

WESTERN RECORDER

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PRESIDENT JOHN R. SAMPEY, D. D. LL. D.

of the Southern Baptist Theological Seminary, whose Fiftieth Anniversary in the service of the great institution was celebrated on Tuesday of this week, in connection with the Commencement Exercises.

Devotional and Religious Thought

OUR MOTHERS' DAY REUNION

Stewart Long

We're planing now for Mother's Day,
And trying something new this year,
In having both our mothers dear
As honored guests for that whole day;
Of course we'll have the children too,
For that is what they'd have us do.

One happy day, you will agree,
Awaits us when our parent guests
Have drawn us to their mother breasts;
Each one will claim the family,
And then the family claim each one,
At this our Mothers' Day reunion.

CARELESS WORDS

"He that kindles the fire shall surely make restitution." (Ex. 22:6).

A very large proportion of the disastrous forest fires that lay waste our woodlands is caused by careless motorists who flip lighted matches from their cars as they speed along, or the still burning stubs of cigars or cigarettes. They light upon dry leaves or dry grass, and at once we have wildfire, which rages perhaps for days, burns over many square miles of lovely and valuable forest, and possibly destroys houses and human lives.

Such fires, by the way, are common in life, and they are not all confined to material affairs. Careless words and ill-natured remarks often cause horrible conflagrations in society. Sneers and ridicule, taunts and innuendoes, not to speak of more serious lies and slanders, burn for months and years, and destroy characters and happiness. We should be strenuously heedful of what we toss out of our life automobiles.

—Amos R. Wells.

WHY PEOPLE ARE NOT SAVED

A mother attended a service in a large and crowded auditorium accompanied by her little daughter Mary. In some manner Mary became separated from her mother. The mother sent a notice to the platform which was read: "If there is a little girl named Mary Moore, in the audience, who is lost, will she please raise her hand so that her mother can find her." No little girl lifted her hand, so Mary's mother had the police searching the city for her child. Not finding her, the mother came back and stood at the door of the auditorium as the people filed out. Among the last of them came Mary. Her mother seized her in her arms crying, "Where were you, Mary?"

"On the front seat," replied the little one.

"Didn't you hear the notice read, 'If there is a little girl named Mary Moore

in the audience who is lost, will she please raise her hand so that her mother can find her?'"

"Yes," said Mary, "I heard it read."

"Why didn't you raise your hand then?" asked her mother

"Why, mother, it couldn't have meant me," said Mary, "for I wasn't lost. I knew where I was."

Jesus came to call sinners to repentance. Many are not coming to repentance because they are saying, "I'm not a sinner, I'm not lost."—The Wonderful Word.

STARTLING FACTS ABOUT WORLD POPULATION

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian's heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners. Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are falling down on the job of carrying out the command of their Saviour and Master, to make disciples of all nations. The church is not only failing to do that, but it is not by any means keeping up with even the growth of population. Indeed, the increase of the heathen population in two years is greater than the membership of all the Christian churches of the world.

—Presbyterian of the South.

"BLEST BE THE TIE"

The last piece of household furniture had been placed in the wagons, now holding all of Parson Fawcett's worldly goods. Outside the house stood the minister of the small Baptist church at Waingate, Yorkshire, ready to bid good-bye to his little congregation that was assembled before him.

John Fawcett, converted under Whitfield, had become noted as a preacher. His fame had reached London, and again and again that city had called him to "come up higher." Until now, he had refused every invitation. His little church satisfied him; his field of service was wide enough.

At last, however, so great had become the pressure that Fawcett seemed to hear the voice of duty in the insistent calls which meant advancement in every direction.

But as he faced his humble little flock, the parting seemed likely to be harder than he had thought it was going to be. Under his ministrations, more than one man had been rescued from a fate worse than death. Some of those tearful faces recalled dying beds by which he had stood and softened hours of extreme anguish.

Picture after picture from out the past rose before him as he looked into the loving faces of his people, weeping before him.

"Turn the wagons back!" he ordered. No one moved.

"Turn the wagons back, I say!"

Uncomprehendingly the reiterated command was obeyed.

Then John Fawcett went into the house and wrote the hymn, "Blest Be the Tie That Binds"—a hymn that is now echoing the world around in gatherings of Christian fellowship.

Fawcett stayed in the Yorkshire parsonage the rest of his life. He died in 1817, at the age of seventy-eight.

—Julia H. Thayer, in The Gideon.

