the financial patron of religion.

I raise my voice in solemn warning and protest. I hope and pray that our Baptist people may be saved from the snare.

If there ever was a time when Americans and Baptists needed to think straight and to dare for the right that time is now upon us.

## Mississippi Looks at Kentucky

THE EDITOR of the Baptist Courier in discussion the question of alien immersion and some others about which Baptist opinions and practices differ, says the question is to be referred to and settled by the local church. And that seems the only sensible thing to do except in the case where the whole or a considerable part of the denominational work is involved. Then it becomes a matter in which others are involved. For example a local church is the only one that can discipline a member for what is regarded immoral conduct. But if a man of questionable morality is proposed for a position of responsibility in the denomination, then others have something to say as to his fitness. So if there are people whose doctrinal views and consequently practices are not in accord with a large section of Baptists, then how can those Baptists be expected to support him or the work or institution which he represents? The brethren of Kentucky have such a situation now on hand. And their General Association has voted not to support the institution where they believe an unbaptized man is now president. This is a case where the judgment of a local church cannot be accepted as final for the denomination.—Baptist Record.

[The Baptist Record has correctly evaluated the situation as to Kentucky Baptists and Georgetown College. The majority of Baptists in Kentucky practice and insist upon strict baptism. But the principle involved is quite independent of whether this or some other matter of faith or fitness leads our Baptist people to question the availability of any man for any service to be rendered in the name of all our Baptist people. In principle no body of Baptists in the South would be quicker to insist on this than those of Virginia, whom we instance in connection with an utterance of the Religious Herald referred to elsewhere.—Ed.]

## What Has Happened at Pleasant Home Church?

I HAVE read several comments on the rural church which have stirred my very being. Some of these comments call for help in rural sections; others give only the discouraging, outer appearance of some of the rural churches. May I give my experience?

Last summer the Pleasant Home Church, in Ten Mile Association, near Glencoe, Ky., had no preaching. Visiting only six miles from the church at the time, and not preaching anywhere, I decided to take those people the Gospel. Therefore, several times a congregation was gathered and I preached unto them the blessed Gospel. After a few weeks they called me as their pastor. I have been preaching to them once a month.

I went to those people in faith, for I knew that God would uphold me. Our first meeting drew together ten people. Something needed to be done. We decided to have a revival, and we did. This brought increasing crowds. After the meeting, many disappeared into thin air, but many remained. With those who remained, we began to organize. The Sunday-school was revived, a W. M. S. and B. T. U. were organized. Great things have been done for the Lord there. Since our first meeting, the attendance has increased six-fold.

I found in that community people who were eager and earnest to work and all of them were greatly hungering for the Gospel. How wonderful and magnificent is God when we see Him through loving service to Him! I wish it was possible to make a plea to every ministerial student to take the Gospel by faith to every hungry soul.

The people are waiting eagerly with outstretched hands for the message of the Saviour. Shall we sit idly aside while they starve? God forbid! May we preach! preach! preach!

L. DAN. TAYLOR,

Georgetown, Kentucky.

## Fellowship Tidings.

On Sunday morning, February 10, the First Baptist Church of Owensboro, Ky., granted the pastor, Rev. Robt. E. Humphreys, a four-months' leave of absence. He accepted the offer and expects to make a tour of the Holy Land this summer.

After ten years of service with the First Church of Sistersville, W. Va., Dr. D. B. Lloyd has resigned there to go to the First Church of Jacksonville, Texas. There are two colleges in the latter city, one a Methodist and one a Baptist.

Brethren Kenneth Beilby, of the East Chicago Central Baptist Church, and Rev. Homer P. Aspy, of the First Baptist Church of Whiting, Ind., were ordained at the Hammond Church, in Indiana, on January 31. It will be remembered that Brother Aspy attended the Southern Baptist Theological Seminary at Louisville, with his brother, Rev. William L. Aspy, several years ago. The two brothers hail from Anderson, Ind.

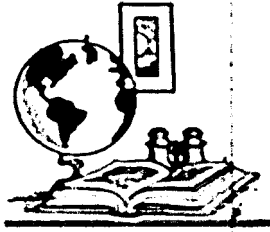
Here are valued words from one of the best-known pastors in the South: "You are still giving us a mighty good paper in the Western Recorder—like they say wine does—it improves with age. Your editorials are better than when you began, and the policy of those short paragraphic editorials greatly appeals to me." Here is hoping we can keep on doing better. That is what we intend to do. Just watch us in 1935!

The Baptist Tabernacle Church (formerly the Second Baptist Church), of Chattanooga, Tenn., has set aside the entire month of May as Fifty-fifth Anniversary Month, the church having been organized on May 13, 1880. Special services and programs have been planned for each Sunday in the month. If any readers of this paper are former members of the Tabernacle or know the names and addresses of any such former members, please write to Miss May Phillips, Long and Twenty-first Streets, Chattanooga. It will be highly appreciated.

Through the kindness of Mrs. R. E. Hawes, now at the Parr's Rest Home for Women, in Louisville, we have received a bound volume of the Western Baptist Review, from the first of September, 1845 to the first of September 1846. Mrs. Hawes received this from Mrs. C. E. Nash, also of Parr's Rest, and Mrs. Nash from Mrs. D. Musgrove, who is the daughter of Rev. L. S. Chilton, once the beloved pastor of our churches in the region near Carrollton, Ky. We very much appreciate the kindness of Mrs. Hawes and the other ladies, and are glad to add this bound volume of the Western Baptist Review, which was an ancestor of the Western Recorder to our files.

## FOR HOME AND FOREIGN MISSION STUDY

HOME



FOREIGN

For Classes of Men, Women and Young People

**THE WINNING OF THE BORDER**  
Una Roberts Lawrence 25c  
The new book and the first one on our Baptist work among the Mexicans of the United States. (H-13)

**MISSIONS IN THE BIBLE**  
J. B. Lawrence Cloth 50c; Paper 25c  
Fundamental principles of missions as found in the Scriptures. Should be taught every year in every church. (H-13)

**GOLD MOUNTAIN**  
Philip F. Payne Cloth \$1.00; Paper 60c  
A fascinating storybook for Intermediates and high-school-age young people, telling of the winning of the Oriental in the United States to the Christian religion. (M-7)

**AROUND THE WORLD IN THE SOUTHLAND**  
Inabelle Coleman 25c  
A study course book with stories and programs on our Southern Baptist Home Mission Work. (H-13)

**JAPANESE HERE AND THERE**  
Forsyth-Morgan, Cloth \$1.00; Paper 75c  
Stories and program plans on the Japanese both in Japan and the United States. (M-7)

**ORIENTAL FRIENDS IN THE UNITED STATES**  
Katherine Smith Adams Cloth \$1.00; Paper 75c  
Stories, programs, and activity plans about the oriental children who live in America. (M-7)

**AT THE GATE OF ASIA**  
Mrs. J. S. Farmer 60c  
The story of Japan from the social, moral, economic, and political points of view, as well as from the religious aspect.

**EUROPE AND THE GOSPEL**  
Everett Gill Cloth 75c; Paper 50c  
Information every Missionary Baptist should absorb. Will help penetrate Europe with the gospel. Valuable bits of Baptist history. (F-3)

**JAPAN AND HER PEOPLE**  
Ethel M. Hughes, Cloth \$1.00; Paper 60c  
In eight chapters the author tells of the Japanese civilization, industry and town lands; child life and Japanese ideals; and the introduction of Christianity and how it is taking hold. (M-7)

**FRIENDS IN NIPPON** Cloth 75c  
Dorothy F. McConnell Paper 50c  
The Foreign Mission Study Book for Juniors. Stories of Japanese children at home, in school, at work and play. Delightful illustrations by a young Japanese artist. (C-20)

**JAPANESE BOYS AND GIRLS** 10c  
Supplementing "Friends in Nippon"  
A booklet for teachers which correlates the facts found in books on Japan to the work the Southern Baptist Convention is doing in Japan.

**KIN CHAN AND THE CRAB**  
Bertha Harris Converse Cloth \$1.00; Paper 75c  
A story on Japan containing stories, suggestions for activities and worship. For Leaders of Primary Groups. (M-7)

For Intermediates

For Juniors

For Primaries

## BAPTIST BOOK STORE

323 Guthrie Street

Louisville, Kentucky

This is Volume I, and Mrs. J. Thomas Boswell, of Louisville, several years ago kindly presented us with Volume II of the same publication.

Worshipping with the Ninth and O Church, Louisville, on the morning of February 24, and speaking for the pastor at that hour, the writer had the opportunity to see visible evidence of the fine work of that church through the devoted and spiritually vital leadership of Pastor George Childress. Not so many years ago the building had to be enlarged, and now plans for a new enlargement are pressing to take care of the pressing needs. The membership is increased to more than a thousand. Members are being received on profession of faith in practically every service. One came thus along with several by letter on Sunday morning. Pastor Childress is native of the far-western district of North Carolina—the land of the sky—born near where the great Dr.

George W. Truett first saw the light. He has been in Kentucky for years and five of his years were spent in a Cincinnati pastorate. There he came to understand the measure of accepted official opinion which "goes" among Northern Baptists. What fine preachers we get out of the mountains!

