

WESTERN RECORDER

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E. C. STEVENS, D. D.,

Moderator of Kentucky Baptist General Association, whose nineteenth anniversary as Pastor of Clifton Church, Louisville, will be celebrated next Sunday.

Devotional and Religious Thought

INSPIRING COMPANY

I never gaze at a lonely star,
 As it twinkles dimly from afar,
 Without a cloud to hide or mar,
 But what I'm made to realize
 There's inspiration in the skies.

I never see the lily's bloom,
 And inhale its sweet perfume,
 On summer morning, night or noon,
 Without I feel that I have seen
 Work of the Hand Supreme.

When I walk 'mong stately trees,
 And hear the sighing of the breeze,
 As it gently waves a million leaves,"
 The thought is sure to come to me—
 I'm a partaker of Divinity.

NOAH J. PARSONS.

Frankfort, Ky.

ENVY AND STRIFE

It is a common thing in South America for a person stung by a scorpion to have the tongue paralyzed for some hours; stung by the scorpion sin, the tongue acquires a fatal nimbleness. How true that envy and strife breed every evil work! The destructive fires which mysteriously occur in the great forests of the West are said to be occasioned by the friction set up by the wind agitating the branches of the trees. Two branches rub against each other until a spark is kindled, and in the end the forest is reduced to ashes. How much of this resembles the irritations of the home, the oppositions of business, the rivalries of members within a Christian church.—W. L. Watkinson.

THE GOSPEL IN SADDLE-BAGS

The Master appointed the seventy and sent them out two by two. He called them to note a plenteous harvest but a shortage of labor. He told them a master spirit was a necessary part of their equipment as well as self-effacement, bold faith and trust in their urgent message.

It has been said that Asbury carried the whole country in his heart, but a little regiment of Christian calvarymen, called circuit riders, went forth under his command to fight the battles of the Lord. Under his direction they were ever pushing their circuits out into the wilderness, close on the track of the boldest frontiersmen.

For the most part these circuit riders were young, unmarried men. Their earthly possessions could easily be crowded into one side of their saddlebags, while in the other pouch they carried copies of the Scriptures, a hymnbook, sermons, tracts for the people, and perhaps a few books, including Wesley's sermons. If they were about to be married and had said to some modest

Methodist bride: "... and with my worldly goods I thee endow..." it would have proven most superlative language.

They were constantly in peril as they traveled. They were often in peril of their own lives from cold and exposure; or from drowning in crossing swollen streams; or of the Indians who did not like their looks and mistrusted their mission; but they were steadfast and always finding new heart in some unexpected, divinely opened way for the wonderful success of the Word of the Lord.—Paul Morrison in N. Y. Christian Advocate:

ANSWERING THE CALL

He that loveth father or mother more than me is not worthy of me. Matt. 10:37.

In 1914, that dire, dark, disastrous year when the war broke out, I hastened back to London from the country on that fateful August day, and day after day I watched the sons of Britain go. Close to my church in London were the headquarters of the Guards; to the right, close by, the headquarters of the London Scottish; and just beyond, the headquarters of Her Majesty the Queen's Westminster Rifles. They were the first to go, and others followed until five million went—before conscription was applied. They marched, and they marched, often singing Tipperary!

What agony can lie hidden under the fippancy of a song! With splendid heroism they went. I can hear them going yet, the tramp of their feet through the night and day, the finest of our young manhood. Didn't they love father? and mother? Didn't they love wife, the young wife they left? Didn't they love the barins that waved them farewell? Didn't they love brothers and sisters? Didn't they love life?

Of course they did; but an hour had struck when something higher than the earthly calls they love the best appealed to them, and they went in loyalty to the call that had come to them.

Is the Christ to have a loyalty lower than the loyalty of our boys and yours to their country's call?—G. Campbell Morgan, in "The Gospel of Luke."

INSIDE AND OUTSIDE RELIGION

The inspired writers all insist that both aspects of religion are necessary. The first and most important element in the religion of the heart is faith. Faith does not receive the emphasis of some who aspire to religious leadership today. The Laymen's Missionary Report, for example, takes a thick volume to tell us how foreign missions should be conducted and throughout the report faith

is ignored. If Paul had been a member of that Commission he would have brought back a minority report saying that the way to carry on foreign missions is to preach the Gospel, is to tell people everywhere that the only way to be saved is by faith in Jesus Christ.

On its expressional side the Christian life demands testimony. Confessing Christ is nothing less than identification with Christ. By confessing we put ourselves on record, we stand up and are counted. We, by that act, repudiate all other pseudo-saviours. Confession is not an act of the moment which one may make and straight-way forget. It is something which must be repeated in every situation and every moment, in words and deeds, in the expression of our faces and the tone of our voices.

And the burden of the Christian testimony is that Jesus Christ is Lord. It is not enough to bear witness to the saving power of Christ. He asks us to go further and acknowledge his claims as the ruler of life. Lopsided religious lives are not pleasant to see. We are familiar with the person whose religious professions are the window dressing for an impoverished inner life. It is unhappily too common to hear loud protestations of religion which have served to mask a barrenness of genuine experience until a critical moment has withdrawn the curtain.

If there was ever a time when those who believe needed to stand up and be counted, if there was ever a time when our profession should ring true, if there was ever a time when secret believers should come out from the darkness and stand in the light, if there was ever a time when a full-orbed Christian life was demanded, it is now.

Frank R. Elder.

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WESTERN RECORDER

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

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No. 13

The Shell and the Kernel

PROFESSOR ELDRIDGE B. HATCHER, Blue Mountain, Miss.

WE HAVE two Bibles—the outer Bible and the inner, the shell and the kernel. This "outer" Bible is that which lies on the surface of Scripture and may be studied and largely understood by the mere intellect of man.

The "inner" Bible is that spiritual and invisible Bible which lies hidden within the shell of Scripture. It can be understood and received only by those who are prepared. All not thus prepared are dealing with the mere shell. They are doing what Spurgeon warns against when he says,

Come now, dear friends, . . . shall the Word be to us a mere husk with the Kernel gone. Are we not anxious to know the inner meaning of the doctrine? Shall we be content to observe the outside structure of truth in the parabolic form and not enter into its secret chambers and live and dwell in the truth itself.

I

OUR denomination is conducting a vast system of "Christian education" among our people. This system has been nobly conceived and is being carried forward by noble leaders and teachers. I am wondering, however, how many of us are attempting to give this education without first making clear to our people the fact that, except as their studies move in the spiritual realm, it is not true Christian education. And now comes the crushing question, "Who of us is prepared to impart this spiritual training?"

"I thank thee, O Father," said Christ "that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Some one has said, "Happy is the man who reads the Scriptures and hears the Word, searching all the while for the spiritual sense which is indeed the voice of God."

What can a Bible reader do about this hidden Spiritual Bible? If he should become "specially prepared" for his reading, what would happen to him as he read it properly? The answer is that he would discover, or "see," these "spiritual things" referred to by Paul. He would SEE the hidden spiritual truths. It is one thing to talk and preach about these spiritual truths and a wonderfully different thing with opened eyes to see them.

"The natural man," says Paul, "receiveth not the things of the Spirit." In other words, the natural man—the man using merely his intellect—is unprepared for seeing. He is unprepared because, as Paul says in that passage, "spiritual things are spiritually discerned."

Preachers and teachers are ever in danger of attempting to discourse about these "spiritual things" without truly seeing them. Some one has said that a man using merely his intellect in Bible study and talking about its spiritual things, "can learn to speak that which the saints of God have spoken about them. He can make profession of them, be eloquent in their praise and set them forth in such desirable view as shall make them quite agreeable to the children of worldly wisdom and yet—as the writer indicates—never really see them.

II

PAUL wrote: "The Law is spiritual," but who of us sees that spiritual element lying hidden below the "letter" of the Law? Paul, of course, is referring to the Old Testament, but how many of us, as we read our Old Testament, can see

that spiritual law? Our trouble is that we are not apt even to look for the spiritual element, in the Old Testament.

But the expression, "seeing Bible truths," has a deeper meaning than first appears. We are to see the spiritual truths of the Bible—not objectively—as one sees a bird flying in the air and exclaims, "I see." We are not to see spiritual truths as something outside of us—on a page that we are looking at. The only true way that we can see a spiritual truth is to receive it and experience it.

Sometimes we use the expression "I see" to mean "I understand," when we mean seeing a truth. But we can only see, or understand, spiritual truth with the heart. A person says to me, "That dog is vicious" and I believe his statement. But when before my eyes the dog pounces upon a kitten and kills it, then I say, "Ah, I see" and I mean that I understand exactly what he means. I see that truth acted out before me objectively. But a person says to me "That fruit is delicious." I bite into it and exclaim "Ah, I see." I have now tasted and taken it into my system.

Spurgeon, in speaking of the spiritual element in the historical portions of the Old Testament, said,

I have heard very stupid people say "Well I do not care to read the historical parts of Scripture." Beloved friends, you do not know what you are talking about when you say so. I say to you now by experience that I have sometimes found even a greater depth of spirituality in the histories than I have in the Psalms. You will say "How is that?" I assert that when you reach the inner and spiritual meaning of a history you are often surprised at the wonderful clearness—the realistic force—with which the teaching comes home to your soul.

Christ (as the manifestation of God) is the subject of the Bible—the inner Bible. But do we also see Christ in the outer Bible—revealed there on the surface before the eyes of all? No, we do not. "Verily Thou art a God that hideth Thyself" said Isaiah. He hideth Himself in the inner courts—the Holy of Holies of Scripture—and not in the "out-works" of Scripture. Again we read, "The Lord said that He would dwell in thick darkness."

"Do you want to understand the Scriptures," asks Spurgeon. "Do you long to understand the deep things of God and the high mysteries of the Word?" That's the question—Do we? Shall we be satisfied with getting merely surface truths for ourselves and also be satisfied for our people—many of them—to do their reading in the mere shell of Scripture? Better let them get merely these truths than none, but if the Holy Spirit has hidden from the natural eye these rich spiritual truths, shall we ever be satisfied not to find them for ourselves?

III

OUR tragical blunder consists in imagining that we can see, understand, Christ and His love when we read about Him there on the surface of our Bible. We may read page after page about Christ and discourse eloquently about what we thus read and never see the real Christ. What did Paul mean when he prayed that the Ephesians might know the love of Christ which passeth knowledge and that they might be filled with the fullness of God? How could they know a love which "passeth" knowledge?

They couldn't know it and that's just the vital point. They couldn't know it without being spiritually prepared to know it. He prayed therefore as follows: "The eyes of your understanding being enlightened: that ye may know . . . and that God . . . may give unto you the spirit of wisdom and revelation in the knowledge of Him." Without this revelation they could not know Him nor see Him. Neither can we.

Ah, what a question for all of us who preach or teach or aim in any way to instruct others regarding the Bible. The question is, Are we reminding our Baptist people of this hidden, inner realm of truth which requires spiritual preparation for understanding it, or do we take the easier path and urge

them into Bible study by methods of study that are followed in the study of other books, merely suggesting that they study the Bible by topics, or books, or periods, or character. Such study may be done without ever touching the spiritual realm.

"O let us never forget" said Spurgeon "that the wonderful things contained in the divine law can neither be discovered nor relished by the natural man, whose powers of perception and enjoyment are limited in their range to the objects of time and sense. It is the divine Spirit alone that can lighten the darkness of our sinful state, and that can enable us to perceive the glory, the harmony and moral loveliness which everywhere shine forth in the pages of revealed truth."

Shall Baptists Set Up An Ecclesiasticism?

ARTHUR J. BARTON, LL.D., Wilmington, N. C.

IN A FORMER article I discussed the fundamental Baptist principles of the autonomy of each Baptist church and its complete authority over all its own affairs.

Baptists have always believed that a local congregation of baptized believers is the only ecclesiastical body recognized by the New Testament, and that all ecclesiastical matters, such as the administration of the ordinances, the ordination of ministers and deacons, the call of pastors and all other similar matters rest wholly with such a body; that no association or convention can properly have or exercise any authority over such a congregation of baptized believers or have any proper voice in any of these matters. With all intelligent Baptists these statements are axiomatic.

The question I am now raising is, shall Baptists continue to cherish and safeguard this doctrine, or shall they in keeping with certain trends of the times and under the influence of leaders more zealous than wise, throw this doctrine overboard and undertake to set up some sort of general ecclesiastical authority and organization that will take over or have a hand in some or all of these things. Shall Baptists remain Baptists or become Methodists, or Presbyterians, or Episcopalians? If the reader is inclined to think I am engaging in shadow-boxing or in fighting wind-mills, let him for the moment suspend judgment.

I

IN A pure democracy, administered by weak and imperfect men, let us frankly admit there are certain inherent weaknesses and sometimes abuses. It often happens that some leader more zealous than wise attempts to offset and correct such weaknesses or abuses by placing limitations upon democracy of exercising authority over it. It is frequently proposed to heal the ills of democracy by destroying democracy [Our type emphasis.—Ed.].

It has been said that the cure for the ills of democracy is more democracy. That may seem an exaggerated statement, but its converse is certainly not true. The cure for the ills of democracy is not less democracy. Dr. Gambrell, whom we all will be quoting for many years to come, used to say, the evils of democracy are largely self-corrective. Whether this epigram is literally true or not it certainly strikes out in the right direction.

I have been in the Baptist ministry for several decades and have had pretty fair opportunity to observe the trends of our denominational life. I have also tried to be a student of these trends, approaching everything from the standpoint of deep and unswerving conviction of and devotion to every fundamental Baptist position as held by Boyce, Broadus, Carroll, Gambrell, Mullins, Robertson and others who we are all glad to regard as authorities in the realm of Baptist teaching. Unless I am beside myself, there are now some distinct tendencies that threaten the independence and authority of our Baptist churches.

Recently good brethren have become much concerned, even alarmed, over such questions as pastorless churches and churchless preachers, the number of ordained Baptist ministers and the related question—the ordination of ministers.

These brethren see a great practical problem in the number of churches without pastors and ministers without pastorates. They have decided that the problem is insoluble for a pure democracy and that some influence or agency outside of each individual church must come in to supplement the efforts of the churches and to solve the problem.

II

HENCE it is proposed to have each district association or each state convention, or even the general conventions, somehow to take a hand in the matter. Not long ago I heard it said in a pastors' meeting by a pastor who is a graduate of one of the Baptist Colleges and a graduate of a Baptist Seminary, that the Methodist system of placing pastors is incomparably better than the Baptist system.

In a recent issue of one of our Baptist papers a highly esteemed Baptist leader, himself a Baptist minister and President of a Baptist College, quoted a Methodist man as saying that there was no Methodist church without a pastor and no Methodist pastor without a church, and he added that, while Baptists are considering the problem of pastorless churches and churchless ministers, they might do well to consider the Methodist system.

In one of our Southern states a vigorous discussion has continued in the Baptist paper for months over the question as to whether the state body of Baptists should set up a committee which in some way would undertake to direct in the matter of calling and settling pastors.

Without minimizing the problem and without the least lack of sympathy for a church without a pastor or for a minister without a church, I give it as my deep conviction that all such schemes which look to making our general bodies to become more or less Episcopal in their character, are directly opposed to fundamental New Testament teaching.

Owing to the fact that the masses of our Baptist people are pretty well grounded in New Testament and Baptist procedure, I am glad to believe that all such efforts are doomed to failure. And yet our people are responsive to leadership. All such matters come by trends and we cannot be too jealous for fundamental truth or too ardent in our opposition to every tendency that would obscure or blunt fundamental truth.

Another matter intimately related to the question of pastorless churches and churchless ministers is the ordination of ministers. How many ministers shall be ordained; of what native ability shall they be; what educational standards if any shall be required? These and similar questions concerning the ordination of ministers have come to be much to the fore.

The Northern Baptist Convention, I believe, has attempted to take the matter over and has a committee, or commission, to pass upon the ordination of ministers. There has been some agitation for the same thing in the South. Only a few months ago a secretary of state missions, or the "Executive Secretary" of a state convention, as we now have to call our corresponding secretaries, in letters and literature broadly sent to the pastors in his state, proposed that every district

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Dr. John R. Sampey and the Seminary Conference

DON NORMAN, Mullins Hall, S. B. T. S., Louisville, Ky.

DR. JOHN R. SAMPEY'S address at the Seminary Conference, which closed March 15, was discussed editorially in the Western Recorder last week. The power of his witness for Christ, so simply told that the smallest child could understand it, made an impression on all who heard. In an age when men are placing the emphasis all too often on non-essentials, Doctor Sampey is calling us back to the "real thing" in religion. "Spiritual rebuilding must begin," he said, "in an emphasis on the necessity for repentance from sin. It will issue in the fruits of honesty, purity, unselfishness, and love."

But Doctor Sampey's connection with the Conference has a more far-reaching significance than his address on Thursday night, meaningful as this may have been. First, he rounds out this year half a century as a Seminary professor. Dr. Charles S. Gardner, professor emeritus of the institution's Department of Homiletics, and classmate of Doctor Sampey, in presenting the Seminary president a basket of red roses before his address, said, "This is but a small token of the united and unanimous love and loyalty of your colleagues on the faculty, your students past and present, and of your many other friends, for your fifty years of service to this institution. Doctor Sampey has probably taught more ministers, at the formative period of their lives," Doctor Gardner said "than any other teacher, living or dead, in Christian history."

