

WESTERN RECORDER

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Eighty and Still at It

R.H.P.

ROBERT H. PITT, D. D. LL. D.

WHOSE FORTY-EIGHTH ANNIVERSARY AS EDITOR OF THE RELIGIOUS HERALD
WAS RECENTLY CELEBRATED

Devotional and Religious Thought

MISSIONARY CHALLENGE

From lands afar rings out the cry
Of burdened souls about to die:
"Oh, who will come and prophesy
To us of God?"

About to die? yea, already dead
In Sin's dark night! Grim fear and dread
Have crushed their heart and slowed
their tread
In search for God.

'Neath heavy load of hopelessness,
A torture to themselves, they bless
No Christ of Love for righteousness
And peace from God.

That cry! alarming cry! accusing cry!
Oh, will its wailing echoes never die!
Ah, no not till we go and prophesy
To them of Christ.

G. C. Whiteley.

THE SWORD

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus (Acts 8:35).

Ralph C. Norton, who was the Director of Personal Work for the Chapman-Alexander Missions [and later Director of the Belgian Gospel Mission], was talking with some friends about the supreme work of winning men one by one, in which God has used him so wonderfully. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do, Mr. Norton, in cases where the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe it would cut.—The Sunday School Times.

THE CHRISTIAN A MAN-MENDER

Great is man's skill in handling engines of force; marvelous man's control of winds and rivers; wondrous the mastery of engines and ideas. But man himself is greater than the tools he invents. And man stands forth clothed with power to control and influence his fellows, in that he can sweeten their bitterness, allay their conflicts, bear their burdens, surround them with the atmosphere of hope and sympathy. Just in proportion as men have capacity, talent and genius, are they to be guardians, teachers and nurses for men, bearing themselves tenderly and sympathetically toward ignorance, poverty and weakness. And all the majesty of the Summer, all the glory of the storms, all the beauty of galleries, is as nothing compared to the majesty and beauty of

a full-orbed and symmetrical manhood. Should there be in every village and city a conspiracy of a few persons toward this refinement and culture, this beauty and sweet Christian living, the presence of these Christ-formed persons would transform our communities. One such harvestful nature carries power to civilize an entire city. We no more need to demonstrate the worth of the sane, sound, Christ-like character than we need to prove the value of the all-glorious Summer, when it fills the earth with fragrance, the air with blossoms and all the boughs with luscious fruit. Each Christian youth is to be a man-maker and man-mender. He is to help and not hurt men. This is to walk in love. This is to overcome evil with good. This is to be not a printed but a living Gospel. This is to be a master of the art of right living and a teacher of the science of character building.—Newell Dwight Hillis.

NEW CLOTH ON AN OLD GARMENT

"No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse."—Mark 2:21

A person who seems to have lost that innermost sense of true contact with God is in possession of a life that is like an old garment which has been worn long past its natural lifetime. A life, ragged and frayed, that bears little resemblance to the original garment. He may earnestly seek to repair the havoc by a patch here and there. Patches of illusion which seem to make the cloak of his life whole again. But these patches finally rend themselves from the garment and the turmoil is greater than ever. He turns to still more worldly things for more patches and finally when he comes to the point where he feels he cannot go on, he calls upon God for help. With His help he is able to dig down beneath the vari-colored patches he had so often sewn into his life. Down, down, until at last he comes upon a faint spark of trust in Him. With God's help the spark begins to glow again and finally it becomes a strong beacon of light. A symbol of peace and trust. Those of us who have had this experience know that our mistake was that we tried to regulate our lives. We felt self-sufficient and equal to the task. "Trust the Lord with all thine heart: and lean not unto thine own understanding" (Proverbs 3:5). We must remember that not one of us is equal to meeting the problems of life for even one day without the help of God. The new patches our feeble efforts apply to

our lives only "taketh away from the old, and the rent is made worse."

—Henrietta F. Bixton in
Lutheran Herald.

"HAVING A GOOD TIME"

A policeman shouted to a boy in the Lancaster Canal at Preston, England:

"Hello! why are you bathing there?"

"Please, sir, I'm not; I'm drowning," was the boy's answer, and he promptly sank. The policemen dived and rescued him.

Many persons who are supposed to be having a good time in the world are really losing their lives (though they sometimes do not know it). They may be rescued, and it is the duty and privilege of Christ's followers to do so.

—The Gospel Message.

AVAILABLE POWER

Strength for every duty and trial is ours in Christ. One of the greatest of chemical discoveries, M. Berthelot, pressed on the attention of scientists the question of the possibility of tapping the central heat of the earth and making use of it as a perennial source of energy. If this should ever come to pass there will be power enough for all possible purposes. Power to drive unlimited machinery, to illuminate the mightiest cities, to remove mountains. But revelation shows a far grander thing—it shows how the central blue has been tapped, and how the fulness of the heavenly power has become available for the moral uses of man. The Old Testament caught sight of this great truth; the New Testament shows how it has been fully realized in the gift of Pentecost.

—W. L. Watkinson.

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

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Supreme Object in Bible Study

ELDRIDGE B. HATCHER, Blue Mountain, Miss.

WE SHOULD seek to find God in every Bible chapter that we read. That should be our supreme purpose in Bible study. We should look for Him in the Scriptures that we may know Him better.

This is important because the Christian's chief aim in life should be to know God, as He is manifested in Christ. That was Paul's aim, "that I may know Him," he said, "and the power of His resurrection and the fellowship of His suffering."

The Bible pictures God as yearning for His people to know Him. Listen to His plaintive words about His own nation, Israel:

"My people do not know. The ox knoweth his owner and the ass his master's crib, but My people do not consider." They do not know their best friend. Our ideas about God are too small and too low.

I

WE ARE seeking in our Bible study almost everything except Christ, who is the manifestation of God the Father. We read about Him and talk about Him, but do we know Him by experience? David's highest ambition was that he might "behold the beauty of the Lord and inquire in His Temple." That is what he went to the temple for. If we would probe deep enough into the hearts of our audiences we would find that their deepest hunger is to know God, as manifested in Christ.

I asked the girls in my Bible classes this question: "If you were going to hear a preacher and you knew that he could answer the deepest spiritual heart hunger of your life, what you want Him to give you in his sermon?" In one class in which I counted the papers. Twenty out of twenty-four girls said that they would want him to preach about Christ, and a number of these said, "I would want him to show me how to make Christ a real person to me, as is my mother or some dear friend."

Does that mean that twenty out of every twenty-four persons in our audiences are hungering for us to show them Christ. Dr. Newton said that when he came into the pulpit on the first Sunday that he was to supply the Temple church in London, he saw there in letters of light on the pulpit-desk before him the words, "Sir, we would see Jesus." That was the appeal of that church to the preacher. That is what our people want.

But the frightful, terrifying fact is that we can not show our people how to make Christ a real living person in their life if while we are talking they do not see Christ is living within us. We should not only find Christ in the Bible, but we should preach Him as He is revealed in the Bible. Andrew Murray said:

Peter's preaching is a most remarkable lesson of what all Holy-Gospel preaching will be. He preaches Christ

THIS article by Dr. Hatcher is a spiritually-searching utterance. It has a heart-searching message for every preacher and also for every Christian. In reading it before sending it to the printer, the writer found its message searching his own heart. If it was ours to pass judgment on any preacher—how we rejoice it is not—as to whether he has a vital spiritual message for the people who hear him, we would be disposed to let the issue hang on whether or not the man can read this article without feeling that it has a message that he deeply needs to incorporate in both his life and teachings. We invite the reader to try it on himself.—Editorial Note.

from the Scriptures. In contrast with the thoughts of man, who had rejected Christ, he sets forth the thoughts of God, who had sent Christ, who delighted in Him and had now exalted Him at His right hand. All preaching in the power of the Holy Spirit will be thus.

Shall we spend our time preaching about all manner of things and rarely touching that deepest hunger of our congregations? If we do, let us not be surprised that on Sunday they go elsewhere—driving or walking,—that they may satisfy some other hunger? "The soul is made for God," said Augustine, "and is restless until it finds its rest in God."

Is not the trouble with the world to-day that they have entirely wrong ideas about God? Can we open our Bibles and show them God? They tell us that atheism is widely spreading in the colleges and universities of America and I can but wonder to what extent the fault may lie with us preachers and the Sunday-school teachers whom these young people have been hearing talk about God. The God that we seem to have appears often to be a trite affair.

II

ONE of the most startling things I meet as I attend services here and there is the kind of God who is being prayed to and talked about in public services. Any one hearing the name "God" mentioned might often think the speaker is chatting with some servant working under him. The trivial God that many seem to have is not worth believing in and I do not blame students for not believing in such a God—a sort of creature-idol of our own making. "Be still," says God, "and know that I, I, I am God"—not your little God-conception that you use so glibly on your lips but—"I, the infinite Jehovah, am God."

The supreme question for us is, How can we know God better?

The answer: "We can find Him in the Bible." The Bible is a picture of God,—as manifested in Christ. It is a vast photograph album filled with pictures of God;—or rather a moving picture presentation of Him in action.

He is the chief figure on the Bible stage in the great Drama of Human Redemption as unfolded in the Bible. "Christ is the center and substance of Scripture" says Dr. Saphir. "In the volume of the book," says Christ, "it is written of Me." "To Him give all the prophets witness." The Bible is all about Him—if we only have the eyes to see Him. The two disciples on the way to Emmaus could not see Christ in the Old Testament until Christ walked with them and "opened unto them in ALL the Scriptures the things concerning Himself." Can you and I find Christ in all the Old Testament? It was the Old Testament from which He opened the revelation of Himself.

Why do we not learn how to see Christ in all the Scriptures? Why not go down beneath the surface? Only thus

shall he be able to cease futility and be endued with power to see and make others see our glorious Lord in the real, the inner Bible, where Christ is revealed. Christ is not merely in certain Old Testament passages, like the 53rd Chapter of Isaiah, and other wonderful predictions about the future Messiah,—the place of his birth, etc. He is in ALL the Scriptures. Dr. Saphir says:

We have not merely a succession of prophetic announcements of His coming, His work and His glory, but in all God's dealings with Israel He revealed Himself to them. Abraham beheld the day of Christ; the rock that followed Israel through the wilderness was Christ. In His love and sympathy, in His sufferings and faith, David was a type of the great shepherd king, even as Solomon prefigured His glory and widespread dominion. Through all the festivals and sacrifices shone the light of God in Christ.

If, then, our supreme need is to know Christ, our supreme privilege is to find Christ in the Scriptures. "This is life eternal," said Christ, "that they may know Thee, the only true God and Jesus Christ whom Thou hast sent."

Let us not therefore in reading about Abraham, Daniel and the other great Bible characters, put them above Christ. We must read the Bible not to learn about these great characters, except as examples of what CHRIST can do. They are monuments of His love and mercy, patience and power.

The subject of our Sunday-school lessons for the first three months this year was said to be the life of Peter. Why do we not see that it is about Christ,—the Christ of Peter?

Why do we not give Him His rightful place in all the Scriptures? They are all about Him. How can we ever know Him better if we are continually looking for other persons and objects in the Bible and continually talking of them rather than Him?

Dr. Broadus told us of an artist who painted a masterpiece of the Last Supper and when the admiring crowds kept pointing to the beautiful cup, the disappointed and exasperated artist dashed out the cup with his brush, exclaiming, "Now I reckon they will look at my Master!"

Christ, the center and substance of Scripture!

"Eighty and Still at It"

THE words in the heading will be found on page one at the bottom of the large picture of Dr. Robert H. Pitt, Editor of the Religious Herald at Richmond, Va., written by his own hand.

Dr. Pitt is probably the nestor in point of term of service among all religious editors in America. Aside from the beloved Dr. S. M. Brown, senior Editor of the Word and Way, his term of service is much longer than that of any other editor in the service of Baptists in the South at the present time. He has been at the Herald tripod for forty-eight years—a generation and a half.

We had the pleasure at one of his recent birthdays of putting on our front cover a more formal picture of Dr. Pitt. Even more intriguing is this picture showing him in the informal and somewhat intimate setting in which he and most other editors religious and otherwise, do the actual work that belongs to editing and guiding a paper. We think it probable that Dr. Pitt adapts himself with more ready aptitude than does any other editor now in the service of Baptists to whatever formalities belong to time and place. Unless he has departed from the custom in recent years, the black frock coat and the top hat are as familiar to him on occasion as are "shirt sleeves," in which the photographer has caught him this time at the Editor's desk.

For a number of years Dr. Pitt has not been an attendant upon the sessions of the Southern Baptist Convention and has therefore had less than most editors of contact with Convention-going Baptists. He has seemed to find the inevitable excitement of the crowd and the long hours incident to the Convention heira a burden he did not care to shoulder. This his editorial comrades and others in that body have regretted.

Capable and poised as Dr. Pitt's comments habitually are on Baptist relationships, we cannot keep from feeling our esteemed senior would be worth still more to all the causes of common concern if he could be present with us and "see how we got to be that way." Then the fine spirit of comradeship his personality radiates makes any Baptist conclave in Southern parts a bit more convincing.

Hardly another editor in the service of our Baptist people, even if we should include in the category the large number of writers of our Sunday School Board, can expect to carry on through the printed page so long as has our wonderful Dr. Pitt. And we are fearful we might broadcast as well as feel embarrassment if we should open the question whether another may expect to approach him in literary skill and beauty, or ability each time to say just exactly the thing one is trying to say.

We salute Dr. Pitt, still at it at eighty, forty-eight years broadcasting witness for truth and all concerns of Baptist fellowship and life, from the vantage point of an editorial office in old Richmond, Va., and in the more immediate service of Virginia Baptists, a people whose record in Baptist annals has been distinguished and exceptionally rich and fruitful.

Illinois Central to the Convention

ON the twenty-fourth page of this issue is an advertisement of the Illinois Central Railroad presenting the facilities and advantages offered by this fine system for the trip to and from the Southern Baptist Convention and allied meetings which will assemble in Memphis, Tenn., during the week following the second Sunday in May.

The Illinois Central is one of the standard railways of the South. It is the only railway in the South that also has large mileage in the Middle West. Its main lines bisect the Central South and reach up above the Ohio River to the Great Metropolis on Lake Michigan. Its present president, L. A. Downs, came to his position a few years ago from Savannah, Ga., where he was president of the Central of Georgia Railway, a subordinate line of the Illinois Central. If we are not mistaken, Mr. Downs is a Southerner.

The passenger service department of the Illinois Central Railroad in Louisville is under the direction of W. J. McBride, Division Passenger Agent, and San M. Spears, City Passenger Agent. Mr. McBride has been in the service of this road for many years. He is well-known in Louisville and in Kentucky both among railway people and the general public. By the fine work of Mr. McBride, and his predecessor, Mr. R. F. Fowler, and their associates, the Illinois Central has won and has merited in Kentucky an exceptionally large measure of appreciation.

It is a pleasure in connection with the advertisement to bear this witness. Examination of the facilities offered and of the schedule to Memphis will show that the trip from Louisville and other Kentucky points will be at once comfortable and speedy, and at convenient hours in both directions. It will be an extremely inexpensive trip this time for Kentuckians attending the Convention, both on the Illinois Central and other lines. Besides the low rates now in force for all, especially those who use coaches, a clergy fare of only one cent per mile each way will be available. It is a rate calculated to lead the most inveterate automobilist to leave his car in the garage that he may travel more safely by train.

Those who wish further information or to make reservation for the Memphis trip should write or telephone Mr. San M. Spears, City Ticket Agent, Starks Building Arcade, Louisville, Ky.

The report of the Kentucky B. T. U. Convention, held at Corbin last week, came just about two hours too late to be included in this week's paper, but readers may look for it to appear in our columns next week.