Mrs. Annie McBeath Layman, fifty-five years of age, and wife of Judge J. R. Layman, prominent Elizabethtown lawyer, and N. R. A. Director for Kentucky, died in Louisville at the Kentucky Baptist Hospital on Wednesday afternoon at 3:00 o'clock of pneumonia. She was a member of the Severn's Valley Baptist Church in Elizabethtown. She was born near Leitchfield, where she lived until her marriage to Judge Layman about thirty-five years ago. She is survived by her husband, a son, Robert M. Layman, of Elizabethtown, and a brother, W. D. McBeath, of Leitchfield, Ky.

**Bible School Department**

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

**Murray Attains Standard**

The Murray Sunday-school has attained the Standard again. Dr. J. E. Skinner is pastor and Dr. Hugh McElrath is superintendent.

**Immanuel, Paducah**

The work at Imanuel, Paducah, is growing rapidly under the leadership of Rev. A. Mack Parrish. On the tenth of February there were 1,023 in Sunday-school with 453 in the men's class. The church building is not arranged for more than one class of men, therefore they are forced to have all the men in the one class. When the building is enlarged this will be provided for. If the School continues this growth they will soon have to add quite a number of square feet to the building. It would be fine if they could have four or five men's classes. This will come after a time under the leadership of Brother Parrish.

**Teacher Loving Pupil**

During our Training School in Owensboro we gave out some assignments on various topics and found some most interesting and helpful discussions. Among the topics was the subject: "How may the teacher develop a love for the pupil." Three were so fine that I am giving them below:

**Rev. Russell Walker**

1. Have the love of God shed abroad in his heart.
2. Cultivate Christian compassion until it includes all humanity.
3. Set his heart diligently to the task—determine and desire to love.
4. Pray that his love may abound more and more.
5. Strive for an intelligent compassionate understanding of each pupil's full condition.
6. Put himself out in special service in the pupil's behalf. Love will beget love.

**Miss Myrtle Day**

The love that exists between teacher and pupil can come only through understanding, and the teacher who will take trouble to find out all about each pupil's circumstances, his peculiar trials and problems, will find himself drawn to each pupil in sympathetic love with a desire to help in every possible way. When the teachers gets down on a level with each pupil's experiences, with helpful, prayerful sympathy he will find himself loving the most unlovely.

**Rev. E. H. McElroy**

It is possible for me to love any man in my class for the following reasons:

1. I see in each man one for whom Christ died, therefore a prospective brother in Christ.
2. By endeavoring to catch a vision of what he might become by the grace of God.
3. By seeking out those traits and characteristics which are lovable. I have never seen anyone but what there was something about him lovable if you would seek it.
4. By taking into consideration that he has perhaps been handicapped by environment and lack of opportunities.

**Aid For Conferences on V. B. S. Work**

Last week we announced that we would give this week the names of the brethren who will be ready to assist the churches in holding one-day conferences on Vacation Bible School work. These men are: Rev. George D. Park, Earlington; Rev. J. T. Odle, 2409 Bridge St., Paducah; Rev. W. T. Waring, Pleasureville. We may have one other brother whose name will be announced a little later. If you want one of these men to help you just write direct to the one nearest to you.

**"Truth Made Clear"**

During our Owensboro Training School Mrs. R. E. Humphreys gave as her assignment one evening the following on how make the lesson clear: Teacher must know pupil and subject. Rouse interest. Use maps, helps, objects, references. Try simple words and phrases. Have simple illustrations. Make pupils realize your purpose. Always teach patiently. Devote entire mind to your lesson. Explain any difficult part. Convince pupil of your concern for them. Lead them to understand truth. Encourage them to ask questions. Always pray over your task. Remember God's promises.

**SUNDAY SCHOOL ATTENDANCE**

February 17, 1935

Sunday-schools reporting 200 or more.

Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut Street .....	1,165
Newport, First .....	974
Louisville, Ninth and O .....	870
Paducah, Immanuel .....	673
Louisville, Parkland .....	636
Louisville, Carlisle Avenue .....	630
Lexington, Calvary .....	627
Louisville, West Broadway .....	578
Owensboro, Third .....	577
Middlesboro, First .....	557
Mayfield, First .....	550
Harlan .....	535
Louisville, Baptist Tabernacle .....	523
Louisville, Eighteenth Street .....	514
Louisville, Clifton .....	506
Somerset, First .....	498

**HEADACHE RELIEF!**

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

Louisville, 23rd and Broadway .....	468
Lexington, Porter Memorial .....	435
Louisville, Eastern Parkway .....	386
Harrodsburg .....	383
Covington, Latonia .....	375
Henderson, First .....	367
Paducah, Baptist Tabernacle .....	366
London .....	366
Murray, First .....	365
Danville, Lexington Avenue .....	356
Corbin, First .....	355
Greenville .....	352
Bellevue, First .....	346
Covington, Madison Avenue .....	339
Louisville, Virginia Avenue .....	331
Louisville, Highland Park, First .....	329
Elizabethtown, Severn's Valley .....	328
Louisville, West Side .....	319
Louisville, Baptist Temple .....	311
Henderson, Audubon .....	269
Richmond, First .....	281
Irvine, First .....	222
Erlanger, Elsmere .....	207
Beechland, (near Valley Station)....	205

Two Southern Baptist papers are observing their Centennial this year. The first was the Biblical Recorder, of Raleigh, N. C., which published its Centennial Issue on January 2, 1935, and the other is the Alabama Baptist, of Birmingham, Ala.

Dr. and Mrs. Mordecai Fowler Ham, of Louisville, have announced the marriage of their daughter, Miss Dorothy Ham, to Robert Smith Logan, Jr., son of Mr. and Mrs. Robert S. Logan, of Anchorage, Ky., on February 13 at Spartanburg, S. C. Dr. Ham's daughter is a student in the Mary Baldwin College in Staunton, Va. The groom is a senior at the University of Virginia.

Dr. J. Elwood Welsh has just closed his sixth year of ministry with the First Church of Orangeburg, S. C. During his ministry the church has raised more than \$100,000 for all purposes and more than 500 have joined the church. Of this number, 305 have come by baptism. During 1934 sixty-eight were baptized. The debt on the extensive church property has been almost wiped out. Dr. Welsh has rendered many services among churches in his section and has served for two years as president of the General Board of the South Carolina Baptist Convention. The church will hold a series of revival services this spring in latter April in which Dr. John Buchanan, pastor of the First Church of Lynchburg, Va., will do the preaching.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

### One Great Enterprise

Jessie R. Ford, Assistant to Ex.-Sec'y.,  
Foreign Mission Board

Before sailing for the Orient, Dr. Maddry said, "Be sure to dedicate our page in the March papers to Home Missions." In this way we would add our appeal to that of the women as they focus the attention of our people on the needs of our Home Mission Board.

The work of the Home Mission Board and the Foreign Mission Board is so closely related, that they are but two phases of one great enterprise, the winning of the world to Jesus Christ. If one suffers, the other will suffer also. If one prospers and advances, the other will sooner or later be blessed thereby.

By our prayers and our gifts let us make the Annie W. Armstrong Offering for Home Missions this year the greatest in the history of Woman's Missionary Union. We would express the hope that this offering will go as far beyond its goal as did the Lottie Moon Offering for Foreign Missions, the remembrance of which still brings a song of thanksgiving to our hearts and lips.

Here is an opportunity to serve our country in making it more truly a Christian land, to serve our denomination in providing adequately for this important work, and to serve our Lord Jesus Christ in the advancing of his Kingdom.

### Out Of Love For Christ

R. S. Jones, Field Representative  
Foreign Mission Board

The grace of God in the human heart produces compassion for the lost, and a desire to win all those without Christ at home and abroad to a saving knowledge of our Lord.

There are those who say they believe in Home Missions but do not believe in Foreign Missions, but this group has never been known to do anything to promote mission work anywhere.

The Home Mission Board can depend on the Woman's Missionary Union who gave so bountifully to the Lottie Moon Offering to do their best during the Week of Prayer for Home Missions.

Home Missions is stripped of the romance and enchantment that distance gives to Foreign Missions. The task of the home missionary is handicapped by that most difficult of obstacles—cold indifference. His task is often harder than that of the missionary on the foreign fields and none the less important.

The Woman's Missionary Union will give out of appreciation of the fine sacrificial spirit manifested on the part of home missionaries, but most of all, out of love for Christ whom they love and serve so faithfully.

It is the prayer of all those connected with the Foreign Mission Board that the Annie W. Armstrong Offering may go beyond the set goal. The organization of the Woman's Missionary Union is the marvel of our Southern Baptist life. When the order to march is given, they arise as a mighty army and perform the task set before them.

Millions of lost souls in our Southland, Cuba and Panama challenge you to do your best and you will not fail them.

### Gratitude

The magnificent sum of \$204,-492.02 has been reported for the Lottie Moon Offering. We thank God for the spirit of love that prompted such giving, and to the women of our Southland we express our deep gratitude for their prayers and gifts that mean so much in our Foreign Mission work.

It is our prayer that the hands of Dr. J. B. Lawrence and his collaborators may be strengthened in this same wonderful way as you make your gifts to the Annie W. Armstrong Offering.