The Seminary head, too, completes this year forty years of service on the International Sunday School Lesson Committee. Hear these tributes from men with whom he has worked during this time: "For the past forty years to have been a member, and for many years the chairman, of the Interdenominational Committee which has produced the outlines of a series of lessons used by millions of people, is an achievement which is unparalleled in the history of the church" (Dr. John Q. Schisler, secretary of the Department of the Local Church for the Board of Christian Education of the Methodist Episcopal Church, South). "For the past forty years Dr. John R. Sampey has been the Gibraltar of sound Scriptural Exposition and sound educational method, alike in his work at the Seminary and in his place on the International Sunday School Lesson Committee" (Dr. R. E. Magill, for thirty-one years secretary-treasurer of the Southern Presbyterian Publication Committee, Richmond, Va.). The men mentioned are but two of the many who, during the Conference, paid high tribute to Doctor Sampey for his service in this field. Dr. Magill and Dr. Schisler represented their respective denominations at the hour devoted daily to "Forty Years of Sunday School History." Dr. Ira M. Price,

representing Northern Baptists, and Dr. I. J. Van Ness, representing Southern Baptists, were the other speakers of this phase of the program.

Seldom has there been gathered for one program so many leaders of Christian thought, particularly in the field of religious education. In addition to those already mentioned, there was Dr. Nicol Macnicol, for thirty-five years missionary to India and now lecturer on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn.; Dr. Hugh S. Magill, executive secretary until recently of the International Council of Religious Education; Dr. Robert M. Hopkins, secretary of the World Sunday School Association, and Dr. Harry C. Munro, director of adult work and field administration for the International Council of Religious Education. The Southern Baptist Sunday School Board was gracious in giving the services, for the week, of three of its specialists in religious education—Dr. Homer L. Grice, Miss Willie Jean Stewart, and Mr. Harold Ingraham.

One of the finest contributions to the thought of the Conference was made by Doctor Macnicol in the Gay Lectures. A full report of these lectures appeared in last week's Western Recorder.

The general theme of the evening addresses at the Crescent Hill Baptist Church was "Religious Education in an Age of Social Rebuilding." Dr. Hugh S. Magill spoke Monday on "Economic Rebuilding;" Dr. Munro, Tuesday; Dr. Robert M. Hopkins, Wednesday, on "World Rebuilding;" and Dr. John R. Sampey, Thursday, on "Spiritual Rebuilding." Dr. Macnicol gave on Friday the last of the Gay Lectures.

A conference period for religious workers was held during the hour preceding these addresses on "Facing the Future in Religious Education." Discussions for the various groups were led by Miss Willie Jean Stewart, "Children;" Dr. Homer L. Grice, "Adolescents;" Dr. Munro, "Young People and Adults," and Mr. Harold Ingraham, "Church School Administration." These proved exceedingly valuable to Sunday-school workers, and others interested in the educational function of the church.

At nine o'clock each morning W. A. Gardiner, Sunday School Secretary of Kentucky, was in charge of a group for the study of "Promoting the New Training Course for Sunday School Workers." Each afternoon, at three o'clock, President John R. Sampey and Dr. G. S. Dobbins met with Seminary representatives and alumni officers for a discussion of vital problems and interests of the school.

The Seminary Conference this year was enriching in content and satisfying in outreach.



PART OF GROUP ATTENDING SOUTHERN SEMINARY CONFERENCE

More About How I Ran a Baptist Paper

J. B. CRANFILL, Dallas, Texas.

IF I DO say it myself, I was an enterprising editor. In 1895, when President W. R. Harper, of the Chicago University, was in the spotlight as our chief Modernist, I arranged for an interview with him. It was not easy. He was very gracious about it, but elusive. Finally, I went to Chicago for the interview, and at Dr. Harper's home one night, where the elder Dr. Goodspeed was present, the interview was had.

Dr. Harper was a man of wide learning, and one of the greatest Hebrew scholars in the world. The interview was done in shorthand, by a reporter furnished by Dr. Harper. We began at 9 P. M., and finished at midnight.

The interview appeared in an early issue of the Baptist Standard, and was discussed editorially in a way to take care of our traditional orthodox view of the inerrancy of the Genesis story, and indeed of all the Bible. Then and thereafter I was proud of the work I was thus privileged to do.

I

I WAS an occasional contributor to the Independent then and thereafter. I knew Dr. Ward personally and in those days met Hamilton Holt, now President of Rollins College, Florida. Holt is a grandson of Mr. Bowen, founder of the Independent, and afterwards became Managing Editor.

The Baptist Standard, under my management, was the only paper that ever made a complete report of a Baptist convention. The Baptist State Conventions of 1898, 1899, 1900, were stenographically reported by the best shorthand man I ever knew and appeared verbatim in the Standard. The 1900 Southern Baptist Convention, in which B. H. Carroll made his far-famed address on Baptist history, was also reported by the same stenographic artist, and a verbatim report appeared in the Standard. It was the only time Southern Baptist Convention was ever reported.

The "reports" that appear in the Minutes are dull, lifeless, bromidic and uninteresting. So far as I know, the traditional Minutes of the Southern Baptist Convention have but three readers—the Secretary, the linotype operator and the proof-reader. It's duller than ten car-loads of meat-axes. Here's a sample:

"Bro. John Jones opened with prayer.

"Hark From the Tombs" was sung.

"President Bill Smith called to order.

"Brother Lung coughed.

"Brother Beard scratched his head.

"Brother Head stroked his beard." And on, ad infinitum.

The editor's side of all this is that he hasn't the money with which to project enterprising journalistic feats, called in journalistic reportorial parlance "scoops." He hasn't any scoop to scoop with. If the editor needs a scoop, and he does, he is furnished with a teaspoon, and you know how much he can scoop up with a teaspoon.

It is rarely that we find a Baptist editor with sufficient vision to edit and publish the right kind of denominational paper. He's quite like the dear old woman who made a fortune keeping boarders. When she sold out, her successor said: "Grandma, you did well with your boarding-house; now tell me the secret of your success." Grandma benignantly replied: "Beans, honey; feed 'em beans. Beans is fillin' and beans is cheap!"

The Baptist editor has to economize in every possible way. In order to make ends meet, he often has to live on beef-tongue and ox-tail soup! It isn't his fault. It's the fault of his

THE spirit of the times shies off from reminiscences. It is too occupied with the present to want to hear about the past. In some cases it is too conceited as to the significance of the little things that occupy its time to be able to understand about and learn from bigger things of other times. It is a misfortune, for the past has much to teach us. But rules do not apply to Dr. Cranfill. Our readers have been enjoying his sprightly and vivid stories of past experiences in the service of Christ in the Southwest as a Baptist Editor. This article finishes the series, but Dr. Cranfill has promised others. They will be both edifying and fascinating.—Editorial Note.

clientele. He often has to publish patent-medicine ads that make every medico sick. If our doctors could control the advertising they would throw all these medical ads into the ash-can.

II

BUT he has to live. His paper has to live. While sometimes his paper, in order to continue, may even have to have a patent inside, there's no way to furnish the editor with a patent inside. Even with beans, which are both fillin' and cheap." He can't live unless he gets the beans.

The Baptist Standard, under my management, was not like any other Baptist paper that ever was, and I think was better than any of the others. I blew my own horn, just as I am blowing it now. If there was ever anything I enjoyed more than horn-blowing, it was more horn-blowing!

And I blew the horns of the brethren. I never neglected to say a kind word of our pastors, laymen, women leaders, young people's unions or any of the rest. It was mine, as it is every editor's privilege and prerogative, to promote the work of every preacher worthy of the name.

But the editors do not make great men. When Sam Jones was holding a meeting in Texas, the local editor made a great ado over him, claiming that he "made Sam Jones!" Sam laconically commented: "I wish the brother would make some more of 'em, because a few more Sam Joneses would turn this Southern world upside down, and mash every saloon in the United States."

I didn't make George W. Truett. God made him. But when he came into the Baptist life of Texas, I met him at a mass-meeting. I was then Superintendent of Baptist Mission work. B. H. Carroll was also there, and it was also the first time I met F. M. McConnell.

It didn't take a physiogramist nor a prophet to forecast a great career for George W. Truett, but I did more than that. Later, as editor of the Standard, I featured him and gave him that quality of recognition that every noble, devoted, self-sacrificing Baptist preacher should have from his Baptist paper. In later years, I edited and published three of his books—"We Would See Jesus," "A Quest for Souls," and "God's Call to America," all of which I caused to be reported in shorthand. "A Quest for Souls" is the most appealing and winsome book of evangelistic sermons ever published, and hundreds are yet sold annually, notwithstanding it has been almost twenty years since the first copy appeared.

III

THIS closes my series of articles concerning my career as editor. I could go on interminately discussing it, because if there's anything I enjoy, it's talking about myself. You see, when I'm in conversation with a brother and begin to talk about myself, he wants to talk about himself, and thus I'm interrupted. In these articles, which the beloved Dr. Victor I. Masters is printing in the Western Recorder, I have it all to myself. You have it all your own way afterwards, and then you can talk back at me until you are black in the face.

Naturally, I believe the Baptist Standard, under my management, was a great paper. I had 10,000 Baptist preachers on my list. I could tell how I put them there, but in order to do that I would have to do like Bob Burdette said he

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EDITORIAL

Believing Is Receiving

SAVING faith is believing on Christ as the bearer of our sins. He so loved us that He suffered for our sins, seeing that we were hopelessly involved in the toils of spiritual blindness and incompetency. Realizing our guilty need, we throw ourselves on the mercy of God in repentance, and look to His Son, who loved us and bore the penalty of our sins on the cross that we might be set free.

But many stumble over the words "believe" and "faith." We know what faith is in human relationships. It is trust. But we trust others only as there is something we value which is contingent upon their fidelity and devotion. It is useless to try to tell an unrepentant sinner to trust Christ. He must first be convicted of his sin and need. So long as he is self-sufficient and blind as to his spiritual bankruptcy, he is not conscious of anything to be trusted to Him.

Men stumble again—many professing Christians do, as well as sinners of the world—by confusing saving faith with mere intellectual acceptance of the revealed facts of the life and works of Christ. So long as the intellect has no urge from the heart of its need on account of sin and selfishness and guilt, there will be no saving turning of the will and personality to the crucified Saviour in repentance and faith.

Saving faith in Christ is the equivalent of receiving Christ. "As many as received Him, to them He gave power to become the sons of God—even to them that believe on His name" (John 1:12). Receiving and believing are here used as equivalent terms. Faith is that response of the personality which takes Christ as the provision of the grace of God whereby one's sin may be forgiven and blotted out. No one has saving faith who does not in some real measure—the deeper the better—realize that he has sinned and is a sinner by nature before God; also that he trusts no way out of his fallen estate and need except that which God offers.

This utterance is too brief for it to be practicable to try to relate the above to child conversion, more than to say that a little child may exercise saving faith in Christ, and that the emotional experience will normally be different and less dramatic than may be expected from older persons, especially those deeply scarred by outward sins of the flesh. But we shall make unwarranted use of any views we have on child conversion, if we allow ourselves through them to lose sight of the necessity of requiring of those who present themselves for church membership trustworthy evidences of consciousness of sin and need, which have led to repentance for sin and to a trust in Christ which gladly takes, receives HIM and what He did for us, as our confidence and hope in God.

Do not play down the awful facts of sin and need and of the necessity of true repentance and faith on the part of those—the great majority—whose years and inner experience have been sufficient for the self-nature to have accumulated experience of sin and guilt. Sin must be brought home to each person in all faithfulness for what it really is, before he will be in condition to want to trust, believe in, receive the Saviour for what He really is.

Pastors and Churches Called to Duty

PASTORS, churches and individual Christians confront a crisis to-day. That crisis is between the forces of worldliness and the forces of the faith of Christ. The world is in a bad way—has been since the World War. The spirit of Paganism is openly preached in the name of religion. In the last analysis the only force to check and stay the onslaught of this self-abandonment to materialism is the Gospel of God committed to the church of Christ of which the God-called minister is its ordained voice and leader. In the last analysis it hinges on what each church and Gospel preacher do in turning to God and living the Christ-life.

The weekly Christian paper stands at the front among

printed-page re-inforcements needed by the churches to fight back to God from worldly conformity and to bear a witness to Christ among men that God will empower and make effective to breaking down strongholds of wickedness. The world preaches its "gospel" of conformity in limitless secular publications. These have abundant access to the homes of the members of our churches. On Sunday the minister preaches to a congregation that has been saturated with the world's gospel every day in the week.

The responsible Baptist paper is first-aid for the pastor in the effort to off-set in Baptist homes the penetrating and seductive power of the constant down-grade Paganism of the world's gospel through the printed page. That is what it is—Paganism. It ought to be inconceivable that any Christian home, much less any church or pastor, should not be concerned to see that every church home has in it the printed-page reinforcement of the Gospel of Christ as it is voiced in every faithful pulpit. The denominational weekly preaches Christ.

Our Kentucky Baptist Board of Missions meeting on the fourth of December, 1934, viewing the whole situation and moved undoubtedly by a sense of the spiritual crisis and need, heartily passed resolutions asking our churches throughout Kentucky to set aside the month of April, 1935, as Western Recorder Month. The Board thus expressed itself.

Whereas, we find that there has been little effort by pastors and others from whom the Western Recorder has the right to expect support to maintain his subscription list, and

Whereas, the Western Recorder is the property of and a department of the service of the General Association of Kentucky, functioning through our State Mission Board.

Therefore, be it resolved, by the State Mission Board in its regular meeting December 4, 1934.

First, That we reaffirm our loyalty to the Western Recorder as the medium of spiritual inspiration and the propagation of all of the work of Baptists in Kentucky, and pledge our renewed interest in presenting it to our churches and adding subscriptions among our people.

Second, That we designate April, 1935, as Western Recorder Month, and urge all our pastors to present the matter to the churches and secure subscriptions.

Third, That the members of this Board pledge themselves to co-operate with the management of the Western Recorder in making this special effort successful.

Look at the fine list of pastors in this issue who have agreed to grapple with this problem. It is the largest we have ever received for the desired service. It will be larger from week to week. It greatly encourages us. During April these pastors plan actively to urge and lead their people to place the great old paper in every home in their churches.

Our Business Manager has on hand valuable material that will help pastors and workers and speakers. It includes everything from suggestive texts and sermon outline to detailed suggestions as to how to secure the largest results. The material has been sent out, but there is more for any pastor.

Let us do great things in April. Let us rally to the paper that for 110 years has wrought in high service of the things of faith for our Baptist people. It has been a service of the Lord, and for Baptists. We will support it, as we do every other cause of the Lord. We will not discriminate against it. To make up for possible lost time, we will strive doubly hard to open hearts and homes to its service in this special effort.

For the old paper that reinforces everything we hold sacred in our churches, owned by Baptists, made by Baptists, made for the one great central purpose of serving the highest needs of Baptist homes and conserving and strengthening the spiritual life of our churches and their holy faith, these pastors purpose that it shall have its rightful place as (1) printed-page pastor's assistant, (2) in the homes of their people a trusted spiritual counselor, (3) imparter of fellowship incentives, and (4) alert herald and defender of holy revealed faith there, (5) re-enforcing the pulpit, and (6) off-setting as far as may be the false "gospel" of the world that in such abundance has undisputed access into those homes.

What the World Thinks of Christ and Christians

OUR LORD taught His disciples that the world would hate them because it hated Him. It would see in them bodied forth His Gospel of self-crucifixion and salvation by grace through faith, and would hate them to justify themselves.

That has been true through all the ages since. But other conditions have entered into the equation. Multitudes of professing Christians have followed Christ afar off, in part trying to win the world by compromise. The world has encouraged this folly, but at the same time despised those guilty of it. Now the broadspread increase of knowledge and education both in so-called Christian lands and the pagan lands has taught the world more about the Christ, and it has come to admire Him, not indeed as crucified Saviour, but as the world's incomparable Ideal Man.

There is reason for gratitude even at this imperfect knowledge of our Master; yet it is hopelessly deficient at its central point. No worship of or belief in Jesus simply as the most perfect man who ever lived is acceptable to Him. He came to save His people from their sins, and this He accomplished by dying vicariously on the cross. No admiration of Him avails, except as He is trusted in regard to the wondrous central purpose that brought Him from heaven to earth.

Yet is it worth our prayerful concern and attention that even the pagan world today admires Him. This admiration is coupled with dislike and even hatred of those who profess to be His followers and spokesmen. Reports from mission fields bear this out. The students of universities in India gladly accept copies of the Bible. Several professors in the famous University of Cairo are studying the New Testament. A prominent Hindu declares that "Jesus Christ is the highest expression of God that we have ever seen." The Moslem world is said to be taking a similar attitude, and it is a known tendency even in America among Jews.

But these Moslems and pagans are skeptical about Christians. Mahatma Gandhi is frequently quoted at this point. A Hindu student exclaimed: "I love Jesus Christ, but oh how I do hate the Christians." A Buddhist said to a missionary: "I want to believe on Christ, but I have never seen Him in those who profess to follow Him." Others speak similarly.

Not all of them are so captious in regard to Christians. Very touching is the following prayer of a Bengali poet, which he placed in the hands of a missionary on a Christmas day:

Great-souled Christ, on this the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians. There is no room for thee in Europe. Come, Lord Christ, come away! Take your stand in Asia. At the sight of you, our sorrow-laden hearts will be lightened. O Teacher of love, come down into our hearts and teach us to feel the sufferings of others, to serve the leper and the pariah with an all-embracing love.