THE HUMAN TORCH

An old potter who was shaping the clay into the desired shape by his hands was asked by a visitor.

"Why don't you have machinery to do that?"

The old man replied, "We have tried all kinds of machinery and failed; somehow it needs the human touch."

God, too, has work that cannot be done by machinery.—Sayles.

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Traditionalists Who Follow Experts

BISHOP WARREN A. CANDLER, Atlanta, Ga.

IT HAS been the vogue among raw rationalists to deride men of orthodox belief, ridiculing them as traditionalists and insisting that they simply follow without reason what they have received from those who have gone before them.

Well, it will be admitted that the essential truths of Christianity have been settled centuries ago and that there is no occasion to doubt longer that which has been so well settled.

The multiplication table has been settled and the fundamental propositions of geometry have long been determined, and we do not deride any one who accepts these settled truths in mathematics. In like manner the essential principles of Christianity have long been settled and continuously maintained. Why should we reopen these sacred matters about which the Christian Church has been so cautious and careful in their consideration?

I

BUT the most laughable traditionalists in our day are those who follow without question anything uttered by one called an "expert." These traditionalists bow down and worship conspicuous names, and their laughable adoration is not justified by reason. Concerning this fact Dr. James Black of Edinburgh has said some timely things in one of his recent books. He spoke as follows:

If a noted scientist pronounces a dictum—often a wild guess—we go twittering around and fire him as an authority to every hapless soul we meet. "Have you not heard what Professor So-and-So says?" That settles the poor wight, especially if the scientist owns a fine foreign name, which your hearer is ashamed to say he never heard of before! Or we quote an article in a creed made by "experts." This is what the creed says, you poor mouse! And the poor mouse dares not cheep. We take everything to-day—our thinking, our ideas, our education, our statecraft, even our religion—from the hands of specialized authorities. It is sheer mental ruin, especially in religion.

A certain type of modish preachers run hastily after the utterances of any expert who receives wide-spread publicity for his eccentric views. They forget that the most wholesome things about sensible people do not provoke publicity, while novelties and the mongers of novelties make startling news—which news, however does not impart to the men of whose sensational utterances it is fabricated any just claim to infallibility, or even general reliability.

II

THE higher critics have recently received quite a jolt by the results of explorations in Palestine and adjoining countries; and many more such jolts await them in the near future. They have ignored facts and spun theories beyond the limits of all reason. Years ago Professor J. J. Lias said of these rationalistic critics:

So many of the "impossibilities" of the critics have turned out to be facts of history, that it were well to pause before admitting the force of any argument built on what is after all the basis of our profound ignorance of the conditions of life in early times.

At one time the higher critics made merry over what the Bible said concerning the Hittites; but their merriment has

ceased since Hittite inscriptions have confirmed the Bible records in even the smallest particular. The traditionalist who followed the critics of that period when the very existence of the Hittites were questioned, were brought into confusion by the discoveries of the archaeologist, and the traditionalists of our day who trot after the names of great men have got chapters of confusion ahead of them.

They should not forget that the traditions of the Christian Church have been established by great men of former times, and are far better established than the theories of the modern experts. For example, in the matter of the fixing of the canon of the Holy Scriptures the Church has been far more careful than our expert rationalists of to-day.

The transmission of the manuscripts of the Greek and Roman classics were never so carefully and well done as the transmission of the text of the New Testament.

III

THAT such a vast body of ancient manuscripts and other authorities, preserving the New Testament text, have reached our times is wonderful. There is no extant manuscript of the Greek histories of Herodotus earlier than the ninth century. The manuscripts of Plato's works do not go further back than the same date. Of the works of both Herodotus and Plato, there are less than thirty manuscript copies in existence. Scholars lament the irretrievable loss of much of Livy's writings. Much, also that Tacitus wrote, has been lost. It has so befallen, also, the works of Euripides, Aeschylus and Sophocles.

The immense remains of the New Testament writers, compared with what is left of the writers of the classics, will appear the more remarkable when the persecutions of Decius and Diocletian are recalled—persecutions which were particularly designed to destroy Christianity by destroying its Scriptures. The writings of Greece and Rome have perished in no such way. They were loved less and hated less because no one thought them the Word of God. But the early Christians held the books of the New Testament dear enough to die for them.

The New Testament books were to the early church what the Old Testament Scriptures were to the Jews, of whom Josephus says: "It is with all the Jews as it were an inborn conviction from their very earliest infancy to call their Scriptures God's teachings, to abide in them, and if necessary to die joyfully in maintaining them."