### New Home Mission Book

"Winning the Border," by Mrs. Una Roberts Lawrence, is the new home mission book for this year. Mexico and her changing conditions claim our special attention just at this time, and make us even more interested in the Mexicans on the United States side of the border. Mrs. Lawrence has not only portrayed the people and the conditions clearly and sympathetically, but she has woven into her pages many fascinating and thrilling stories that will linger always in our memories and thoughts of these interesting American neighbors of ours—the Mexicans.

### To Young People Everywhere

"One of the encouraging features of our Home Mission work is the increased interest of our Young People in the evangelization and Christianization of

the Homeland. Youth telescopes the future. The spirit of youth is triumphant and heroic. Southern Baptist leaders are eager to transmute the enthusiasm and optimism of youth into kinetic energy for the coming of the Kingdom of God.

"May Home Missions have a challenge to you and may we be able to cash in for the evangelization of the Homeland on your overflowing hope and the triumphant dynamic of aspiration that vitalize your group. God's Kingdom must come in the Homeland if it would come in the world. May you dedicate yourselves to its coming."—J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board.

### Paragraphs

"Mrs. King and I just returned from the Everglades nursing the sick Indians and doing our best to comfort the sick with the Jesus-words."—William King, missionary to the Seminole Indians in Florida. [Note: Mr. King was appointed our missionary last year because the offering to Home Missions last March exceeded the goal.]

Home Mission Week at Ridgecrest for 1935 is scheduled for August 4-11.

Foreign Mission Week at Ridgecrest for 1935 is scheduled for August 11-18.

"My work for the Negro Youth is in addition to my work for preachers, and yet it is as truly my work. My contact with the Negro Youth is through the Sabbath School, the B. Y. P. U., and through the literary schools of Selma University."—R. T. Pollard, Dean of Selma University and Southern Baptists' special worker among the Negroes.

"Missions in the Homeland embraces all of the work fostered by the Home Mission Board among the foreign speaking people, the Indians, the Negroes, the Deaf, and the work in large cities, with more than thirty-six percent of the population of the Southern Baptist Convention made up of other races and nationalities, we get a conception of the magnitude of the mission task in the Homeland."—J. W. Beagle, Home Mission Board.

There are two great missionary seasons in March. First, the Annie Armstrong W. M. U. Week of Prayer for Home Missions—March 4-8; secondly, the Sunday School Mission Day—March 31.

### KENTUCKY EVANGELIST PREACHES FROM FLORIDA TO CALIFORNIA

My Dear Dr. Masters: I am having a great time out here where the weather is warm, grass green, flowers in bloom, and the scenery wonderful. Each visit to California, makes me love it that much more. It would be a great change for an old Scout who has to sit in a quiet room in smoky Louisville, and scratch his head trying to dig up something to make sleepy Baptists think. I surely do wish you could be out here with me. I am sending you a little news about my work, and Baptist affairs along my path.

**California**—I am here at the First Baptist Church, San Bernardino. We are having a good meeting—some forty-five additions to date, and almost a week to go yet. Dr. J. Harvey Deere is the pastor, and he is doing a splendid work here. He is a real leader among the Baptists of California.

Religious conditions are improving here very much, and many of the churches are in revivals. Dr. Harry Anderson is State Evangelist, and he is a good one too. The Baptist churches of San Diego are going to have a simultaneous City-wide campaign soon. It is interesting to note the growth of many of our churches here since my last visit to the coast, and the many new churches that have gone up. Baptists have a great day ahead of them in this great State.

**Florida**—I was in a campaign at Winter Park, Florida, recently, with that good, old Kentucky preacher, Sam P. Martin. Sam is running true to form, and has paid off the debt on the First Church, put on a real evangelistic program, and is planning to start a new auditorium soon in spite of the depression. The church has a new Sunday-school plant.

Dr. T. O. Reese is now State Evangelist, and he is doing the job in a great way. Rev. E. B. Gatlin, another old Kentuckian is doing a splendid work at Largo. Brother D. F. Sebastian, also from Kentucky, built a beautiful plant at Garden City, and is now pastor at Plant City where he is doing a real work for the Lord. Ed. Solomon is giving to the Baptists of Florida a good, interesting Baptist Paper. There is a very determined movement in Florida, among most of the preachers, to root out modernism in all of its forms.

We had a great meeting with the Winter Park Church, which was reported at the time. I am going back to Florida for some meetings next Winter. It is a mighty good place to go when it begins to snow up around Covington.

**Oklahoma**—Next Monday, I am leaving here, by the way of Boulder Dam and the Grand Canyon for Muskogee, Oklahoma. I am to be with that princely pastor, Dr. Paul B. Cullen, of the Central Church. This is the church

where Dr. Wiley is a member, whose splendid work in the Sunday-school field is known to all. It was here that our own Charles T. Ricks, of Corbin, found his good wife. She is Dr. Wiley's daughter.

**Old Kentucky**—Just before coming to California, I was with Brother W. L. Shearer at Grace Church, Lexington, Ky. This was my third meeting with this good church, and we had a good one too, for this young church. There were some sixty conversions and additions. This church is only about a dozen years old, and has more than 700 members now. Brother Shearer is doing the best work of his life right now. The new auditorium has just been completed, and it is a thing of beauty. The church voted for the writer to come back in the Spring to dedicate the building, and this he expects to do—just as soon as he can find a little time off. Grace Church has paid its own way, without having to ask any of our boards for help.

T. C. CRUME,

Apt. 15, Fifth Avenue Court,  
San Bernardino, Calif.

### SULPHUR FORK NEWS

The Sulphur Fork Associational B. T. U. met at Sulphur Baptist Church Sunday, December 30, 1934. J. O. Jones led the devotional and V. Ward Barr made

the principal address, "What Of Our Young People for 1935." Special music was rendered by Miss Florence Loudon and Lelia Dean. The opening song was "Ready," and the closing song "All Hail the Power." Benediction by William Shrader.

The Associational Sunday School Convention met at Sligo, January 6, 1935 in charge of Mr. L. J. Hartman, Associational Superintendent. The general topic was "The Sunday School Teacher." The program was opened by singing "Have Thine Own Way." The speakers were: J. O. Jones, L. J. Hartman, Joe Spillman and the writer. V. Ward Barr and S. R. Varble could not be present on account of other duties.

The Executive Board met with Bedford Baptist Church, February 11, 1935, in charge of J. O. Jones, Moderator of the Board. This meeting was opened by singing "Leaning on the Everlasting Arms." J. W. Jones conducted the devotional reading I Peter 1:1-8. Rev. E. O. Graves preached a sermon on Foreign Missions, taking as his text "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

The morning session was given over to committee reports and other business. The following resolution was adopted

## Peter Unmasks Falsehood and Hypocrisy

SUNDAY SCHOOL SEEDLETS FOR MARCH 3, 1935

OUR LESSON this week falls into two distinct parts, both related to the abuse of money:

1. We are led to wonder how much of the apostolic preaching Ananias had heard. If he had heard much, he surely had understood little, for it is obvious that he had no correct understanding of the all-seeing, all-knowing character of God. To us, today, it is hardly conceivable that anyone who has had the slightest contact with Christian teaching should believe that he can successfully conceal any thought or act from God. Ananias evidently felt that a bit of cheating, cooked up in the privacy of his home, could never come to the knowledge of God, if only he covered it with some effective lying at church. No true Christian would attempt such a thing, even if it were possible for him to want to do so; for he would know full well that the evil meditations of his heart are an open book to God at all times—whether in his home, or in the midst of the congregation. But Ananias was not a true Christian: he was a liar at heart, and no one who is a liar at heart is capable of understanding the omniscient nature of God.

2. Simon was a fair prototype of those who would use money to purchase for themselves the power, influence, and blessings of the Christian religion. They do not realize that the gift of the Holy Ghost and all other benefits of the Christian faith are free and unpurchasable: free to those whose hearts are right in the sight of God, and unpurchasable by those whose hearts are wrong. The use of money in religion is peculiar: it is of no value in purchasing spiritual blessings for one's self; but after spiritual blessings have been freely bestowed, it becomes an asset in one's effort to provide spiritual benefits for others. When Simon's money—or ours—is offered only for our own benefit, it returns with a curse upon it; but when it is given for the support of church, charity, or missions, it becomes a channel of blessing to all.

New Castle, Ky.

C. W. CRAFT.

relative to the situation: "Resolved that we, the Executive Board of Sulphur Fork Association, discourage the action of the trustees of Georgetown College in electing as president of said college, Dr. Henry Noble Sherwood, who has been irregularly baptized, and that we disapprove of gifts to the college so long as this irregularity exists." Lunch was served by the ladies of Bedford Church at the noon hour.

The afternoon session was opened by singing, "Looking This Way." The program for the afternoon was built around the subject "Some hindrances to our Church Program." The following phases were discussed: (1) Large percent of illiteracy, (2) Poverty causes backwardness, (3) Degrading influence of the community, (4) Broken and complex home life, (5) Hypocrisy of professed Christians. The speakers in order of topics were T. E. Ennis, C. H. Caldwell, G. M. Fairfax, E. O. Graves and J. O. Jones. An open discussion was held on the remedies for these troubles.