How a Lost Marriage Certificate Was Found at the Golden Wedding

J. B. CRANFILL, Dallas, Texas

THE great Chicago fire occurred in the summer of 1873. One of the incidents of that conflagration was the loss of their marriage certificate by a couple who had just solemnized their marriage vows and who, hastening to save what they could, had saved a few of their belongings, including their family Bible. In the confusion incident to the great holocaust, many things, among them their marriage certificate, were hopelessly lost.

They started life anew, as many of the victims of that misfortune did, and in the good Providence of God, were spared to celebrate their Golden Wedding.

There is something insistently interesting and attractive in a Golden Wedding. Wife and I have celebrated ours, and we know something of the blessings of this high day in married life. Since then I have said smilingly to many of my younger married friends that the first fifty years are the hardest! Since our golden wedding, my wife and I have been getting on famously. Fact is, we did very well before, but somehow the soft and glowing hues of that golden anniversary linger with us still and are as a light to our feet as we hurry on to life's end. The same was evidently true of this Chicago couple, for on their Golden Wedding day they found their marriage certificate.

It was in the Bible!

There it had rested for fifty years. There God's blessed Book, bestowed upon a needy word that limping lives might find their way to God, had remained as securely closed as if it had been hermetically sealed.

I

NO WONDER Charles H. Spurgeon said that in many homes the Bible is so neglected and dust-covered that with one's finger the word "damnation" might be written on its cover. Here is the greatest of all treasures, and there are Bibles everywhere, but, like the tragedy of the salt sea chronicled in the "Rhyme of the Ancient Mariner," there's "water, water everywhere, and not a drop to drink." It isn't that the Bible would not achieve its glowing purpose in the hearts and lives of those who own the blessed Book if they would let it do its holy work but it's because, like that Chicago couple, they leave God's good Book closed, and its admonitions unheeded as they walk on down the way of life.

I recall an incident of my first few months of life in Waco, when the immortal B. H. Carroll was pastor there and I a member of his Sunday-school class. He didn't teach the class long after I went to live in Waco, but, during those brief weeks, I lingered under the spell of his matchless Bible teaching every Lord's Day morning. In the class was a brilliant woman, but, like many another member of the church, she neglected that close and intimate study of God's Word that should characterize every Christian. This was not a large class like some classes now. Dr. Carroll held to the old plan of asking questions of his Sunday-school scholars, and asking for their answers. That mode of teaching is quite impossible in the larger classes where the lecture method is in vogue. But in Dr. Carroll's goodly class, he and we sat quietly as he revealed to us out of the rich stores of his marvelous knowledge of the Scriptures the golden truths and admonitions it contained.

Upon a Sunday morning this cultured woman took issue with Dr. Carroll upon a point of Bible truth. He had quoted a Scripture to sustain his point whereupon the good woman exclaimed, "Doctor it doesn't read that way in my Bible!" With

BEAUTIFUL TESTIMONY TO AND APPEAL TO BIBLE READING AND STUDY, BASED UPON THE DISTINGUISHED WRITER'S FIFTY-TWO YEARS EXPERIENCE AS A SUNDAY-SCHOOL TEACHER.

a benignant smile and a merry twinkle in his friendly blue eyes, he said, "My dear sister, there is a difference between your Bible and my Bible." To which she replied, "Please tell me what is the difference between your Bible and mine." Dr. Carroll, with fatherly benignance, said, "My Bible is

studied more than your Bible!" No, it was not an unkind thrust, but it found its mark, not only in the mind and heart of the comely woman, but in the minds and hearts of us all.

II

SOME Bibles are not studied at all. Many of them, like the Bible of this Chicago couple, are a closed, sealed, neglected Book. Now and again, when sorrow comes the blessed Book is opened to read the family record, and thus fix again in loving hearts the birth date of the loved one gone, and when this is done the Book is closed again. God pity us and forgive us that His blessed words of light and love and life lie hidden and obscured in the very reach of our needy hearts!

But there it is. There may not be many such listless ones who read these words, for, sad though the contemplation be, those who do not read the Bible are not likely to read a paper devoted to spreading knowledge of the Book and its Christ. If, however, this message should come to the eyes of any who neglect God's Book, I beseech them, with all the love and power at my command, to re-open the Book of God and let it tell its story to your heart.

My love for the Bible led me into Sunday-school teaching, in which I have unremittently persevered for more than fifty-two years. It was not long after I went to Waco until Dr. Carroll asked me to take his Bible Class, and I taught that class for nearly eleven years, resigning only when I moved to Dallas; and in the larger town, where I have since resided. I have taught a Bible Class every Sunday of the world. Over and over again we have traversed the pages of God's good Book, finding in every perusal of every verse and every chapter, as we journey on, the revelation of new and appealing truths that seemed not to have impressed our hearts as we studied the Word before. Only last Sunday in teaching my class, I told the waiting members and the larger audience that hear my voice over the Dallas radiocasting station KRLD, that I hoped they had received help and blessing from my teaching ministry through the long years, but that I had received more good from teaching than had others.

It is even so. God's Bible, like the tribute Shakespeare paid to mercy, is "like the gentle rain from Heaven, which falls upon the place beneath—it is twice blessed—it blesses him that gives and him that takes." The study and teaching of the Bible blesses everyone who lingers in that high Christian exercise, but it not only blesses the Sunday-school scholar—it blesses even more the teacher who stands at the sacred desk and expounds God's Holy Word.

III

NOT MANY days hence both the writer and reader of these words shall give account to God. We are hurrying on to life's end. We are soon to test the realities of God's Word and the vitalities of the faith we teach. That the Bible is true, I have not the shadow of a doubt. That this religion we proclaim is the only way to God and Heaven, I believe with every fiber of my being. That there is a resurrection of the just and unjust; that we are to stand before the Judgment seat of Christ; that we are to meet our loved ones gone—these verities grow brighter and more inviting as I journey on.

Let's take hold anew of the study of God's Word, and let's enshrine anew its lofty precepts, admonitions and promises.

Seminary Commencement Plans Feature Re-union for Class of '85

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

SPEAKERS on the Commencement program for the Southern Baptist Theological Seminary's seventy-sixth session, which closes with the exercises to be April 28-30, include five members of the Class of 1885. The Golden Jubilee Reunion for this group, of which President John R. Sampey is a member, is planned in connection with the Commencement exercises. There are fourteen men in the class, and eight of the nine living members are expected to be present. A brief statement concerning each of them follows the detailed schedule of the Commencement program.

Kentucky has five men applying for degrees this year: Ph.D.—W. F. Kendall, Harrodsburg; Th.M.—O. E. Bradshaw, Campbellsville; L. A. Stephens, Louisville; Th.B.—R. L. Puckett, Louisville; Th.G.—B. L. Hargrove, Stanford. Twenty states and four foreign countries are represented in the more than seventy men comprising this year's graduating class.

THE COMMENCEMENT PROGRAM

Sunday April 28

Baccalaureate Sermon, by Dr. Carter Helm Jones, at 8:00 P. M., in the Crescent Hill Baptist Church.

Monday, April 29

Missionary Address, by Dr. Edwin M. Poteat, Sr., at 10:00 A. M., in Norton Hall on the Seminary campus.

Tuesday, April 30

Alumni Addresses, at 10:00 A. M., in Norton Hall, by:

1. Dr. W. T. Lowrey, "Those Who Have Gone On."
 2. Dr. John H. Boldridge, "Those Who Remain."
- (These addresses relate to the personnel of the Class of '85)

Graduation Exercises, at 8:00 P. M., in Norton Hall:

1. Addresses by two members of the graduating Th.M. (Master in Theology) class, Millard J. Berquist, Kansas City, Kan., and Herschel H. Hobbs, Birmingham, Ala.
2. President's Address, by Dr. John R. Sampey.

THE CLASS OF '85

Dr. W. T. Lowrey's address Tuesday morning, "Those Who Remain," will treat of the living members of the class. Dr. Lowrey is himself a distinguished member of the group, having served as president of Blue Mountain College and Mississippi College. Retired now and living at Clinton, Miss., he is still much in demand as a speaker at schools and colleges. The other members of the class, who come within the scope of his address, are given in alphabetical order.

Rev. J. W. Arnold, residing now in Nashville, Tenn., spent a large part of his life as a pastor in Kentucky. Dr. John Henry Boldridge, retired, lives in Graniteville, S. C. For many years he was an active pastor in South Carolina. Dr. R. T. Bryan went to China as a missionary in 1885, the year of his graduation. He has served there for fifty years and is now in Shanghai. He will not be present for the Reunion. Dr. D. W. Herring also went to China in 1885 and spent more than forty years in missionary service there. He has been in this country several years. A recent operation on his eyes may prevent his coming to the Reunion but he hopes to be here.

Dr. Carter Helm Jones has held many important pastorates in the East and the South. Years ago he was pastor of Fourth Avenue and Broadway Churches, Louisville. He is now pastor of the First Baptist Church, Murphreesboro, Tenn. Dr. H. R. McLendon, Louisville, has devoted his life to the interest of education for Kentucky mountaineers. Dr. Edwin M. Poteat, Sr., has held places of educational leadership in

Baptist life throughout his career. He is now Professor of Christianity in Furman University, Greenville, S. C. Dr. John R. Sampey, president of the Southern Baptist Theological Seminary, this year rounds out half a century of service in the "School of the Prophets." He holds a place of commanding leadership in the religious life of America.

Dr. John Henry Boldridge's address "Those Who Have Gone On" will deal with the remaining members of the Class of '85: Dr. J. T. Dickinson, whose two great pastorates were the North Orange Church, Orange, N. J., and the Second Baptist Church, Rochester, N. Y.; Rev. J. R. Moffett, who was pastor in Danville, Va., until assassinated by a saloon-keeper; Rev. J. E. Norvell, pastor of churches in Missouri until his death in 1931; Rev. R. T. Yates, who served as pastor of churches in Arkansas and Texas; and Dr. E. Y. Mullins, late president of the Southern Baptist Theological Seminary, who influenced Baptist thought and life around the world. A fact sometimes lost in the maze of his many contributions is that Dr. Mullins served as a pastor for fourteen years prior to his acceptance of the presidency of the Seminary.

The Seminary, together with friends of the Seminary everywhere, is grateful for the occasion which brings together these Veterans of the Cross after so many years of distinguished service. Remarkable, is it not, that nine of the original fourteen should see their Golden Jubilee Reunion! Louisville Baptists honor themselves in honoring these who have so faithfully, for half a century, held high the banner of Christ.

Anniversary of Great Ex-Kentuckian

DR. W. B. RILEY on March 1 celebrated his thirty-eighth anniversary as pastor of the First Church in Minneapolis. Dr. Riley's young ministerial life was in Kentucky, and he is a graduate of the Southern Baptist Theological Seminary. We doubt if the Seminary has sent out a minister of more spiritual power or more ability as a Bible expositor and exponent and defender of revealed truth.

The versatility of Dr. Riley, as shown in his many books, in his pastoral work, in his platform utterances and in his voicing and defending the truth of God against its enemies, is simply amazing.

At one time he sought and filled engagements in many of the largest cities in America in debates with the chosen exponents of atheism and of other grades of unbelief and antagonism to God. Single-handed he went up against that conscienceless crew. But, though they sometimes even packed audiences against him, in every meeting a popular vote was taken, with the result that in every case the majority is said to have voted that Dr. Riley had won his case as against the astute exponent of unbelief.

At this thirty-eighth anniversary it was shown that 7,000 persons have united with the church during the period from 1897 until now, and more than \$3,000,000 has been raised, and large material additions and improvements have been added, including the Northwestern Bible School, with an able staff of teachers. In a personal letter Dr. Riley says, "I have seen more people converted this year in meetings I have held than in any year of my life."

Kentucky Baptists and the Southern Seminary have high reason to honor the man of God who from their one-time fellowship and tutelage went out to be so mightily used and honored of our Lord.

Morris Ford, student in the Southern Baptist Theological Seminary, Louisville, has been called to be pastor of the Calvary Church, Kansas City.

EDITORIAL

A Layman's Fine Witness to Christ

A LAYMAN recently bore fine witness to Christ in teaching one of our Kentucky Sunday-school Men's Bible Classes. He was stressing that in its essence the Gospel is the preaching of man's lost condition through sin and his salvation through vicarious death of Christ. He said:

I heard a preacher once in our own pulpit who said that in a revival it is not so important to stress sin and salvation. What is most needed is that we shall go down into our city and say to business men: "Your business success is largely dependent on the church. Religion helps business. You ought as a sensible business man to give your support to an institution that helps to build the community." Men, that religion is of the devil.

And there came from the men in the class, though unaccustomed to such expression, a hearty chorus of Amens! That layman knows what is real salvation and what is real faith. Churches that have such laymen in them have a fine insur-

ance against falling into the hands of sweet-worded, world-conforming, itching-ear-tickling pulpiteers, who substitute ethical culture and pet theories for the Gospel of the Cross. Happily that church has a pastor who really preaches Christ.

The betrayal of Bible faith ordinarily proceeds from two quarters. An ordained spokesman of faith from much reading of writers who are long on theory and philosophy and short on spiritual knowledge of the Word of God, comes to have many "new" things to say for itching ears, but little or nothing to make new the lives of men who are hungry for food for the soul. This is the devil's death-trap in the pulpit. In the pew materialism, the centering of life on material values with a parallel opaqueness to spiritual truth, furnishes the bumper crop of itching ears ready to applaud the "gospel" of man's essential goodness, if he would only live up to it by lending his big influence to so worthy a thing as religion and the church. "Soul-winning" by flattery! What a betrayal!

For a Yearly Change of Convention Presidents

WE PUBLISH elsewhere an article by Dr. David M. Gardner on the subject indicated in the heading above. The article also appears in the Baptist Record of April 4, and is accompanied by an editorial by Dr. Lipsey urging that the present habit—it is not a constitutional requirement—of re-electing the Convention president yearly until he has presided three years, shall be displaced by changing the president yearly.

We are impressed by what these two Baptist leaders say. From many quarters among our people for a number of years now we have heard expressions of regret at the apparent increasing assumption that the office of President of the Southern Convention carries with it official or ecclesiastical connotations. Not once have we heard this mentioned with approval. The Convention has never sanctioned the notion of its president being an "official voice" of our Baptist churches or people, either during its sessions or *ad interim*. The great mass of our people, fairly put on notice of such a purpose, would overwhelmingly turn the notion down.

We thank Dr. Lipsey for locating the origin of the "official-voice" idea among us. Oddly enough, he locates it in an act of Dr. J. B. Gambrell. In a special address while he was President of the Convention in Atlanta in 1918, Dr. Gambrell with gratifying success took care of an emergency situation. But Dr. Gambrell had no notion that an "official address" would result, a formal presidential function. The fact that it did so is explainable only in connection with the centralizing tendencies in all quarters during the World War period—so strong that all Protestant bodies and even some Baptists became enamoured.

It appears that the presidential office is increasingly conceived to imply an official and "pastoral" relationship between this official and the denomination, so long as he serves. The president now not only utters an "official" address, but throughout the year, mainly according to his own judgment, he decides what all the churches and their members need and passes it out to them. Even though this at its best may represent high and unselfish purpose on the part of the Convention President, it is unsuitable for Baptists. For it carries with it the false notion of ecclesiastical authority to promulgate ideals and to utter pastoral admonitions—admonitions not to a church of Christ, but to the whole body of God's people called Baptists. Thus the Papacy started.

Throughout the history of Southern Baptists, until the World War, our Convention President was recognized as a beloved and honored brother, who was chosen to preside over the meetings of the body to the ends of orderly and

brotherly procedure. Any assumption to be "official-voice" for our spiritual democracy is utterly obnoxious to Baptists.