From similar heroism has come to us our rich inheritance already found in the New Testament manuscripts. And it is not improbable that there are many valuable manuscripts yet to be discovered. One of the greatest known manuscripts, the Codex Sinaiticus, was not secured by Professor Tischendorf and taken to the Imperial Library, at Saint Petersburg, until 1859. Not until 1868 did Pius IX allow the Codex Vaticanus to be published to the world. And the Codex Alexandrinus was sent to Charles I by Cyril, the Patriarch of Constantinople, no longer ago than 1628.

In this connection it should be said that it is a remarkable fact that each division of the Christian church holds one of these great and most valuable manuscripts. Protestant England holds the Codex Alexandrinus in the British Mus-

eum, the Vatican Library at Rome holds the Codex Vaticanus, and the Greek Church long held the Codex Sinaiticus in the Imperial Library at St. Petersburg. It has now been purchased from the Soviet government by England. The Book can never be lost or corrupted any more.

IV

NO OTHER ancient books have been preserved with such purity and accuracy as the Holy Scriptures, and the attacks of the higher critics will fall into death as they have from the beginning of such rationalism.

Jean Astruc is probably, by his "Conjectures" the founder of modern rationalistic criticism, and he published his first work with many misgivings.

Johann Gottfried Eichhorn followed with his rationalistic "Introduction to The Old Testament," and he also has been called the founder of modern Biblical criticism. Michaslis successfully refuted the conclusions of Astruc, and the writings of Eichhorn have fallen into disrepute.

In truth the variations and contradictions among the higher critics have been extremely numerous, and the men who followed after them have simply followed them into confusion. The worst of the traditionalists are those who are ready to follow the theories of any man who seems to be celebrated, and these far more than orthodox Christians may justly be called traditionalists.

Group of Baptists Meet at Frankfort

ON THURSDAY morning, April 25, at 10:30, the following brethren met in the private dining room of the Woman's Exchange in Frankfort in a meeting preliminary to a proposed unofficial conference of Kentucky Baptists in the interest of all phases of our work.

The meeting was called to order and after a season of sentence prayers, G. W. Ellers of Harrodsburg was elected as chairman and G. W. Redding, Secretary.

After a brief statement of the purpose of the proposed conference, the body proceeded to consider the essential matters of time and place and the subjects to be featured for discussion in the general conference.

After much discussion, it was unanimously decided to go to Clear Creek for the General Conference. The body first voted to go to Louisville. However, after more careful thought was given to the question, the brethren asked, to rescind that action in favor of Clear Creek. Likewise, the question of time was difficult, for the reason that there were many conflicting interests. After many dates had been suggested and discussed, the group decided that May 23 and 24, were the most suitable dates available. The Conference will open Thursday afternoon, May 23 at two o'clock in the spacious auditorium at Clear Creek. It will continue through Friday night.

Christian Education was suggested as the first subject to be featured in the conference discussion. It was unanimously agreed that this was a subject of major importance. A Committee was appointed to secure such information as is available regarding our schools and to prepare to present the subject to the General Conference. Those appointed on that committee were Dr. R. H. Tandy, Chairman, Dr. C. L. Breland, Associate Chairman, and Lewis C. Ray.

Dr. M. E. Staley was appointed as Chairman of a Committee to prepare and present the question of operating our two Children's Homes. Associated with him on that committee are Arthur Stovall and Dr. J. G. Dickson.

The committee on "Keeping Kentucky in the Dry Column" is to be headed by Dr. W. O. Carver. He will have associated with him W. A. Frost and D. H. Daniels, Jr., State B. T. U. President. This group will present a plan for enlisting 30,000 Baptist Young People to wage the fight against repeal of the prohibition amendment to the State Constitution.

The question of State Missions was brought up and after different phases of the subject were presented, it was adopted for discussion. S. F. Dowis was made chairman, with Dr.

C. C. Warren, Dr. R. P. Mahon as committeemen. An interesting item of information was brought to the attention of this meeting. 1937 will mark the Centennial of the General Association of Kentucky Baptists. This matter was referred to the committee on State Missions with instructions to prepare to present it to the conference. It was suggested that we celebrate the event by launching a general debt-paying campaign on our Kentucky Baptist causes.

The question of the Kentucky Baptist Hospital and its financial condition was introduced. The institution is self-sustaining, but on account of economic conditions, the building bonds are not being retired as per original schedule.