The next meeting of the Sulphur Fork Associational B. T. U. will be held with Bedford Baptist Church, March 31, 1935, at 2:30, with Miss Henrietta Wright in charge of the program. The Executive Board will meet at Corn Creek Church on the Monday after the second Sunday in April. The Sunday School Convention meets on the first Sunday in each month.

#### CONCERNING RAILROAD RATES TO THE SOUTHERN BAPTIST CONVENTION, MEMPHIS, TENNESSEE

Austin Crouch, Executive Committee,  
S. B. C., Nashville, Tenn.

The Southern Baptist Convention meets in Memphis, Tenn., Wednesday, May 15, 1935. The Woman's Missionary Union will meet Monday, May 13, 1935.

The Southeastern Passenger Association, which includes the territory lying South of the Ohio and Potomac Rivers and East of the Mississippi River, has advised that the rates within this territory will be as follows:

"During the period of reduced experimental one-way fares Southeastern carriers have in effect daily reduced round-trip fares on basis of two cents per mile in each direction for tickets bearing limit of fifteen days in addition to date of sale, and two and one-half cents per mile in each direction for tickets bearing limit of six months in addition to date of sale, going and returning same route, tickets being honored in sleeping or parlor cars upon payment of sleeping or parlor car charges, also round-trip tickets good in coaches only on basis of double the lower one-way coach fare which is one and one-half cents per mile, with certain exceptions in the extreme western part of the territory where the coach rate is two cents per mile, with limit thirty days in addition to date of sale. The carriers have decided that during the experimental

period no other reduced fares will be authorized for conventions diverse route fares open to the public are authorized on basis of fifty percent of the fifteen-day limit and six-months limit fares, respectively, via route traveled in each direction, i. e., two cents per miles via route traveled in each direction for tickets bearing limit of fifteen days in addition to date of sale and two and one-half cents per mile via route traveled in each direction for tickets bearing limit of six months in addition to date of sale. Diverse route fares, open to the public will, therefore, be authorized for your meeting from points in the southeast, except that no diverse routes will apply in Florida south of Jacksonville nor between the A. C. L. R. R. and S. A. L. Ry. through the Virginia gateways. These diverse route tickets will be sold May 9-17, inclusive."

Application has been made for reduced rates from the other passenger associations, covering the territory not embraced in the Southeastern Passenger Association. More than likely the rates in these other associations will be one and one-third for round trip, on the Identification plan, going and returning; the same route. These associations are expected to place tickets on sale May 9 to 17, inclusive, with the limit of thirty days in addition to date of sale.

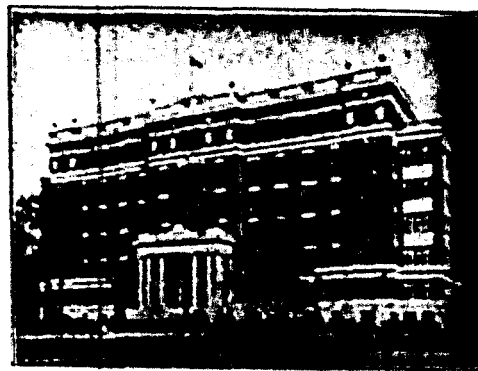
It will not be necessary for messengers living within the territory of the Southeastern Passenger Association to have Identification Certificates as the rates of this association are open to the general public, but it will be necessary for those living outside the boundary of the Southeastern Passenger Association to secure Railroad Identification Certificates.

Announcement concerning Identification Certificates, etc. will be made at a later date.

#### THE POWER OF THE CROSS TO SAVE

The glory of the cross is seen in its power to save. This is its crowning glory. Man needs to be saved and he cannot save himself. In vain has he endeavored to do so. He has tried will-power and philosophy and he found that will power would fail in some hour of great temptation and that philosophy was as cold and lifeless as a marble statue. But faith in that cross has never failed to give man that strength and peace which all men need. It lifts men above selfishness and shame. It makes man a "new creature in Christ Jesus."

It is well to remember what Dr. Lyman Beecher said about the power of the cross. In his letter of resignation as pastor of Plymouth Church, Brooklyn, he wrote: "I see that what I had once hoped might be done for my fellows through schemes of social reform and philanthropy can only be done by influence of Jesus Christ. There is no dynamo in reform save the cross of



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GEO. E. HAYS, Supt.

Jesus Christ." These are great words. This age needs to go back to the cross. It needs to see again the radiance and the glory and the victory of the cross. It needs to catch the spirit of the mighty Paul when he said: "But God forbid that I should glory save in the cross of our Lord Jesus Christ."—L. Garner Sturdivant in Alabama Christian Advocate.

We regret to learn of the death on February 16, at Tampa, Fla. at the home of his son, Mr. Alfred G. Alderman, of Dr. Edward Sinclair Alderman, known in Kentucky and throughout the Southeast among Baptists for his long and able service as a minister of the Gospel. Born in Wilmington, N. C., July 27, 1861, he graduated from Wake Forest College in his native State, and completed his course in the Southern Baptist Theological Seminary in 1886. He was pastor at Chapel Hill, N. C., Paris, Ky.; Mt. Pleasant Church at Woodlake, Ky. At one time he was President of Bethel College, at Russellville, Ky., and later was pastor at Fourth Avenue Church, Louisville. For a number of years he was pastor of the First Baptist Church of Spartanburg, S. C., and came to be well-known in that State. Later he moved to Florida, and was pastor at Lake Wales until 1934, when Mrs. Alderman passed away, and after which he lived at Tampa with his son, A. G. Alderman, who was pastor of the Portland Avenue Church, Louisville, during his Fourth Avenue pastorate. Besides this son he is also survived by a daughter, Mrs. George Beckwith, of Yonkers, N. Y. Burial will be at Lake Wales, where lies the beloved wife, Mrs. Elida Glover Alderman, native of Louisville.

**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.

**Home Mission Week of Prayer—  
 March 4-8**

The needs are great—read and study about them until you feel God's call to help supply those needs. Think of the Missionaries—cultured, refined and well educated, trying to support a family on fifty dollars a month, and the parents spending sleepless nights of anxiety because they can't afford to send their children to school; think of the missionary-wife who takes in washing and serves meals to road-hands, in order to buy gas for her husband's rickety old Ford car, that he may go to his numerous, far-away preaching stations; think of those orphan Mexican children huddled in the garret of the church; think of those French ministerial students, walking ten miles to a preaching station, preaching twice, and walking ten miles back to school; think of the critical need at Bastrop for sanitation equipment. Yea, think on these things, then do something about it. Ask the Lord to tell you how much He wants you to give to help relieve these needs and make it a real Love Gift. Let's make this offering go just as far "over the top" as our Lottie Moon offering did. Jesus said for us to BEGIN AT HOME to preach His gospel, but not to stop there, —to the uttermost parts of the earth.

**Additional A-1 W. M. S's**

The following reports came in too late to be included in the former list:  
**Central Ass'n.:** Springfield W. M. S.  
**Elkhorn:** Lexington-Calvary W. M. S.  
**Little Bethel:** Earlinton W. M. S.  
**Long Run:** Beechmont W. M. S.

**Honor Associations**

Congratulations to Tates Creek Association for having the largest percent of A-1 organizations. They rank 35 percent and are awarded the Loving Cup.

Little Bethel, Nelson and Simpson Association rank a close second with thirty-three and one-third percent.

The Banner for the highest net increase in W. M. S's during 1934 will go again to Tate's Creek Association, with an increase of five, and Upper Cumberland ranks second, with an increase of four.

We are very proud of the splendid work these Associations have done and hope others will give them a close race in 1935.

**Hundred Thousand Club**

Dr. Tripp and his associate workers set January and February, 1935, for a

special membership campaign. The last week in February is **Victory Week**. Are your church and your society ready to celebrate a victory. How many members do you have in the Hundred Thousand Club! Can't you get some more before the end of the campaign. Southern Baptists are honest and want to pay their debts.

**New Mission Study Book**

Mrs. Lawrence's new book "Winning the Border" is now off the press and can be purchased for twenty-five cents from the Baptist Book Store, 323 Guthrie St., Louisville, Ky. This is a thrilling story of "Baptist Missions among the Spanish-speaking people of the Border" and I hope everyone of our W. M. S. women will read it as soon as possible.

**W. M. U. Young People's  
 Department**

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

**Class "B" Organizations for 1934**

The following organizations attained "B" grade on their 1934 reports. "B" grade means that Y. W. A's reached at least eight of the ten points on the Standard and the S. B's, G. A's and R. A's reached seven of the eight points:  
**Allen Ass'n.:** Scottsville Y. W. A.

**Baptist:** Bethel R. A.; Lawrenceburg Y. W. A.

**Bethel:** Adairville S. B.

**Blood River:** Murray First Y. W. A.

**Boone's Creek:** Irvine First Jr. R. A.; South Irvine S. B.; Winchester-Central G. A.

**Bracken:** Mays Lick Jr. G. A.; Mt. Sterling Y. W. A.

**Caldwell County:** Fredonia G. A.

**Central:** Bethlehem Y. W. A.; Springfield-S. B.

**Christian County:** Hopkinsville First Jr. G. A.; Pembroke Jr. G. A.

**Crittenden:** Dry Ridge Int. G. A.; Williamstown Y. W. A.

**Davies-McLean:** Dawson Int. G. A.;

**Owensboro** Third Y. W. A.

**Elkhorn:** Great Crossings Int. R. A.; Lexington-Grace Jr. R. A.; Mt. Freedom Jr. G. A., S. B.; Mt. Vernon Y. W. A.; Paris Y. W. A.