Such pagan seekers are surely not very far from Christ's kingdom. Here in America we are less able to form an adequate judgment of this reported attitude of pagans and Moslems toward Christ and His followers than we are in regard to these same line-ups in so-called Christian lands by worldlings over against the people of God. In either case it is necessary to discount in part judgments by non-Christians which have welled up out of the natural human heart. The learned of earth often claim otherwise, but competent impartial judgments just do not emanate from unsaved people where the revealed faith of Christ is concerned. Whatever they may say about not being prejudiced, the human heart is either for Christ or against Him on the basis of heart predilections that do not fail to help shape the most logical forth-puttings of the human intellect.

It is reported that this emerging new attitude in Foreign Mission fields is not among those who voice it associated with any sense of sin or need of the saving work of the cruci-

fied Christ. No suggestion of that realization is found even in the prayer of the Indian poet quoted above.

We should be grateful that Christianity has even so far impressed pagan peoples. Yet offhand one would expect it to be extremely easy to mislead these partially awakened heathen minds into the snare of Modern Liberalism or Unitarianism—where the life and example of Christ are praised and His death for sin ignored or even cast out as an offense to human self-sufficiency and pride.

But organized Christianity in so-called Christian lands can scarcely escape the full force of the criticisms the world is directing toward the church and Christians today. Not that we greatly fear the criticism of the world in itself. Nor that we think there is any possible way in which Christians may live that the world-spirit will not criticize. They always have criticized God's people, and Satan will suggest to them new moods and tenses when conditions make them plausible.

But a devout English writer has something to say at this point that hits home to actual conditions. He expresses the belief that much of the world criticism now is not so much a save-our-faces taunt against the un-Christ-likeness of Christians, as a heart-appeal to us to be more Christ-like. He says it is utterly hopeless to expect any ecclesiasticism or "church" promulgation to correct the evil. In vital matters of faith, such questions always go back to the individual. Those who speak with authority for ecclesiastical consumption seem to lose their voices here, for only the Holy Spirit can take the backslidden and make to them real the life and power of the risen Christ. This writer says, speaking first of conditions in England:

The outstanding fact of our age is that we have lost our church consciousness. Even to the religious, the church is neither vital nor primary, and to the vast majority who are outside its organized influence, the church has become negligible. Denominations are regarded as competing sects with rival interests, and of no practical value. Outsiders are not necessarily indifferent to religion. It is the one topic to which all subjects lead. Men continue to argue about it. The one thing on which they agree is that the real thing is something distinct and different from the churches.

The pagan world is stumbling over the lives of Christians, and so are paganized multitudes in lands in which the Gospel has long been preached. They are professing admiration for our blessed Lord, but are saying that they do not see His life of love and of separation from the self-pleasing things of the world exemplified in our lives—lives professed to be lived through faith and to be dead to the world and its blandishments and alive to Him, but found not to be thus dead or thus alive.

The world of course does not know all of the significant facts. But there is enough truth in its charge to humble every real Christian to a life of prayer that he may be so transformed into the image of the Master that his life at least, as well as his words, may bear a witness to the power of the Gospel the meaning of which the world cannot mistake.

Thanks and Blushes

AN outstanding pastor in the Southwest writes: "I read the Western Recorder with warm interest. Many of us depend upon you to interpret trends among Baptists. Your prophetic insight challenges attention." And in the mail this morning there comes from one of the most beloved and well known pastors of the Southeast a personal letter, containing this: "Thanks to you for making the Western Recorder such a strong, spiritual paper—and my admiration. I all but envy your staunchness for truth, vigor and energy." In God's purposes for His disciples approval and criticism are both intended to be for our good, and we are likely to receive both. But we prefer to share the approval—whether of our efforts or those of our brethren.

Paragraphic Comment

WILL ENGLAND TRY NEW DEAL?

Baptist Times has a how-the-world-goes page. It tells that Mr. Lloyd George has worked out a New Deal scheme for Great Britain, but that the Government is not noticeably enthusiastic. Perhaps our English cousins expect to muddle through without it. Recently an American radio speaker said "Wilson was a professor surrounded by politicians. Roosevelt is a practical politician surrounded by professors." The professor part of the New Deal has not been convincing. Why should professional theorists do practical business better than practical men of affairs?

DR. W. B. BAGBY OF BRAZIL

Fifty-four years ago Dr. and Mrs. W. B. Bagby went to Brazil, went though Foreign Board officials begged him to choose China. The Doctor felt called to Brazil. They have been fifty-four years of rich fruit-bearing. He now lives at Porto Alegre, a town of 400,000, in the State of Rio Grande du Sul—far down south. He is on one of his far-apart visits home, and came by Louisville, and Dr. W. O. Carver brought him by our office. How young he looks for a veteran of so many years! The writer has often heard of his fine work through the passing years, but had never met him. He will be in Louisville some weeks. His home State is Texas, though the family roots back in Virginia. He will be in the States until December. We congratulate all those who may get to hear him, and still more those who may chat with him personally. We hope he will be heard through the Recorder while he is in the home-country. He is one of our Southern Baptist best.

THE WESTERN RECORDER ENLARGEMENT CAMPAIGN

Since the editorial about the Campaign on page seven was put in type fifty additional names of Kentucky pastors have come, signifying their intention to observe Western Recorder month. They are coming in by dozens, "from Mills Point to the Big Sandy." Look up the fine list on page seventeen. There are more comparatively small churches than large ones. At that, our largest churches are not represented in proportion in the list. We regret this and hope to see it remedied and believe we will. But if we had to suffer in that quarter or among the great mass of smaller churches, we would rather it would be as it is. These larger churches are not without interest in the paper, and most of them have shown it. We hope they will show it now again. Last Sunday, not waiting for April, a pastor of a small part-time church preached a sermon on the Printed Page for Christ at the morning hour. The immediate result was nine new subscribers to the Western Recorder. That is the thing that will put the paper across when all of our pastors and churches take it up.

DR. A. J. BARTON IS DISTURBED

On another page Dr. Barton writes under the heading, "Shall Baptists Set Up an Ecclesiasticism?" He points to tendencies he believes to be in that direction. We share with him the conviction that many of us are now under the spell of such tendencies. We do not know who is the secretary he mentions who thinks the associations need a "presbytery" to look after the ordination of preachers. But that invasion would carry with it a "presbytery" to look after everything else. Nothing left for the churches to do, unless it be that of building a vital piety, which save-it-by-a-new-gadget prophets appear not to have included in their plans. There is one thing about every device the writer has ever known that was of kinship to an ecclesiasticism that ought to enable even a way-faring Baptist to be wary about it. It is that it infallibly tends to concern itself with everything else except that which we most need, namely, a deeper spiritual life. We seem content to leave that for the churches and the Holy Spirit of Christ to build, IF the Holy Spirit and the church shall obligingly accomplish the

result without interfering with plans we have set up. God spare Baptists the folly of moving in that direction. Dr. Gambrelli said truly that the evils of democracy are largely self-corrective. Democracy has its evils, just as every other system. But the plan of our Lord for His churches was that the Holy Spirit and the written Word would teach, and that the Spirit of God would administer and guide, in response to prayer and obedience. Have we ceased to believe it? Those who have, need to go back and learn their faith over again. We know of no one among Baptists in the South more competent to speak on this important theme or with more right to be heard than Dr. A. J. Barton. None among us better understands the genius of Baptists or is more zealous for their liberties and spiritual health than he.

CONGRATULATIONS TO DR. AND MRS. HUEY

On Monday, March 11, Dr. and Mrs. O. M. Huey celebrated their golden wedding at their home in east Louisville. A number of their many friends used the occasion to make known to this wonderful couple how highly they esteem them. Good cheer, beautiful flowers, and attractive refreshments were in evidence. An unusual element in the occasion was the fact that six of the eight persons, including the bride and groom, who were present at the marriage fifty years ago, were at the celebration of the Golden Wedding. Dr. and Mrs. Huey are to the manor born in old Kentucky—up in North Kentucky. They have a number of close kin and a broad circle of friends. Many of us in Kentucky Baptist service have trouble to keep from being jealous of Dr. Huey on account of so many more of our Baptist people knowing him than the rest of us when we move among our Baptist folk out in the old State. For years Dr. Huey has been the beloved Superintendent of the Louisville Baptist Orphans' Home. What some of our people may not know is that he is a fine student of the Word of God and preacher of it. He graduated from our Louisville School of the Prophets in other years. Rather, he says that he "quituated." In our own name and that of a multitude of brethren and friends, here is wishing the richest blessings on this "young" married couple and that there may be added to them many years yet of married bliss.

FCCLESIASTICISM NOT FOR BAPTISTS

The doctrines of "efficiency" and "go-getterism" have reached their zenith in secular life, thanks to machine industrialism. One of their chief instruments is centralization of power and authority. It ought to humble Christians to consider how inevitably they seem to tag along in the wake of worldly tendencies, in the affairs of our holy faith. God did not put us here to pattern after the world. He put us here to transform the world. But when the world says some device is good to bring material results, regardless of the diametrically opposed source of spiritual power and the Holy Spirit's required control and direction in religion, here we religionists of today go tagging after the servants of Mammon, seeming to think our shame is the evidence of our brilliancy. Just now we seem to desire above all things to be assured that we are "efficient." If one of us gets up some new gadget that will bring some hitherto unpestered corner of our common life under centralized direction by a few supposedly wiser brothers, he often feels that he must hasten to the newspaper press or, better, the Convention platform to tell how his gadget will remedy our ills. The whole thing is wrong down to the bottom. God give us to see that our great encompassing need is spiritual quickening, the building up within us of the implanted and with many of the constantly neglected inner spiritual life. If we have no taste for that, let us not deceive ourselves by thinking our "efficiency" will get us anywhere. We conserve organization and believe in it, but to become obsessed with its significance is to become spiritually blind.

Stop Wasting Church Charity Funds!

WE ARE below giving excerpts from an article in the Christian Century by Herbert L. Willett, Jr., under the heading used above. Along with these excerpts, we venture brief observations that may bring into focus the conditions as faced by many of our churches, particularly in the larger cities. First we reproduce the opening part of the article.

I know a church which gives away an average of \$100 a month to people who knock at the pastor's study door to ask for help. The money is a charitable fund entrusted to the pastor to use for people in distress, and an accurate record is kept of it. Let us look at a few of the entries for a recent month:

Mr. F. Out of work. Hungry. Two meal tickets.....	\$.50
Mr. L. Out of work. Hungry. Two meal tickets.....	.50
Mr. H. Letter of introduction from minister in Memphis. Needed clothes and shoes.....	12.00
Miss B. Elderly. Looking for work. Back in rent....	5.00
Mr. S. Needed \$3 to get taxi license. Had \$1.....	2.00
Mr. Y. Just got a job at Hub. Wife and two children in Greenville. Can support if here. Bus fare loan.....	30.00
Mrs. A. and granddaughter. Nearly blind old lady. No food in home for weekend.....	4.00
John B. About 15. Wants to get home to family in Philadelphia.....	4.00
Mr. C. Well dressed. Check delayed. Will repay on Wednesday. Stopping at Arlington. Verified by telephone.....	8.00
Total	\$66.00

Those are some of the larger items. Every person has made his case, received what he said he needed. The pastor and his assistant might well feel that they had done many a good deed. It had taken time, strength, energy when they were busy with many other duties; but this could not be neglected and they cheerfully accepted the burden, because they felt that they had been of real service in keeping some poor souls "off of charity."

By chance a trained worker from a social service agency saw that record and when she read it she hesitated a moment, wondering whether, when they were trying so hard to do the right thing, it would be good manners to tell them the truth. But the padre was a fine chap and deserved the facts. So this is what he got:

"Mr. F and Mr. L. Two meal tickets each. What about the next day? Were they transients? If so, the Transient bureau is already feeding them, or is prepared to do so. Where did they sleep? Did they use the meal tickets or trade them for a drink or a show? If they really needed help, two meal tickets were terribly inadequate. If they were just looking for easy cash, that dollar was wasted, or worse still, simply made their begging habit easier.

"Mr. H. Still at it. He carries letters of introduction from ministers of a dozen denominations, has been in town for at least five months, and has been registered at the Transient bureau. He'll probably attend church some Sunday in the 'clothes you bought me.'

"Miss B. What about her next week's rent. Not a chance of finding work. I wonder where she is. I'll look up the address she gave. Five dollars' won't carry her far.

"Mr. S. He has bought one car with that story, and must be making—I wonder how much a day?

"Mr. Y. The old travel story, with the job and everything. Of course a Mr. Y. was recently taken on at the Hub, as your phone call proved, but it was not this man, and that \$30 is clear loss.

"Mrs. A. I wonder if she is using the same child. That weekend tale has supported her for years. It works at police stations, hotels, and homes as well as it does at a church. And there is no law to stop her.

"John B. I hope he has a family in Philadelphia and really gets home. Why did he leave in the first place? Those young boys so easily get into bad company. I wish I had seen him.

"Mr. C. Yes, he stopped at the Arlington. He's a college graduate and gets a great kick out of this game. Some days he panhandles for variety, but makes more this way. Oh, I wish I'd had all that money to spend for people who really needed it!"

This exhibit is followed by comment by Mr. Willett, expressing (1) the recognition that each church is best quali-

fied to deal with its own needy members, and often also with needy persons in its own vicinity whose situation and requirements are best understood by the church. (2) He tells of the welfare agencies in most towns and cities. He tells how federal funds are at the present time available to carry a large part of the huge burden of material relief, and that the welfare agency has a staff of trained workers to investigate needs and make reports upon them. He admonishes ministers and churches to relate themselves to those organizations. At this point we again quote Mr. Willett:

Let the pastor say to the executive of the family welfare agency: "When an applicant for help whom I do not know comes to me, I'll send him to you with my card. You find out what he really needs. Let me know the diagnosis. I'll tell you the extent to which you can draw upon me for necessary cash to help him. Then that money will be reported to the donors as we have always reported it. The recipient can be told that it is from our church. We are not trying to shirk our responsibility for people in trouble; we just want to be sure that our money is well spent."

Perhaps the executive will gasp a bit the first time he gets such a message, for he has spent his life seeing Lady Bountiful carry a Christmas basket to a family, with no thought of the other 1,094 meals needed during the year; having people ask for the names of the "poorest families" so that they may take toys or old clothes or cookies to them and have the gratification of seeing the expected dewy-eyed look of gratitude, hearing the stammered thanks, and feeling the thrill of doing a good deed, with no thought of what that deed does to the morale of the family that wants to be self-respecting but finds it hard to maintain its dignity in the face of "charity." The executive has suffered for years with the knowledge that self-respecting poor people go hungry rather than beg, while door-knocking beggars make a good living on fictitious tales of hardship. He knows that he is working harder than ever before to make every cent count constructively because the need is so enormous. Such an offer as I suggest from a church will be very gratefully accepted.

After admonishing pastors and church secretaries, and others, that, when an applicant says he has been to the family welfare agencies, and was refused help, it would be well to call up that agency and let it tell why the party was refused, or whether or not he is speaking the truth when he says he was refused. Our writer here says: "That story is very old, very much used, and generally untrue." Our writer then tells how the cases which have been recounted twice above actually turned out to be after being properly investigated. Here it is as he gives it:

Mr. F. Transient. Referred to Transient bureau, where he was given three meals each day, lodging, and medical care in exchange for a few hours of work.....	\$.00
Mr. J. Local address. Referred to Family Welfare society. Wife ill. Rent overdue, grandchild undernourished.	
Rent.....	8.00
Child to convalescent home.....	15.00
Medicine for wife.....	6.50
Food.....	7.00
Plan for family being made in co-operation with visiting nurses and hospital clinic.	
Mr. H. Refused to go to F. W. S., where he is known	.00
Miss B. Referred to F. W. S.	
Rent and Food.....	8.00
Arrangements to enter home.	
Mr. S. Phoned F. W. S. Got facts. Reported to police	.00
Mr. Y. Left hastily when F. W. S. was mentioned....	.00
Mrs. A. Refused to go to F. W. S. Refused to enter a home.....	.00
John B. Referred to F. W. S. Travelers Aid society took case—communicated with parents. Telegrams, three days board, bus fare.....	13.20
Mr. C. Refused to go to F. W. S.....	.00
Total	\$57.70

To hand a coin to a beggar on the sidewalk is about the cheapest and poorest way of dealing with the problem of aid

to the needy. When Rev. Howard Hudson, Superintendent of the Hope Rescue Mission in Louisville, who has charge of our Louisville Baptist institution to help the needy, is approached by a medicant on the street, with the smell of liquor on his breath, asking for money, he says: "Why don't you ask the fellow for money who sold you that stuff which is ruining you?" It settles many a beggar. We know a pastor part of whose technique is identical. His offers, to take the beggar to a restaurant and feed him when he appeals for money, are often not accepted.

The exhibit of Mr. Willett is timely. Yet there will doubtless still be cases that should have personal investigation on the part of householders and others who are approached. The writer knows of a man in Louisville who has been watched and used for odd jobs by women in the Highland section of Louisville for several years. He is honest and desirous to work, but has been eliminated from participancy in welfare funds because he has no family. The odd jobs enable him to earn a bare subsistence.

Tossing a small coin to the beggar on the sidewalk nearly always does more harm than good. One injury it does is to satisfy the donor that as a unit in society he has done what he could. There is where most of us are guilty.

Paul's Conversion

PAUL'S conversion on the road to Damascus was not only marvelous, but a miracle that has been an inspiration to many of God's saints. It is true that "God moves in a mysterious way His wonders to perform," but He never at any time goes contrary to the one plan of salvation as taught in His blessed Word.