We agree with the Baptist Record that an important constructive result to be expected through reducing the tenure of the Convention presiding officer to one year, will be that of getting away from all possibility that either the President or any of those over whom he presides should come to regard him "the official spokesman" and admonitor of Baptists.

Northern Baptists have had relatively brief experience in their general Convention life. But in several respects they surpass us in democracy in their convention procedure and organization. One of them is that they elect a new president each year. Among other things this makes it impossible for a president of their body or any ecclesiastically-minded to set up this official as an ecclesiastical leader. Before he could get far his time would expire.

It is proper to honor men of high character and service, men who have exhibited unselfish spiritual graces in their lives within our fellowship. Our people like to do that, and the plan suggested would permit more of it than is now done. But we should honor brethren distinctly on the basis of Christian character and service, not fleshly considerations.

One of the heart-breaking scenes between the Lord and His disciples was in the upper room where several of their number were plotting, each for his own self-advancement and prominence and against the others, as to who should have the highest places of honor in His supposed earthly kingdom. Instead of rebuking their spiritually-blind self-seeking, He taught them humility by girding Himself and washing their feet. A church-life counterpart of their self-seeking fleshly-mindedness was exhibited at Corinth. The church was in dissension, divided into several parties over who was the biggest man among the preachers. Thus was exposed their pitiful spiritual infancy and powerlessness.

One is our Leader, even Christ. One is His holy Advocate in our wayward, needy hearts, even the Holy Spirit. One is the Administrator and Guide of the churches, even the Spirit of Christ.

The personal honor element—always distinctly an incidental element it should be—would be taken care of in a single year of presidential service. It could be shown to thirty brethren out of hundreds fit for it in a generation, instead of only ten. We would like much to see the change made. And the present seems a propitious time. President M. E. Dodd will have served this three years in presiding over the Convention in the meeting this year and the subject may be discussed now with no embarrassing implications.

Saved and Being Saved

MOST Christians we have known, including those who were its ordained spokesmen in the pulpit, have seemed to have the impression that salvation is accomplished solely by the death of the Lord. They have not seemed to regard that His present resurrection life enters into the matter.

The writer confesses that he long shared in this inadequate view. We once heard an elderly preacher admonish a young brother not to close a prayer by saying, "Save us at last in heaven." He said that salvation for every soul is completed when he has once turned to the Lord as the great Burden-Bearer of his sins. And we thought that old preacher was right, and thereafter sought to avoid the expression.

But salvation is a generic and inclusive term of the Gospel, gathering into itself all of the redemptive acts and processes related to it. It has three tenses. The believer has been saved from the guilt and penalty of sin. He is being saved from the power of sin. He will be saved unto entire conformity to Christ. But conformity is not completed in the fleshly life.

I

IN ROMANS 5:10 we read: "If when we were enemies we were reconciled to God through the death of His Son, much more being reconciled, we shall be saved by His life." That is, the intercessory life of the Christ who rose from the dead, and ascended to the right hand of Majesty, and there "ever liveth to make intercession for us."

Being saved by the life of Christ is a spiritual experience which takes place through the sanctifying work of the Holy Spirit, the Advocate of our Lord Jesus in the hearts and lives of His people. The failure of such a great number of present-day Christians to couple salvation with anything else after saving faith in the Christ who died for our sins, is the counterpart of the view among us—preachers, professors, book-writers, and ordinary Christians all seem to be included—that takes small account of Christian growth through the sanctifying work of the Holy Spirit. It is not too severe to say we have preached and lived—many of us—as if there was very little to this teaching of spiritual growth through daily looking to Christ to make dead the self-life in us.

In a day of simpler living, on the walls in many homes were two companion lithographs. One showed a woman clinging to a cross set on a rock rising out of the angry waves of the sea. The other showed her holding on with one arm and lifting from danger another woman. The idea is Scriptural—**if it is remembered that the clinging to the cross is not simply once for all, but day by day.** No Christian whose daily life is carnal, self-serving, can or will bring others to Christ.

There are hopeful tokens that there are those among us who are trying to grasp a juster and fuller view of the Gospel and what is salvation. Among the most cheering of these that have come to our attention are two recent books on the Holy Spirit by two well-known Baptist writers.

We refer to "Products of Pentecost," by Dr. Lee R. Scarborough, and to "The Comforter," just published from the pen of Dr. W. E. Denham, of St. Louis. Pointing in the same direction are the searching articles which Dr. Eldridge B. Hatcher, of Mississippi, has been writing for the press on the inner spiritual life. **God multiply the number among us who shall bear witness to the necessity of being saved day by day as well as having been saved once for all when we exercised faith and were regenerated by the Holy Spirit.**

II

ONE WHO has investigated declares that the verb "to save" is found in the New Testament far oftener in the future tense than in the past tense. Try it out with your concordance. Paul said, writing from his Roman prison, "For I know that this shall turn to my salvation" (Phil. 1:19). And Peter spoke in 1 Peter 1:5 of the "salvation ready to be revealed at the last time." Peter also admonishes that believers

should "desire the sincere milk of the word, that they may grow thereby unto salvation."

This suggests how much larger salvation is than many of us have imagined. A chief reason many of us think so little of the religion we profess is that we have scarcely done more than enter into the portico of the great structure of God's grace. We are what Paul calls "babes in Christ." We do not "enjoy our religion." The real way to enjoy one's religion is to try to open up his poor soul and life to the abundant provision which exists for him in the Christ who lives that we may be saved—saved both from the contamination of our daily contacts with the world and the seductions of fleshly temptations within ourselves, and unto spiritual understanding and maturity.

It is a great thing to be saved, even if only to that degree which is involved in the heart once having been given in sincerity to the Lord, while the poor life has stumbled and lusted and envied, and allowed itself to be jealous of this, that and the other bait of the world and Satan, so that the spiritual life has made little headway. Such a Christian will go to heaven, but his works shall be burned up—a naked soul he and no rewards, for he has given so little to the Master day by day in unselfish devotion and crucifixion of the flesh.

Most Christians are extremely ignorant about being saved by the life of Christ. Paul said it was true about the Corinthians. He therefore had to keep on feeding them only milk, never meat. Again he—if he is the author—said to the Hebrews that this is true. He felt it necessary to go back to the first principles of the oracles of God wherewith to teach those who should have been of a mature understanding that would fit them to teach others.

III

WHEN the Apostle speaks of being "saved by His life," he is not thinking of the life that led up to the cross, but of our Lord's resurrection and ascension life, His present life. It is a thought to stir our souls that the Lord who once died for men has ever since His resurrection been living for His people. He is our high priest within the Holy of Holies. He was the propitiation for our sins and now He has become our intercessor.

This salvation of the Christian is accomplished by contact and communion with God. There was an experience of the Israelites in their deliverance from Egypt which illustrates this. The whole of that journey to the Promised Land is freighted with spiritual symbolism from which Christians need to learn. After their marvelous deliverance in crossing the Red Sea, a halt was called, and there they remained for nearly a year. They did not advance a step further toward Canaan. During that year the tabernacle was reared to be a home for their God. God had joined them on their pilgrimage. Further stages of the journey would be impossible without God in their midst, close at hand, accessible.

Similarly, the regenerate Christian may have left the Egypt of a life blinded and enslaved by sin, without having come to that spiritual experience where he daily depends upon and seeks to have communion with his God. Apparently the great majority of Christians live that way. Every prayerless Christian, every Christian who lives years without reading the Bible, or else barely reads a chapter or a few verses once in a long while, and in the same way utters up a prayer for help in a time of anxiety—every such Christian is where those Israelites were before the tabernacle was completed that would represent in their midst the continual presence of their God. **He may be saved, but he is not being saved—still a spiritual infant after perhaps thirty years.**

How wonderful beyond our conception is the love of God in the Christ! How amazing beyond our understanding is the love of Christ! Not only did He die for our sins on the accursed tree; He ever liveth to make intercession for us. **Not only did He save us; He is saving us day by day!**

Paragraphic Comment

THE PRINTED PAGE FOR CHRIST

We are hearing from many pastors in Kentucky who have preached on the Printed Page for Christ and urged their people to take the Western Recorder. Conditions and circumstances differ. But the results from this effort have in every case been gratifying and in most cases large. In a day of reading and of a staggering mass of printed-page output for worldly interests and amusement, no pastor can afford not to magnify the printed page for Christ. Two weeks of the special Western Recorder Month still lie ahead. We beg every Kentucky pastor who has not done so in his pulpit to present this vital but much neglected cause from his heart. He will thus open the way for the Recorder as a faithful assistant pastor to reinforce his messages and work every week in the year.

YOUNG PEOPLE'S CONFERENCE

The Kentucky Baptist Training Union which is under the leadership of Secretary Byron C. S. DeJarnette, had an inspiring and gratifying annual meeting on Thursday, Friday and Saturday of last week, closing Sunday. The meeting was held in the commodious First Church of which Rev. C. T. Ricks is the alert and beloved undershepherd. More than six hundred were in attendance. Invited "away-from-home" speakers were: Drs. C. O. Johnson, of St. Louis, and Fred Brown of Knoxville, and B. T. U. Secretaries J. E. Lambdin of the Sunday School Board and E. S. Preston of the Georgia B. T. U. A number of in-Kentucky guest-speakers were present and each, so far as we could learn, had a message that was valued by that fine body of young Baptists. Secretary DeJarnette is rapidly winning a large place for the training work and giving it fuller meaning to the Baptist young people. He has promised us a report for this issue. The Editor bears glad personal testimony to the spiritual tonicity of a day spent in the meeting. The spiritual quest of young folk shows itself in an enthusiasm which is not shown by many of their elders, and it is an enthusiasm pregnant with hope as to the character of witness to Christ the lives of all these will bear. One feels they are being nurtured, trained, nourished to endure hardness and not as some be caught napping or even asleep. These young people promise to be strong in the difficult days that lie ahead.

WORDS AND THEIR MEANING

Professor Jeff D. Ray of the South-western Seminary puts many of us under a debt of appreciation by calling attention in his article elsewhere to the inadequacy of the word "surrender" to describe the life lived by daily committal of one's self to Christ. He properly declares that the word "dedicate" is better. Not even does "dedicate" seem to get across the full force of life lived through daily self-committal to Christ. For the word does not seem to carry the full thought of daily self-death in order that one may have only Christ-imparted life. This is the objective in the pursuit of spiritual maturity. But "surrender" has the large deficiency of suggesting a negative without an adequate positive. Yet we have dangerous going here. The surrendered life must be dedicated or else dry up on the stalk. But the "dedicated" life that finds its motive in something less deep than that of a daily life-surrender to Christ, is a life of would-be salvation by energy. One wonders if more of God's people have not in recent years been deceived by superficial "dedication" in the name of "efficiency" and "get-there," than by a negative surrender that does not make for that "faith which worketh by love." We could wish Dr. Ray would write more on the use of words. How easily we empty great words of the faith of their meaning, sometimes because there is so little experience in us to grasp and understand their meaning. Consider such words as "revival," "salvation" (dealt with on the page facing this), and the like. The great word

"Gospel" grows small or large in proportion as we see or do not the amazing fulness of it. Then check up on the words of modern life which are on the lips of many more than are the great Bible words, "grace," "love," "repentance," "justification," "sanctification," "salvation." Consider "efficiency," "drive," "plan of salvation" (device of low spiritual visibility; we are saved by no "plan," but by a Divine Person who died for our sins), "Christ's program," "our program." "Christ's program" was just His amazing love for lost souls to save and empower them from within. Write, Dr. Ray, if you please. It is a great field and well known to you.

BACK TO THE WORLD, FACE TOWARD HIS COMING

The New Testament churches had their backs to the world and their faces toward the promised return of their Lord. Their advance was not alone by their knowledge of the Christ who had died and had risen and ascended and was still alive to quicken them with His life, but also by the pole-star of their hope of His return. Their moral and ethical transformation was founded upon their sure knowledge that their Lord had come, but their irresistible devotion and enthusiasm had their impulse from their certainty that He would come again. This glad expectation gave inspiration for sacrifices and tireless witness-bearing, whatever the cost in the world's antagonism. But it is very different with most churches and theologies of our times. There are many teachers who lightly explain away the cardinal and abundant teachings of the New Testament, offering in lieu thereof theories the acceptance of which would require infinitely more credulity than reason. And this unbelief—openly preached by some and allowed by others to bring them into a "conspiracy of silence" on the great revealed teaching—is largely responsible for the broadspread lack of spiritual passion and the would-be face-saving sought to be effected by the "social gospel" and the like. A church that pleases Christ to-day must also have its back to the world, and its face to the Christ who died, who ever liveth, and who shall come again for His people and to reign over this earth.

NEW INVENTION PRESSED INTO GOSPEL SERVICE

The staggering speed with which new contrivances are brought into the service of humanity along the line of multiplying man's control of natural forces to make them serve his will, leaves the mind in a state of suspension. Too much of it and too many adjustments of life in order to take advantage of what each gadget offers, for it to be possible to form a mature opinion about whereunto it may lead. One thing has seemed to characterize all of it, however. Each new invention is promptly brought into the service of man's fleshly propensities, while the use of it for good by God's people waits and lags sadly far behind. The "optimistic-method" preacher will scarcely find this statement satisfactory, but we will let it stand. At Corbin, Kentucky, First Church, last week we saw in operation an inexpensive mechanical contrivance that bids fair largely to increase the usefulness and reach of the worship and witness of many a church. It was a "loud-speaker" amplifier. The worship and sermon are sent to every room in the church. But also out into the street. The first Sunday Pastor C. T. Ricks used it, the street filled with people who heard the services, most of whom would otherwise not have heard the Gospel at all. As all evangelists know, street crowds, once brought to stop and listen, seem to be more easily touched with the Gospel appeal than are most congregations. This device helps the church to "go" with the Gospel even while it worships in its own regular place—and more of this "going" is a crucial need in every community in America to-day, as well as in pagan or papal lands. That wonderful device cost only slightly more than \$100.

The Presidency of the Southern Baptist Convention

DAVID M. GARDNER, St. Petersburg, Fla.

THERE is a growing conviction among many that one year is long enough for any person to serve as the President of the Southern Baptist Convention. There are arguments on both sides of the question, but I am convinced that the preponderance of evidence is in favor of the one year term.

The highest honor the Convention can confer upon an individual member is bestowed in his election to preside over the body. Certainly, we are not primarily concerned about conferring honors upon individuals in our annual meetings.

1. But there is no denying the fact that the individual elected, the institution with which he is connected, and the state and city from whence he hails, all rejoice in the honor thus bestowed.

2. All the honor that can possibly come to the individual is conferred upon his first election. The honor may be, and has been repeated, but it is a mere repetition.

3. There are at least one hundred outstanding, upstanding brethren within the bounds of our convention territory, officially connected with great churches, with State or South-wide institutions, any one of whom is just as deserving of whatever honor attaches to the office as any brother who has been so honored. If we are out to honor worthy brethren, let us pass the honor around. Under our present custom we can honor only thirty-three brethren within a century, barring providential removals.

There is more than honoring the brethren involved.

1. The duties and obligations that inevitably fall upon the president are increasingly heavy. If the President "puts out" in service (as our presidents have done) to Southern Baptists, he pays for the honor conferred upon him, and the institution with which he is connected necessarily suffers during his presidency. Southern Baptists have imposed upon willing workers perhaps to the hurt of Kingdom interests. How many past presidents have we among us now? One year of the crushing burden of it, is long enough for any one person to bear. And it is at least doubtful whether we have been wise in taking our great pastors and officials of denominational institutions from their respective fields for three long years.