**Greenup:** Ashland First Int. G. A.

**Henry County:** New Castle Y. W. A., S. B.; Port Royal Y. W. A.

**Liberty:** Horse Cave S. B.

**Long Run:** Baptist Temple Jr. G. A.; Beechmont Jr. G. A.; Calvary Jr. R. A., S. B.; Clifton Y. W. A., Jr. G. A., Jr. R. A.; Crescent Hill Y. W. A., Jr. G. A.; East Audubon Jr. R. A.; Highland Jr. R. A.; Highland Park First Jr. G. A.; Ninth and O Y. W. A.; Shawnee Y. W. A.; Virginia Ave. S. B.; Walnut St.—Orphans' Home (Pearl Johnson) G. A.; Walnut St. (Jester)

G. A.; West Broadway S. B.; Lyndon S. B.; St. Matthews Jr. G. A.

**Mt. Zion:** Corbin-Central Y. W. A.

**Nelson:** River View S. B.

**North Bend:** Covington-Madison Ave. Y. W. A.; Cov.-South Side Y. W. A.; Crescent Springs S. B.; Elsmere Jr. R. A.; New Castle Jr. G. A.

**Ohio Valley:** Henderson First Y. W. A.

**Owen Co.:** Long Ridge Y. W. A.

**Pulaski Co.:** Somerset First Int. G. A.

**Russell Creek:** Campbellsville Int. G. A.; Macedonia S. B.

**Shelby County:** Clayvillage Jr. Y. W. A.; Finchville Y. W. A., Jr. G. A., S. B.; Graefenburg S. B.

**Simpson:** Providence Y. W. A.; Sulphur Spring Jr. R. A.

**South Kentucky:** Middleburg Y. W. A.

**Sulphur Fork:** Ballardville Y. W. A.

**Tate's Creek:** Freedom S. B.

**Ten Mile:** Glencoe Y. W. A.

**Three Forks:** Hyden Jr. G. A.

**Warren:** Bowling Green First Int. G. A.

**West Kentucky:** Bardwell Y. W. A.; Fulton First Int. G. A.

**West Union:** Barlow Jr. G. A.; Paducah-East Jr. R. A.; Paducah-Immanuel S. B.; Paducah-Twelfth St. Int. G. A.

**White's Run:** Warsaw Int. G. A.

**UNTO GOD BE ALL THE GLORY**

Our church has just experienced a blessed revival under the preaching of Dr. Finley F. Gibson of the Walnut Street Church, Louisville. The church had been praying for a spiritual awakening and God wonderfully answered our prayers.

Several things marked the meeting as one of unusual power. The weather was very unpropitious from the human standpoint. The coldest blizzard in years brought in a heavy sleet and snow, but God demonstrated that the weather could not stop a heaven-sent revival. The meeting was marked by a great spirit of prayer. The Holy Spirit was present in a remarkable way convicting the lost of their condition and drawing them to Christ for salvation.

It was a meeting in which the large majority of those reached were adults. A number of mature men and women for whom we have been praying and working for years were reached. The church was stirred to its depths with its divine mission of witnessing to the world by life and by word that Christ is Saviour and Lord.

During the meeting there were eighty-five new members received, and the church is rendering its praise unto God as others are coming in at every service

WADE H. BRYANT, Pastor,

Barton Heights Baptist Church,  
 Richmond, Va.

H. R. McLendon preached for Pastor W. C. McNeeley at Stearns, Kentucky, recently.

# THE FIRESIDE

## KING GEORGE'S PERQUISITES

Monarchies are strange things to the republican mind. Old laws and tradition make curious situations, and although the present-day king does not often avail himself of his privileges, it is surprising how many queer sources of income he actually could use were he so inclined.

Take the British monarch, King George V, for instance. He may claim for his own any ship that illegally changes her name and flies the British flag, if she has no right to do so. This may seem a remote contingency, but it was not so many years ago that a large steamer was pronounced forfeit to the king in the Australian courts.

In British law, all people who die without a will leave their money to the king, whether they intended to do so or not, and each year the crown receives a large income from this source. If you were digging in your garden and happened across a buried treasure, you might think yourself lucky, but not in England. Oh, no! unless the owner could be found, all buried treasure belongs to the king.

All whales and sturgeons caught by his subjects to King George, if he cares to claim them, and every swan in his dominions is also his property, no matter who owns them. All wrecks of the sea in British waters are the monarch's own property and he is entitled to any money from the cargo or to any money received from their sale.

One can hardly imagine King George taking a shovel and coming into your back yard to dig for saltpeter, but he may do so if he wishes, for the old law says that all saltpeter found belongs to the king, and he may enter any man's land to dig for it or send anyone he wishes to dig. This ancient law dates from the days when saltpeter, being an indispensable ingredient to gunpowder, was invaluable to national safety.

Also, the king may enter any man's land and build fortifications, and if he suddenly took a notion to erect a fort in your front yard, there is nothing you could do about it. This is one privilege that is by no means obsolete, for many an unwilling owner has to give up his land for government defenses. In this day, however, the owner is paid for it.

All gold and silver found in the United Kingdom is the absolute property of the crown. It is never claimed, but if a man wishes to work any precious metals in England he pays very heavily for his license to do so. As a matter of fact, the king could set up a mint of his own and coin all the money he wished for his own use, and

nothing could be done about it without some form of new legislation, for the king cannot, by law, be a counterfeiter.

England having a state church (the Episcopalian), the king could make considerable money from that source also, if he wished to do so. As he is the legal head of the church, he can appoint any qualified person a bishop, and can appoint any minister to any government church he sees fit. He owns the copyright to the Authorized versions of the Bible and to the Book of Common Prayer, and could also draw a revenue from that source. Many years ago, however, a charter to print these was granted to the universities of Oxford and Cambridge, and licenses to certain firms known as "King's Printers," so these permissions would have to be revoked.

If he wishes to do so, the king can pardon every convict in the country, and there is only one crime which he cannot pardon. Curiously enough, this single thing over which the king has no power is Sabbath breaking. Not even he can pardon a man who is convicted of this. Also, he may grant a title to whomever he will, and it is quite possible for King George to make every single man in the country a knight or a lord or an earl, without asking anyone. And the man who refused the title would be breaking the law.

Many queer perquisites come to the king by law. The Duke of Marlborough and the Duke of Wellington each present him with a French flag and a royal standard on the anniversaries respectively of the battles of Blenheim and Waterloo, in memory of their famous ancestors who won those battles for the English. Another noble family has to present him each year with six Cashmere shawls; another with a pair of milk-white greyhounds; another with a certain number of horseshoes, and still another with a bunch of red roses. The Duke of Atholl must present a single white rose to the sovereign whenever the latter visits him, and the Munros of Scotland must give him a snowball any day of the year which he may demand it. It might even be in hot weather.

All these things are, of course, queer forms of rent. Generations ago some king presented the living representative of the family with a tract of land in memory of some deed performed, and as a nominal rent demanded a rose or a snowball or a dog, and this old law still stands. Incidentally, it has been the means of some funny things happening. Once, without thinking, Queen Victoria visited the Duke of Atholl in the depths of a hard winter, and the latter nearly

had a fit of apoplexy trying to get her a white rose. It was finally sent by a special messenger from the South of France.

King Edward, who was a great lover of a joke, ran across the old law regarding the Munros, and suddenly demanded a snowball in one of the hottest summers known in England. In this case, though, the joke was on the king, for the Munros own a mountain named Ben Wyvis, where, in a great chasm, there is a glacier that stays all the year around. So King Edward duly received his snowball.—Ernest H. Barbour in Young People.

Mr. and Mrs. David M. Hughes directed the music in two gracious revivals in January. The first two weeks they were with Brother V. B. Castleberry at the Central Baptist Church of Ashland, in which meeting Brother J. S. Thompson, of Monterey, did the preaching. Following that they assisted Brother Castleberry at Elkhorn City, Ky. They are now with Pastor R. P. Mahen, at London, Ky., where Brother Solomon F. Dowis, of Carlisle Avenue Church, Louisville, is doing the preaching.

Charity and Children, published by the Baptist Orphanage at Thomasville, N. C. Rev. J. A. McMillan who is the Editor since the lamented death of Dr. Archibald Johnson, has this in a recent issue: "For some time we have not received the Western Recorder among our exchanges. Editor Victor I. Masters has graciously put us on his list again. We will be able to pass along to our readers many of the good things from his great brain and heart." Our friend's courteous kindness is valued. Our exchange copy for Charity and Children had dropped off by mistake. Charity and Children is a unique publication. Starting many years ago as an orphanage monthly, it came to be a paper of general circulation and large influence for public righteousness and Christian faith throughout North Carolina. It is still all of that and more.

Phone Highland 0104

**Herbert C. Cralle**

**FUNERAL HOME**

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.