Before this old world was brought into existence, God the Father, Jesus Christ the Son, and the Holy Spirit the reprover of sin, entered into a covenant by which Jesus Christ the son should come into this world, take upon Himself the sufferings of humanity, and go to the Cross of Calvary and there pour out His life's blood in an Atonement for the sins of the world and that should be the one and only remedy for sin. The only means by which this remedy could be applied to any lost sinner were to be the Word of God and the Holy Spirit.

God has revealed how the one remedy for sin is to be made known to the world: "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). In Mark 1:15 Christ Himself says: "Repent ye and believe the Gospel."

Was Paul saved in any way apart from hearing and believing the Gospel? If so, then Paul belonged in the Millennium age and the Gospel he preached, of which he says: "The Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. 1:16), is not applicable to us but to those who shall be in the Millennium age.

Again, if Paul's salvation was wrought by any other means than that which will produce salvation in the soul of every person who will accept Jesus Christ through "repentance toward God, and Faith toward the Lord Jesus Christ," (Acts 20:21), our time, our efforts, and our money are not essential that support missionaries on foreign fields. For if Christ saved Paul without his "hearing and believing the Gospel," then He can save every lost sinner without their hearing and believing the Gospel, and the one eternal plan of salvation is done away with.

R. F. SHEARER.

Monticello, Ky.

EDITORIAL COMMENT

Brother Shearer's statement that Paul was saved and converted through the preaching of the Gospel, essentially as is every lost soul, is in accordance with the revealed facts that bear upon his conversion. That miraculous elements entered into it not observable in ordinary conversions, does not at all change that truth.

The Gospel had been preached to Saul by Stephen. The brilliant young persecutor had heard the sermon of Stephen, which was uttered to show the way out of the stalemate of Greek philosophy rather than Phariseeism, and the truth had lodged in Saul's conscience. He went away still breathing out threatenings, but he was doing it in spite of shafts of conviction that had pricked his heart.

Though the Saviour appeared to him in a miraculous vision, He also preached to Saul, "Saul, Saul, why persecutest thou me? It is hard for me to kick against the pricks. I am the Lord Jesus." It is as if the Saviour had said, You are under conviction for sin through the witness of my servant Stephen. You are trying to shake it off and go on with your rebellion. You cannot. I am the Lord whom Stephen preached.

We may also think of Ananias as preaching the Gospel. He enters upon the scene at Damascus and is the final instrument used by the Lord in the transformation of Saul into Paul, and in bringing him into the full light and power of the Gospel of Christ.

There is an amazing alertness today on the part of those who would from any possible angle take away elements from the completeness and sufficiency of the divine plan for bringing men from darkness into light in Christian faith. One expects to see some new twist or quirk advocated almost every time he glances at a new publication. The particular error against which Brother Shearer warns is of that tribe. Satan and his cohorts are undoubtedly far more obviously active than they were even a generation ago. We believe it is because he knows that his time is short.

Messengers Southern Baptist Convention

AUSTIN CROUCH, Nashville, Tenn.

ARTICLE III of the Constitution of the Southern Baptist Convention concerning messengers reads as follows:

The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers.

Each messenger to the Convention must be duly appointed by his church and his appointment certified to by an official of his church, preferably the moderator or clerk.

An Enrollment Card for messengers containing the form of certification of election by the church has been provided by the Executive Committee of the Southern Baptist Convention. These Enrollment Cards can be obtained from your State Mission Secretary. It will be well for each pastor to write to his State Mission Secretary for as many enrollment cards as his church will be entitled to have messengers.

A messenger to the Convention should take his enrollment card to Memphis and present it in person at the registration office in the Auditorium. Upon registering a badge will be given him which will entitle him to a seat and vote in the Convention.

Special Notice—If for any reason a messenger is unable to secure in advance an Enrollment Card then he should secure a letter from his church certifying to his election and present the letter at the registration office at Memphis. This letter will entitle him to be enrolled as a member of the Convention.

Dr. J. W. Beagle, of the Home Mission Board, Atlanta, Ga., last week was with Pastor Bert Gould and the members of the Crab Orchard Church, Crab Orchard, Ky., in a school of Missions.

Seminary Concert, Tuesday, April 2

The Male Chorus of the Southern Baptist Theological Seminary will give a concert program consisting chiefly of hymns and anthems relating to the last week in Christ's ministry, on Tuesday night, April 2, at 8:15. In part the choruses and recitatives will be from Maunder's Olivet to Calvary, and from Stainer's Crucifixion, and there will be incidental solo parts by Messrs. Felix Arnold, Lucian Pinnix and Claude Broach.

The young men who make up this Male Chorus are the same men who constitute the Radio Chorus of the Seminary. They have been broadcasting over Station WHAS every Thursday afternoon. Friends and admirers from fourteen states have sent them thousands of letters in appreciation of those radio programs.

Mr. R. Inman Johnson, Professor of Music in the Seminary, has been training the men for some weeks, and will direct the program on Tuesday night.

Pastor's Anniversary at Clifton Sunday

THE Clifton Baptist Church, Louisville, will observe Home Coming Day on next Sunday, March 31. Though the event has been observed as a regular feature for some years, the event this year has added significance in that it is the beginning of the twentieth year of service of their pastor, Dr. E. Cecil Stevens. The members of the Clifton Church are especially proud of their pastor. He has been a pastor in Long Run Association for the last twenty-six years, which is a longer service record than any other pastor holds at the present time. He has spent the last nineteen years with the Clifton Church, and previous to that he was pastor at the Plumb Creek Church, at Waterford, and the King's Church. For several years he and Pastor T. J. Barksdale of Calvary Church, Louisville, have been competing for the honor of having the longest pastorate in Louisville, with Dr. Stevens having three months' shade of advantage.

But most of all the Clifton brethren are proud of their pastor at this time because of his having been elected Moderator of the General Association of Kentucky Baptists last November at Henderson.

The program for next Sunday has been divided into three parts, with sessions in the morning, afternoon and night. Dr. Stevens will preach in the morning. A memorial service will be conducted in the afternoon, concluded with the observance of the Lord's Supper, followed by an hour of fellowship, during which time lunch will be served.

At the night service a musical program has been arranged under the direction of the chorister, Rev. H. S. Cushing, student in the Southern Baptist Theological Seminary. Pastor G. W. Eilers, a former associate pastor of Clifton and now pastor of the First Church of Harrodsburg, will bring a message in recognition of Dr. Stevens' activities among Kentucky Baptists and as Moderator of the General Association.

Members, former members and friends are cordially invited by the Home Coming Committee, of which A. E. Sampson is chairman, to attend Sunday-school in the morning and then remain for the whole day through the evening service. It is the plan of Superintendent W. R. Napier to have 1,000 present in the Sunday-school for the morning hour. Dr. Stevens has been teaching the book of Hebrews on Wednesday nights at the mid-week service, and the attendance has been as large as the Sunday morning audience.

The Clifton Church is looking forward with great interest to the anniversary next Sunday. On last Sunday the services were largely attended. The auditorium was filled. During the nineteen years of the service of Dr. Stevens at Clifton there has been gratifying growth both in numbers and in spiritual life of the church. The quarters were soon found to be inadequate. A large Sunday-school, or educational, addition was built and paid for at a cost of \$100,000. The church is well on the way toward securing the full amount needed

to re-build the \$75,000 main auditorium, thus making room for the enlarged demands.

His many friends will congratulate Dr. Stevens in connection with his service now for twenty-six years as pastor in Long Run Association, seven years pastor at Kings and Plumb Creek, and the rest of the time at Clifton, and they will wish for him many years yet, under the favor of God, in carrying on in the significant spiritual service he has wrought both in his own field and in the fellowship of our Baptist people.

SHALL BAPTISTS SET UP AN ECCLESIASTICISM? (Continued from Page 5.)

association should "appoint a presbytery," "whose duty it will be to sit in session and pass upon the qualifications, advantages and possibilities for pastoral work of any man desiring ordination."

The brother making this proposal is a good Baptist layman; he is a hard worker and devoted to the missionary education and benevolent work of the denomination. He would not consciously do violence to Baptist doctrine, polity or procedure. As a layman he simply does not know and understand some of the basic principles of Baptist life. Even when his attention was called to the fact that this would be a grave departure from Baptist principles and would convert every association into an ecclesiastical body he sought to defend his recommendation.

Of course our Baptist democracy is subject to abuses. Men are ordained to the ministry who, to all human appearances, ought not to be. Some are ordained who, according to all reasonable standards, have neither native endowment or the training necessary to fit them for fruitful labor even in small churches and remote rural communities. But, whatever abuses may occur or mistakes may be made, Baptists have always believed that the New Testament teaches that the ordination of a minister rests entirely with the local congregation of baptized believers, or in other words the Baptist church.

SHALL BAPTISTS REMAIN BAPTISTS OR SHALL THEY BECOME PRESBYTERIANS, METHODISTS OR EPISCOPALIANS? HOW LONG SHALL THIS TREND IN OUR DENOMINATIONAL LIFE FAIL TO BE RECOGNIZED? SHALL A LEADERSHIP THAT WOULD TURN OUR PEOPLE AWAY FROM PLAIN NEW TESTAMENT TEACHING BE FOLLOWED IN SUCH MATTERS?

Pastor H. C. Chiles, of the First Church, Barbourville, Ky., is to assist Dr. Leland Jerome Powell at the First Church of Norwood, Ohio, suburb of Cincinnati, in meetings during April 1-14. He will speak over Radio Station WLW, April 1-6 inclusive at 7:15 EST each morning.

Pastor C. L. Niceley, at Vine Grove, Ky., and his people will be in an annual Bible Institute beginning Sunday, April 7. During the week a special message will be brought by each of the following: Superintendent C. K. Hoagland and Drs. Kyle M. Yates, W. O. Carver, and J. McKee Adams.

The writer of this paragraph sympathizes with his long-time friend, Rev. B. M. Pack, long of South Carolina, and now pastor at New Port Richey, Fla., in the death recently of his beloved wife, Mrs. Ira Belle Pack. Besides the sorrowing husband, the devoted wife and mother is mourned by one son and six daughters.

His many friends will regret to learn that Dr. J. E. Skinner, pastor of the First Church, Murray, Ky., is not so well. He has been over-working, and his physician orders him to let up for a month or so. Here is hoping he will obey the physician, albeit our friend just cannot succeed in "taking it easy" when there is work to do. Send him away from home, doctor, and do not let his preacher friends—particularly editors—know his address.

A WARNING TO SUNDAY SCHOOL OFFICERS AND PASTORS

I. J. Van Ness

For sometime, and from varying locations, have come to us stories of a man and woman, giving various names, who are deceiving Baptist churches and defrauding the merchants of these communities.

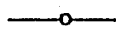
Their scheme is this: They propose, using the name of the Baptist Sunday School Board, to supply our song book "Songs of Faith" to churches free, if the church will secure cash advertisements to be pasted in these books.

They offer to solicit the advertisements. They take the money for the advertisements and disappear. They use different names in different places.

They do not represent the Sunday School Board. They do not intend to forward any money to us, but to defraud the merchants of the country. They do not intend to give any song books to any church.

No one is authorized to make such a proposition.

Anyone who does it is dishonest, and should be promptly exposed to the merchants of the country.



WHY I SHOULD GO TO THE B. T. U. CONVENTION IN CORBIN

I should go to the Baptist Training Union Convention this year because I hold an important office in by own local Baptist Training Union Department. I am the General Secretary of our organization and for that reason alone I should be wanting to learn all the new methods that I can concerning records, how and why they are kept, and so on, according to the office in which you hold.

Miss Stokmann always has a Book Store at the State B. T. U. Convention and everyone has an opportunity to go through it and examine all the latest books, pamphlets, plays, record supplies for the Eight-Point Record System, etc. This alone would be a very good reason for attending the convention which meets in Corbin.

Then there will be a large number of outstanding speakers at this meeting. If I can have the opportunity to hear these great Southern Baptist Leaders I will receive inspiration which will do me a whole year after I return home. Outstanding Christians who are important in Baptist Training Union work will be present and thrill our Kentucky Young People with their matchless methods and God-given inspiration. Those living in the northern and western part of Kentucky, probably have not had a previous opportunity to visit the beautiful mountains of Kentucky of which Corbin is a leading city. You have heard much about the lovely Cum-

berland Falls. Of course you want to see these when you go to Corbin.

Corbin is a little city of about 13,000 people, and an important L. & N. Terminal. B. T. U. delegates are expected from all parts of Kentucky in time for the opening session of the convention.

Fortunately the convention always meets during K. E. A. week, and that gives all the young people who are in school a fine opportunity to attend.

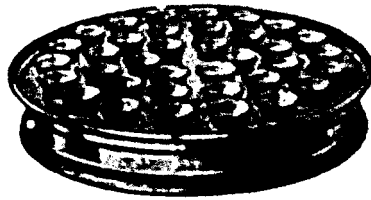
The convention is meeting with the First Baptist Church of Corbin, of which Rev. C. T. Ricks is the pastor. He has a fine church, a strong B. T. U. Department, and a group of faithful workers. The Central Baptist Church will take an active part in helping to entertain the convention. Their fine pastor, Rev. H. G. M. Hatler and his church members can always be counted on.

Last, but not least, I want to attend the convention because of all the fine Christian people one meets. One makes so many friends that he might not have any opportunity otherwise to make. A life-long friendship might begin at "just another convention."

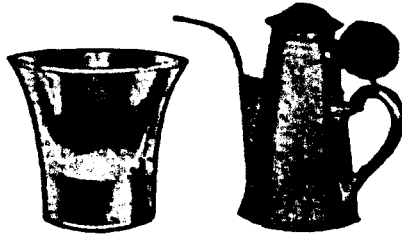
Delegates who wish to make their reservation early will please write to Mrs. R. R. Rudder, Chairman of the Placement Committee, Master Street, Corbin, Ky.; or to Dr. Ralph S. Voris, Chairman of the Local General Committee, Corbin, Ky.

KENNETH HUREN, Reporter.

Individual Communion Service



Non-Collecting Tray and Cover



Shallow Glass

No. 3 Filler



Wide Rim Bread Plate

- BAPTIST ALUMINUM TRAY**
Non-Collecting-Interlocking Tray, with
36 Glasses \$12.25
48 Glasses 16.75
60 Glasses 21.25
Cover or Pad, each 2.50
- QUADRUPLE SILVER PLATE TRAY**
(7-4)
Non-Collecting-Interlocking, with
36 Glasses \$12.25
48 Glasses 16.75
Quadruple Silver Cover 11.50
Quadruple Silver Pad 11.50
- COMMUNION GLASSES**
(Specify on request, specify style when ordering.)
Shallow Glasses, 1 1/2 inches, diam. 1.00
Tall Glasses, 1 3/4 inches, diam. 1.00
- ALUMINUM CUPS (7-4)**
Polished Aluminum Cups, 1 1/2 in., dia. \$1.25
- NUMBER 3 FILLER**
Communion Filler, metal plated, silver-lined inside, delivery extra. \$1.50 (A-4)
Extra handle, 50 cents.
- ALUMINUM GLASS HOLDER**
No. 2 Holder for 2 glasses, aluminum socket, hundred \$4.00
No. 3 Holder for 2 glasses, aluminum socket, hundred 11.00
Delivery extra. (B-4)
- WOOD GLASS HOLDER**
(Finished in oak, walnut, or cherry) (7-4)
2-hole cup holder, with covers, each 16 cents
3-hole cup holder, with covers, each 20 cents
Padded with felt pads, or rubber rings, each, extra 8 cents
- ALUMINUM BREAD PLATE**
Narrow rim, 8-inch, \$1.25; wide rim, 10-inch, \$1.40. Delivery extra.
- SILVER BREAD PLATE**
Quadruple silver plate, wide rim, 10 inches, delivery extra, each, \$7.50.
Quadruple silver plate, narrow rim, 8 inches, delivery extra, each, \$6.00 (7-4)

BAPTIST BOOK STORE

323 Guthrie Street - - Louisville, Kentucky

The annual Baptist Church Music Conference, under the direction of the Baptist Bible Institute, New Orleans, will be held Thursday and Friday, April 25-26.

Pastor J. Perkins Kirkland, of the First Church of New Albany, Miss., has just completed a series of meetings at the Mt. Moriah Church, Mt. Eden, Ky., at which place he was formerly pastor. Following the meetings he and Mrs. Kirkland spent several days in Louisville visiting old friends. He spoke on Wednesday night at the prayer meeting of the Portland Avenue Church where he was pastor before going to Mt. Eden. Rev. Paul Jagers is the present pastor at Portland Avenue.

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The Standard and Spirituality

Those of us who are interested in our Standards for our Sunday-schools are vitally interested that these Standards be used by spiritual people for spiritual results. Sometimes some of our friends get the idea that it is difficult to have a Standard and be spiritual.

Perhaps we need to consider what is spirituality and also what is a Standard and what is its purpose. We often arrive at false conclusions because of false assumptions.

What Is Spirituality? It is not an ooze like Holy-Rollerism. It seems to the writer that a test of spirituality would be the effect it has in attitudes, in motives and in every realm of life in keeping with the will of God. Can spirituality be tested or measured? That would be hazardous to attempt. But we can test some of the results of spiritual efforts. We might consider at least three things as to spiritual results in our Sunday-schools:

1. Are we reaching the multitudes for Bible study?
2. Are the lost being saved?
3. Are the saved aiding in the spread of the Gospel?