Suggestions of limiting the subjects to be brought before the conference were discussed and it was decided to schedule the subjects at this meeting and allow the conference to proceed with the discussions on the basis of its preference. Dr. E. F. Estes was appointed chairman of the Hospital matter, Dr. Ross E. Dillon and Dr. A. E. Threlkeld as associates.

The committee on Order of Business is composed of Dr. W. H. Moody, Chairman, S. F. Dowis, and Dr. J. A. Gaines. A motion was introduced asking the Western Recorder to open its columns to the various committees to publish such information as will be helpful in promoting the conference. G. W. Ellers was asked to continue as chairman of publicity and to act in this capacity as he sees fit, to promote the attendance of the conference. Those in attendance were C. C. Warren, J. B. Smith, R. E. Dillon, E. O. Jones, R. P. Mahon, M. E. Staley, J. L. Robinson, W. S. Shearer, J. Howard Lee, J. G. Dickson, T. F. Grider, W. W. Stout, C. K. Hoagland, L. C. Ray, W. H. Moody, D. J. Wright, J. A. Gaines, C. F. Dowis, J. S. Ransdell, G. W. Redding, O. M. Huey, C. T. Ricks, M. P. Hunt, J. O. Carter, W. H. Curl, G. W. Ellers.

The following sent in the expressions of full sympathy with the purposes of the meeting, but were unavoidably prevented from attending: J. M. Rogers, J. W. Gaines, A. K. Wright, Albert Stulck, H. S. Summers, E. C. Stevens, O. B. Mylum, W. H. Horton, and L. C. Kelly. The meeting was characterized by a happy spirit of optimism and hopefulness. The fellowship around the lunch spread at the noon hour was delightful. All went away feeling that it was good to have been together.

G. W. ELLERS, Chairman of Publicity.

The Princess of the Parsonage

"DAYS of victory sometimes come to the preacher. He thrills with a mighty sense that the God of our fathers has chosen him to mold and remake the lives of many of the sons of men. New powers flash out of his growing years, enthraling passions for his ministry to men seize upon him and the preacher is swept along in the career of a successful pastorate to the tune of stirring trumpets. Men whisper his name. Great churches seek him for their preacher. Stories of his picturesque achievements appear on the printed page. Platforms invite him. Schools delight to honor him. Gifts make him rich. Flowers are strewn all the day along his winding lane and they scent even the hedges of his life. And so he has come into his day, and all the world is a joy, and a glory and a triumph to the preacher. He has reached the perihelion of his career, and the world is lighted with his sun. But the Princess of the Parsonage is forgotten to the printed page. Her name is unmentioned by the praise of lips, and she is little worshipped even by the successful preacher's flock. Hers is the task of changing the linen spread of the bed on which the preacher rests. Now she is warming the comfort to be thrown upon him as he has fallen all of a sudden into a mid-day nap. She is selecting his wholesome food, keeping her hand on the pulse of his daily activities watching lest he be lured into the error of overwork. Hers is the lustre that makes the golden glow of his sun-lighted life. Hers is the hand that kept him strong all along the way."—Exchange.

The Ministers' Council and Bible Institutes

WILL H. HOUGHTON, D.D., President Moody Bible Institute, Chicago

ONCE more the remedy for over-organization is to be more organization. There is too much machinery—let us get some more machinery. Now that we have everything from the cradle-roll up, sorted, and grouped, and pigeonholed, we are to sort out the preachers by way of organization. At least this seems to be the substance of Dr. Schell's, "An Interpretation of the Constitution of the Ministers' Council of the Northern Baptist Convention."

A denomination which has refused to adopt doctrinal standards is busy raising other standards—educational, financial, organizational. Gentlemen, you are ignoring the important and magnifying the inconsequential. You complain that some churches are "being taken out of the denomination." Did you ever ask why?

THE REASON WHY

Do you know that some churches and pastors are tired of carrying the weight of organization which has been piled upon them? Do you know that some churches and pastors resent the overlordship of some self-appointed leaders? Do you know that many churches and pastors are frankly saying that in these days of the worship of academic recognition, a new degree is needed—(D. P.), Denominational Politician? Do you know that increasingly the idea is spreading that the trouble in our denomination is not occasioned so much by modernism among missionaries as modernism among secretaries?