## Sunday-school Conference a Feast of Inspiration

**H**AD someone proposed beforehand that our church or Sunday-school pay the expenses of our Sunday-school leaders to the State Sunday School Conference held at Princeton Wednesday, Thursday and Friday of last week, I would not have been in favor of it. Now, having attended the conference, I most earnestly wish we had done so, if that would have gotten our leaders there. This I say on the assumption that it would have meant to the other workers in our Sunday-school something at least of what it meant to me as general superintendent—a sort of “new lease on life.”

Consider, if you will, the very uniqueness of the conference by comparison. Three days of intensive meetings, crammed full of good things: that happy fellowship which only active, consecrated Christian workers can know; as fine and helpful Sunday School instruction as the world offers; inspiration such as must be experienced when the Holy Spirit speaks and leads through chosen vessels—yet all of this without any election of officers, without one committee or board report, without divisive theological discussion or administrative wrangling, without business or other matters to pull us off the main track! Yes, it does sound too good to be true. I know—but that's just what we had at Princeton.

One wonders how Secretary W. A. Gardiner succeeded in bringing together such an array of talent for one conference, and is tremendously impressed by his superior generalship in producing a program which had such delightful and satisfactory variety and balance, such inestimable value, and which worked from beginning to end like a charm. Starting on time, staying on time, closing on time, and with almost no substitutions or omissions, the printed program we had in hand before the opening session is a true record of the conference as it actually took place.

Another unique thing: The Conference started out without a specifically designated theme. But letter by letter the different parts of the program spelled out a theme until it stood emblazoned before us as clear and beautiful as cirrus clouds against an azure winter sky. This is perhaps the first time it has been given expression, but who that attended many sessions of the conference could not do it just as well? “Our Sunday School task: Winning and Enlisting the Lost and Unenlisted Hosts About Us for Our Lord and His Church.” Faithfully every phase, and seemingly every recognized problem and weakness of Sunday-school work was faced and honestly considered. Faithfully God's presence and blessing were invoked, our Lord Jesus Christ lifted up and magnified, the Bible honored, the

gracious ministry of the Holy Spirit recognized and sought, the Church given her rightful place as the Body and Bride of Christ.

With so many and varied program parts, it were unwise to attempt to mention them in detail. The three evening messages did not fall short of what was expected of them as “convention high spots.” On Wednesday night, Dr. Allredge presented in his own dynamic, inimitable way facts and figures pertinent to Kentucky Baptists and their field and work. Thursday night, Dr. T. D. Brown thrilled our hearts with a glowing message on “The Sunday School As A Missionary Force.” Friday night Dr. J. B. Lawrence climaxed and closed the conference program with a gripping Home Mission message that seemed, after all, but the fitting summation and crystalization of all that had gone before.

Let it not be thought for a moment, moreover, that the daylight hours lacked abundant “high spots” also. Strong messages by gifted pastors, such as W. H. Horton, Mayfield; H. S. Summers, Madisonville; Brown B. Smith, Henderson, carried the conference to high levels. Friday morning Dr. J. E. Skinner, of Murray, brought a gracious message on “The Place of the Holy Spirit in Teaching the Bible” with such power and impress upon his hearers that some thought it possibly the high water mark of the whole conference. And the same morning our own beloved Western Recorder Editor, Dr. Masters, brought a tender, warm-hearted message on “Spiritual and Carnal Christians” which was a benediction to all.

Worthy of place alongside these were brief messages of devotion, of particular experience, of helpful suggestion and instruction, by pastors and laymen from all over the state, too many to name. And what shall we say of the gracious presiding of our own State Secretary, and of the instruction par excellence given in all phases of Sunday-school work by him and his associated workers on the program. Just a look at the list of names is convincing: Mr. and Mrs. Gardiner, Miss Jennie G. Bright, Miss Margaret A. Frost, J. S. Ransdell, Byron C. S. DeJarnette, Louisville; Mrs. Eureka Whiteker, Cynthiana; W. P. Phillips, J. N. Barnette, A. V. Washburn, H. L. Grice, Miss Alene Bryan, Miss Verda Von Hagen, Miss Mattie Leatherwood, Nashville.

A peculiar loss was felt in the absence from the Conference of Brother C. P. Hargis, beloved member of our State Sunday-school staff, detained by the serious illness of his wife, with an operation impending. Pause was had in the conference program and special prayer offered for them, that they might know the ministry of the Great Physi-

cian and His abundant strength and grace for every need in their hour of anxiety and trial.

Another familiar face and personality, missed from any Kentucky conference when absent, and missed at the Princeton conference, was that of Brother E. Kirk. It was gratifying to know, however, that it was not serious illness that detained him, but a desire to conserve his strength for other work ahead of him.

Nor would any Kentucky conference be completed without its Baptist Book Store, conducted under Miss Christina Stokmann's efficient management. This was one of the features of the Princeton Conference, and Kentucky Baptists are learning more and more to appreciate and take advantage of the fine and gracious service made available and convenient to them by Miss Stokmann and her able associates.

Let us bring this wandering report to a close with a word of deep appreciation to our Princeton hosts. So seriously handicapped by the resignation of their beloved pastor and vigorous leader, Dr. Dargan E. Montgomery, and his departure for another field only a few days before the conference dates, they nevertheless carried on in a magnificent way, meeting every want and need of conference and visitors in full measure of true Christian hospitality. Their beautiful building was a joy to every visitor, amply meeting every conference need, and our hosts who laid themselves out so faithfully and unstintedly to make the conference a possibility and a success may now rest in the reward of their labors. This reward—that Princeton Church and Princeton Baptists will have an abiding place in the hearts of those who attended the 1935 Kentucky Sunday School Conference, and that the work of our Lord entrusted to Kentucky Baptist Sunday Schools has received an impetus that should carry it to higher heights than ever before. It should be especially gratifying to them to know that this year's enrollment reached over 700, exceeding that of last year's conference at Lexington in point of registrations from outside the entertaining city, and even approximating the registrations from the city notwithstanding difference in size and accessibility.

Are YOU a Sunday-school worker? Did YOU attend the Princeton Conference? In view of all that it meant to those attending, and of what we may therefore reasonably expect next year's conference to mean, don't YOU think YOU had better plan right now to attend next year's conference, if the Lord tarry and spare us to that good hour?

W. EARL ROBINSON,  
Owensboro, Ky.

Pastor J. C. Dance has resigned at the Calvary Church, Casa Grande, Ariz., and expects to return to his home in Wingo, Ky., about April 10.

## PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

## Called

- W. J. Johnston, Pearson, Ga. Accepted.
- O. W. Garland, First, Douglasville, Fa. Accepted.
- B. C. McWhorter, First, Lexington, Ga. Accepted.
- A. R. Waters, First, Ga. Accepted.
- W. R. Weaver, Rodeo, N. M. Accepted.
- P. D. Sullivan, Ethel, La. Accepted.
- Devoe Byrd, Hosston, La. Accepted.
- R. L. Holmes, McKinney Ave., Dallas, Tex. Accepted.
- W. B. Jenkins, Calvary, Greenville, S. C. Accepted.
- J. F. Metts, North Side, Jackson, Miss. Accepted.
- J. P. Colvin, Camden, Tenn.
- Don Stirling, Merryville, La. Accepted.
- O. C. Anderson, Inez, Ky. Accepted.
- A. L. Johnston, First, Daingerfield, Tex. Accepted.
- D. E. Willis, North Side, Woodruff, S. C. Accepted.
- C. C. Kiser, First, Quitman, Ga. Accepted.

## Resigned

- Johnston Meyers, Immanuel, Chicago, Ill.
- Ernest Miller, Bloomeld, Ky.
- C. F. Ammerman, Buck Run and Bethel, Franklin Association, Ky.
- W. W. Izard, Pelahatchie, Miss.
- M. A. Davis, Harperville, and Lena, Miss.
- W. A. Hancock, Vaiden, Miss.
- Wade Freeman, Immanuel, Shawnee, Okla.
- B. I. Carpenter, West Lake, La.
- J. F. Metts, Goodman, Miss.
- W. W. Lee, Harlingen, Tex.
- C. C. Kiser, Pelham, Ga.
- B. F. Goodwin, First McGregor, Tex.
- A. L. Johnston, Calvary, Durant, Okla.
- O. C. Anderson, Vanceburg, Ky.
- Earl Herrington, Vivian, La.
- R. L. Holmes, Ardis Memorial, Bossier City, La.
- R. L. Holmes, Ardis Memorial, Bossier City, La.

## Died

- J. E. Merrell, Calvert, Tex.
- S. P. Whitaker, Bremen, Ky.
- O. W. Van Osdel, Grand Rapids, Mich.

## DR. GILL TO SPEAK AT SEMINARY

Don Norman, Mullins Hall, S. B. T. S., Louisville, Ky.

Dr. Everett Gill, representative of the Southern Baptist Foreign Mission Board in Europe since 1921, will deliver the address at the regular Missionary Day exercises of the Southern Baptist Theological Seminary, Saturday, March 2. The program will be held in Norton Hall beginning promptly at ten o'clock. Many Louisville Baptists will want to take ad-

vantage of this opportunity to hear our distinguished missionary statesman.