It seems that an intelligently spiritual Christian will be getting results along these lines. And when we use the term "intelligent" here we refer to intelligence in the Bible.

Now we come to the question, Does the use of the Standard of Excellence in a Sunday-school aid or hinder spirituality as considered in the results suggested above? The only way to answer this question is to look at the results. Recently a study was made of the work done by Southern Baptist churches over a period of fifteen years to see how the churches with Standard Sunday-schools compared with the average of all churches. Let us see the results of this survey.

In Church Membership. During the fifteen years the churches whose schools were standard had a net gain in church membership of ninety-two percent while the net gain for all Baptist churches was only forty percent.

II. In Gifts. During the fifteen years the churches whose schools were Standard had a net gain of fifty-nine percent in gifts while the net gain for all churches was only nine percent.

III. In Sunday-school Enrollment. During the fifteen years the Sunday-schools that were Standard had a net

gain of ninety-six percent while the net gain for all of the Sunday-schools was only sixty-seven percent.

For fear some may think that the comparison is unfair, thinking the large Sunday-schools were Standard, please let me call your attention to the fact that this is not a fact. In our own State more than sixty percent of the Standard Schools are rural and village. In Kentucky last year very many of the largest schools failed to become Standard. Only one-fourth of the Standard Schools were in churches with memberships over 500.

But some may say that the real test is in the number of baptisms. I am inclined to go with you in this. Let us look at the record here. During the year 1933 the Kentucky Baptist churches that had Standard Schools had one baptism for each fifteen members while the record for all of our churches was one baptism to each twenty-nine members.

Let us look further at the stewardship test. During 1933 Kentucky Baptist churches with Standard Schools gave, for all causes, ten dollars and eighty cents per capita while the per capita gifts of all our churches was only six dollars and fourteen cents. In gifts to missions and all other denominational work the churches with Standard Schools gave forty-five percent more per capita than did all the churches.

If our churches which are using the Standard of Excellence as a Program of Work have done more real spiritual service than other churches it seems that we are justified in urging every church to use the Standard as a program of work. Let us get greater definite spiritual results in all of our churches.

Parker's Chapel

Superintendent T. M. Parker writes about the work of the Sunday-school at Parker's Chapel, one of the newest churches in Paducah. The members have been busy holding meetings in various homes and are happy in the fine progress the church is making.

Never Again

Mary Alice Biby

Never again will you have the advantage of the attractive club rate now offered for the enlarged Intermediate Counselor. This club rate is good until the first of July. Have you examined this attractive magazine? Workers with Intermediates as well as parents, pastors and other workers are finding it helpful. Fifty cents the year; fifteen cents the copy; club rate of six together to one address \$2.50 per year. Many churches are including this with regular literature order.

SUNDAY SCHOOL ATTENDANCE

March 17, 1935

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

Newport, First	950
Paducah, Immanuel	943
Owensboro, First	813

Louisville, Ninth and O	773
Bowling Green, First	747
Louisville, Calvary	724
Louisville, Carlisle Avenue	663
Owensboro, Third	629
Harlan	617
Louisville, West Broadway	616
Louisville, Parkland	613
Middlesboro, First	581
Louisville, Baptist Tabernacle	562
Louisville, Eighteenth Street	541
Lexington, Porter Memorial	536
Mayfield, First	527
Louisville, 23rd and Broadway	524
Louisville, Franklin St.	475
Louisville, Clifton	448
Covington, Latonia	428
Louisville, Eastern Parkway	424
Harrödsburg	421
Murray, First	415
London	392
Corbin, First	383
Paducah, Baptist Tabernacle	381
Covington, Madison Avenue	361
Henderson, First	362
Louisville, Virginia Avenue	358
Bellevue, First	350
Louisville, West Side	344
Elizabethtown, Severn's Valley	340
Danville, Lexington Avenue	336
Greenville	334
Richmond, First	312
Louisville, Highland Park, First	302
Louisville, Baptist Temple	301
Hazard, First	290
Kenvir	281
Hopkinsville, Second	272
Irvine, First	261
Beechland (near Valley Station).....	234
Louisville, Third Avenue	230
Versailles	219
Paducah, East	217

Brother W. A. Criswell of Louisville, has accepted full time work in Warren Association now, giving half-time to Oakland and half-time to Woodburn.

Dr. J. E. Dillard, pastor of the Southside Baptist Church, Birmingham, Ala., will be commencement speaker for the School of Nursing of the Southern Baptist Hospital, New Orleans, May 2.

There were many out-of-town Baptist visitors in Louisville last week in attendance upon the annual Seminary Conference. Most of them were ministers, and naturally a considerable percentage of the ministers were Kentuckians. However, we were glad to see visitors from throughout the South, including points as far apart as Baltimore and Texas.

REMOVAL NOTICE

DR. N. DOUGLAS ABELL

Eye, Ear, Nose and Throat Specialist
has removed his office to
SUITE 310 THIRD FLOOR
Will Sales Office Building

405 S. Fourth St., Louisville, Ky.
Take Elevator Jackson 2727

PRESIDENT DANIEL CALLS US TO CORBIN

Dear Kentucky Young People: Great armies of young people are marshaling themselves in our B. Y. P. U's and B. A. U's! What a coveted opportunity you have! What a responsibility thrust upon you! What a challenging program we have this year at Corbin for you!

"Christian" lost his roll in Bunyan's Pilgrim's Progress because he went to sleep after climbing the "hill of difficulty." When he was awakened there were many dangers in the road that terrified him before he came to the "Palace Beautiful." He had slept on the job and he now needed a spiritual awakening to quicken the steps of his journey. He came to the Palace Beautiful and asked for lodging for the night. He was received because "the house was built by the Lord of the Hill, and He built it for the relief and security of pilgrims."

How has your journey been the past year? Have you done a bit of sleeping? Has the Master said, "Young man, young woman, you have been walking with Me part of the way; walk all of the way today."

As He places His hand upon your shoulder and mine and says, "Follow me," what will our answer be? The greatest place to make that decision on Christ's behalf is at the State Baptist Training Union Convention.

My vocabulary is very limited, but there is a message beating in my heart that I want so much to give young people, the message of surrendered living for Jesus. There is a song in my heart that lips and voice dare not try to sing. I sing because I am happy. Today I am happy in His service because at the State Convention (Palace Beautiful) in Newport eight years ago, the Master placed His hand upon my shoulder and spoke those two magnetic words, "Follow me." I surrendered gladly to the ministry. I am happy to walk with Him because someone dared to bring me to a State Convention. This Christ of Calvary and this Christ of glory stands in the center of every session and He does not leave until we leave.

Young man, young woman, in the simplest way I know how, I beg you to meet Christ in the sun-rise service on Sunday morning, if not at any other time, because He is so real to us on that early morn. This service molds and will continue to mold and shape lives of those who will be leaders of Kentucky Baptists, Southern Baptists, and world Baptists in years to come.

The opportunity is yours next month. The best speakers available have been engaged. The program has within its make-up the vital needs of the individual B. Y. P. U. member. The gathering itself of a thousand highly selected Christian young people will make it an opportunity of a Training Union generation. To experience the great spiritual

blessings from such a meeting one must needs be there, to live day by day with this rare group, to catch the contagion of their enthusiasm, to share their lofty, self-sacrificing ideals—Christian living that would put the average Christian to shame.



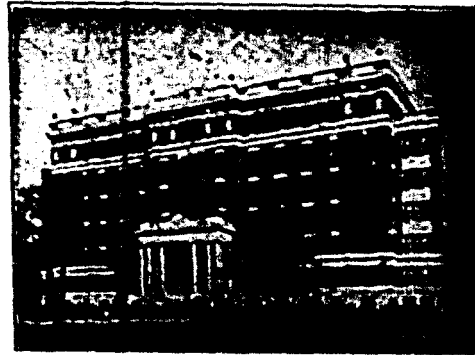
Dr. C. O. Johnson, Pastor, Third Church, St. Louis, Missouri. Thursday night speaker.

Not only may young people invest their time and money in availing themselves of this opportunity, but parents at home may well invest in assisting them. It is a common experience among Christian leaders that parents, after the young people have grown up, appeal for help in spiritual reclamation. The young man or young woman has grown up, drifted from the church into worldliness. The parents are distressed. All too late they have awakened to their neglected opportunity. Parents of B. Y. P. U. members have the opportunity of making it possible for their children to avail themselves of this opportunity which in the past years has been the occasion of the turning point in the lives of so many.



D. H. Daniel, Jr., Louisville State President

Now to you folks at Corbin who have so graciously invited us there April 11-14, we are coming together for the nineteenth time to make history and progress for the Kentucky Training



KENTUCKY BAPTIST HOSPITAL

East 2648 LOUISVILLE, KY.

Owned and operated by Kentucky Baptists

Our \$4.00 per day private rooms include meals, general nursing, nursing supervision, and the services of a dietitian.

The same services may be had in a two-bed ward at \$2.50 or a four-bed ward at \$1.50 per day.

None of the prices mentioned will cover the actual cost of the services rendered. The institution is not operated for profit, but it is our purpose to care for the sick and suffering in the best possible manner. GEO. E. HAYS, Supt.

Union. We regret that all of Kentucky young people cannot come, but for us who are coming we sincerely appreciate all of the work that has been done thus far and to Dr. Ralph Voris and his committee we speak a word of admiration and praise for their executive ability and far-sighted planning.

So long everyone till we meet at Corbin. D. H. Daniel, Jr.

Thomas Lee, brother of Miss Mary Virginia Lee, of the Baptist Sunday School Board, died recently.

Brother Woodrow Fuller, graduate of Union University, is now pastor at the First Church of Fulton, Ky.

Dr. Clyde L. Breland, Richmond, Ky., is to preach for his brother, Pastor R. L. Breland, in meetings at Coffeyville, Miss.

Pastor J. O. Hill, of the Hollywood Church, Memphis, died recently. His remains were taken to Coffeyville, Miss., the city of his birth, for burial.

Dr. W. C. Boone, pastor of the First Church of Jackson, Tenn., spoke last week at a banquet at Roanoke, Va., in which city he was formerly pastor of the First Church.

Prof. J. E. Dillars, Jr., an English teacher in Marietta, Va., and son of Dr. J. E. Dillars, Sr., pastor of Southside Church, Birmingham, Ala., has volunteered for the ministry.

Rev. C. J. Bolton, Field Worker of the State Mission Board, has moved from Elizabethtown, Ky., back to his old home in West Point, Ky. Brethren desiring to communicate with him hereafter should address him at that place.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

A BUSINESS MAN'S OUTLOOK AT MISSIONS

L. Howard Jenkins, President, Foreign Mission Board, Richmond, Va.

For us to qualify as obedient Christians, we must, of necessity, be supporters of foreign missions. We have no other choice, for Christ has given us the command "Go ye into all the world, and preach the gospel to every creature." This is, perhaps, the most important command of Jesus. Failure to heed Christ's admonition necessarily places us in a position of disobedience.

I am assuming that those who read these lines will be supporters of foreign missions through the regular denominational channels, so what I am pleading for here is an "over and above" offering of love on the last Sunday in March, which day has been set apart as Mission Day in all of our Sunday-schools.

Such an offering will not only express our intention to be faithful to Christ's command, but will give expression of our love for the Saviour, who has done so much for us. We can never express in any adequate way our gratitude and love, and the appreciation of our hearts, for all the blessings we enjoy, but a substantial gift by Southern Baptists on this special day, will show the world that we do love the Christ who has blessed us so bountifully and that we want, by our gifts, to send some of the blessings of the gospel to the less favored of other nations.

I think there is a practical side to our giving as well as a spiritual side. We do not like to give, even to objects we love, unless we think there is a real need, and that the money will be handled wisely and economically. I think the Foreign Mission Board should be able to demonstrate that there is a need, and that the doors of opportunity are open and, at the same time, show that the money is handled wisely and with all due economy.

The needs and opportunities are so overwhelming that it will be impossible to do more than state the fact in this brief paper. The testimony of all the missionaries is that we are hardly beginning to meet the needs of the lands in which we are working. Our missionaries used to face closed doors, but now practically all the world is open to the approach of the gospel. This makes our responsibility very much greater.

In America we have a church on almost every corner. We have splendid

hospitals where we can go when ill, and our schools rank with the best. We have playgrounds for our children, beautiful parks, proper sanitation, and everything that makes for a fine civilization. Of course, we have many under privileged men and women, but, compare our situation, deplorable as it is in some respects, with China, for instance. In that country millions die of starvation and disease every year. There are few churches and schools, and hospitals are a rarity. One of our missionaries was sick some time ago and had to travel 800 miles on a river boat, with many days of travel, before he could reach a doctor.

Do you say that America is more in need of hospitalization than China? Do you say that there are more hungry people in America than in China? Do you say that America needs the gospel more than China? In spite of all of our needs here, the needs abroad are a thousand fold greater. The testimony of our missionaries is that the people are as hungry for the gospel as they are for food to sustain their emaciated bodies. The Christians of these less favored lands show their love for Christ by a strong devotion to His word, by sacrificial living, and sometimes by martyrdom.

If the Christian people of America, and other lands, do not supply these spiritual and temporal needs, they will never be supplied. Southern Baptists should consider the opportunity to give a love offering on this special day as a real privilege and as an occasion to show their love for Christ. By making a worthy offering, it will make it possible for the Board to have additional means whereby we can assist in bringing the gospel and some measure of health and happiness to these people who know so little of the joys and comforts of life, and little or nothing of the saving power of Christ's love.

Now, for the practical side. You have a right to ask if your money is spent wisely and economically. Every appropriation of the Board is scrutinized with the greatest care, and I believe I can give every assurance to the denomination that your money is handled with the utmost care, spent wisely and where it will count most for the things for which we stand. Is the money handled economically? You have the right to a frank answer. All I shall do is to quote the official figures for 1934, which are unanswerable and subject to verification by anyone interested. Out of

every dollar contributed to foreign missions 80.83 percent is actually spent on the foreign fields; 4.39 percent is spent for the expenses of the Southern Baptist Convention and the promotion work of the Woman's Missionary Union and the Baptist Brotherhood; and 4.98 percent for administration expenses of the Richmond office; .99 percent for deputation and promotion work throughout the South; and 8.81 percent for interest on debts. I challenge any business of like size to better that record.

So, I think we can agree on some things. In the first place that it is Christ's command that we send His gospel to all lands. Again, that the needs and opportunities are very great, and lastly, that your money is handled wisely and economically.

A large offering on the last Sunday in March will hearten all of our people here in the homeland, bring cheer and encouragement to our hard-pressed and self-sacrificing missionaries, and we shall receive the plaudits of our Saviour as He observes the result of this offering, designed to show our love for him and the cause he has committed to our hand.

Rev. Adiel J. Moncrief, Jr., pastor of Bayshore Baptist Church, Tampa, Fla., was the preacher in special meetings at Stetson University and First Church, DeLand, Florida, March 11-17. Several young people made decisions and the spiritual life of the campus and the congregation was deepened. Pastor Moncrief will be with the First Baptist Church, Muncie, Ind., in evangelistic meetings March 27-April 7.

EASY WAY to RAISE CASH

Make money for yourself, church, lodge. Distribute Bluing Paddles. Will do 20 washings. WILL NOT streak clothes, freeze or spill. Retails for 10c. FREE Sample. Also Metal Sponges, Dish Cloths and Polishing Cloths. Write W. A. Kiltredge Co., 3 Putnam St., Tunkhannock, Pa. Established over 20 years.

Avoid Embarrassment of FALSE TEETH

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Don't be embarrassed again by having your false teeth slip or drop when you eat, talk, laugh or sneeze. Just sprinkle a little FASTEETH on your plates. This new, extremely fine powder gives a wonderful sense of comfort and security. No gummy, goopy taste or feeling. Get FASTEETH today at any drug store. Small, medium and large sizes.

State-wide Interest In April Western Recorder Month

From Mills Point to the Big Sandy comes assurances of co-operation by pastors in the April Western Recorder Enlargement Campaign.

WE PUBLISH below the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April in the campaign to enlarge the circulation of the Western Recorder in the homes of their people. The list is large and growing. It is a most encouraging response on the part of our pastors. We are expecting to hear from a number of others.