2. There is a decided denominational publicity advantage in the election of new presidents each year. For instance, when Dr. M. E. Dodd was elected in Washington, the great daily papers throughout the country gave front page space to his election. Thus a worthy brother, the great church of which he is the honored pastor, and Baptist interests in general were given large free publicity. Regardless of how often he is re-elected the publicity value will decrease with each election. The good that accrues to the denomination at large in the election of a president is in the publicity given to the institution with which the president is connected. The one year term, will make it possible for us to honor three men where we now honor one; and honor three separate institutions where we now honor one; and get three times as much publicity for the three institutions.

The argument that the president needs three years to plan his work is without great weight.

1. The election of a president on the second day of the convention will enable him to appoint all standing committees, plan his year's work and preside over the sessions of the following convention.

2. This plan will give each president the privilege of presiding over a session of the convention for which he has planned and wrought. If he needs to give a special study to parliamentary procedure he will have a full year in which to do so.

3. While no one has room to complain concerning the time given to denominational interests by any president we have thus far had it stands to reason that the one year term would make it easy for any brother who is elected to give himself

unreservedly to Southern Baptists during his term without serious injury to himself physically or to the interest of the institution with which he may be connected.

Why we have ever permitted any one person to serve more than two years is difficult to understand. Certainly two years ought to be the limit and one year better still. Now is the proper time for such change. Dr. Dodd will have presided over three full sessions of the convention at the close of the Memphis meeting.

Brethren let us think it through prayerfully, and if a motion is made at Memphis for a "new deal" and a better order, you need not be surprised, but be ready to vote for it.

The Holy Spirit Our Leader

IN THE Godhead there are three persons. The Father, Son and the Holy Spirit. As a lamb slain from before the foundation of the world; our redemption from sin was planned before the world was made, and before man was created.

God loved and Christ Jesus came, paid our debt for sin in His own body on the Cross, was buried, arose from the dead, was associated with his brethren for a time, preaching, healing, raising the dead to life. He set up His Kingdom and went back to the Father in a cloud, having finished His work on earth.

He promised before he left His disciples that He would send a Comforter, the Holy Spirit, who would abide with them forever. He came to stay. Why did He come? He came to reprove the world—(1) for sin, (2) for righteousness and (3) for judgment to come. He is the dynamite of the Gospel, which is the power of God unto salvation to as many as believe. We are born of the Spirit, sealed by the Spirit, kept by the Spirit, led by the Spirit, called to preach by the Spirit, and placed over a flock by the Spirit, if we follow His guidance:

Sad is the low state of spirituality among us caused by an anxiety for a place to serve and too many times I fear to keep the wolf from the door, as well as in many cases to supplement the scanty income, so as to be able to get or finish an education; intentions all good. But except the Lord build not the house, they labor in vain who build it. "There are times to stand still, and times to go forward." "The going in the top of the mulberry trees" is a safe signal to follow. The salary should not be in the way. A few ravens and a poor widow fed Elijah, but it took a good scare from Jezabel to put Elijah in trim for the ordeal.

We are taught to say, in the Lord's prayer, "Our Father who art in heaven." The Father is in heaven and the Son has gone back and is seated at the right hand of the Father. Hence the Father and Son as such, are omnipresent for our needs only as they express themselves through the Spirit.

The Holy Spirit is the ruling power in time, till Christ comes back in the clouds with His holy angels.

Since I began this article I have read with charming delight in the Western Recorder, the very timely, orthodox and worthwhile article by Dr. A. J. Barton under the heading, SHALL BAPTISTS SET UP AN ECCLESIASTICISM? Dr. Barton is right in calling attention to this tendency utterly to ignore the Holy Spirit's leadership and take what concerns us as disciples into our own hands and manage them according to our own judgment, while hoping the Spirit will make our plans—we have not sought to know His—as big success.

The Methodists are a great people and have a wonderful method of handling their preachers and their societies. But real Baptists think the New Testament method the best. We do not fall out with our brethren of other faiths for their methods. As Baptists let us keep the records straight as to orthodoxy.

Pulpit committee for the purpose of finding and recommending a suitable pastor, instead of taking into confidence all the membership of the church even unto the supposedly most insignificant member, has shifted the responsibility of the call and support of the pastor to just a few of the brethren of the choicest spirits, and what they recommend is questioned by many.

The majority in an obedient Baptist church is God's way of determining such matters for us, if the Holy Spirit is the leader. Since when was a Baptist church called into a prayer-meeting to seek the Holy Spirit's unquestioned leadership, and all preconceived wants, and notions, were relegated to the background, with a desire for the Holy Spirit to undo any and all impressions that were not purified in the crucible of prayer for Him to have His way in the call?

MANY CHURCHES ARE DEAD TO-DAY FROM THE LEADERSHIP OF MEN WHOSE CONCLUSIONS ARE FORMED BY WORLDLY-MINDED SIGHT SEEING AND HEARING, INSTEAD OF THAT SMALL STILL VOICE WHO NEVER MAKES A MISTAKE.

We are stranded at the altar of prayer. There, we must win or lose our fight against the powers of darkness. "Take heed unto thyself, and the flock over which the Holy Ghost—not Brother Smith's report on your "efficiency" and "go-getter" superiority—"hath made thee overseer" (Acts 20:28).

The recognition of the Holy Spirit's place in these things would end our confusion and anxiety about pastorless churches and churchless pastors. He never makes mistakes. Without Him, mistakes are all we make in spiritual things.

Prosper, Texas.

CUDD H. WRAY, Pastor.

Short Terms for President

DR. P. I. LIPSEY, in Baptist Record Editorial

WE PUBLISH an article by Dr. D. M. Gardner of St. Petersburg, Fla., advocating a one year term for the president of the Southern Baptist Convention. Just now it can be discussed without involving personalities, purely as a matter of denominational policy.

Dr. Gardner's reasons for advocating a term of one year are certainly worthy of prayerful consideration. Do you know of any good reason for having a three-year term as we do now? There is only one which we would expect anybody to urge, and that to our mind is another and very forceful reason for limiting the presidency to a short term. Someone would probably say that a three year term is necessary for the development and execution of any plans which a president might wish to inaugurate. And that is exactly the reason we believe in the need of a short term.

It is not the business of a president to inaugurate policies, or to recommend or advocate anything which would commit the denomination to any plans or procedure. He should be so limited in the time of his occupying the office that it will be impossible for him to commit the denomination to any policies or to build up any machinery for their execution. To prevent this very thing his term of office should be limited strictly to one or two years.

There is ample precedent for this in our political institutions, and ample justification for it in the inevitable tendencies to centralization among Baptists as well as other people. By custom unvarying the president of the United States can serve only two terms. Washington wisely refused to continue in office, and the people would not suffer even such popular men as Grant and Theodore Roosevelt to continue. In our state and in some other states a governor may not succeed himself, so with the state treasurer and so with a sheriff. The reasons are manifest, to prevent committal to fixed policies or a machine.

Now Baptists are made out of the same human material that other folks are. Baptist churches by a gradual process of centralization became the Roman Catholic Church.

We are not scared to death of centralization among us. We have no disposition to find "buggers." But we speak the plain truth when we say that without purpose to do so the presidency of the Southern Baptist Convention has already loaned itself to the exercise of an authority which does not belong to the office. Baptists have within themselves a correction for such tendencies if they will use them. One is to limit the term of office.

The more popular a president is the more danger of centralization. Southern Baptists never had a more popular leader or more devoted servant than Dr. J. B. Gambrell. And it was he who initiated the "president's address" at the opening of the Convention.

The purpose of such an address is to outline and guide the actions of the body. Another very popular president, and very sensible man was Dr. Geo. W. McDaniel and he undertook in his presidential address to determine the action of the Convention in a controversial matter. Now any man has a right to suggest what ought to be done. But not officially. And a more recent president has spoken of "my administration." Such a thing is not contemplated in our constitution. It can be prevented by limiting the term of office.

News from the Ashland Region

THE Bible Institute at Pollard Baptist Church was well attended and the program was exceptionally good. Some of the leading speakers were Dr. M. P. Hunt, Dr. R. A. Herring and Rev. W. A. M. Wood.

Rev. G. G. Lanter has recently conducted a very successful county-wide revival in Lawrence County at Louisa, Ky. Rev. D. P. DeHart of Van Lear led the music. The meeting was held in the court house. Pastor D. L. Brainard and his church worked in full accord with the meeting.

Rev. W. K. Wood is conducting a revival at the Cannonsburg Baptist Church at present.

The First Baptist Church of Ashland recently conducted a training class in "Building A Standard Sunday School." Pastor E. L. Edens of the Unity Church taught the class. Several workers from the Unity Church attended. There were fifty-eight awards granted.

The Unity Baptist Church recently conducted a Church School of Missions with an average attendance of 178 for the week. There were eight classes in mission study. The following visiting brethren brought inspirational messages each evening: R. A. Herring, W. K. Wood, E. E. Caldwell, B. H. Kaze and W. C. Pierce.

Dr. R. A. Herring began a meeting with the First Baptist Church of Winchester, Ky., and Pastor O. F. Herring, April 15.

Rev. G. G. Lanter is in a meeting at present in North Carolina.

Ashland, Ky.

E. L. EDENS.

Dr. Strong's Witness

DR. AUGUSTUS H. STRONG, a little while before his translation, said: "We tend to forget our Baptist principles on the very eve of triumph, and to surrender our doctrine and our polity just when we ought to strengthen our stakes and stand for the faith once for all delivered to the saints."

"If Dr. Strong could come back now, he would be amazed at the rapidity with which the tendency has developed into a fact," says the Watchman-Examiner. "Somehow, though our principles are based on the unmistakable teaching of God's Word, many among us seem to be ashamed of them. If our fathers had not been willing to suffer all kinds of outrages through their devotion to our principles, Baptists would not now be the largest of the evangelical denominations of America."

Words to Describe Inner Life and Its Growth

PROF. JEFF D. RAY, S. W. B. Seminary, Fort Worth, Tex.

THE hair-splitting brother has never appealed to me. I have often shown impatience with one who picked me up for not using the exactly accurate theological term. At the risk of falling into a habit I do not like, may I play that role for a moment?

For half a century I have been talking about and urging upon my hearers "the surrendered life." I certainly meant well by it and no doubt did good by it: But the surrendered life is a negative, passive life, while the religious experience I had in mind is neither negative nor passive but is both positive and active. When I have made a plea for the "surrendered life" I really meant the "dedicated life."

Surrender means "to yield to the power of another; to give up on compulsion or demand," while dedicate means "to set apart and consecrate; to devote, as one's self, to a duty or service."

When used as an expression of religious experience, is there not a clear and almost vital distinction between the two words? The surrendered life means that I turn myself over to God, take my hands off, become passive in his hands and let him do what he will with me. That sounds good and in fact as far as it goes it is perfectly all right.

But is that all that is involved in the religious experience we have in mind? When we use the term "surrendered life," do we not mean more than the word "surrendered" implies? Do we not mean more than negatively and passively "yielding ourselves to the power of another" to do what he will with us? Do we not have in mind the idea that we yield ourselves to the power of God and are ready to help Him do what He will with us?

Surrender is essential to the religious experience we have in mind, but does not this experience involve also the idea of personally and actively co-operating with God in the matter of his having His way with us?—not merely His passive slave but His active ally? I know some brother will talk about the clay in the hand of the potter. It is a fine text. I have preached on it many times and expect to preach on it often again before I pass over. But in preaching on it or talking about it, let us not forget that no mere material illustration can set out all the elements of a spiritual truth.

It seems to me that if one is anxious to be accurate in the use of English words, he will use the word "dedicate" rather than "surrender," when he is insisting that the life be turned over to God for positive, active service. I know that in seeking the meaning of a doctrine or the expression of an experience one cannot always rely upon an English translation, but it is nevertheless significant that the translators of both King James and the Revised Version never use the word "surrender" for any purpose and that in speaking of the matter before us they always use either the word "dedicate" or "consecrate."

Is it not true that in the New Testament there is no word referring even remotely to this experience with Christ that could be properly translated "surrender?" A brother calls my attention to the word "yield" in Romans 6:13 and 19. But this Greek word does not mean "yield" (a passive attitude). The word means "to present" (an active attitude), and the Revised Version so translates it. To be sure, these translators were fallible men, but it is safe to assume that they had a fairly correct idea of what is the nature of this experience we are discussing and also of the English word that would most accurately set out that experience. Until it can be shown that the translators were wrong, I think for the sake of sound words, we had better use language found in our English Bibles.

But a brother quotes Dr. Gambrell's saying "Words mean what they mean and not what they used to mean." Exactly so, and the word "surrender" as it is used currently to-day carries with it pre-eminently the idea of an unwilling and

usually sullen yielding to a superior power—whereas the experience with Christ which we are thinking about carries essentially the glad voluntary choice of a new Master and our whole-hearted daily turning to Him because we love Him and love His service. And that idea is definitely contained in the word "dedicate," both etymologically and in current use.

The Allens of Brazil Will Visit "Home" Next Year

MY DEAR DR. MASTERS: Enclosed is a New York draft to renew our subscription to the Western Recorder. We enjoy the paper immensely and I rejoice at the splendid way you continue to edit it. Many a time my thoughts have travelled back to Louisville and to your home—that fine wife of yours, my dear friend—our contacts together in Walnut Street Church, and I thank God for our year's furlough which was spent, so much of it, in Louisville.

Another furlough is drawing near—1936—but I am not sure that we will be able to visit Louisville. We plan to spend most of it with our aging parents. These six years have passed rapidly for us and we have had many rich experiences in the work here. Out where our church is located we have never before had such eager interest in the Gospel as now, nor have we preached it as widely as now.

That little group of simple folks spends practically all of Sunday either at the church or out in the fields preaching in open air services, and there are others during the week. I must confess, one's heart is pulled to purely evangelistic work, but we know that someone must carry on the work of the great institution that Rio Baptist College is, so continue to do our part in preparing our young people for service.

I hope you will lift a prayer for Dr. Watson and his corps of workers for this year is a very difficult one for all of us, a period of transition that calls for plenty of patience, calm and grace to meet the problems as they come up.

Give Mrs. Masters my love, please. I think of her so often, and rejoice to count you two in my list of inspiring friends. Best wishes for the paper this year. America needs sorely such literature as you and the other genuinely religious papers are providing.

Rio de Janeiro, Brazil
March 19, 1935

Sincerely yours,
EDITH A. ALLEN

[Though the above was hardly intended for other eyes than those of the Editor and his wife, we venture to pass it on to our readers. Mrs. Edith Allen and her husband Rev. W. E. Allen are highly valued missionaries of the Foreign Board. Their stay in Louisville some six or seven years ago was long enough to make Mrs. Allen a prime favorite among our Baptist women—who will surely wish to claim part of this couple's "rest period" on the next furlough. The Western Recorder is enriched by the fellowship and appreciation of this fine pair of missionaries and many of their kind at home and on every mission field.—Ed.]

W. M. U. Training School Commencement

MRS. F. W. ARMSTRONG, of Plattsburg, Missouri, President of Woman's Missionary Union of the South, is to make the address at the Baptist W. M. U. Training School at its annual commencement on Monday evening, April 29, at eight o'clock.

The graduating class is made up of twenty-one young women from ten Southern States. Miss Virginia Collins, of Mays Lick, represents Kentucky in this number.

It is to be hoped that these young women, well trained for leadership positions, will find a place of service in our churches and denominational agencies and institutions.

Fellowship Tidings.

The Editorial Council of the Religious Press will hold its meetings in Washington, D. C., April 23-24.

Missionary J. S. Ransdall is this week conducting a course of study at the Cox's Creek Baptist Church, in Nelson Association.

Pastor and Mrs. Bailey Fulton Davis, of Cadiz, Ky., have a new resident in their parsonage since April 8 in the person of John Fulton Davis, II. Congratulations.

Pastor J. L. Stone spent a week recently in teaching a study course with Pastor C. B. Coots and the Two Lick Church. The book taught was: "The Book We Teach."