Have these leaders considered the possibility that modernism and organizationism are driving churches out of the denomination and are responsible for the remarkable growth of the movement toward undenominational churches, most of which are really independent Baptist churches? In a certain Baptist group of churches, which was once foreign speaking, I am told that there is now under consideration making that denomination entirely English-speaking and offering itself as an evangelical haven to the dissatisfied orthodox churches of the Northern Convention. Do not blame me for these conditions, merely because I call your attention to them. I am still a Baptist, even while president of the Moody Bible Institute.

WHO TAKES BAPTIST CHURCHES OUT OF THE DENOMINATION?

Dr. Schell gives us plainly to understand that the new organization is particularly aimed at Bible institutes. Of course, I would not suggest that officers and trustees of seminaries are interested in this movement as a means of compelling young men to go to their schools rather than to Bible institutes. It is only a coincidence! The Bible institutes are attacked on the grounds that they are interdenominational. None of these gentlemen seem to get excited over the interdenominational seminaries which are placing unbelievers in Baptist pulpits.

Nor are they disturbed at the development of the community church idea to which some denominational leaders seem definitely committed. Many Baptists are asking if, in some places, city mission society funds are not being used

THIS article is reproduced from the Open Forum in the Watchman-Examiner. We do so for two reasons. First it shows that Northern Baptists know how to speak plainly and yet in a high and fraternal way. For a man of high standing and character to speak, as does Dr. Houghton, in our Southern fellowship would jar our standards of mild restraint. Second it shows how far liberalizing elements in the Convention dare to go to get everything under control of organizations. That is what the Ministers' Council would help do. It would put restrictions around who may be an acceptable Baptist preacher in the North, and what his rank. The churches, under the guidance of the Holy Spirit, are not trusted with that. Wisdom must take care of it—man's wisdom. Dr. Will Houghton, the author, is known and admired in the South, especially for his spiritually dynamic and successful pastoral work in Atlanta. We think he falls a little into sarcasm in this article. And it is a dangerous thing for a Christian to do—especially the President of a great Christian institution. But it sounds good to the writer of this paragraph.—Editorial Note.

to build up community churches rather than Baptist churches. Why do not these brethren get warm over SUCH interdenominational inclinations?

WHAT IS THE NORTHERN CONVENTION?

Perhaps it is time to ask again, what is the Northern Baptist Convention? Of course I know the general answers, but just how representative is it? There is a convention type of mind. That is true in business and the professions, as well as in church circles. Are these the busy, hard working, successful soul winning pastors, who are nominating, and voting, and ruling, in our Conventions? Not always! What about the thousands who have been too much occupied with the work of the local church to attend? What about those who, in recent years, have felt there was a better use for God's money than a voting spree and so have stayed home?

I acknowledge I am not a very good convention person. I have attended a few times. Once or twice, when the states met in

delegations, I was triumphantly elected to represent my state on the relatively unimportant committee to decide the place of next meeting, while my Modernistic neighbors were elected on the nominating, resolutions, and other committees.

When the committee on place met, it looked like a fundamentalist convention and you could hardly find a fundamentalist with a microscope on the other committees. Of course, it wasn't a political trick. It was only the thing to which we are all asked to be loyal!

PERHAPS WE NEED A NEW DEFINITION OF LOYALTY. DOES LOYALTY TO THE DENOMINATION MEAN SUBMISSION TO PLANS HANDED DOWN OR DOES IT MEAN LOYALTY TO THE GREAT FOUNDATIONAL TRUTHS FOR WHICH THE BAPTIST CHURCHES HAVE STOOD?

BIBLE INSTITUTES INEVITABLE

I am not writing with any fear for the Bible institutes. Your Committee of Nine might stop Niagara, but they will never stop the back-to-the-Bible movement of which the institutes form the backbone. There are perhaps one hundred of them in the country. Some of them pretty thin, no doubt, but there they are. Some of them are well equipped, intellectually and spiritually. In scholarship some of them would compare with most seminaries and would grade above some so-called seminaries.

Just to give some brethren a few sleepless hours, may I report on the one of which, by the grace of God, I am president? We have two thousand students in the day and evening schools, and twelve thousand in the correspondence school. Some of our students come to us instead of the seminary; some before the seminary; and some after the seminary,—to get some knowledge of the Bible which they did not get in the seminary.

More than thirteen hundred of our graduates are on the foreign field under various boards. Twelve of our mis-

(Please turn to Page 12.)