Marvin Adams	Cynthiana
J. L. Adkins	Perryville
C. A. Alexander	Brownsville
Henry D. Allen	Covington
A. O. Allison	Grahn
C. B. Althoff	Louisville
Z. J. Amerson	Texas
Oscar Amis	Buckhorn
Claude T. Ammerman	Taylorville
George Anderson	Withers
O. C. Anderson	Marion
J. B. Andrews	Martin, Tenn.
Albion T. Arnold	Sanders
J. C. Asbridge	Mexico
J. E. Baird	Owenton
Jeff Baker	Salt Gum
T. J. Barksdale	Louisville
E. W. Barnes	Lyons
R. A. Barnes	Marion
C. R. Barrow	Guthrie
L. W. Benedict	Louisville
J. W. Black	Covington
E. H. Blakeman	Williamstown
W. J. Bolt	Harlan
R. E. Booker	Lawrenceburg
C. D. Boozer	Wilmore
J. J. Bowman	Dawson Springs
J. W. Bradley	Russell Springs
S. L. Branham	Ashland
C. S. Bratcher	Morganfield
C. L. Breland	Richmond
Jack Bridges	Louisville
Roscoe Brong	West Liberty
J. B. Brooks	Clarkson
Noah Burns	Buckhorn
G. B. Bush	Covington
O. P. Bush	Central City
Alonzo F. Cagle	Owensboro
T. L. Campbell	Paducah
L. B. Cantrell	Lobb
V. B. Castleberry	Ashland
R. Paul Caudill	Wheatley
O. P. Chancellor	Askins
C. C. Chappell	Fairdale
W. L. Chelf	Dawagiac
T. E. Cochran	Danville
Walton R. Cole	Dayton
J. H. Coleman	Crofton
J. O. Colley	Louisville
Amos Combs	Hardburly
A. P. Cooper	Cave City
C. B. Coots	Germantown
E. T. Cornett	Berea
Eli Correll	Steubenville
E. O. Cottrell	Hopkinsville
S. C. Couch	Combs
A. F. Cox	Moorman
Ben H. Crawford	Middlesboro
F. O. Criminger	Henderson
T. C. Crume	Florence
O. H. Culp	Paducah
Richard B. Cundiff	Shepherdsville
J. T. Cunningham	Princeton
D. Arthur Dailey	Owensboro
J. B. Dailey	Versailles
J. M. Dameron	Marion
Chas. E. Daniel	Beaver Dam
J. E. Darter	Glendale
Walter Davidson	Brutus
Bailey Davis	Cadiz
J. E. Davis	Place
Oscar F. Davis	Cumberland
C. M. Day	Burkesville
R. F. DeMoisey	Walton
A. W. Denlinger	Berea

E. E. Deusner	Henderson
Ford Deusner	Hartford
J. T. Dobbs	Sloans Valley
H. W. Dockery	Dawson Springs
J. E. Douglas	Mystic
Elbert Duvall	Grassland
D. B. Eastep	Covington
H. L. Eddleman	Louisville
E. L. Edens	Ashland
J. W. Edwards	Parksville
T. E. Edwards	Arjay
Paul Elledge	Louisville
C. W. Elsey	Shelbyville
R. H. Embry	Caneyville
M. A. Embry	Baizetown
E. F. Estes	Louisville
Frank Farmer	Owensboro
William Fields	Loyall
O. G. Foster	Aberdeen, Ohio
John R. Flynn	Eddyville
J. E. Fulton	Frankfort
Jos. A. Gaines	Glasgow
E. M. Gash	Harrodsburg
E. S. Gaylor	Mt. Vernon
Lee Gibbs	Gatcliff
C. S. Gibson	Pruden, Tenn.
Joseph Glancy	Liggett
Earl Gooch	Bardwell
T. J. Gothard	Habersham, Tenn.
Bert Gould	Brodhead
Fred Grant	Permon
I. Ferd Graves	Louisville
Tommie Gray	Himyar
H. L. Green	Scottsville
Alvin M. Gregory	Eagan, Tenn.
J. O. Gregory	Co-operative
R. E. Gregory	Fordsville
T. F. Grider	Glasgow
L. O. Griffith	Sanders
John Grigsby	Central City
D. W. Grubb	Pine Hill
George Grubbs	Hustonville
Marvin B. Hacker	Oneida
Orlie Hale	Georgetown
D. S. Hammock	Louisville
W. G. Hammock	Versailles
J. W. Hansen	Mexico
W. S. Hardin	Adairville
J. W. Harding	Disputana
B. L. Hargove	Stanford
Connie L. Hargrove	Lexington
W. C. Harrell	Drakesboro
G. W. Harris	Slusher
J. B. Head	Louisville
Geo. D. Heaton	Paducah
S. R. Helton	Gray
J. C. Hembree	Berea
H. E. Henderson	Louisville
A. L. Hensley	Artemus
G. R. Henson	Fleming
C. P. Herring	Crestwood
C. M. Hill	Eubank
Eugene Hill	Horse Cave
Ellery Hinson	Frankfort
Y. E. Holland	Kevil
J. W. Hubbard	Webbs X Roads
Irvin Hudgins	Louisville
John Hudson	Bon Jellico
C. J. Hughes	Greenville
G. T. Hundley	Balkan
John E. Huss	Newport
C. B. Jackson	Russellville
W. H. Jackson	Balkan
Paul Jaggars	Louisville
J. J. Jenkins	Hopkinsville

W. T. Jewell	Munfordville
A. M. Johnson	Calvert City
J. Walter Johnston	Sebree
C. M. Johnson	Morganfield
D. L. Johnson	Garrard
E. F. Johnson	Lewisburg
F. M. Jones	Corbin
J. Omer Jones	Louisville
Elisha Jordan	Ingram
Royce Justice	Russell
B. H. Kazee	Morehead
A. H. Keith	Corbin
Geo. F. Kelly	Independence
L. C. Kelly	Pineville
Levi Kemper	New
W. F. Kendall	Louisville
Rance Kersey	Smith's Grove
T. H. Kingston	Brooksville
S. A. Kittinger	Bremen
H. B. Kuhnle	Danville
Thomas Lake	Hurley
W. R. Lambert	Louisville
O. G. Lawless	Byrdstown, Tenn.
G. H. Lawrence	Albany
Herbert Lewis	Dawson Springs
J. T. Lewis	Hopkinsville
O. A. Linger	Valley Station
M. R. Lovett	Williamsburg
Leslie Loyall	Magnolia
A. J. Lucas	Henderson
J. D. Lundy	Tutla
William Lynch	McKee
James A. McCaleb	Louisville
J. F. McClanahan	Bradford
Ira B. McClung	Louisville
W. B. McGlamery	Middlesboro
H. Evan McKinley	Shepherdsville
J. C. Mahan	Corbin
R. P. Mahon	London
Geo. M. Maraman	Sturgis
E. C. Marden	Louisville
G. T. Mayo	Dresden, Tenn.
R. P. Merritt	Louisville
Tusco Merritt	Ingram
B. A. Miller	Dry Ridge
Ernest Miller	Sturgis
J. A. Miller	Erlanger
E. G. Mills	Scalf
Floyd Montgomery	Mt. Olivet
W. H. Moody	Bardstown
K. L. Moore	Greenfield, Tenn.
W. D. Moore	Lawrenceburg
R. Sharon Moore	Morning View
J. J. Morris	Dalesburg
W. D. Morris	Louisville
O. B. Mylum	Perryville
Delmond Neighbors	Princeton
J. W. Nelson	Big Rock, Tenn.
W. M. Nevins	Franklinton
C. L. Niceley	Vine Grove
Dewey Norfleet	Norfleet
W. D. Norrington	Waitman
W. J. Norton	Irvine
W. D. Oakley	Providence
Joe T. Odle	Paducah
Archie D. Odom	Maylick
A. Ben Oliver	Louisville
N. B. Osborne	Dry Ridge
Alonzo Outland	Olive Hill
B. E. Overby	Barlow
Otis L. Overlin	Buffalo
Geo. D. Park	Erlington
Howard M. Patton	Lexington
M. F. Payne	Fountain Run
Warren W. Payne	Franklin
A. S. Petrey	Hazard
A. B. Pierce	Hazard
W. C. Pierce	Calleitburg
Z. W. Pigg	Sherman
H. L. Ponder	Livingston
Hoyt E. Porter	Hyden
J. W. Porter	Lexington
W. E. Pound	Buechel
James Powers	Verne
O. C. Rainwater	Barlow
M. R. Ramey	Eddyville
L. C. Ray	Louisville
S. C. Ray	Georgetown
John F. Reams	Langsau
W. Edwin Richardson	Louisville

(Please turn to Page 24.)

Woman's Missionary Union

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

HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Lottie Moon Christmas Offering

By March 8 the Foreign Mission Board had received, for the 1934 Lottie Moon Christmas offering \$210,728.35. \$15,164 of these receipts was for other designations, thus leaving \$195,563.45 as our Southwide total for the 1934 Lottie Moon Christmas offering. Can we ever be thankful enough?

Annual W. M. U. Meeting Memphis, Tenn., May 13-15

Word has come from Mrs. Armstrong concerning the May meeting plans: "Since the Southern Baptist Convention Program Committee plans for the Southern Baptist Convention to begin on Wednesday afternoon, May 15, my judgment is that ours should begin Monday night, May 13, and close Wednesday noon; that Peabody Hotel be W. M. U. Headquarters hotel; and that all committee meetings be on Monday, the hours to be the same as last year."

Reasons For Going to Memphis

I feel that Foreign Missions has an exceptionally devoted advocate in Mrs. Armstrong. She is a person of studious habits, extensive travel, wide acquaintance with missionary leaders of other denominations, acquainted with student volunteers and with missionaries on furlough and afield. I feel that her mind and heart are endued to an unusual degree on behalf of Foreign Missions. Remarkably sympathetic is her attitude to the purpose and plans of W. M. U. as is evidenced by her keen insight into all phases of the work. All of you have not been with our President since her glorious trip abroad, so we want to encourage you to come to Memphis for the meeting during the week beginning May 12 and sit at the feet of her and others who have so much to say to us.

My heart has been made to rejoice as I have seen the earnestness of all of our committees in making preparations for your coming. We of Memphis shall be happy to greet you; we shall take you into the warmth of a cordial welcome and, although unable to forget how brief will be your stay, we ask in sincerity and in love, "do come."

Mrs. M. L. Martin, Memphis
 Chairman of W. M. U. Publicity.

South Central District Meeting

The first annual meeting of this District will be held on April 9, with the First Baptist Church, Somerset, and we are expecting many women from your

society to attend. The day will be full of information and inspiration and such splendid speakers as these are on the program: Mrs. Eureka Whiteker, President Kentucky W. M. U., Miss Jones, Young People's Secretary, Jacob Gartenhaus, our only Missionary to the Jews, and Mrs. N. A. Bryan, and Miss Flora Dodson, Missionaries to China. Lunch will be served by the church, so be sure to come and enjoy the splendid program and help to make this our best District meeting. President of Somerset W. M. S. is Mrs. W. E. Hunter, Somerset, Ky.

Mrs. Cecil Brown, V.-Pres.

Southeastern District Meeting

Are you going to the District Meeting at London, Ky., on April 10? The First Baptist Church is planning for you and your Vice-president is expecting you and as many women as possible to be there that morning at 10 o'clock. Please urge your women to come so your W. M. S. and Association will be well represented. Come for information and inspiration and hear these splendid speakers: Mrs. Eureka Whiteker, State W. M. U. President, Miss Jones, State Young People's Secretary, Rev. Jacob Gartenhaus, our only Missionary to the Jews and Mrs. N. A. Bryan, Missionary from China. Mrs. C. D. Brock, London, Ky., is president of London W. M. S.

Stewardship Declamation Contest will be held Tuesday night, April 9, at 7:00.

Mrs. F. B. Whitcomb, V.-Pres.

Eastern District Meeting

When: Wednesday night, April 10, through Thursday night, April 11.

Where: First Church, Cynthiana.

Attendance: Unlimited both from churches having a W. M. S. and those having none. All young people urged to be present for Rally Thursday night.

Expenses: None—only requirement please write Mrs. Chester Jewett, Cynthiana, Ky., if entertainment over night is desired. Register upon arrival.

Pray: That this meeting may be all it ought to be for the glory of Christ.

Mrs. Harry Letton, V.-Pres.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Intermediate G. A. House Party, Bethel Woman's College

"G. A. House Party!" The very words thrill the 101 girls and counselors from thirty-four towns who attended the Sixth Annual G. A. House Party, at Bethel Woman's College, Hopkinsville, March 8-10. Our program began on Friday evening with all the girls present. On entering the auditorium, where all meetings were held, attention was focused on a large placard: "As a girl thinketh in heart, so is she."

The theme for the program was "Thoughts." Mr. W. O. Vaught, Jr., of the Southern Baptist Theological Seminary, led our devotional and Mr. Harold Schaly, of Brazil, turned our thoughts to Brazil. Our closing thought for this day was brought by Mr. Vaught around the campfire on the campus. Each morning one of the Bethel girls conducted the morning watch.

Saturday was a busy day. Miss Juliette Mather, W. M. U. Young People's Secretary of the South, spoke to us about her trip through Europe; there were conferences on G. A. work and the declamation contest on the "Importance of Thinking Peace in Bringing About World Peace." Evelyn Broyles, of Harlan, was the winner of this contest. In the evening the coronation service was directed by Mrs. Earl Robinson, Owensboro, and the following were crowned as queens: Helen Smith, Owensboro, Third; Evangeline Potts, Whitesville; Evelyn Lane, Hopkinsville, First; Gertrude Jackson, Ruth Garrett, Murry Ellen Jackson, Mary Louise Campbell, Walnut St., Hopkinsville; and Mary Elizabeth Whitcomb, Cumberland. Following the coronation service, Miss Flora Dodson, of China, directed our thoughts to China.

The college girls planned delightful recreational activities for us, such as: swimming, trips to town, music and dramatics and other thoughtful things they delighted so to do for "their little sisters," as they term the girls of Girls' Auxiliary, but which go to make the visit to them more joyous.

Misses Ray Drane and Sidney Chappell were our song leaders.

There is always someone who works "back stage" making the finest possible contribution to the success of any program, at our House Party. Miss Ruth Province, Religious Director at Bethel, was that person.

On Sunday morning Miss Mather led the consecration service and at the close ten young women dedicated themselves to the Lord.

Dr. and Mrs. J. W. Gaines had such an unusual way of lending themselves to the program that very few girls failed to have personal contact with these two fine Christian leaders.

The Christian influence of Bethel Woman's College, under the leadership of Dr. Gaines and his faculty, the consecrated speakers who came to us through our own Josephine Jones, State W. M. U. Young People's Secretary, and the wholesome fun, have become an inseparable part of the girls of Girls' Auxiliary, which will influence and guide them into larger fields of service.

From the expressions of the girls (to be given in next week's issue of this paper) it can readily be seen that the proverbial good time was had by all.

Mattie M. Burkett, Harlan.

THE FIRESIDE

WHEN THE TWINS CHANGED JOBS

"Girls don't have to work much," grumbled Bobby, as he sat down on a chair in the kitchen and watched Mother shaping the biscuit to put in the biscuit pan. "I wish I didn't have to work any harder than Beth does."

"How funny," said Mother, laughing. "Beth was saying only a few minutes ago that she wished she did not have to work any harder than you do. She is dusting the living room. Call her to come here and we will talk things over."

Beth came quickly when Bobby called, and never stopping Mother said, "You know when Daddy sold the business and came out here to the old farm that had been grandfather's we all agreed to help all we could. Now I find that you both feel that you have to work too hard. Bobby wishes he could do Beth's work, and Beth feels sure she would not mind doing Bobby's, so I am going to propose that for a week you change work."

"Oh, goody!" cried both twins, jumping up and dancing around the kitchen. Both were thinking what a good time they would have instead of hard work.

"Very well," said Mother. "Beth, you may go out and report to Daddy, after you have filled the woodbox. You know Bobby has to keep that filled. It is baking day and I must have plenty of wood."

"That is easy," thought Beth. Just to pick up wood and put it in the basket. She carried the basket to the woodshed and filled it. How heavy it was! She had to take out half the wood before she could carry it. Over and over she made the trip to the woodshed and back to the woodbox, but at last it was filled.

"Now," said Mother, "Daddy wants you to help him cultivate."

Beth had always wanted to help Daddy and she did not mind the work as she went up and down the rows of cabbage. She loved the fresh air and the sunshine. Suddenly she heard the horn, two long blows and a short one. That was her call. She hurried to the house and Mother was waiting. "See the woodbox," she said. "It is almost empty. It takes a great deal of wood to do my baking, with two stoves going."

By the time the woodbox was filled Beth was tired. When she went back to Daddy cultivating wasn't fun any more. The sun was hot and her arms ached. It seemed to her as if dinner time would never come. She thought of Bobby and wondered if he would ever want to change back to his work again.

But Bobby had his troubles, too. While Beth was filling the woodbox he was making the beds, and picking up and dusting the bedrooms. Mother said they must be all tidy and that there must not

be a bit of dust left. Then there was so much picking up to do. Everything in his room was in the chair as he had left it the night before, and there was his bookcase. He had hunted for a book last night and emptied a lot of them onto the floor. Now they had to be put back in even rows. He was still at work when Mother called.

"Aren't you through yet, Bobby?" she said. "There is the living room to dust, and I simply must have help in the kitchen. Beth would have been through long before this."

Bobby tried to hurry, but his fingers seemed all thumbs.

As they sat down to dinner, Mother said, "As Bobby did not get around to help me this morning, I shall have to do some baking this afternoon. So I will not be through in time to go to town with you, Daddy."

"Oh, I cannot go to town," said Daddy. "Beth is so slow in her work I will have to work all the afternoon. Come, Beth, hurry dinner, so we can get back to work."

"But I need some more wood in the woodbox. It is only half full," said Mother, so Beth went back to filling the woodbox.

Bobby found himself before a sink filled with dishes. Mother helped him clear away the table and put the food in the proper place, then she said, "Now while you wash the dishes I will do my mending, then when you have finished we will start cooking again. I need you to beat cake, and do a lot of things."

Poor Bobby, it seemed to him that he never would finish the dishes, but at last they were done. Then while Beth toiled in the sun, Bobby whipped cream, and beat eggs, and cut up apples and did a hundred and one things, then came supper and after that dishes. Two tired little children sat on the porch after supper with Daddy and Mother.

"I am so tired," said Mother. "Bobby doesn't begin to be as helpful as Beth and I had so much more to do."

"I am tired, too," said Daddy, "so tired I can hardly keep awake. Beth isn't nearly as good help as Bobby. I am so tired I think I shall have to take a vacation tomorrow and go on a picnic."