Evangelist B. R. Lakin, of Fort Gay, West Virginia, is leading evangelistic services twice a day at the Lockland Church, Cincinnati, Ohio, where Brother B. H. Hillard is pastor.

On April 21, all the Baptist churches of El Paso, Texas, are uniting in an evangelistic campaign with Dr. J. C. Masee, evangelist, and William C. Masee, from Atlanta, Georgia, as director of music.

Pastor H. H. Welch, of Hamilton, Ohio, is assisting Pastor T. H. Kingston in a revival meeting at the Tabernacle Baptist Church, Maysville. Large crowds are attending and a number of additions have been secured.

Pastor A. D. Odom of the Mayslick Church and leader of the Hundred Thousand Club for the Association, has been vigorously pressing this work. Over a hundred subscriptions have been secured and the associational quarter is practically assured.

Pastor T. Emerson Wortham, who has just moved to Leitchfield, writes: "We are already feeling quite at home in our new field of labor here at Leitchfield. The fine people of this church and community have given us a whole-hearted reception, and our work is starting off nicely."

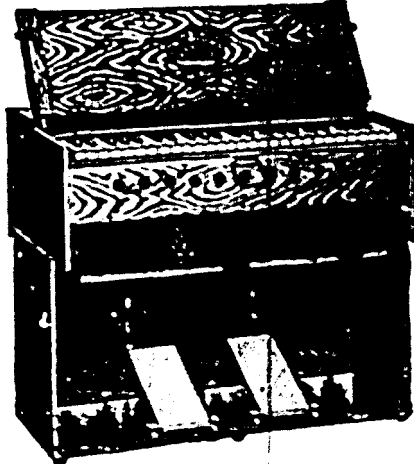
A Louisville dailey comments on how many editors of Kentucky newspapers have been appointed postmaster of their town. We would suggest that each of them start a column in their paper, under the heading "Seen and Read on the Postcards." No doubt about it. The subscribers would read that column.

The Baptist Record speaks of an editor who wanted to say of his paper "Everybody reads it," but when it came out to be read by the public it read "Everybody rides it." The typesetter or the proof-reader either consciously had a good sense of humor, or unconsciously had a whiff of wisdom.

Mrs. W. O. Foreman, mother of Mrs. Finley F. Gibson, of Louisville, died at

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Louisville, Kentucky

the home of Dr. and Mrs. Gibson on April 1, 1935. Mrs. Foreman was eighty-two years of age and for some years had been an invalid. The funeral services were conducted by Dr. W. O. Carver and burial was in Cave Hill Cemetery. The floral offerings were many and beautiful. The death of this saintly woman is mourned by many. A more extended memorial will be published later.

Rev. Adiel J. Moncrief, Jr., pastor of Bayshore Baptist Church, Tampa, Fla., conducted evangelistic services for the First Baptist Church, Muncie, Indiana, April 3-14. There were record-breaking crowds in attendance and twenty-one additions to the church. This is the third engagement Pastor Moncrief has filled with this church.

After conducting service in the Walnut Street Church, Louisville, on Sunday night, April 14, Pastor Finley F. Gibson, accompanied by Mrs. Gibson, left for two weeks preaching in a revival meeting at Waxahachie, Texas. His pulpit is to be occupied by Dr. C. M. Thompson Sunday morning and Dr. Victor I. Masters Sunday night. Waxahachie lies in the territory between Dallas and Waco.

Mrs. Jesse Phillips, of near Henderson, Ky., who has in the past sent us many subscriptions to the Western Recorder, now sends her order that the paper be sent to her son, A. Vincent Phillips, who is now receiving treatment in a Louisville sanitarium. In her letter Mrs. Phillips writes in part: "I have been ill for several years, and I cannot tell you what the Western Recorder has meant to me. Dr. Cranfill's articles are wonderful, and so is the whole paper.

Blessings on the Editor and staff." May the Lord deal graciously with this saintly woman and the son in their poor health, and bless them in body and spirit.

Dr. W. S. Wiley, of Muskogee, Okla., for many years a field worker with the Sunday School Board, died on March 30. He was the father of Mrs. Charles T. Ricks, who presides over the parsonage at Corbin, Ky., and Secretary L. W. Wiley, for many years Illinois Sunday School Secretary, with headquarters at DuQuoin, Ill. Our sympathy goes out to these and other members of the family. Dr. Wiley was a pioneer in the Sunday School work of the Southwest. He helped found Oklahoma Baptist University in 1910, and for years was one of its Trustees.

Meetings have recently been conducted by Pastor B. T. Kimbrough at the Lee's Lane Baptist Church, in which there were seven additions. The music was led by W. C. Younce, of Louisville. Since the first of December the Lee's Lane Church has not received aid from the Long Run Board. In that time they have faced their problems independently, and have had fourteen additions, which is more than they have had at any time previously. Lee's Lane Church is what was formerly called the Eureka Mission, started by the Virginia Avenue Church, of Louisville. It is located about four miles from Parkland on Lee's Lane between Cane Run Road and the Ohio River. A recent canvass revealed 180 prospects in the community. Plans are being made to make improvements on their own building, during which time meetings are held in the Cane Run School building.

Bible School Department

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

Standard Sunday Schools

The following have qualified for the Standard award:

Bellevue—Pastor W. D. Byland; Superintendent William Galvagni.
Louisville, Hazelwood—Pastor I. E. Rouse; J. W. Pilkerton, Superintendent.

North Bend Association

During the first week of April, eleven churches of North Bend Association had study classes and three others the following week. Several others will have such classes at a convenient time in the near future. In most cases the pastors taught and they reported a good week. A word about each will be of interest.

Independence—Brother M. M. McFarland taught here and about ten took the examination. Brother W. A. M. Wood had been supplying this field and Olin Keeny is superintendent.

Latonia—Pastor J. W. Black taught in his church and about thirty took the examinations. Brother S. M. McMillan is superintendent.

Immanuel, Covington—Pastor T. C. Sleete taught a book to his people and reported that about thirty would take the examination. W. T. Perry is superintendent.

Madison Avenue, Covington—Pastor Henry D. Allen taught for his people and reported that about twenty-four would take the examination. M. Y. Rich is the superintendent.

Burlington—Pastor R. Lee James taught his people and about eight were to take the examination. Brother James was formerly at Paintsville and earlier at Dayton. Walter Brown is superintendent.

Elsmere—Pastor J. A. Miller taught at his church and reported that about twenty would take the examination. David A. White is superintendent.

Walton—Pastor T. L. Wooten was the teacher in his church and he expected about twenty-seven to take the examination. G. K. Nicholson is superintendent.

Crescent Springs—Pastor Shiley Spahr reported that about fourteen would take examination in the book he taught. Ben Otten, Jr., is superintendent.

Southside, Covington—Pastor O. J. Steger was assisted by C. P. Hargis and had two classes. He reported that twenty-six would take the examination. Ray Crouch is superintendent.

Fort Mitchell—Pastor G. B. Bush had a good class with his church and re-

ported that about twelve would take the examination. Atwood Lipscomb is superintendent.

Oak Ridge—Pastor M. M. McFarland was to have a class the following week. He expects every officer and teacher to hold the new diploma by the first of May. Frank Poetter is superintendent.
Erlanger—Pastor R. D. Martin planned to have a class the following week. Joseph C. Gartner is superintendent. This church has just experienced a great revival with Dr. T. D. Brown doing the preaching. We heard good things about it all over the city.

Big Bone—Pastor R. A. Johnson was to have a class the following week. Garland Huff is the superintendent.

First, Covington—It was my privilege to work with Pastor R. C. Goldsmith at the First Church. Mr. Seymour is the superintendent. We had a good attendance and twenty-one took the examination. Some years ago we worked with this church in an enlargement campaign and it was a pleasure to be with them again.

Welcome, Dr. Holcomb

When Dr. I. J. Van Ness announced his resignation as Executive Secretary of the Sunday School Board the writer was greatly concerned as to whom the Board would select for this important position in Southern Baptist life. Dr. Van Ness had rendered such outstanding service to the denomination it was felt that his going was a tremendous loss. As we faced the future without his leadership in Sunday-school work we prayed that God would lead the Board in selecting his successor.

When it was learned that Dr. T. L. Holcomb had been elected the anxiety was lifted and there was a feeling that God had led Southern Baptists again. We are happy that this strong Baptist man is to be the Executive Secretary of the Sunday School Board.

Other Churches—I regret that I did not get information about other churches in North Bend that plan for training schools in the near future. This Association has done and is doing much training under the leadership of Brother W. A. M. Wood. He is doing a fine work in his end of the State.

Immanuel, Lexington

Brother W. R. Gabbert, superintendent of Immanuel Sunday-school, Lexington, writes: "was just looking over the record in the Western Recorder. We had 727 in attendance March 31. This is a record for our school. On the corresponding date 1934 we had a few over 600. Our average for March was 520.

We are proud of this record and give thanks to God for rewarding our efforts."

SUNDAY SCHOOL ATTENDANCE

April 7, 1935

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

Owensboro, First	1,597
Louisville, Walnut St.	1,205
Newport, First	855
Louisville, Ninth and O	763
Bowling Green, First	745
Lexington, Calvary	720
Paducah, Immanuel	701
Middlesboro, First	674
Mayfield, First	635
Louisville, Parkland	579
Harlan	566
Owensboro, Third	563
Louisville, Clifton	556
Louisville, Baptist Tabernacle	544
Frankfort, First	539
Louisville, West Broadway	528
Hopkinsville, First	513
Lexington, Porter Memorial	480
Louisville, 23rd and Broadway	479
Somerset, First	437
Paducah, First	426
Harrodsburg	411
Danville, Lexington Avenue	404
Jellico, Tenn., First	401
Louisville, Eastern Parkway	373
Louisville, West Side	343
London	343
Paducah, Baptist Tabernacle	342
Fulton, First	321
Covington, Latonia	314
Elizabethtown, Severn's Valley	303
Covington, Madison Avenue	302
Henderson, First	295
Louisville, Baptist Temple	294
Greenville	293
Bellevue, First	288
Hopkinsville, Second	262
Louisville, Third Avenue	260
Versailles	234
Paducah, East	227
Morganfield	210
Beechland (Near Louisville)	206

The Severn's Valley Baptist Church, Elizabethtown, is planning to erect a marker of the original site of their organization 154 years ago on June 17—the anniversary of their founding. The original site is at the top of the hill on North Main Street, two squares from the court house. It is planned to attach the marker to the outside wall of the house of Miss Maggie Martin. Pastor Arthur Stovall will make a formal speech of acceptance. The committee which is planning the event consists of Misses Virginia Beeler and Ella Cofer, Mrs. George Holbert and Dr. D. E. McClure.

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THE FIRESIDE

YELLOW TOP GOES VISITING

"The bird seed box is empty!" said Dora from the doorway. "Yellow Top will starve if you children do not remember him better."

Billy shoved back his paints with a sigh, and Helen laid down her pet doll, Betty Louise.

"I think Yellow Top is a pig," said Billy.

"I think he wastes his seed," said Helen. "The other day I found two perfectly good seeds on the play table."

When Aunt Maria had sent the pretty, sweet singer, the two children had thought him the finest gift in the whole world. He had a shining cage on a long wire coil so that he could jump and make it dance up and down in the sunlight, a cunning bath, and two dear little cups where he could get a drink, to say nothing of a swing in which he delighted to sit and pour forth his song. But Billy and Helen soon found that it took money from their allowance to buy fresh lettuce and seed and that it was real work to keep the cage clean and the water fresh.

That evening when the children came in from school no Yellow Top was swinging in the late afternoon sunshine.

"Children," said mother, "I don't know what you will say, but Mrs. Lowe came over this afternoon and wanted to borrow Yellow Top. You know, Caroline is getting well now, and every new thing amuses and entertains her. I really could not say no, though I felt that you would miss the bird dreadfully. Of course you love Caroline and want to make her happy, but Yellow Top has never been away from home since you had him."

"Oh, that's all right," said Billy at once, thinking of the money he would save for candy. "We won't miss him very much."

"I don't care," said Helen. "If Caroline can enjoy him, let her keep him awhile."

"Well, I'm sure that is very nice and sweet of you," said their mother very much pleased.

It was weeks before Caroline said anything about returning the pet. She was so happy to have the cage near her bed and hold out crisp lettuce leaf to see him take cunning bites out of it. When he had his bath, he shook the little drops of water over her face and hair, but she only laughed to see the fun.

"Yellow Top has forgotten all about us," said Helen sadly one day. "I took him a lump of sugar, but he just flew to Caroline's finger and tugged at a bit of candy she held."

"Well, we have our pennies for ourselves," said Billy.

"Not all of them," said Helen. "I saved up some of mine to take Yellow Top a box of seed. I don't believe Caroline's big sister feeds him enough, and, of course, Caroline can't do it."

"Let's take our pennies out of our banks and buy Caroline a bird of her own," said Billy. "I want Yellow Top back."

But before they could ask their mother about it, Caroline's big sister came with Yellow Top well wrapped from the cold in a big shawl. "Aunt Molly sent Caroline a bird of her own," she explained. "We are very much obliged to you children for lending her the bird. She had a great deal of fun watching it."

And the next day they heard Dora say to their mother: "Mamma, I don't believe we'll have any trouble coaxing Billy and Helen to buy food for Yellow Top. I never saw children so happy as they were when Laura brought him home. They almost disagree to see which one shall buy nice things for him."

"We found out how precious he is," said Helen in a low tone. "I'd rather have him than all the candy in the world."—Exchange.

SHOOTING STARS

Jack and some of his friends had gone out into the country for a hike. After a while they came to a hole in the ground with fresh dirt thrown out around it.

"It must be an animal of some kind," Jack suggested.

"Let's dig it out," said one of the others.

They dug it out all right; but what they found was far more interesting than any animal. They found a curious rock—small, but very heavy. Just twenty-four hours before, this same rock had been more than three million miles away from that spot. That is so far away that if Jack's father had gone after it in his automobile and had been able to drive a thousand miles a day, it would have taken him twenty years to make the round trip.

But Jack's father could never have gone after it, for this strange stone came not from any place on earth at all, but from millions of miles out in space among the stars.

In fact, it was a piece of a star or a smaller heavenly body that had exploded a long time ago and still continued to travel through space. There are untold millions of these heavy rocks flying through space all the time. The

earth travels through showers of them constantly; and it is estimated that thousands of them strike the earth's atmosphere every day. Only a few of them are seen, and still fewer are found. They travel so fast that most of them burn up when they strike the earth's atmosphere. Indeed, they travel as far in a second as you drive a car in an hour, or about thirty-six hundred times as fast as you go when you're out for a brisk drive with your father and mother.

The ones that burn up as they speed through the air are called meteors, while those that strike the earth are known as meteorites.

Some of these meteors appear to be small points of light traveling across the sky. They look like lightning bugs flying high, or like stars falling from the sky. But others streak halfway across the heavens like great sky-rockets, leaving brilliant trails of sparks behind them.

You are liable to see these meteors or shooting stars on any clear, moonless night during the year. I have seen them while on a sleighing party in January and while camping out under the stars in August. One night a group of us counted nearly five hundred of them in a single night. Another night not long ago a friend and I had climbed a hill to watch the sunset. The stars were out when we started back home. "It ought to be a good night for meteors," my friend said. Hardly were the words spoken when a brilliant meteor shot out of the east and blazed clear across the northeastern sky. It left a dazzling trail of sparks behind it, and a bright path of light that glowed for several seconds. It seemed almost to hiss through the air, though it was probably fifty miles high.

(Please turn to Page 23.)

Sunday School Literature

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NOTICE—The "Bible Expositor and Illuminator," an Advanced Quarterly of 192 pages, in monthly parts but still a Quarterly, price 30 cents a quarter, \$1.00 a year, payment with order.