One Necessary Requirement

PROF. ELDRIDGE B. HATCHER, Blue Mountain, Miss.

HOW shall one prepare for understanding the spiritual message of the Bible? What says the Scripture?

It declares that such a person must be in a "spiritual condition" as he reads the Bible and that this spiritual condition must not be a mere temporary frame of mind which one may put on for his Bible reading. It must be a permanent, continuous fact in his life. It must be the condition in which he lives day by day.

That fact lies at the heart of all true Bible study. Just as the radio must be put in tune with the broadcasting station to receive its messages, so must the Bible reader be in tune with the Bible if he would receive its spiritual messages. Heart and mind must present a congenial soil to the Bible if its seeds of spiritual truth are to enter and take root. We must match a spiritual Bible with a spiritual life.

This spiritual life can only be attained by a Christian through the operation within him of the indwelling Holy Spirit. And now must be stated the appalling fact that the Bible declares that this can be done only in those Christians in whom "the flesh" has been crucified and who have become surrendered to this indwelling Spirit.

I

THIS is the overwhelming price that must be paid for unlocking the spiritual treasure house of the Scriptures. This is the terrific truth that crashes down upon every one of us who would enter the Word of God and receive its spiritual messages.

It cuts up by the roots all of our fond notions about being able to pick up our Bible and glibly go ahead with our explanations and expositions, which may be merely on the surface of Scripture and about which even an intelligent atheist, or bootlegger, might easily talk.

Let us listen to Christ's Words regarding this matter: "When He the Spirit of Truth shall come, he shall guide you into all Truth." Notice carefully that He does not say that the Spirit will guide the Truth into us but that He will guide us, us, US into the Truth.

He cannot guide us into anything except as He has control of us, and how can He have control of us unless we surrender absolutely to Him for such control? Right there is the battle-ground in all our struggles for understanding the Bible.

But how does the indwelling Spirit guide a surrendered Christian "into the Truth?" The Bible declares that He guides him by building up in him a spiritual nature,—thereby making him a spiritual or spiritually-minded Christian. With this nature he can perceive and receive spiritual truths. If a person does not have an artistic nature within him, he cannot see the beauties of art. He must have built up in him an art-nature that can see and appreciate the wonders of art. In a somewhat similar manner **there must be built within the Christian, by the indwelling Spirit, a spiritual nature,—a Spirit-controlled nature.**

II

THE Holy Spirit does not take a difficult passage and explain its meaning to us as a teacher would explain a lesson to his pupils. The Spirit does not merely furnish knowledge to the intellect about the passage.

***T**HIS is the closing article of a series by Dr. Hatcher, in which he has developed the distinction between knowing the "outer" Bible and the "inner" Bible. The present article undertakes to show how the Christian may come to understand the inner spiritual message of the Bible. It is a searching article and contains truth the mastery of which in the spiritual experience of ministers and church members would transform the churches and multiply immeasurably the power of our witness to Christ before the world. Nor is there any less expensive "entrance fee" to the realm of spiritual power and maturity than that which Dr. Hatcher names. We should in all seriousness and faithfulness search the Scriptures in an effort to understand and experience this truth.—Editorial Note.*

He moves chiefly, not in the realm of facts and knowledge, but but in the realm of character and life. He works far down in our being where character is fashioned and where the spiritual life is developed. The work of the Spirit is done on the life, and in the life, down at its roots.

This work of the Spirit does not relieve the Bible reader of the necessity of using his intellect in discovering the meaning of the words and sentences in the Chapters. Let him explore the realms of archaeology, Greek and Hebrew and all other realms for light upon the meaning of the "outer Bible." But having done this, he must still pay the awful price mentioned in this article if he would enter the precincts of the "inner Bible."

It would seem, therefore, that the one towering aim for the Bible reader should be to have this spiritual life built within him and maintained by the indwelling Spirit as a permanent fact in his daily life. Right there is the spiritual storm-center on the Christian's battle-field.

Regarding Bible study and the Holy Spirit Dr. Andrew Murray says:

It is not the power of the intellect, it is not even the earnest desire to know the truth that fits a man for the Spirit's teaching; it is a life yielded to Him in waiting dependence and full obedience to be made spiritual that receives the spiritual wisdom and understanding. . . . As far as we are giving way to the flesh (the Adam nature) we are incapable of receiving spiritual insight into truth. No wonder there is so much Bible teaching and Bible knowledge with so little of real spiritual result in a life of holiness . . . **Unless we be living spiritual lives, full of humility and love and self sacrifice, spiritual truth, the truth of God, cannot enter or profit us.**

"A man filled with the Spirit," said D. L. Moody, "will know how to use 'The sword of the Spirit.' If a man is not filled with the Spirit, he will never know how to use the book."