Mother began to laugh. "You have spoiled everything, Daddy," she said. Then she turned to the children. "We did make you both work harder than usual, today," she said, "so you would both get a good idea as to the work the other did. But you both worked so hard that by keeping at it all day we were able to get tomorrow's work done as well so we would be able to go on a picnic to the seashore. Beth could have told you, Bobby, that I never make her clean

upstairs and downstairs on the same day, and I always wash my cooking dishes as I go along and do not leave them to be washed later. And, Beth, if you look on the floor of the kitchen closet you will find some of the largest sticks from the woodbox, which really did not need filling the last time."

"And," said Daddy, "Bobby could tell you that I never make him cultivate a whole day. I always see he has plenty of time for play. But how do you feel about the work. Do you still want to change work with each other?"

"No," shouted both the twins in unison. And Bobby added, "We'll never say the other doesn't have to work hard again."

"Then," said Daddy, "suppose after the picnic tomorrow, each of you take your own work again. Mother has her work and I have mine, but we know that one is just as important as the other, and we never feel that one works harder than the other does. We know both are enough to keep us busy."

"And Bobby and I have our work, too," said Beth slowly, "just as important as your work and Mother's. Even if we are going on a picnic tomorrow I am going to do my share of the work before we start. I will make the beds and help pack the luncheon."

"And I," said Bobby, "will help feed the hens, and fill the woodbox for supper, and help Daddy with the rest of the work. After this I will do my own work, not that belonging to someone else. I have learned my lesson all right."

"Then," said Daddy, "today's work has not been in vain. I know that after today's experience we will all work together and if we do, we can have plenty of good times as well."—Perley R. Wade in Advance.

Rev. L. C. Quarles and Mrs. Quarles, missionaries in Buenos Aires, Argentina, who have been guest patients in the Southern Baptist Hospital, New Orleans, are well again and are visiting relatives.

Brother Paul Stewart, pastor of the First Church of Columbia, Ala., writes us that it was Elisha who prayed for the Lord to open the eyes of the young man, and not Elijah, as written in editorial of March 14 on page seven. See 2 Kings 6:17. We appreciate his calling this to our attention.

Children's Colds
Yield quicker to
double action of
VICKS
VAPORUB
STAINLESS now if you prefer

The Co-operative Program for February, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Friendship	6.29	24.00	IRVINE—		
Scottsville	2.00		Green Briar	3.75		JACKSON COUNTY—		
BAPTIST—			Hall Street	13.60	2.52	LAUREL RIVER—	6.25	3.00
Battle		8.63	Karns Grove	2.00		London		
Mt. Freedom	2.85		Livermore	15.00		LIBERTY—		
Hopewell	10.00		Macedonia	2.15		Canmer	11.60	
Sand Spring	28.17		Mt. Liberty	9.40		Cave City	1.75	
Salvisa		8.47	Newman	1.00		Glasgow		17.45
BAREN RIVER—			Panther Creek	6.75	6.35	Glasgow Junction	4.50	
BELL COUNTY—			Pleasant Grove	9.00		Hiseville	1.45	
Middlesboro, First	15.00	19.00	Pleasant Ridge	10.58		Horse Cave	33.45	
Old Yellow Creek	1.00		Red Hill	2.75	.75	Pleasant Valley	10.00	
Pinville, First	75.00		Sorgho	1.50	7.00	Three Springs		10.00
Riverside	1.00		South Hampton	13.75		Walnut Hill	7.00	
BETHEL—			Sugar Grove		20.25	LINCOLN COUNTY—		
Dripping Springs	2.62	3.38	Third, Owensboro	467.72		Crab Orchard	3.50	4.00
Elkton	47.93		Utica	.73	30.00	McKinney	2.65	
Guthrie	12.50		Walnut Street	11.28	51.75	Stanford	7.98	
Muddy River	5.00		Whitesville	150.48	2.00	LITTLE BETHEL—		
Mt. Gilead	2.00	3.00	EAST LYNN—			Dawson Springs	2.00	
Mt. Zion	6.25	20.00	Pleasant Hill	4.71		Earlington	21.97	
New Union	3.50	10.00	EAST UNION—			Madisonville	107.38	10.00
Post Oak	1.28	.82	Eagan	5.00		New Hope		1.00
Russellville	82.33	9.00	Jellico, First	152.58	10.00	Nortonville		3.00
Spring Valley	2.00		Pleasant View	4.05		Pleasant Grove	4.50	
Trenton	22.83	45.74	Pruden	2.00		Slaughters	2.40	
Walnut Grove	24.85	1.00	EDMONSON—			White Plains		2.00
BLACKFORD—			ELKHORN—			LITTLE RIVER—		
BLOOD RIVER—			Ashland Avenue	10.00		Boyd Hill	9.00	
BOONES CREEK—			Bryan Station	2.00		Buffalo	10.20	
Irvine, First	12.50		Calvary	389.33	73.50	Cadiz	45.50	
Powells Valley	2.00		Cane Run	5.75	1.00	Carmack		5.00
Providence		4.00	David's Fork	8.38	18.00	Cumberland River	2.00	
Union City	2.00	13.50	Dry Run	4.00		Delmont	4.98	
Bones Creek W.M.U.		12.00	Felix Memorial	15.04		LaMasco	7.83	
BOONEVILLE—			Georgetown	9.40	359.00	Oak Grove	14.73	
BRACKEN—			Grace	22.50		South Union	6.93	
Augusta	2.00		Hillsboro	1.28		Wallonia	1.00	
Carlisle	35.86	1.00	Immanuel	241.69	44.75	LOGAN COUNTY—		
Dover		2.47	Midway	40.96		Green Ridge	2.26	
Flemingburg	1.25	1.00	Millville		21.50	Liberty	6.52	21.00
May's Lick	31.23	16.83	Mt. Freedom	6.20		LONG RUN—		
Maysville	60.80	8.00	Mt. Pleasant	13.40		Baptist Tabernacle	80.00	101.25
Morehead	3.00		Mt. Vernon	129.42		Bardstown Road	3.00	
Mt. Olivet	3.20		Paris, First	109.14	2.00	Baptist Temple	21.77	3.00
Mt. Sterling	57.20	19.49	Porter Memorial	31.42	5.00	Beechland	31.20	1.00
Olympia Springs	4.00	2.00	Sadleville	4.65		Beechmont	74.02	66.21
Two Lick	13.00	5.00	South Elkhorn	9.19		Broadway		800.00
Vanceburg	3.43		Versailles	22.00		Buechel	33.70	18.66
BRACKENRIDGE—			ENTERPRISE—			Calvary	1.00	
CALDWELL COUNTY—			Elkhorn City	2.20		Carlisle Avenue	50.00	9.00
Crider	3.40		Inez	13.47		Cedar Creek	19.12	2.50
Donaldson	9.35		Irene Cole Memorial	10.00	5.00	Crescent Hill	172.54	11.97
Eddy Creek	5.81		Pikeville	21.70		Crestwood	73.39	64.00
Eddyville	23.00	20.00	Salysville	2.00		Deer Park	120.00	21.50
Kuttawa		10.00	Stone	20.00		East	42.44	2.00
Macedonia	8.00		FRANKLIN—			Eastern Parkway	29.66	7.00
Otter Pond	2.50	2.25	Bethel	6.65		Eastwood	2.00	
Pleasant Grove	1.17		Evergreen		1.00	Eighteenth Street	110.13	3.00
Princeton, First	126.61	9.79	Forks of Elkhorn	10.00		Elk Creek	5.01	
Princeton, Second	2.49		Frankfort, First	75.34	100.00	Farmdale	17.30	
Walnut Grove		4.80	Mt. Carmel	8.79		Fisherville	1.00	2.80
White Sulphur	13.30		North Benson		8.00	Fourth Avenue	130.76	92.52
CAMPBELL COUNTY—			North Fork		2.00	Franklin Street	22.72	8.12
Dayton, First		2.00	Swallowfield	9.17		Grace	11.57	
Bellevue, First	80.57	134.00	Thornhill	25.61	1.00	Highland	351.77	146.96
Ft. Thomas	52.33		FREEDOM—			Highland Park, First	27.77	
Grants Lick	11.25		Burkesville	6.00		Highland Park, Second	21.89	9.00
Ludlow	1.50		FRIENDSHIP—			Immanuel	361.10	
Mentor	18.79	18.47	Ephesus	2.00	4.00	Jeffersonton	41.76	1.00
Newport, First	98.61	1.00	Winchester, First	10.89	84.75	Kings	19.64	
Oak Island	27.75		GASPER RIVER—			Lees Lane	2.81	1.01
Pleasant Ridge		12.00	Morgantown	19.00	6.00	Little Flock	.70	8.00
Silver Grove	7.32	5.00	GOOSE CREEK—			Lyndon	4.88	6.25
CENTRAL—			GOSHEN—			Manly Memorial	2.00	
Bethlehem		1.30	Caneyville	1.50	3.00	Meadow Home	4.96	
Mackville	6.88		Letchfield		3.00	Ninth and O	130.50	25.00
Muldraugh Hill	13.00	12.00	Liberty	1.00		Ormsby Avenue	32.00	3.00
CHRISTIAN COUNTY—			Little Chitty	2.07	2.36	Parkland	325.75	28.00
Balnbridge	1.35		GRAVES COUNTY—			St. Matthews	12.08	1.40
Bethel		4.00	Cuba	34.00		Shawnee	12.00	7.30
Casky	3.65	7.00	High Point		2.00	Plum Creek	17.19	6.00
Hopkinsville, First	273.42	134.77	Liberty	51.38	2.00	Portland Avenue		9.00
Hopkinsville, Second	12.99		Mayfield, First	54.10	28.00	Shively	37.96	4.00
Little River	1.89		Melber		12.50	South Jefferson	2.00	
Locust Grove	37.85		Sedalla		1.00	South Side	5.16	
Pembroke	8.56	.40	Sharon	8.75		Sunny Side	14.00	
Pleasant Hill	7.22		GREENUP—			Taylorville	25.00	1.00
Salem	12.00		Ashland, First	642.30	35.00	Third Avenue	65.03	10.00
Walnut Street	8.99		Catlettsburg		23.80	23rd and Broadway	150.00	
West Union	1.46		Pollard	20.00		Van Buren	1.50	
CRITTENDEN—			Unity	57.37	2.00	Victory Memorial	223.89	7.20
Gardnersville	14.80	10.00	GREENVILLE—			Virginia Avenue	114.13	28.00
Turner's Ridge	4.00		Bethlehem	88.89		Walnut Street	1,309.08	92.00
Williamstown	21.61		Emminence	10.00		Weaver Memorial	75	
DAVISS-McLEAN—			New Castle	7.65		West Broadway	133.50	8.00
Bethabara	27.07	10.00	Pleasureville	15.96	8.00	West Side	2.00	2.00
Benna Vista	22.96	4.00	Port Royal	26.43	2.40	S. B. T. Seminary WMS	25.00	1.40
Buck Creek	9.25		Smithfield	12.00	1.00	LYNN—		
Curdsville	1.00		Turners	5.65	6.10	Buffalo	18.55	
Dawson	5.40	1.00	Union	3.82		Magnolia		21.00
Katon Memorial	6.00					Manfordville	2.40	

	Budget	Desig.		Budget	Desig.
LYNN CAMP—			Indian Fork	8.55	21.25
Stearns	7.84		Shelbyville, First	175.55	21.00
MCCREARY COUNTY—			Graceland		21.00
Wartley City	1.00		Mt. Moriah	4.50	3.00
MOUNTAIN—			Hemphill	1.25	
MT. ZION—			Simpsonville	44.45	
Corbin, First	35.65		Waddy	23.40	3.00
Corbin, Central	35.73	35.83	SIMPSON—		
Williamsburg, First	150.00	95.00	Franklin	117.43	20.00
MUHLENBERG—			Middleton	2.00	1.00
Beech Creek	11.20	8.00	Providence	10.00	
Central City	40.55	7.00	Sulphur Spring	11.55	1.00
Cherry Hill		1.00	SOUTH CONCORD—		
Drakesboro	5.67	9.62	SOUTH DISTRICT—		
Forest Grove	21.71		Association		5.00
Greenville	4.87	13.00	Beech Grove	35.00	22.00
Oak Grove		2.00	Bruner's Chapel	15.00	
South Carrollton		4.00	Burgin	2.43	
West Union	2.50		Danville, First	12.28	
Woodland	6.00		Harrodsburg	192.10	20.00
NELSON—			Lancaster	5.10	10.00
Baristown	60.00		Lexington Avenue	52.00	
Bloomfield	12.45		Mitchellburg		1.00
Cox's Creek	15.13	2.00	Salem		2.00
Lebanon Junction	52.17	8.56	SOUTH KENTUCKY—		
Little Union	16.69		Middleburg	5.55	21.20
Mill Creek	14.00		SOUTH UNION—		
Mt. Washington	12.15	16.00	Jalisco Creek	4.50	
New Salem	29.50	5.00	Gum Fork		2.00
Riverview	9.34		SULPHUR FORK—		
NORTH BEND—			Ballerterville	1.15	
Big Bone	2.00		Corlington	11.00	
Burlington	8.85		LaGrange	118.25	15.00
Corlington	63.00		Sligo	7.55	
East Bend	3.00		Sulphur	2.00	
Elsmere	31.36		TATES CREEK—		
Erlanger	34.57		Tates	41.75	10.00
Ft. Mitchell	8.00		Calvary	4.00	
Hickory Grove	.50		Freedom	7.50	
Immanuel	60.00	43.00	Gilead		1.00
Madison Avenue	100.00	11.00	Hays Fork	1.25	2.45
New Bethel	5.00	2.00	Kirksville	4.34	
Oak Ridge	10.97		Liberty	4.45	
Petersburg	8.61		Red House	25.15	
South Side	75.51		Richmond, First	45.25	2.00
Visalia	3.73		Silver Creek	6.00	
NORTH CONCORD—			Viney Grove	7.00	
Barbourville	12.50		Waco	2.00	
OHIO COUNTY—			Wallaceton	74.84	
Dundas	5.11		TEN MILE—		
Hartford	5.60	6.00	Clarks Creek	15.95	
McHenry	16.51	3.83	Concord	2.24	
Mt. Pleasant	11.00	8.00	Elliston		2.00
Zion	11.44		Mt. Zion	2.40	12.00
OHIO RIVER—			Paint Lick	3.00	
Marion	16.46		Pleasant View	9.45	
OHIO VALLEY—			Ten Mile	23.04	
Bellfield	3.50		THREE FORKS—		
Calvary	25.00		Blackey	1.00	
Cash Creek	6.85		Broadway		2.00
Clay	38.40	18.00	Fleming	11.10	6.00
Corydon	23.06	3.00	Hardburly	2.00	
Genera	2.00		Hazard, First	36.30	13.00
Henderson, First	28.75	4.00	Jenkins	43.07	
Immanuel	32.36		McRoberts	9.25	1.00
Morganfield	66.61		Neon	2.00	
Mt. Pleasant	5.00	34.34	UNION—		
Seebree	5.55	1.00	Beaver	14.35	
Shady Grove		26.00	Centliana	50.00	7.00
Spottsville	20.00		UPPER CUMBERLAND—		
Scurgis		4.00	Balkan		4.00
Uniontown	3.13		Everts	14.74	
Zion (II)	8.57	4.00	Harlan	100.00	23.00
Walnut Street	15.20		Lizgett	17.31	
OLD BETHEL—			Loyall	13.75	2.00
Providence	2.35		Lynch	2.88	
OWEN COUNTY—			Verla	41.60	
Dallasburg	42.09		WARREN COUNTY—		
Elk Lick	4.75		Bowling Green, First	408.77	184.70
Mt. Hebron	.88		Clear Fork	6.50	2.00
New Liberty	11.71		Friendship	12.50	
Owenton	57.40		Oak Forest	3.40	3.00
Souresville	18.00		Oakland	2.50	
PULASKI—			Smith's Grove		4.00
Association	218.67	835.98	Woodburn		12.00
Cedar Point	1.00		WAYNE COUNTY—		
ROCKCASTLE—			Monticello		31.50
Broadhead	5.89	10.50	WEST KENTUCKY—		
Mt. Vernon	7.00		Clinton	4.55	
RUSSELL COUNTY—			Fulton, First	22.04	4.00
Liberty		4.41	Hickman	6.17	2.00
Providence	3.00		Mississippi	17.00	
Russel Springs	9.72	3.00	West Hickman	3.40	
RUSSELL CREEK—			WEST UNION—		
Greensburg	34.59	5.50	Bandana	11.41	
Maesdonta	6.65		Barlow	5.47	2.00
Trammel Creek	8.31		Blainville	3.84	
SALEM—			East Paducah	99.00	3.00
Buck Grove	7.61	1.00	Immanuel	11.25	17.00
Mudraugh	54.24		Kerill	2.00	
New Highland	9.25		Long Oak	147.04	28.25
Phillips Memorial	10.00		Mt. Pleasant	2.00	
Stithton	5.00		Paducah, First	75.00	24.00
Salem W. M. U.		12.00	Olivet		22.53
West Point	11.00		Oak Lawn		18.00
SEVERN VALLEY—			Spring Bayou	2.75	.45
Gilead	72.29		Tweiff Street	24.00	6.00
Severn's Valley	216.30	17.00	Wellife	9.00	1.00
Hodgenville	129.37	2.00	WHITES RUN—		
Rineyville	2.15		Carrollton	7.00	14.75
White Mills		1.00	Englah	2.00	1.00
SHELBY COUNTY—			Locust	6.00	
Buffalo Lick		31.00	Richland		14.49
Christiansburg	4.05	1.00	Sanders	1.25	
Clay Village	15.84	1.00	MISCELLANEOUS—		
Dover		8.00	Anonymous		8.00
Finchville	12.91	1.00	W. M. U.		4.00

Vacation Bible School Supplies

GOSPEL OBJECT LESSONS (Objects Included)

25 Annual Evangelists—Series No. 1	\$2.00
25 Annual Evangelists—Series No. 2	2.00
15 Annual Evangelists	.75
NEW BOOK—"The New Program for Home—Mail Order—Made Objects"	11.00

FREE SAMPLE LESSON AND LIST

Send Out "The Children's Program" Pamphlet, Ohio

Distribution of Receipts—February, 1935

Foreign Missions—	
Budget	2,821.85
Designated	1,329.25
Total	4,151.10
Home Missions—	
Budget	1,316.87
Designated	276.86
Total	1,593.73
Southwide Education—	
Budget	968.84
Designated	10.28
Total	979.12
Ministerial Relief—	
Budget	395.06
Designated	107.17
Total	502.23
New Orleans Hospital—	
Budget	141.09
Designated	2.59
Total	143.68
S. B. C. Bonds—	
Budget	235.15
Total	235.15
State Missions—	
Budget	2,351.54
Designated	967.75
Total	3,319.29
Education in Kentucky—	
Budget	1,763.65
Designated	10.00
Total	1,773.65
Ky. Baptist Children's Home—	
Budget	587.89
Designated	482.38
Total	1,070.27
Louisville Bapt. Or. Home—	
Budget	176.37
Designated	113.52
Total	289.89
Kentucky Bapt. Hospital—	
Budget	970.01
Designated	5.92
Total	975.93
Church Building—	
Budget	29.39
Designated	.75
Total	30.14
Western Recorder—	
Budget	625.00
Total	625.00
Education Special—	
Designated	163.33
Total	163.33
100,000 Club	2,401.85
Miscellaneous	2,313.70
TOTAL RECEIPTS	20,568.16

Distribution of Education in Kentucky

Georgetown College	709.46
Bethel Woman's College	301.52
Campbellsville College	301.52
Cumberland College	257.18
Hazard Institute	65.03
Southeast Kentucky School	65.03
Magoffin Institute	65.03
Oneida Institute	8.88
Total	1,773.65

checks

666

COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

**Baptist Training Union
Department**

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

Hotel Rates at Corbin

Arden Hotel—

Single Rooms—\$1.50 to \$2.00.
Double Rooms—\$3.00 and up.