Sample lesson on application.

Council of Moderation, Inc., Organizes the School of Temperance

Edward B. Dunford, Washington, D. C.

Danny walked into Tony's place, took a seat on the stool, and ordered a plate of spaghetti. Laying the paper on the counter before him, he began to read and then whistled softly to himself. Pat, entering at that moment and taking a neighboring stool, heard him.

"Why all the exhaust?" asked Pat.

"Oh, I been readin' of the new eddicational movemint jist announced."

"An' phwat is that?"

"It's the new school of timperance," replied Danny. "The Council of Moderation, Inc., to provide a tin years' eddicational coorse for the moderate use of alcoholic liquors."

"An' is it to be a correspondence coorse or personally conducted classes?" inquired Pat.

"Shure, an' I don't know."

"Well, thin, who's to be the faculty?" Danny looked at the paper again. "The article don't state, but 'twould be intheristin' to know how the perfessers is selicted an' pwhat degrees is nicisary."

"Anyhow, I guess them D. T's is, barred," hazarded Pat.

"Yis, them post-graduates 'woud be too highbrow for the freshmin."

"Phwat is to be the colleg colors?"

"Well, it ain't stated, but it seems like the 'blues' would be O. K. Say, Tony, pass along the tomato sauce, will ye?" requested Danny. "This is to be an up-to-date school, Pat. They's goin' to use radio, motion pictures, posters, newspaper advertisin' an' the lecture platform. It's to be a great public school. Everythin' will be provided free except the liquor."

"Ah, now," said Pat, "that will be intheristin', larnin' to drink by text book."

"I don't know," repsonded Danny. "I imagine 'twill be a mighty stiff, coorse, for all them scientific fellahs phwat I've read says that the effect of liquor depends on the kind you drink, when you drink it, how you mix it, and phwat you eat with it. I've also noticed some could drink more than others and still keep out of the hoosegow. The fellah that gets his M.L.D. from that school will have to know more than them scientists."

"Phwat's M.L.D.? More Liquor Drunk?"

"Of course not. That's not the idee at all, at all. It means Moderate Liquor Drinker."

"Indade, 'twill mean somethin' to get a certificate of proficiency from that school," opined Pat. "I call it a great idee. Jist think phwat 'twill mean when you go to hail a taxi and see the chafeur's diploma framed next to his driver's license."

Danny shrugged his shoulders. "I don't know, now," said he, "somehow I'd feel more comfortable like ridin' with a fellah that wasn't so well acquainted with the stuff."

"Ah, Danny, me bye, ye're too old-timey. Ye don't appreciate all the new larnin'."

"Mebby not," returned Danny, "but I want to know how them graduates will tell when they's only moderately drunk. Most of the byes I've known was mighty poor judges of distance when they was drinkin'."

"But don't ye see, Danny, most of the byes ye know is self-eddicated in the art and science of booze-histin'?"

"'Tis too thrue, Pat. We grew up in a benighted age. But 'twill be mighty handy to have a diploma from that school. If you get a little too much an' run into the neighbor's car there will be no need of argyment with Casey the Cop at all. Ye can jist produce yer diploma and show that it's all a mistake since ye are a duly accredited graduate of the school of moderate drinkin'."

Pat was puzzled. "Yiz, but how will that help the fellah whose car is hit?"

"Oh, that subject ain't covered in the coorse."

"I wonder will the school grow?"

"Shure an' it will. Its publicity should attract a large matriculation an' the liquor sellers should stand up and cheer for it."

"An' phwat for? If the pupils only drink moderately they won't be so much liquor sold."

"Ah, say," returned Danny impatiently, "Sometimes I think rum has gone to yer brain. Don't ye see that when the public is eddicated to the merits of moderate drinkin' 'twill add to the respectability of the liquor business? When ever anny one gets drunk 'twill be charged to the fault of the eddicational system an' not to the liquor."

"To be shure. I see it now. The agitation will be for a change in the curriculum, an' there won't be no agitation against the liquor. Those daffy prohibitionists won't have nothin' to talk about."

"Do ye think so? I'll reserve judgment on that."

"Begorra, 'tis a new idee entirely," said Pat admiringly.

"I ain't so shure," mused Danny. "The lads always claimed to know when to stop but too many run by the stop signal."

"Ain't it the truth? But there's one question I'd like to ask ye. Phwat becomes of all the stoddents that matriculates in that coorse and fails to pass? They's always some dumb-bells in every school."

"Oh," replied Danny airily, "different futures is open to them. Some gets to be tramps, others goes to institutoons for the criminal insane, while many more become dependint on their families or goes to the county farm."

"'Tis a grand world we live in," said Pat admiringly. "'Tis truly wonderful phwat the mind of man can conceave."

FREEDOM ASSOCIATION NEWS

Dear Editor: I thought I would drop you a few lines about the work in Freedom Association. I have been working as missionary here since January 1, 1935, and I am getting acquainted over the Association and getting the locations of the churches. I have not been able to get to some of the churches yet, owing to the rainy weather and bad roads and high water, but I have had a number of letters and have talked with people from over the field and the outlook is for a fine year and there seems to be a spirit of co-operation among all of our pastors and churches.

There are a few of our churches that are very weak and have been without preaching for some time, I hope to visit them first and try to help them out. I have a number of places where I plan to hold revivals in school houses and organize Sunday-school and prayer meetings.

The work here at Albany, under the able leadership of Brother Lawrence is going along nicely. A contract was let this week for ten Sunday-school rooms

Hospital Month

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

Healing Humanity's Hurt

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital: and they are being paid 100% promptly at each maturity.

Southern Baptist Hospital

LOUIS J. BRISTOW, Supt.
NEW ORLEANS LOUISIANA

and basement to be completed in ninety days, which will take care of the growing Sunday-school. Brother Lawrence has only been on the field since November 1, 1934, and there has been an increase in attendance upon all the services. He is a fine pastor and hard worker. He visits his people, exalts the Christ and stands for everything that is right.

The Southern Kentucky Pastors' and Laymen's Conference meet at the Albany Baptist Church, May 10, and we are looking forward to a fine day.

I will keep you informed from time to time of Baptist news in Freedom Association and plan to get many to take our own Western Recorder over the association. You may send me sample copies.

W. S. SCANTLAND,
Albany, Ky.

CENTRAL DISTRICT W. M. U. AT LaGRANGE

The twenty-first annual meeting of Central District Woman's Missionary Union of Kentucky Baptists was held at LaGrange, April 4, with the vice-president, Mrs. M. H. Highland, of Covington, in charge.

This was considered the greatest meeting in the history of the district from the standpoint of numbers. Twelve out of the fourteen associations were represented with 768 registered. Some were not able to register.

Addresses were made by Rev. Jacob Gartenhaus, Dr. Bagby and Mr. Schally. Mrs. R. L. Duncan had charge of the special music. The young people's contest was held on the evening of the third, with Mrs. G. M. Smith, District Young People's Leader in charge. The next meeting will be held at Frankfort.

MRS. M. G. PEAK, Secretary.

ST. MATTHEWS BUILDING NEW CHURCH

The work at the St. Matthews Baptist Church has shown a steady growth since the coming of their new pastor, John J. PreVol about a year ago. Since that time more than sixty members have been welcomed into the membership of this church. Many of them by baptism. A fine spirit of unity and harmony now prevails.

Recently a revival meeting was held in which the following speakers assisted: W. S. Bullard, T. E. Ennis, W. R. Lambert, M. P. Hunt, E. F. Estes, and E. C. Stevens. The membership was greatly revived and there were several additions by letter and baptism.

On Wednesday night during the meeting Dr. M. P. Hunt made an appeal for subscriptions for the proposed new \$10,000 building. Several thousand of the amount was raised the first night. Thus far, more than \$6,000 has been raised in cash and pledges.

Under the leadership of the Holy Spirit we are venturing forth by faith.

We do not know from where the rest is coming, but we know that our God holds the "purse strings" and that the silver and gold, as well as the cattle on a thousand hills, are His. We have already excavated our basement and plan to lay the foundation within the next few days.

Recently our church licensed for the ministry the son of the Chairman of our Deacon Board, Maurice Barnes. He is now a student in Georgetown College. We expect great things from him. He is not only a good speaker, but is unusually gifted in musical talent.

Our church also recently ordained to

the Gospel ministry a former Methodist preacher, the Rev. W. J. Cordwell, the following composed the Council: J. J. PreVol, Moderator; Earl Johns, Hugh R. Peterson, J. R. Ray, Wesley McKinney and W. Warren Filkin, Jr.

After thorough examination of the candidate the committee recommended his ordination. Ordination sermon was reached by Wesley McKinney; charge to the church, W. Warren Filkin, Jr.; charge to the candidate, Hugh R. Peterson; charge to the candidate, and presentation of Bible, Earl Johns; ordination prayer by J. R. Ray.

COMMITTEE.

Our Special Doctrinal Issue

BESIDES the regular matter our issue of April 25 will contain eight special articles by well known writers on as many doctrines peculiar to Baptist faith.

We have in hand the manuscript of all of the articles except one. A wonderfully helpful and instructive issue is assured. Our writers and their subjects are:

J. E. SKINNER, Murray, Ky.
"Alien Immersion."

W. O. CARVER, Louisville, Ky.
"Infant Baptism."

J. W. PORTER, Lexington, Ky.
"Restricted Communion."

H. L. WINBURN, Arkadelphia, Ark.
"That Baptist Freedom."

CLYDE L. BRELAND, Richmond, Ky.
"Is the Mode of Baptism Important?"

DAVID M. GARDNER, St. Petersburg, Fla.
"Christ's Church and Her Ordinances."

FRANK M. MASTERS, Russellville, Ky.
"Church and the Kingdom."

These able writers bring together in a single Western Recorder issue a complete compendium of New Testament doctrines than has been presented in a single Baptist paper in forty years or probably ever. Order your extra copies NOW. After publication may be too late, for we cannot publish thousands of copies on a pure venture. Copies 5 cents each, dozen 50 cents.

ADDRESS

WESTERN RECORDER

205 E. CHESTNUT ST.

LOUISVILLE, KY.

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.

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

More than a century ago weary travelers who were pushing into the vast and uncharted west, paused in the village of Memphis for a last pleasant sojourn before braving unknown dangers. For many it was the end of the journey because they found in Memphis the happiness and opportunity they desired. Certainly guests and delegates to the W. M. U. annual meeting in May are sure to be delighted with the flowering beauty of the many parks: the exquisite landscapes along the Mississippi where the South's aristocracy once rode the palatial river packets, when the "promenade on the river front" was the height of fashion; and where the "loop" district is dotted with new and modern hotels that provide all the cheerful comforts at very moderate prices.

Even though you may not be in evidence May 13-15, you need not lessen your interest in or loyalty to the W. M. U. annual meeting. You can be much in prayer for the success of the efforts of those who do attend and can be assured that Baptists of Memphis and Shelby County join hands with those of the entire State of Tennessee to welcome you in large numbers.

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

Memphis, Tenn.

[W. M. U. leaders who are expecting to attend this meeting, please send requests for delegates cards at once. We want you to be sure to have one, yet I fear there will be more requests than we are entitled to cards, so get your "bid" in early. M. N. L.]

"May Showers Bring Beautiful Flowers"

But it is not flowers that Clear Creek needs. They will be there in riotous profusion. But they are in desperate need of sheets, pillow cases, towels and small washable rugs. Let's give them a regular "down pour" of these things.

Sometime during the month of May have your W. M. S. send sheets, and see that your Y. W. A. sends pillow cases, your G. A. towels and your R. A. rugs. Send to:

Miss Helen Royalty,
 Clear Creek Springs,
 Pineville, Ky.

This is something special, so be sure not to confuse it with your regular contribution of a dollar or two for the

Summer Assembly, the first of August. Send this sometime between now and July to:

R. R. Atkins,
 Straight Creek, Ky. (Bell Co.)

A Letter From Palestine

I want to tell you how deeply I appreciate every box, gift and Christmas greeting sent to us. If you all could only be here and really see how much it means to us to get the above mentioned and see how much joy and gladness you all put into the hearts of our young and old Jewish and Arabic people, I am certain that you would feel that your sacrifice is not in vain. We thank God for every one of you.

The past year has been one of severe trials and testing. First, Miss Fenderson took sick in July with rheumatic fever and infected heart. Before she was really able to be about, I took seriously ill on September 24, and it seemed my life was despaired of several times. Truly we have gone through the valley of the shadow of death, but God has yet seen fit to spare us for further service. Praise be unto Him!

In spite of all the foregoing happenings, we have had the joy of seeing some of our young people who have been attending the meetings, give their hearts to Christ. The work is most encouraging. The Sabbath-school and the Sunday-school have increased in number and the church services have been well attended in spite of having no pastor.

Myer Cohen, nineteen years of age, openly and fearlessly confessed Christ before the Bible class and persecution immediately began. His father tried to tear up his Bible, slapped his face and conditions finally became so bad at home that he was compelled to leave and secure a position in Haifa.

Rachel, a young Jewess, who was a regular attendant at our women's meeting, confessed Christ last summer and asked to be baptized. Soon after she took severely ill and went to be with her Lord. It was gratifying to know that this soul was saved before she went to face her Creator.

Little Esther, who was beaten by the Jews during the D. V. B. S., is a faithful attendant of the Sabbath-school and brings many others with her every Saturday.

Hannah and Malka, the two little Jewish girls, eight and nine years old, have suffered so much because they attend our Sabbath-school, are most faithful, bringing their little brothers and sisters with them. We could go on relating the heroism of many like them, but time and strength will not permit. As it was in the time of Jesus, so it is now, that persecution brings victory.

Deborah, the bright Jewess, who is a teacher and is attending the Hebrew University, has confessed her faith in Christ and told us the other day how much she longed to help us in the work, but could not because of fear of home

and losing her position. She has often made this remark that if she could get away from Jerusalem she would serve us in any capacity.

I am hoping to sail the twenty-second of April on the "Saturnia," from Haifa and arriving in New York, May 8. If any of you wish to write to me on my arrival, please address mail to: 260 W. Forty-fourth St., New York, care C. and M. A. I am thrilled with the prospect of attending the Southern Baptist Convention at Memphis, Tenn., in May and hope to see many of you there.

"Pray much that God will provide some one to help Miss Fenderson while I am gone."

Elsie B. Clor,
 Jerusalem, Palestine.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

The Coming Months Offer

Y. W. A. Focus Week—May 5-11.
 Clear Creek Shower during May.
 State Baptist Boys' Camp, Clear Creek—
 June 20-28, cost \$3.50.
 Ridgecrest Y. W. A. Camp—June 25-
 July 5. Cost on bus \$6.00 round trip.
 State Y. W. A. Camp, Clear Creek—
 July 29-Aug. 3. Cost \$8.00.

Georgetown Y. W. A. Appreciates House Party

We are grateful to Miss Ruth Williams, President Georgetown College Y. W. A., for the following write-up of the Int. G. A. House Party, held there March 1-3:

"On the first week-end in March the Georgetown College Y. W. A. was hostess to a G. A. House Party. This was the first activity of its kind ever to be held at Georgetown; but by the time the last person had registered, practically all of the bed and floor space in the College had been used. There were about one hundred and twenty guests and speakers who represented the various churches throughout this section of the State.

"The program for the entire week end had been well planned by Miss Josephine Jones. For a general theme she used, 'As a girl thinketh in her heart, so is she.' This idea ran through all the talks, but especially did we find it in the splendid devotionals which were led by Mrs. Eureka Whiteker at each meeting. One of the most inspiring meetings that we had was the Vesper Service, on Saturday afternoon. Miss Juliette Mather gave the talk at this time on 'With All Thy Mind.' Other outstanding speakers were Miss Mary Nelle Lyne and H. S. Cushing, who gave an illustrated lecture on 'The Land of our Lord.' Members of the Georgetown

Campus also had places on this program by giving short talks and special music.