Spurgeon, speaking of the necessity of our having a spiritual nature within us in order to see Christ in the Scriptures, says, "If Christ be lovely we shall not understand that loveliness till we are in a measure lovely ourselves. The pure in heart see the pure and holy God because every man sees what he is."

III

THIS is the tremendous price which must be paid for understanding the inner Bible, "the crucifixion" of the natural self, or the "Flesh" as Paul calls it, in order that the indwelling Spirit may have control and guide us into the Scriptures. In fact, the New Testament teaching regarding the Christian life seems to be built inexorably around that truth.

The lesson for all ministers, and teachers, said Andrew Murray, all professors and theologians, students and readers of the Bible, is one of deep and searching solemnity. Have we felt, have we ever sought to feel, that there must be perfect correspondence between the objective spiritual contents of the revelation and the subjective spiritual apprehension of it on our part, between our apprehension of it and our communication of it, and the reception by those to whom we bring it?

"In all the cases of the establishment of identity known to history there has never been one where the proof has (Please turn to Page 11.)"

EDITORIAL

Traditionalism of Religious Experts

THE South has not produced a more outstanding or influential witness to the authority and adequacy of revealed Christian faith in these latter days than is Bishop Warren A. Candler, of Atlanta, Ga., senior bishop of the Southern Methodist Church.

For many years he has written an article weekly on religion in the Atlanta Journal. He has, of course, been heard throughout the years prominently and often in Methodist and other pulpits. He has also written freely to the Methodist press, and now and then favors the Western Recorder with an article. Though the Bishop was once a professor in Emory University and is a man of broad scholarship, he writes so that folk of ordinary intelligence know what it is all about, a thing one could wish was more general among scholarly religious writers.

In his article in this issue, Bishop Candler positionizes the modern religious expert as the chief traditionalist of our times. Of course, the word "traditionalist" has long been claimed

by the liberals as their own exclusive possession, to be used to describe Bible-believers. It is just the word to discredit them before the smatter-educated, and it leaves the complacent self-assurance of the expert unruffled.

As the Bishop says, one would think that to believe in the multiplication table or other mathematical truths and demonstrations is discreditable. For these truths were demonstrated long ago. Therefore they are traditional beliefs—not of up-to-the-minute vintage. Forsake them, or we will transfix you with a damnatory name.

Turning this word "traditionalism" upon its modern exploiters, Bishop Candler shows that the modern rationalistic expert in religion is guilty of incomparably more traditionalism, in the proper use of the word. Against increasing demonstrated truth to the contrary, this condemner of "traditionalists" follows slavishly the presuppositions of his accepted "best-mind" authorities, working out any little scraps of argument he can invent on his own to go with it.

The Day of the Expert

WE WOULD not presume to enter the domain of Ph.D. production in American universities, et alii, though it is the educational field in which experts are produced. If it could be confined to the educational field, possibly the result would be a preponderance of good over evil.

We could feel sympathy and patience with all of the Ph.D. thesis aspirants who broadcast "questionnaires" to be filled out by busy men on whatever the aspirant can think of that he has set himself to find out that nobody else has found out. But when this "expert" obsession takes hold of the general public, we all become ridiculous together.

A well-known Washington writer for a chain of newspapers devoted his column some days ago to telling of one of the many government departments at Washington—perhaps it was home economics—that is, he said, preparing to send out house-to-house snoopers at the cost of many millions of tax-payers' money, the purpose being by meddlesome questions to householders to find out such things as how many suits of underclothing Americans have, and whether the stuff is silk, or rayon or cotton, or what-not. This particular inspiration of the beaucocrat is so absurd that some higher-ups in the political field will probably stop it before it is actually perpetrated.

Yet "survey-itis" is a disease that is becoming deeply fixed in America, both in secular and religious life. We used to depend on the common sense and character of the people to keep the country straight. Now our big cities go in for the "expert." Units in the crowd count for nothing, unless they have committed a crime or got killed.