Wilbur Hotel—

Single Rooms—\$1.00 to \$2.50.
Double Rooms—\$3.00 and up.

The Program

Other conference leaders include Edwin S. Preston, State Training Union Secretary of Georgia; Dr. D. Swan Haworth, Pastor Fourth Avenue Church, Louisville, and Mrs. Haworth, Mr. Harold Sanders, of the Seminary, and Director of Highland Church, Mr. Cleo Roberts, Educational Director of First



Dr. John C. Slemp, Association Editorial Secretary, Nashville, Tennessee, Sunday morning speaker.

Church, Bowling Green; and Miss Mary Walker Barnard, Director Parkland Union, Louisville.

Western District

Calling All Unions
To State Convention
First Church, Corbin
Thursday Night, April 11 to
Sunday Noon, April 14.

The annual State Convention is a dynamo which keeps the batteries of our local organizations charged with spirituality, enthusiasm, information and vision so necessary for the successful functioning of our Unions. Is your Union lacking in any of these essentials? If so, I would prescribe a trip to the Convention for as many of your members as can go. The program will be inspirational and educational; the fellowship will be pleasant and profitable; and the trip will be interesting. This is an opportunity to visit Eastern Kentucky and to become acquainted with our fellow workers there. Let not the distance prevent the making of a determined effort, on the part of all Unions,

to send delegates to Corbin. The time is near at hand. Make your plans now and be present at the first session on Thursday night, April 11.

Lowry M. Caldwell, V.-Pres.
Princeton, Ky.



Dr. F. F. Brown, Pastor First Church, Knoxville, Tenn., Friday night speaker.

Central District Calls!

"I would urge every B. Y. P. U. member to attend if he can do so. If you have never attended a State Convention that is the best reason why you should attend this time. I do hope we may have a fine representation from each Association in Central District. Will you see that your Association is represented? Will you see that your church is? This is a good time for us to show our B. Y. P. U. loyalty and take advantage of the inspiration, information and fellowship offered us in our State Convention. I know a fine B. Y. P. U. member who says he never knew what B. Y. P. U. really meant until he attended a State Convention. If no one in



Dr. R. E. Dillon, Pastor First Church, Frankfort, Devotional Leader

your Union can go, let all members get together and send someone. We ought to make it a great convention for the sake of our State Secretary, for our own sake and for Jesus' sake."

L. M. Roberts, State V.-President.

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

March 17, 1935

	Att.	Vls.	En.
Bowling Green, First	194	26	289
Louisville, Grace	155	10	180
Louisville, Eighteenth St..	134	16	164
Louisville, E. Parkway	130	15	180
Louisville, Parkland	128	9	180
Corbin, First	124	17	169
Louisville, Temple	109	12	159
Louisville, Beechmont	103	7	143
Louisville, Crescent Hill..	99	21	160
Owensboro, First	99	10	133
Harrodsburg	98	9
Newport, First	97	12	182
Saverns Valley	89	13	124
Louisville, 23rd & Brwy..	81	14	111
Louisville, H. Park, 1st....	80	8	122
Irvine, First	79	19	115
Dapville, Lexington Ave..	64	3	105



J. Max Chambers, Assistant Pastor, First Church, Owensboro, State Chorister

Dr. E. J. Pace, well-known Christian cartoonist of the Sunday School Times, was stricken several weeks ago with pneumonia while visiting the Alliance Mission Station at Sikasso, West Africa, in the French Sudan. Fortunately for him a medical missionary from Southern France was working there and ministered to his need. He writes that had he been in Philadelphia he would not have had better medical attention. On the advice of the physician, Dr. and Mrs. Pace will forego their world-wide tour of mission fields because he does not feel that their physical condition will permit them to face the rigors of tropical Africa. They will return to America as soon as they are able. The cartoons of Dr. Pace in the Sunday School Times every week wield trenchant truth. The forces of unrighteousness may split hairs over philosophy, and make loopholes in the profoundest reasoning of men, but we have never seen any effort of any of them to attack Dr. Pace's cartoons. They are so graphic that men know better than to try to answer them.

Superintendent Writes of Tuberculosis Treatment at Southern Baptist Sanatorium

W. W. BRITTON, M.D., El Paso, Texas.

HERE lies beyond the city limits of El Paso, on the eastern slope of Mount Franklin, an institution owned and controlled by the Baptists, which represents an investment of a half-million dollars given for the purpose of the care and treatment of our beloved ones who are suffering with tuberculosis. It is an institution second to none in the Southwest, the most ideal climate that could be chosen for such patients.

For the past sixteen years thousands of people have been cared for in this institution and the greater percent have been blessed by having their health restored.

The Sanatorium carries a force of twenty or more employees; two doctors and seven nurses for the care of these patients, who see them and administer to them day and night.

The institution is so constructed that the majority of the rooms are on the ground floor facing south, with French doors which enable the patients to step from their rooms into the fresh air and sunshine, and enjoy Nature in its fullness. With the abundance of warm bright sunshine and dry weather a patient is enabled to live close to nature such a great part of the time it contributes much in the way of restoring health.

Each room has an adjoining warm dressing room between it and the warm corridors. The institution has all the modern conveniences, such as steam heat, electric lights, running water, electric nurses' call bells, in fact all those things which make its accommodations so perfect, and with amusement at the proper time it makes the stay so pleasant that one is led to forget they are suffering tuberculosis; still they are free of the noise, dust and distractions of the city.

The institution is equipped with X-ray, fluoroscope, best of laboratories and all modern equipment and conveniences that enable a sanatorium to make the most scientific examinations and treatment. Artificial pneumothorax is administered to those who need it.

Each and every patient soon learns the friendly feeling and good-fellowship of our institution, that on the higher basis make us one large family and the time is so well spent that the thoughts of being homesick or never getting well are soon banished from their minds. With the three good hot meals a day from the best of food that the market affords, and all the good Jersey milk a patient wishes, they rapidly gain weight, and with physicians and nurses who previously suffered with the same trouble administering to them, it is a

great incentive and inspiration to the patients to see what others have done and know they can do the same.

The stay of the patients in this institution is made so pleasant for them that when they leave because of finances or even when their health is restored to many of them, it seems like a breaking up of a family reunion, and we get letters after they return home making inquiry as to the welfare of many of the patients. Many send us Christmas cards hoping us as wonderful a Christmas as they spent the previous year in the sanatorium.

Many who enter the sanatorium far-advanced, with large cavities in their lungs, and given up by their physicians without any hope of recovery, upon the administration of pneumothorax soon gain in weight and are up and about. The lesions soon heal and the patients, feeling their former youth and enjoying good health are able to return home, where with reasonable care they are able to live out their natural life time, their lives saved at only a cost of from forty-five to sixty dollars per month, rates fifty percent less than similar large institutions, given by the Southern Baptist Sanatorium, of El Paso, Texas.

Mrs. T., from West Texas, came to the sanatorium six years ago, very thin and emaciated. She had had many hemorrhages, one entire lung was almost gone and there was involvement in the other. On administering pneumothorax, in one year she took up training as a nurse and since that time has been on regular duty in this institution. She enjoys perfect health and feels that happiness that nature endowed us all with when in perfect health and enjoying the comforts of life.

Hundreds of similar cases today are living in every State, from Texas to the Atlantic coast, and from Florida to the northern bounds of Kentucky. In Texas only, there are 35,000 people suffering with pulmonary tuberculosis.

We hope this message will reach many, for there are many only waiting to hear such a message from our splendid sanatorium, The Southern Baptist Sanatorium, of El Paso.

REV. F. P. GATES

On February 19, 1935, Rev. F. P. Gates was called to his heavenly home. During the forty-seven years as a minister of the Gospel he baptized more than 1,000 souls.

He did not seek easy fields, and for many years served in the mountains of Kentucky. He requested that his remains be taken to Livingstone, where over thirty years ago he organized and built the Baptist church. Later the church burned and Brother Gates was

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.

called back to rebuild. Some years later the church called him again. He revived the church and helped them to lift the debt on the parsonage but the gentle and beloved pastor was broken in health. When he could serve no longer the church made him Pastor Emeritus.

Kentucky Baptists express their deepest sympathy to Mrs. Gates who resides at 1314 Scott Boulevard, Covington, Ky.

JENNIE G. BRIGHT.

LUKE O. GREEN

On February 25, one of God's noblest men entered into his reward. In life he was manly, generous, kind, lovable and truly great. He died as he had lived. He shall be remembered by the Fort Mitchell Baptist Church of which he was a charter member as one of the best Bible School teachers in the state. He was a brother of Dr. George Green, Austin, Texas. His beloved wife, two sons and a daughter survive him.

G. B. BUSH.

Covington, Ky.

MRS. W. M. PURDY

Mrs. W. M. Purdy departed this life February 27, 1935, to be with her Lord and Saviour. She was a member and an untiring worker in the Drakesboro Church, and the W. M. S. She was eighty years of age, and was faithful to all the work that pertained to her church and the advancement of the Kingdom. She had been a Sunday-school teacher, and her pupils all loved her. Before coming to Drakesboro to live with her daughter, Mrs. J. P. Jones, she was a member of the J. M. Weaver Memorial Church, Louisville.

MRS. J. A. NELSON.

MRS. WILLIAM POWELL.

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STATE-WIDE INTEREST IN WESTERN RECORDER MONTH

(Continued from Page 17.)

- G. W. Rickett Trospen
- T. G. Rickman Staffordsville
- Chas. T. Ricks Corbin
- C. W. Rigdon Fountain Run
- W. F. Roaden Corbin
- L. D. Robinson Scottsville
- Walter Robinson Crane Nest
- J. M. Roddy Midway
- Jesse M. Rogers Ft. Thomas
- S. B. Rowe Chance
- Herman Rowlett Georgetown
- Hardin Sams Livingston
- J. M. Scalf Baughman
- Herbert Schmitz Henderson
- R. L. Seibers Habersham, Tenn.
- H. A. Selves Louisville
- J. D. Selvidge Spann
- B. E. Settles Middleburg
- Wm. H. Setzer Lancaster
- W. L. Shearer Lexington
- Wm. S. Shearer Frankfort
- T. G. Shelton Harrodsburg
- W. W. Shrader Smith's Grove
- Arnold Shultz Reynolds Station
- O. M. Shultz Jenkins
- W. J. Simpson Lynch
- W. M. Simpson Flat Lick
- Olen Sisk Princeton
- J. E. Skinner Murray
- T. C. Sleete Covington
- Brown B. Smith Henderson
- C. A. Smith Mayfield
- D. S. Smith Annville
- G. Ashton Smith Louisville
- J. B. Smith Mackville
- W. M. Smith Warsaw
- C. J. Smyly Louisville
- Robert Spears Central City
- H. E. Spell Louisville
- T. W. Spicer Nicholasville
- E. E. Spickard Lewisburg
- Beckham Stanley Calvin
- Chas. E. Steely Jellico Creek
- L. A. Stephens Louisville
- V. L. Stephenson Ludlow
- W. J. Stewart Cerulean
- W. A. Stokes Pine Hill
- J. L. Stone Maysville
- S. R. Stone Louisville
- Arthur Stovall Elizabethtown
- W. C. Strode Tompkinsville
- Thos. Stubblefield London
- Robert H. Tandy Hodgenville
- T. E. Taylor Wallonia
- J. S. Thompson Monterey
- L. M. Thompson Lawrenceburg
- J. H. Thurman Murray
- T. J. Tinsley Dry Fork
- R. H. Turner Ravenna
- J. T. Turpin West Irvine
- W. M. Varble Cloverport
- A. L. Voris Paint Lick
- D. M. Walker Flat Lick
- F. R. Walters Manchester
- Gifford J. Walters Manchester
- R. M. Ward Maulden
- C. H. Warford LaCenter
- W. T. Waring Pleasureville
- C. C. Warren Danville
- C. H. Warren Greenville
- Wm. E. Waterhouse Middletown
- A. B. Watson Paris
- David E. Weaver Anchorage
- E. J. Weller Georgetown
- J. W. Wells Louisville
- H. E. White South Hill
- G. C. Whiteley Hawesville
- Milton C. Whitten Louisville
- H. S. Wigginton Rochester
- Elwyn N. Wilkinson Louisville
- Clarence Wilson Bristow
- Frank Wilson Green Hall
- W. P. Winstead Slaughters
- W. A. M. Wood Erlanger
- W. K. Wood Ashland
- T. L. Wooten Walton
- A. K. Wright Louisville

MORE ABOUT HOW I RAN A BAPTIST PAPER

(Continued from Page 6.)

did, which was when he began lecturing to unscrew his mouth, start it to talking, walk off and play around for an hour and come back and get it after it had finished its speech.

Our Baptist papers have never been appreciated for their real worth. The Baptist paper is the goose that lays the golden egg of denominational progress and achievement. It is the seed-corn of denominational life. It is the well-spring of Baptist doctrine, loyalty and stability. The clamant voice of the radio dies with each recurring day. The movie moves on. But the Baptist paper lingers in the home, to be read by all the family and by some of them again and again. It is the modern garden of God planted eastward in Eden, without its forbidden fruit. Everybody rides it and everybody ought to feed it.

No, the editor is not a perfect man. If he were, he would be an angel instead of an editor. He makes his mistakes just like you make yours, but the right kind of Baptist editor is a perennial denominational crown of rejoicing. He helps every pastor, every layman, every Sunday-school worker, every secretary, every school and seminary, and every home into which his paper finds its way. He helps all and injures none. He bears many burdens and imposes none. He publishes articles and poems of doubtful merit in order that he may achieve an even and symmetrical denominational development. He deserves at the hands of the great Baptist brotherhood the best that is in them, and nearly always gets the worst.


On the other side of the picture, though, I look back through the memories of the yester-years and see the forms and faces of the noble men and women who helped me when I was

a Baptist editor. Their name is Legion, and cannot be set down here. They procured new subscribers, wrote words of cheer, and gave me the warm hand-clasp of Christian love and fellowship. Sometimes they loaned The Baptist Standard money, and many a time found opportunity to write encouraging words to the editor.

Many of them have passed on to be with Christ. If any of these left living should chance to see these words, I send across the intervening hills and vales heart-felt expressions of gratitude and love. To the others who didn't help; to those who rode and didn't feed; to those who ground their axes on the Baptist Standard grindstone, furnishing neither oil nor water; to those who used the editor and then abused him; to those who drowned him with dry, dull, bromidic contributions for the paper, and abused him for their non-appearance—to one and all of these. I extend the olive branch of forgiving peace and love. I hope they will get better treatment in Heaven than they gave me here on earth.

Dr. J. R. Black, of Temple Baptist Church, Memphis, Tenn., is engaged in a revival with Pastor Isham E. Enlow at Whitesburg, Ky. The schedule calls for as many as six services a day.

Pastor H. C. Chiles has been conducting meetings at the Barbourville Baptist Church, of which he is pastor. He was aided with the musical direction and personal work by Pastor J. Perry Carter, new pastor at Felix Memorial Church, Lexington.



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