"At the close of each day, our thoughts were turned toward God through camp-fire services, which were led by William Hall Preston and Dr. H. N. Sherwood."

T. D. BROWN IN ERLANGER MEETINGS

The Erlanger Baptist Church had the great privilege of having Dr. T. D. Brown, of the Highland Church, Louisville, as guest preacher for a two weeks' series of special services. The series of services were promoted as a spiritual recovery program. Under the preaching of Dr. Brown it became just that.

Dr. Brown came to Kentucky less than a year ago. He is a Gospel preacher of power, and after having had him in my church, I can say with confidence that his evangelistic ministry is of the type our churches need today. Devoid of all clap-trap, high-pressure methods, free of all cheapness and sensationalism, Dr. Brown preaches sound, Scriptural messages with a natural spiritual intensity that lays hold on the audience.

The Holy Spirit was manifest from the very first. All who know anything about the North Kentucky religious conditions will realize what I am saying when I say we had a real revival. There were twenty-eight additions to the church during the two weeks, twenty-three of them on profession of faith on the Sunday following the meeting. We expect more visible results to follow, and the spiritual results in the life of the church and community cannot be estimated.

R. D. MARTIN, Pastor,
Erlanger, Ky.

MUSIC WEEK AT NEW ORLEANS

The Baptist Bible Institute has planned a most attractive program for its annual Church Music Conference, April 25-26.

President W. W. Hamilton will open the conference with an address upon "Music in Christian Training." A new feature of the conference will be that each address will be followed by an open forum. It is expected that these discussions will be the most valuable feature of the conference.

The Institute considers itself fortunate to present the following who will speak and conduct forums: Dr. Everett Gill of Bucharest, Roumania; Dr. C. B. Arendall, Dauphin Way, Mobile, Ala.; Dr. E. Locke Davis, Gulfport, Miss.; Dr. John A. Huff, First Baptist Church, New Orleans; Prof. I. E. Reynolds, Ft. Worth, Texas; John Ramond, First Church, Shreveport, La.; Prof. W. C. Webb, Christ Church Cathedral, New Orleans, La., formerly associated with Dr. J. H. Rushbrooke, secretary of the Baptist World Congress, and A. L. Kirkwood,

Coliseum Place Baptist Church, New Orleans. Also Professors Tibbs, Watts and Beckwith of the Institute faculty. Prof. E. O. Sellers will be the general conference conductor.

The closing session will be a musical session directed by Prof. Beckwith, assisted by the combined Baptist choirs of New Orleans.

KENTUCKIAN IN BRAZIL REJOICES

Our hearts rejoice over the good news from the Homeland. Every ship from afar brings just a little better news of how the Lord is blessing our beloved Southland. The Lord is good to Southern Baptists and He has laid His hand on great and noble men and put them at the right places of leadership—Truett, Dodd, Sampey, Scarborough, Maddry, Lawrence, Tripp, a host of you faithful Editors and many Godly pastors.

What can be said in praise of our saintly Baptist women of the South? Let no one say that religion has grown cheap in the Southland. Irreligious women could not put over a campaign in such a glorious way as the last Lottie Moon Offering. How great, how glorious

Just the thought of reducing our Foreign Mission Debt to \$500,000 or \$600,000 by May rejoices every heart. Missionaries in twos, or groups, or in public meetings, are now talking of hope, relief, and even of new missionaries and the near return of the good old days.

Let God be praised for each one of you in the homeland. We love you, we have faith in you and are sure that the Lord will bless you and us in proportion as we humble ourselves and call upon His name. The first showers of blessing are already upon us. We Missionaries are so happy to put in each month our dollar for the Hundred Thousand Club which flows in from the four corners of the earth and makes a respectable

and powerful stream on reaching Richmond. How can any Baptist resist throwing into this lovely stream a dollar-a-month. Burdened shoulders, burdened lives and hearts are rejoicing in all parts of the earth over the good news and outlook from the Homeland.

O. P. MADDOX,

Bello Horizonte,
Manas, Brazil.

Dr. H. C. Wayman, pastor of the First Church of Newport, Ky., is now in meetings with Dr. Clyde L. Breland at the First Church of Richmond, Ky.

Dr. T. D. Brown has been preaching a series of sermons at the Highland Church, Louisville, especially directed toward a spiritual recovery of its members. It has been four years since such a series has been conducted. His sermons last week included: Prayer—What It is and Why it Means so Much; Hindrances to Effective Praying; Helps to Effective Praying; Saving Ourselves; Right-Mindedness, and What About Hell.

We are glad to have cheering tidings of the work of Pastor A. M. Vollmer, of the First Church of Dyersburg, Tenn. Brother Vollmer left his Louisville service for this pastorate some months ago. It is a large and important church—important in its fine opportunity for service both in Dyersburg and in the wonderful farming environment all around it. In a letter about the first of March our friend writes in part: "Since coming we have received twenty-one into the membership, half of them on profession of faith. The Sunday-school is making fine growth." Those who know Brother Vollmer and his fine wife and helpers, will not be surprised at the growth of the church he serves. His friends anticipate for him a ministry of spiritual power and large usefulness.



Southern Baptist Tuberculosis Sanatorium

EL PASO, TEXAS

Rates \$45.00, \$50.00, \$55.00, \$60.00 and \$65.00 per month, including medical attention and nurses on general duty.

Sesqui-Centennial at Cox's Creek Last Sunday

GEORGE R. JEWELL, Western Recorder Office, Louisville, Ky.

The 150th anniversary of the life of the historic old Cox's Creek Baptist Church was fittingly observed last Sunday morning and afternoon. Hundreds of visitors were present in addition to the local membership.

Cox's Creek has all of the physical and natural accretions to make it an ideal rural church. It is situated on the rolling top of an elevation of hillside, and about three-quarters of a mile off the main Bardstown-Louisville Highway U. S. 31-E. When one is approaching the promontory he is impressed with a sense of vastness. Many, many acres of wide open spaces, on slightly rising topography, stretch out before the eyes of the beholder. To the left, and near the entrance, of the church property stands the parsonage where Pastor and Mrs. L. S. Chambers and their three girls, Mildred, Rebecca and Dorothy Ann, make their abode. But immediately in front a long wide vista is hedged with tall trees standing like a military guard with drawn swords to escort the visitor in regal hospitality to their vast domain. Unfortunately this grove of trees is not shown in the picture.

About half way up this guarded roadway one sees above him not only the building with its pointed spire, but to the left of the building a large, well-kept graveyard, containing many stones of the early eighteen hundreds, and subsequently. Some of the stones have been battered by the elements, until their weather-beaten surfaces are hoary and decrepid with antiquity. Their inscriptions appeared on page 187ff of the Kentucky Historical Register, Vol. 30, of 1932, copied by Mrs. Ben Johnson.

The church building likewise has all the earmarks of being a typical rural church structure. Standing since 1870—the third the Cox's Creek members have erected—this brick structure is even yet in a fine state of preservation, and promises excellent facilities for teaching of the Word of God and worship for many years to come. In 1929 it was remodeled in such a way as to provide nine class rooms.

After Sunday-school was over the classes moved outside to have a large group picture taken by a photographer from Bardstown. Also a picture of the deacons was snapped.

At the morning hour of worship Pastor L. S. Chambers recounted the steps in the formation of the various major denominations of the Christian religion, and their founders, in his treatment of the subject "What Church Did Jesus Build?"

After a bountiful lunch served to perhaps a thousand people on the spacious lawn, the church was filled to overflowing. Judson Taylor spoke of the rela-

tion of himself and his family to the church through the last 150 years. Elder William Taylor, one of the founders of the church and its first pastor for twenty-four years, and William Taylor's son, Isaac Taylor, the third pastor, for seventeen years, whose remains lie buried in the cemetery nearby, were



L. S. Chambers

their first ancestors there. And ever since then, through all of the years, the descendants of these men have been closely identified with the Cox's Creek Church. On last Sunday three generations of this family were present to participate in the observance, i. e., Judson

Taylor, already mentioned, his son, J. H. Taylor, and grandson, Leland D. Taylor.

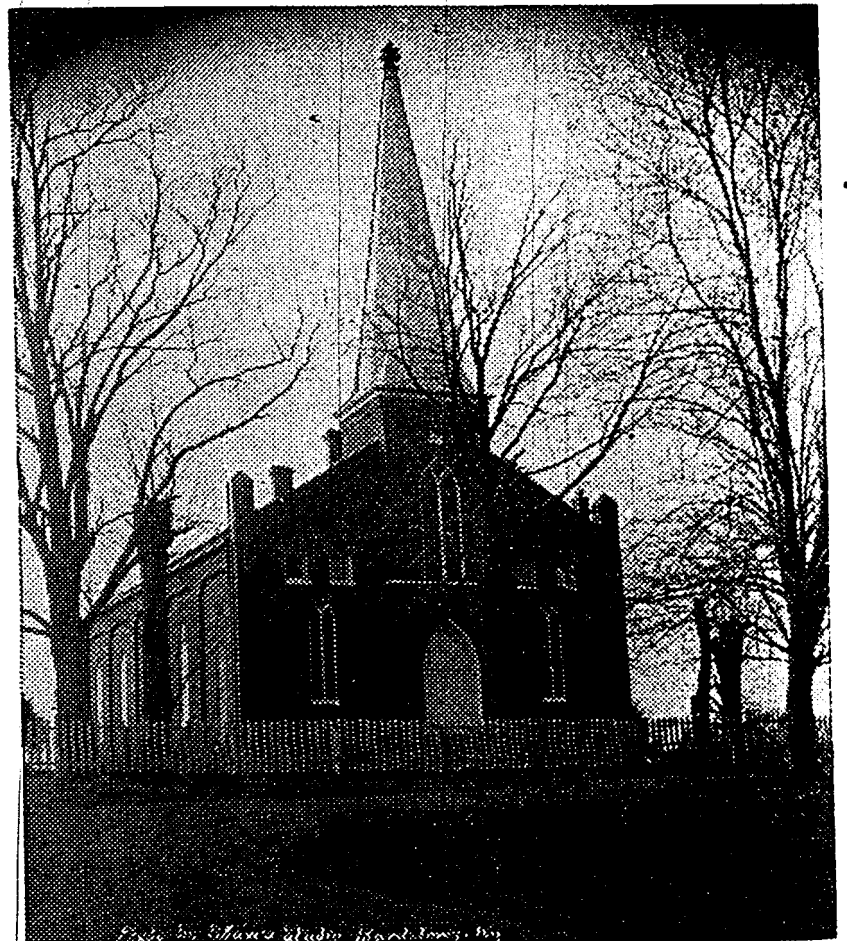
One former pastor, Rev. S. H. Tabb, of Lexington, Ky., who served the church twenty-eight years ago, was present, and was called on several times during the day.

All four of the Wright Brothers, sons of the late Quinton J. Wright, were present: Dr. A. K. Wright, pastor of Baptist Tabernacle, Louisville; Pastor L. T. Wright, Jeffersontown, Ky.; President D. J. Wright, Campbellsville College, Campbellsville, Ky.; and Ray M. Wright, member of Cox's Creek.

At the afternoon service Dr. A. K. Wright presided at the ordination of four deacons, one of them his brother: Ray M. Wright, Orville M. Hobbs, Chester Keeling, and J. E. Lewis. Others taking part in the ordination were Dr. W. B. Moody, pastor at Bardstown; Pastor Andy M. Tate, Lebanon Junction; Pastor L. T. Wright, Jeffersontown; and Dr. H. H. Mashburn, formerly pastor at Bardstown; and J. S. Ransdall, Louisville.

Mrs. Chester Keeling, at great expense and much labor, prepared a large cake having on it 150 candles.

An excellent "History of Cox's Creek Baptist Church, April 17, 1785-April 17, 1935," had been written in advance of the meeting by young Ray H. Wright, and his wife, of Louisville, and was distributed by Mr. Chambers. It epitomizes many of the outstanding events in the life of the church, its buildings, its pastors, its members, its struggles.



COX'S CREEK BAPTIST CHURCH

A MODERN GOOD SAMARITAN

Leo C. Gammill, Little Rock, Ark.

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In the chill hours of the early dawn, when the city was still quietly sleeping, an ambulance was seen swiftly winding its way down the silent streets and it came to a halt at the ambulance entrance of the Baptist State Hospital. Attendants quickly removed the carriage from the ambulance to the hospital elevator, and in few minutes a broken bleeding form was lying on the operating table with the operating room emergency force going into immediate action. The injured man, with blood streaming from gaping wounds, a long fracture of the skull, was the victim of that modern murderer, a "hit-and-run" driver who had left him on the street to die.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

With great care the wounds were cleansed, the flow of blood stopped, antiseptic dressings applied, treatment for shock administered, X-rays taken, and the patient removed to a quiet, clean hospital room where a trained nurse was in constant attendance.

This patient required long weeks of unremitting care and faithful nursing to bring him back to life and restore him to the usual walks of life. Time and again his life was despaired of, but finally he was able to leave the hospital a well man.

This man, struck down while on his way to work, was earning a mere pittance, and had a family to support, and he was wholly unable to pay his hospital bill. Under the circumstances the hospital cheerfully and willingly charged to "charity" the long hours of nursing service, the medicines, the dressings, the nourishing food, the clean linen, etc., etc.

This is, indeed, a faithful copy of the original picture of the "Good Samaritan" as painted by our Lord. The victim in this case had met with foul play while on his journey. The fact that an ambulance brought him to the hospital instead of a beast of burden, that modern antiseptics were used instead of oil and wine, that sterilized dressings were used instead of the Inn, makes no difference in the faithfulness of the portrayal of

this beautiful picture of the Good Samaritan.

Our Baptist Hospital is continually, day and night, ministering to those in need, saving life, giving hope and courage, restoring to usefulness broken and diseased bodies, and in addition it is ministering to the souls of men as well, through prayers, scripture readings, religious literature and the faithful service of Christian nurses.

BECKMAN VISITS BALTIMORE

The Lord gave us a wonderful evangelistic campaign at Overlia Baptist Church, Baltimore, Md. Ten years ago, the present pastor, H. G. Carlburg, began his work with twenty-five members. Since then the church has grown to an active membership of about 300. The church has built a beautiful \$40,000 building and not only pays all of the missionary appointments but also supports two of its own missionaries in China.

The pastor, a Princeton graduate, while in the business world, and already a church member, was converted, entered and graduated from the Moody Bible Institute and then began this work.

We believe that any small church, faithful to the Lord, will not only be blessed numerically, but financially as well. There were about fifty professions during the revival.

HARRY BECKMAN,

Owensboro, Ky.

Miss Mary Margaret Tudor, of Shady Grove, Ky., and Pastor I. Ferd. Graves, of the Grace Baptist Church, Louisville, are to be married on June 6.

Louisville papers last week reported the illness of Mrs. E. Y. Mullins at the Kentucky Baptist Hospital in the City of Louisville. On Monday her condition was just about the same. A hospital staff member reported that she was thought to be in a serious condition.

One of our county seat Baptist pastors writes us in part: "I am sending in on separate sheets eleven new subscribers. I hope to get a few more. I think the Reader's Bible has the most practical helps I have ever seen in a Bible at the price, and we are so glad to get it with the Recorder into a number of our homes."

Southeastern District held their Stewardship Declamation contest for young people on the evening of April 9 at London, Ky. The successful contestants were: Ann Riley Cochran, Harlan S. B.; Billie Rutherford, Harlan Junior G. A.; Calvert Little, London, Junior R. A.; Mary C. Smith, Harlan Intermediate R. A.; Jimmy Stokes, Harlan Int. R. A.; Ruth Lewis, London, Y.