A native of Missouri, Dr. Gill has long been identified with Baptist work in Europe. As superintendent of the North Italian Mission in Rome, from 1905 to 1919, he has a distinguished record. He was decorated with the Royal Italian Medal for relief work among survivors of the earthquake in 1915. Again, he served during the World War as Captain of the American Red Cross, on the Italian front, and received the Service Medal (Italian).

After a two-year intermission, during which time he was pastor of the Westport Church, Kansas City, Mo., Dr. Gill went to Europe in 1921 as official representative there of the Foreign Mission Board. A member of the staff of the American Relief Administration in Russia, he was among the first to provide for the distribution of food and clothing during the great famine of 1921-22.

Dr. Gill has devoted a large part of his time to educational work among European Baptists, and has been instrumental in arranging for many of their promising young ministers to attend the Louisville Seminary. He is a member of the Board of Directors for the Theological Seminaries in Budapest (Hungary) and Bucharest (Roumania). He has written a number of books, of which the best known in this country is "Europe and the Gospel."

In his early ministry Dr. Gill served as pastor of the Fifth Street Church, Hannibal, Mo., and East Baptist Church, Louisville. He holds the Th.M and Th.D. degrees from the Southern Baptist Theological Seminary, and the D.D. degree from Georgetown College.

## AS TO DR. VAN NESS' SUCCESSOR

Inasmuch as the Sunday School Board is one of the most valuable agencies and the Executive Secretaryship of the Board is one of the most important positions in our denomination, and

Inasmuch as the present Executive Secretary, Dr. I. J. Van Ness, has resigned and his successor must be selected—a man who will have the oversight of selecting, printing and distribution of lesson helps, literature, periodicals and books used by Southern Baptists for years to come and who shall also have direction of the field forces, thereby largely determining the life of our denomination:

Therefore, we, the undersigned, plead for the selection of a man of culture, educational equipment, denominational outlook and Christian perspective, who can best represent the entire denomination, and not any group or school of thought within the denomination. We suggest also that the search for this man shall include a careful survey of the faculties of our colleges and seminaries as well as the ministers of our churches.

Dear Brother Editor: The above state-

checks  
**666** COLDS  
and  
FEVER  
first day  
HEADACHES  
In 30 minutes

LIQUID - TABLETS  
SALVE - NOSE DROPS

ment was signed by 125 of the leading Baptist ministers, laymen and denominational workers of our churches in Virginia at our recent annual meeting at Bristol. Please publish. The signatures were voluntary and without any canvass. Fraternally,

JAMES M. SHELBURNE.

Danville, Va. Sec'y of Committee.

[The above is indicative of the broad-spread concern among our Baptist people in the outlook and capacities of the successor to Dr. Van Ness. The placing of "Christian perspective" at the close of an enumeration that deals with qualifications less primary in high Christian responsibility, does not, we are persuaded, mean that the signers regard it of less value. They may regard it, as the large majority of the churches who support the Board by using its output, as the primary concern. Unfortunately we have been living in times in which the vital facts of Christian life and experience are increasingly "taken for granted." And the more they are so treated the less Christian experience and maturity there has seemed to be to take for granted. Among the many qualifications needed for that position none outranks, if any equals, that of prophetic passion and spiritual understanding.—Ed.]

The sympathy of many goes out to Pastor and Mrs. Roy L. Puckett, in the death of their son, David Lee Puckett, age twenty months and twenty-three days on Tuesday, February 19, at 8:40 P. M., at the residence of the child's grandparents, Mr. and Mrs. Mason A. Chambers, Six-Mile Lane, Buechel, Ky. Brother Roy Puckett is pastor at Nolyann and Middle Cheek Churches, in Severn's Valley Association, and is a son of the venerable preacher, Brother W. J. Puckett, of Cave City, Ky.

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**Baptist Training Union  
Department**

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

**State Convention, Corbin, Thursday Night, April 11 to Sunday Noon, April 14.** This will be the nineteenth annual session of the Kentucky State Baptist Training Union Convention. There is in process of preparation a program that will bring to us some outstanding speakers and conference leaders. Surely every Training Union as well as every B. Y. P. U. and B. A. U. and even every Church whether it has any union or not ought to be represented by a large delegation. Will you set a reasonable goal for your union and inform your director. Will you directors inform your associational director your goal for your Training Union. The Associational director will then inform the District President, who will in turn announce to the State President the goal for the District. Mark the date April 11 to 14 on your calendar now, and keep it before your people so that you may have no conflicting engagements, unless absolutely necessary.

"The world today is living in the dream castles of yesterday—tomorrow we shall experience the things we imagine today."

**Attendance Record**

Weekly reports of enrollment, attendance, and visitors on Sunday night have been coming in from an increasing number of Unions. This is very encouraging and greatly appreciated. The records are inspiring to other unions. If the Secretary has a postal card at hand each Sunday night when she fills out the weekly report for the union it is a small matter to put the three items on the postal and mail it to Baptist Training Union Department, 205 East Chestnut St., Louisville, Ky. Let no union with 100 or more enrolled neglect this. Are you satisfied with your record of last week?

"The self-satisfied are seldom of any service." "Attitude affects Altitude."

**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. (Enter your local, associational, and state events here.) Remember: "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." Of course in every case the wish of the member as to the distribution of funds will be carried out. In other words pledges made, up to March 1, will go to pay Southwide debts alone unless designated in part or whole to State debts. After March 1, unless part or all be designated by subscriber to Southwide Causes, all funds will go half and half to State and Southwide.

"Hats off to the past, coats off to the future."

**Announcing Two New Leaflets!**

1. The Baptist Training Union Study Course.
2. Rules Southwide Intermediate B. Y. P. U. Sword Drill.

If you are in need of either or both of office the number you need and they will be mailed to you.

Both are prepared by Training Union Department of the Sunday School Board.

"First flawless accuracy; then flawless speed."—Quintillian's motto.

**Princeton—Caldwell County**

On Sunday, February 10, I had the privilege of being in the weekly meeting of the Training Union of First Church Princeton with Pastor D. E. Montgomery and Director Lowry M. Caldwell, and the splendid young people in the unions. It was Dr. Montgomery's last message as pastor that was heard at the evening Preaching hour, before he and Mrs. Montgomery and their three children left for Leesburg, Florida where he is to be pastor. The entire lower floor and balconies of the auditorium were packed with hundreds for people of all denominations and various walks of life. Many, both old and young, arose to express their love and appreciation of the pastor and his family during the four and one-half years they had been in Princeton and to wish them well as they left. Surely they had meant much to the whole community and especially to the young people. The Training Union has grown well.

During the week a study course was conducted. Eddyville, Fredonia, and Pleasant Hill Churches as well as Princeton were represented. The average attendance was seventy-five. About sixty passed the examination. Mrs. Bailey, of Princeton, taught "Studying for Service" to the Juniors; Miss Grace Morehead, of Owensboro, taught Intermediates "Training in Christian Service," and I taught Seniors and Adults "The Senior Manual." This very successful school was directed by Director

Lowry Caldwell. He was assisted by faithful officers and committees. The hospitality of the homes was gracious.

"Education is the sum total of all our experiences from the cradle to the grave."

**Sympathy Extended**

I have just read of the death, in January, of the Mother and Brother of State Sunday School and Training Union Secretary Davis C. Cooper, of Alabama, and also have heard that Secretary Cooper himself has undergone an operation. I am sure you join me in extending to him deep sympathy in the loss of his dear loved ones and our prayers for his speedy recovery. Only the Lord can give strength of sustenance and restoration.

"Prayer gives power; power gives peace."

**True Personal Testimonies in Kentucky  
What the B. Y. P. U. Means to Me**

1. "Personal contact with young people, teaching study courses, helps to keep me young. One of the greatest organizations we have."—A Pastor.
2. "The Lord used the B. Y. P. U. to give me courage to preach. Close personal touch with young people."—Young Preacher.
3. "Knowing young people. Removes fear in speaking."—Young Man.
4. "Love for those that I have worked with. Helped in my prayer life and Bible study."—A Young Lady.

**RECORD OF ATTENDANCE  
Baptist Training Unions reporting  
enrollment of 100 or over  
February 17, 1935**

	Att.	Vis.	En.
Bowling Green, First	188	29	283
Louisville, Walnut St.	176	41	281
Louisville, Grace	175	6	181
Louisville, Ninth and O.	147	45	153
Louisville, E. Parkway	137	10	163
Paducah, Immanuel	125		138
Henderson, Audubon	123	6	125
Louisville, Parkland	120	45	184
Louisville, Crescent Hill	114	28	135
Corbin, First	112	16	165
Louisville, Beechmont	104	16	148
Newport, First	103	12	182
Irvine, First	97	13	125
Harrodsburg	95	11	136
Highland Park, First	95	16	120
Lexington, Grace	94	5	156
Severns Valley	93	22	120
Campbellsville	93	17	108
Owensboro, First	91	21	123
Louisville, 23rd & Brdwy	88	28	103
Louisville, South Side	84	11	120
Danville, Lexington Ave.	56	8	105

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### BANQUET GIVEN BROADWAY CHURCH BY DEACONS

The Broadway deacons and trustees gave a banquet for the members of the Broadway Baptist Church, Louisville on Friday evening, February 15. The food was deliciously prepared and the tables were neatly dressed with Valentine decorations. It was a splendid hour of fellowship. Nearly 300 members attended, and enjoyed the proceedings.