Crooked Spines Made Straight

GREATLY BENEFITED OR ENTIRELY CURED

An Elderly Lady, all bent over, was straightened wonderfully. A Grateful Father writes his daughter had a bad curvature, yet was completely straightened. A Man helpless, unable to stand or walk, was riding horseback and playing tennis within a year. A Little Child, paralyzed, was playing about the house in 3 weeks. A Doctor confined to a wheel chair for 8 years, was walking in 3 months time. Thousands of sufferers have found relief, benefit or cure through the Philo Burt Method. Over fifty-one thousand cases in the past 20 years.

30 DAYS TRIAL

We will prove its value in your own case. The Philo Burt Appliance is light in weight and comfortable to wear—entirely different from the old, irritating plaster casts, leather and celluloid jackets or steel braces. Cures afflicted person with a weakened, injured, diseased or deformed spine—cure it for himself. Investigate. Doctors recommend it, and the price within reach of all.

Send for Information

If you will describe your case it will aid us in giving you definite information at once.

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W. A. Mrs. John Zocchi writes of them: "How our hearts burned within us as we listened to these young people pleading for the cause of Stewardship! How plain they made it; how sincere their delivery! How can we neglect them when they challenge us so? We are hoping all our associations will be represented next year, and are urging them to start plans now—not just to see who will be successful, but that our children may be taught tithing."

The Bracken Sunday School Association met in its regular annual rally with the First Baptist Church, Maysville, April 5. The session was well attended and much interest was displayed. The program centered around "The Teacher and His Work." At the night sessions Dr. Vernon P. Martin, of Georgetown, Ohio, brought an interesting message on "Towards a Philosophy of Religious Education." Dr. G. T. Cowan, Carlisle, and Pastor C. B. Coots, Germantown, were elected president and secretary-treasurer respectively for the ensuing year.

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**Baptist Training Union
Department**

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

April

Theme: His Church the Champion of Justice.

Scripture: Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all (Col. 3:11-ASV).

What To Do: Encourage members to visit any foreigners or Jews who may be living in the community and invite them to church. Organize unions and teach study courses in Negro churches.

Important Dates

May 15-19—Southern Baptist Convention, Memphis, Tenn.

July 28-August 3—Second South-wide Baptist Training Union Assembly, Ridgecrest, North Carolina.

August 5-15—Clear Creek Baptist Assembly, Clear Creek Mountain Springs near Pineville.

Study Courses

Many Unions have conducted study courses during March. Here are the names of a few:

1. Grace, Lexington—Elkhorn Association.
2. Loyall—Upper Cumberland Association.
3. Campbellsville—Russell Creek Association.
4. Shepherdsville—Nelson Association.
5. Bowling Green, First—Warren Association. Educational Director, L. C. Roberts writes: "I am enclosing lists of those who successfully completed study courses. Our work was unusually successful. There are still others who are doing the work and will complete it in a short time. I am enclosing a quarterly report of one of our Junior Unions for your checking for the A-1 award. All of our unions are now striving in that direction."
6. Covington, Madison Avenue—North Bend Association. Director J. Paul Rich writes: "We are indeed happy over our measure of success in this week's work, having had fifty-one to take the examination out of our enrollment of eighty-three, and others attending a part of the time, which we trust, shall receive some benefit therefrom. Six classes were taught by 'home talent,' Pastor H. D. Allen and myself included. Nothing sensational but we trust some real foundation work of a lasting nature. Other churches of this association are conducting their study courses individually this year, and we are all rather

looking forward to a united effort next spring along this line."

7. Harrodsburg—South District.

Sulphur Fork—Bedford

The Sulphur Fork Associational B. T. U. met with the Bedford Church on March 31, with Estil Walker, Director, presiding. Among the subjects discussed was "What the Baptist Training Union Means and Includes," and under the topic of "What the Individual Unions Mean to the Church," the B. A. U., Senior, Intermediate and Junior organizations were discussed.

Shelby County, Graefenburg

A splendid attendance, a good representation of churches, a very interesting, practical, and inspiring program characterized the quarterly meeting of the Shelby County Associational Baptist Training Union, of which Wesley P. Newton, of Bagdad, is Director. The meeting was an all-day affair, held on Saturday, April 6. Forward-looking plans are being made.

Sand Spring, Baptist, Kirkwood

On Sunday, April 7, it was my good fortune to visit J. William Nevins, our ex-State B. T. U. President, Pastor M. D. Morton, and Director C. F. Marlowe, and be in the teaching, training, and worship services of Sand Spring Church. In connection with this visit I also was privileged to attend the interesting and helpful meeting of Baptist Association- al Training Union, of which Glen Keightley, of Bondville, is Director. The meeting was held with the Kirkwood Church.

Awards for March

	Methods	Other	Books
Blood River	5	
Bracken	11	5
Campbell County	8	12
Caldwell County	9	9
Christian County	9	15
Davies-McLean	4	4
East Lynn	12	12
Liberty	6	6
Little Bethel	50	50
Long Run	336	540
Muhlenburg	22	13
Nelson	6	6
Ohio Valley	13	65
Russell Creek	13	49
Severns Valley	9	75
Shelby County	12	24
South District	38	38
Tates Creek	2	17
Three Forks	8	8
Upper Cumberland	1	110
Union	15	16
Warren	21	19
West Union	49	6
		521	1,113
Indiana State	6	6

1,119—1,640

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

April 7, 1935

	Att.	Vis.	En.
Bowling Green, First	.....236	40	302
Louisville, Walnut St.	.....173	49	248
Louisville, Grace	.....163	.....	182
Louisville, Ninth and O	.....162	38	205
Paducah, Immanuel	.....153	6	166
Louisville, 18th St	.....143	19	166
Louisville, E. Parkway	.....133	12	186
Henderson, Audubon	.....120	4	125
Louisville, Crescent Hill	.....116	21	156
Louisville, Beechmont	.....112	4	141
Hopkinsville, First	.....106	10	170
Lexington, Porter Memo	.....105	24	177
Harrodsburg	.....105	20	133
Louisville, Temple	.....105	14	157
Louisville, Parkland	.....103	23	181
Owensboro, First	.....101	37	131
Louisville, 23rd & Brdwy	.....93	24	150
Newport, First	.....93	11	182
Louisville, Immanuel	.....90	8	127
Gilead	.....86	8	112
Taylorsville	.....81	.....	106
Danville, Lexington Ave	.....67	7	105

The Tenth Annual Convention of the Chaplain's Association of the U. S. Army will convene in Louisville, Ky., April 24-25. The chaplains in attendance will be drawn from the three components of the Army, namely, the Regular, the Reserve, and the National Guard. One session will be devoted to the report and instruction of C. C. C. chaplains, and will be presided over by Col. Alva J. Brasted, Chief of Chaplains, U. S. Army. It is thought that more chaplains will be gathered together in one place and at one time for this meeting than at any time since the World War. Headquarters and sessions will be held in the Brown Hotel.

Pastor E. B. English closed a meeting on March 22 at Clay, Ky., in which Pastor C. O. Simpson, of Trenton, Tenn., did the preaching. Brother Simpson was pastor for fourteen years at Clay before going to Tennessee about five years ago. Old friends were delighted to see him again. There were fourteen professions of faith. Nine united with the church on profession of faith and were baptized, and four joined by letter. The church at Clay now seems to be in the best of condition. They have just finished paying off their debt of \$800, and all bills were paid to date on April 1. The Sunday-school attendance has increased twenty-four percent since the first of the year, and offerings to missions and benevolences have increased steadily for the last six months.

Prostate Gland Sufferers

Free information regarding treatment from which I myself have been cured; no obligation is hereby attached; no C. O. D. collections; nothing to sell.

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THE EVOLUTIONIST'S LIVING DEATH

There's no coffin with its pillow,
There's no grave where grows the
willow;

Yet he's robed in Death's own shrouds,
Made of Satan's darkest clouds.

Few there be for him are weeping,
Though he's dead—not simply sleeping—
Dead, while haunting chairs in college—
Dead because he hates true knowledge!

Dead, though he can take an oath
To a non-creative growth
From the atom unto sun
As the way all was begun!

Dead from trusting in a theory
That is fatal, black, and dreary;
Dead because he cannot see
A risen Lord to set him free!

Dead, for this earthly sod
Is hid from him the face of God;
Alas! he makes the rocks to talk
That in the Dark he's doomed to walk!

Dead because his western race,
Whose ancient footprints he could
trace—

A beastly race with ape-like brow—
Proved but one tooth of fossil sow!

Dead, while Mr. Bryan's name
Hangs in the Eternal Hall of Fame
Dead because God's truth he spurned—
Holding truth to be unlearned!

Dead, for only in the strata
He can find disiderata;
He's estranged to God Imperial—
He can't rise above Material!

Dead, though he may postulate
In a language that sounds great,
How the upward climb began
From amoeba unto man!

Dead, while sure he knows the hours
In which there roamed great dinosaurs!
And can also tell the place
From whence the horse began his race!

Dead, though he may know perchance
Where the fishes held their dance
On the new-made desert sand
Ere they grew a foot or hand!

Dead while he affirms his tape
Can measure just how man left ape,
Or read through human embryos
When the reptiles first grew toes!

Dead, yet sure he knows the mind
Which the slime-speck first designed,
And knows exactly how it made it
Without a single brain to aid it!

Dead from vain and bitter strife
Against the truth that Christ is Life;
Dead, because of his conclusions
God permits him strong delusions!
—Silas A. Hugh, in West Texas Baptist.

SHOOTING STARS

(Continued from Page 15.)

But while you may see meteors any night during the year your chances are much better in late summer or fall. The middle of November is probably the best time of all, for that is when the Leonid meteors appear. Some of them are seen each year, and about three times in a century thousands of them can be seen. A hundred years ago there were such great numbers of them that people who saw them said the stars fell as thickly as snowflakes all night. It was estimated that more than two hundred thousand of them were seen that night.

This November, astronomers will be watching again for another great shower. There is no way of being sure about it, but it is too thrilling an adventure to miss.

A shower of shooting stars is likely to occur this year, the night of November 13, 14, or 15. Many boys and girls will be looking for them all three nights; but if you can watch only one night, the fifteenth is the best.

Astronomers will be watching with expensive equipment, such as great telescopes and special cameras. But you need no equipment except a pair of eyes that can stay wide awake. A good plan would be to have your family go for a picnic the night of November 15 and stay out a while after dark. Still better, arrange to camp out that night.

Let me repeat that there is no way of being sure of a meteor shower; but if one occurs I guarantee you will have no trouble keeping awake. And even if you see only a few dozen shooting stars, it will be a night you will never forget.

—Ray M. Johnson in Advance.

How To Quickly Soothe Nerves And Ease Headache

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The First Church of Princeton, Ky., has called as their pastor Brother J. G. Cothran, for eight years pastor at the First Church of Benton, Ark., and he has accepted. There are now more than twice as many members in the Benton Church as there were when Pastor Cothran went there. The new Princeton pastor hails from South Carolina, as did the former Princeton pastor, Dargan E. Montgomery, now in Leesburg, Fla.

A banquet of the Alumni Association of Southwestern Baptist Theological Seminary will be held at the Claridge Hotel, Memphis, Tenn., during the sessions of the Southern Baptist Convention on May 16, at noon. Messrs. Ellis Carnett and I. E. Reynolds will have charge of the music, and the invocation will be pronounced by Dr. L. M. Spies, of Little Rock, Ark. Four addresses will be made, namely, Who They Are and Where They Are, W. H. Knight, Seminary Heart Throbs, L. R. Scarborough; Tell Us How We Can Help You, T. Luther Holcomb; and Answering the Prayers of B. H. Carroll, by George W. Truett. David M. Gardner is President and Albert Venting is Secretary.

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Summer term of 12 weeks opens May 13, 1935.

Fall semester opens August 19, 1935.

Write for Catalog

JAMES T. WARREN, President

JEFFERSON CITY, TENNESSEE

A Sunday-school enlargement campaign is being held in the Ohio Valley Association April 20-28.

LINTZ IN MINNESOTA

Evangelist Harry McCormick Lintz recently closed a series of meetings in the First Swedish Baptist Church of Minneapolis, Minnesota. The pastor, Rev. A. E. Sjolund, reported them to be the most inspirational and effective held during his ministry of seven years. During the first week the main auditorium could not accommodate the crowds and an amplifying system was installed for the lower auditorium, seating 300.

Twelve hundred people were in attendance at the closing service and many were turned away. The Spirit of God came upon the audience in a remarkable way at the final morning service, there was scarcely a dry eye and men and women went home, forgot to eat, fell upon their knees, poured out their hearts in penitence to God and prayer for the evening service when 250 took a stand for the Lord, 150 young people consecrated their lives to the Lord and forty-four professed conversion. The way opened also for daily broadcasts and addresses to the students of the Bethel Academy and Seminary, and the Northwestern Bible Institute.

Evangelist Lintz is a member of the Extension staff of the Moody Bible Institute of Chicago. His co-workers were the nationally known Musical Whites. They were unanimously invited to return in March, 1936.

Mr. Lintz will sail for the British Isles the latter part of July to spend two months in evangelistic work.

A. L. ISAAC.

PRE-CONVENTION PASTORS' CONFERENCE

President M. E. Dood announces the pre-convention Pastors' Conference to be held in the meeting house of the First Baptist Church, Memphis, Monday evening, May 13, and Tuesday morning, May 14.

In making this announcement Dr. Dodd states, "When our Home Mission Board had a strong department of evangelism they were wanted to conduct pre-convention conferences on evangelism. These conferences did much good according to the testimony of pastors in all parts of our Convention territory.

"I have felt for some time that there is need for some similar conference and in the absence of any organized group to take the leadership in it, I am taking the liberty of personally inviting the brethren to assemble for the consideration of vital matters in connection with the work of the minister and particularly that of evangelism.

"Drs. John R. Sampey, Henry Alford Porter, Kerr Boyce Tupper and others of our most beloved brethren have been asked to give addresses.

"Such meetings should provide a fine spiritual atmosphere on which to start

the Convention sessions. These meetings should also provide much information and great inspiration to the pastors and do much good through all of our Convention territory."

Dr. Dodd expresses the hope that large numbers of our pastors may reach Memphis in time for these two sessions.

No program is provided for further than Tuesday noon because the Laymen's meeting and others begin at that time.

BAPTIST WORK IN FAR BRAZIL

God gave us a most gracious service last night in our Esperanca Baptist Church of Porto Alegre. There were four candidates received for baptism, all adults. Three were baptized but one will follow later, with perhaps others.

We are witnessing the marvels of God's grace in this young missionary church. The church is paying its own rent, rent on a preaching hall in a small town ten miles away, is giving regularly to all mission causes, State, Home and Foreign, and every few weeks has a spiritual blessing by having a sacrificial special offering, and is under a building campaign. We have no more room to grow in our present hall with its several class rooms. Our largest congregations are in the Streets. We ask our readers everywhere to join us

in prayer that God may raise up some one to help us in this great task of evangelizing far South Brazil.

HARLEY SMITH.

On May 15, J. C. and William C. Masee begin a meeting with the Southside Baptist Church of Lansing Michigan, and on June 12 with the First Baptist Church of Cordele, Georgia. During the months of January to March these evangelists held fruitful meetings in Lima, Ohio; Elmira, N. Y., and Framingham, Mass.

The First Baptist Church, Maysville, a short time ago remembered Pastor J. L. Stone and family on the first anniversary of their coming to Maysville with a shower of miscellaneous gifts including a beautiful floor lamp of the latest type with indirect lighting. About fifty members went to the parsonage one evening bearing the gifts and lingered for a delightful season of fellowship, prayer, songs, etc. The work at Maysville is on the up-grade.

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