Russell Broaddus new chairman of the Board of Deacons, presided as toastmaster. Two of the oldest deacons were honored in speeches, Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, giving a toast to the elder of the two, Mr. B. Pressley Smith, and Dr. O. M. Huey, Superintendent of the Louisville Baptist Orphan's Home, speaking some words of appreciation of Mr. Fleet H. Goodridge. Mr. Smith was elected a deacon in 1909, making twenty-six years he has been a deacon, and Mr. Goodridge in 1899, making thirty-six years for him in that capacity.

Mr. Richard Bean, in his inimitable way, expressed thanks to the Board of Deacons for their splendid dinner, and the Chairman expressed appreciation to the committees who worked on the program and prepared the dinner.

Deacon H. O. McKinney gave some words estimating the value of the untiring services of Rev. Ladislau Biro for his work with the Broadway choir and orchestra during the last six years while a student in the Seminary.

Chairman Broaddus spoke fitting words about the pastor, Dr. Hansford D. Johnson, saying that the fellowship and co-operation of the evening had been made possible by his 'splendid leadership during the last seven years. On behalf of the audience he said that he wanted to affirm their love for and devotion to him. He also spoke fitting remarks about Harry William Myers and the choir for their work together.

Miss Marjorie B. Moore, of the W. M. U. Training School, led the banqueters in singing some songs, and Mr. Myers directed the choir in four old-time songs. The banquet was dismissed with a benediction pronounced by Prof. R. Inman Johnson.

### DR. AND MRS. MOODY AT BETHEL WOMAN'S COLLEGE

During the week of February 11-15, Dr. and Mrs. W. H. Moody, of the First Baptist Church of Bardstown, Ky., were with the faculty and student body of Bethel Woman's College in a series of special religious services. Annually the College brings to its campus some outstanding pastor or denominational leader who is asked to give additional emphasis to those ideals of Christian liv-

ing and service for which Bethel stands.

Dr. Moody brought to his task a warm pastoral heart and a vitalizing love for young people and immediately made for himself a place in the life of the entire college family. Two services were held each day, one at the regular chapel hour, the other in the evening after dinner. His messages were simple and forceful in their language and impelling in their sincerity. They presented the Christian life as a life of abundant joy and enrichment, a life of unfolding challenge and usefulness. With keen insight Dr. Moody emphasized the importance of the spiritual opportunities found in present-day college life and appealed to his hearers to radiate the spirit of Christ in every contact and relationship. He gave a definite challenge to a closer following of the One who taught the world the meaning of sacrificial service.

Mrs. Moody's services on the campus were appreciated. Gifted and consecrated, she gave of herself unstintingly in the directing of the music of the week. She led the song services and from time to time brought her own beautiful mes-

sages in song. At two morning watch services she gave inspiring talks on young women of the Bible. Both she and Dr. Moody met with the B. S. U. and Y. W. A. Councils one evening and spoke words of encouragement to these student religious leaders.

During their brief visit to Bethel, Dr. and Mrs. Moody made a lasting impression as understanding and sympathetic friends of young womanhood. Their personal contacts with faculty and students alike were helpful and uplifting. Bethel is grateful for the influence and inspiration of their visit.

RUTH PROVENCE,

Religious Director,

Bethel Woman's College,  
Hopkinsville, Ky.

*follow this plan for better*

## CONTROL OF COLDS



### For FEWER Colds VICKS VA-TRO-NOL

At the first warning sneeze, sniffle, or nasal irritation, quick!... apply Vicks Va-tro-nol—just a few drops up each nostril. When used in time, Va-tro-nol helps to prevent many colds, and to throw off colds in their early stages.



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If a cold has already developed, apply Vicks VapoRub over throat and chest at bedtime. Mothers of two generations have learned to depend on its poultice-vapor action to help shorten a cold—and without the risks of "dosing."

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has removed his office to  
SUITE 310 THIRD FLOOR  
Will Sales Office Building  
405 S. Fourth St., Louisville, Ky.  
Take Elevator Jackson 2727

### OTTO PIERSON ORDAINED AT MONTEREY

Brother Otto Pierson, Monterey, Ky., was ordained to the full work of the Gospel Ministry by prayer and the laying on of hands on February 10, 1935, by Monterey Baptist Church, of which he is a member.

The Presbytery was composed of brethren from the following Baptist churches: Owen County Baptist Association, Old Cedar, Cedar Hill, Mount Vernon, Salem, Beech Grove and Monterey.

Pastor Levi Kemper led the quiz; Pastor Burchett Kemper gave the charge; Pastor E. N. Lawson, delivered the sermon, using as his text 2 Timothy 4:2. He did it well, everyone enjoyed the message.

Brother Pierson has been called to the pastorate of Mount Vernon Baptist Church.

We thank God for this young man and pray that he shall be greatly blessed of God in the ministry, in this needy field.

J. S. THOMPSON,

Monterey, Ky.

### HUEY GOLDEN WEDDING ANNIVERSARY

Superintendent Oscar Myrix Huey, of the Louisville Baptist Orphan's Home, and Mrs. Katie Kathrine Kennedy Huey, will observe their golden wedding anniversary in Louisville on Monday, March 11. They will be at home to their friends on that day at their residence, 2123 Woodbourne Avenue, Louisville. They were married at Big Bone Church, Boone County, Ky., on March 11, 1885.

It is their present purpose to have with them on that occasion at the reception given in their honor four of the six people who stood up with them at their wedding half a century ago. These four persons include: Mrs. Alex Frazier, Covington; Mrs. M. S. Bristow, Union; E. E. Utz, Union; and R. L. Huey, Ludlow.

Many of their friends will want to visit them during that day, and others unable to reach Louisville at that time, will desire to write them a personal note of good wishes for their lives of usefulness and sacrificial service.

The Holy Bible, published by Collins' Clear-Type Press, 15 East 26th Street, New York City, N. Y., price \$2.00.

This new Bible is small in size, being small enough to fit into a man's side pocket, and is printed in large black-face type, making it both convenient for easy carrying, and legible for easy reading. But there are other Bibles which are "convenient," and other Bibles which are easily read because of their being printed in clear type. The thing which distinguishes this Bible from others is the collection of beautiful pictures illustrating Bible scenes, characters, events,

made by a world-famous artist, E. S. Hardy. He is one of a famous family of artists; and among modern painters is pre-eminent as a Bible illustrator. He has resided in the Holy Land, and has there studied closely the customs of the people and the atmosphere of its environs. Not only are his pictures true to real life and true to form, but he wisely omits halos, and such superficial artificiality, which so often mar the work of many otherwise good artists. In all there are forty-seven of his pictures. It would make an ideal gift Bible.

**Children's Songs for Every Day**, by Bernice Frost, published by the American Book Company.

A book of songs for real small children, of say five to ten years of age. The songs are written by Miss Bernice Frost, and are excellent for a beginner's musical education and recreation.

### MRS. SALLIE ELLIS MARTIN

Died December 14, 1935, at Utica Ky. Our God has taken Mrs. Martin But we cannot now see just why; She's basking in the Saviour's love In that beautiful, sweet, home on high.

Oh, how her mem'ry lives with us—  
Dear thoughts of all things kind and true;  
How very much she's missed here now  
In our dear church and Sunday-school!

Her presence ever lives on earth  
Though in that land of endless day.  
Let's think of her as fast asleep—  
She is not dead, but just away.

MRS. W. T. BIRKHEAD,  
Utica, Ky.

### JOHN FELON FUQUA

On March 11, 1934, the death angel carried from us the immortal spirit of a devoted father and husband, a consecrated Christian gentleman—John Phelon Fuqua. In early life he yielded himself to Him for salvation under the preaching of Pastor W. H. Dawson. At the time of his death Brother Fuqua was a member of Yellow Creek Church, where he had been a loyal member for more than forty years. During these years he had faithfully served this church in capacity of Moderator, deacon, Sunday-school teacher, and vice-moderator of Daviess-McLean Association Mission Board.

ROBERT E. LEE,  
January 29, 1935.

### RESOLUTIONS

Whereas it has been the privilege of the Ormsby Avenue Baptist Church to have as their pastor for more than seven years the Rev. J. Perry Carter, and

Whereas he felt definitely called by the Holy Spirit to sever his relationship with us that he might accept the call to the Felix Memorial Baptist Church, in Lexington, Ky., and

Whereas, we deeply feel the loss of this our beloved pastor,

Therefore he is resolved, First: That we express our sincere appreciation to him and his wife for the faithful way

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they have led us, for their fine example of Christian living, for their loyalty in presenting the truth of God's word, always proclaiming those things which they believed the Book taught with no compromise to sin and error.

Second: That we shall remember them in our prayers asking the Lord to lead them in the work wherein he has called them, and may they lead the people there in the same fine way to higher and nobler Christian fellowship.

Third: That we may put into use the help and advice we have received from them, not only in our church but in our homes and community.

By order of the church, this twentieth day of February, of the year nineteen hundred and thirty-five.

Pastor and Mrs. John J. PreVol, of St. Matthews Church, on the eastern edge of Louisville, are the proud parents of a new daughter, little Miss Barbara Jean PreVol. She was born Thursday, February 21.

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR

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