But a physician, for instance, who has won a national reputation for performing some difficult operation for an obscure ailment better than any other physician, qualifies as an expert. If he speaks on banking, railroading, farming or religion, though his views are superficial or sophomoric, he gets big headlines and first page position. Why? Because he is the greatest surgeon in operating on the duodenum, forsooth! A dirt farmer that knows farming would not be by this expert-crazed standard be worth six lines on potato-growing, but the famous specialist would be worth 1,600 words first page, though he probably knows nothing about it.

This is not the doctor's fault. He is merely the victim of an expert-worshipping public attitude which throws commonsense to the winds as too commonplace, and goes in for experts in any field, from athletics to aviation, or from transportation to turnip-raising.

Commonsense in America had its major source-field in country life. It is made up of the common judgments of

men which have resulted from their common experiences, primarily in their dealing with nature and the great universal facts of life. English law, followed in form by America, does not trust to expert witnesses to determine the meaning and weight of facts educed in a criminal court. Experts may be brought in to verify special facts on which they are believed to have exceptional knowledge. **But the meaning of those facts is weighed and passed upon by a jury which is made up of the common run of men.**

If there was as much sound wisdom as this in the field of religion, there would be little danger of the mass mind of Christians being overwhelmed by the "findings" of highly placed pundits of universities and ecclesiasticisms. These pundits may be truly expert in some particular field of religious or theological investigation, and yet be men of little or no heart experience of regeneration and faith.

Weighed by the revealed teachings of the Christian faith itself, such men are trying to function as "expert authorities" upon revealed truths the value of which is little known or entirely unknown in their own experience. They have never complied with the conditions of knowledge in that field, and yet make the mistake of entertaining the idea that they ought to be heard and followed as authoritative leaders and experts, and that all people who are not experts should acclaim the wisdom of their "assured results" and meekly follow.

The Gospel minister has much to learn here. A preacher of limited scholastic background, who has yet lived as a faithful Christian and has experienced in his own life the divine power of the revealed truths of the Gospel, has incomparably more ability successfully to mediate God and His Christ from the pulpit to lost men and women and to Christians, than does the erudite brother who depends merely upon the graces of oratory and scholastic attainments.

The world is not perishing for lack of "expert" knowledge, but for the lack of experimental knowledge of God in Christ. Churches are dying, or functioning merely as moral social clubs, not for lack of a brilliant pulpit expounders of the last word in human lore. They are dying from spiritual blindness or near-blindness, from lukewarmness that thinks quite well of itself but views with calmness and complacency, or even seeks to hide out of sight, the great expiatory work of the Son of God in dying that men might be saved.

This deepest of all man's needs, does not qualify according to the requirements of modern expert-ism. But that is only another evidence that modern expert-ism by and of itself is a stumbling block.

Dead to Sin and Alive to God

WHEN one receives Christ as Saviour, he becomes positionally dead to sin. The whole doctrine of spiritual growth, or sanctification, which is the dominant teaching of many of the apostolic letters of the New Testament, is to the end that what became positionally true in conversion may become actually true in the living Christian.

In Romans 6 Paul writes, "How can we who are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death?" . . . "We are buried with Him . . . into death." . . . "We have been planted together in the likeness of His death." . . . "Our old man is crucified with Him that the body of sin might be destroyed." . . . "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

I

IT HAS been truly said that truth out of proportion becomes error. Thus the constant preaching of even the blessed and ever-basal doctrine of salvation from the GUILT of sin through the Christ on the Cross, without a corresponding opening up the equally vital doctrine of salvation from the POWER of sin by the daily reckoning of one's self as dead to sin, and alive unto God through Jesus Christ, does definitely tend to develop a pitifully inadequate view of what is the Christian life in the purpose of our Lord. Not by what it teaches, but by the vast life-transforming doctrine which it does not teach.

The new convert soon finds that the old fleshly self-nature did not, after conversion, cease to urge upon Him according to its nature the satisfaction of and yielding to the demands of the self-centered life. Whether the urge is that of the satisfaction of the appetites of the body, or whether, as is more often the case, it be that of yielding to the promptings of the fleshly mind—hate, love, envy, lust for power, jealousy, love of prominence—the convert finds that sin does not want to turn him loose. It keeps up a continual bid that it may have its own way in heart and life. When he came to Christ he did in his heart surrender. Burdened by a sense of guilt, drawn as a magnet by the suffering Christ who died to bear our sins, in his heart he forsook and in principle died to sin.

In doing that, he has achieved on the human side what the Holy Spirit has done on the divine side. In the last analysis, it was the power and love of God, but it was made available for him only on his surrender to and glad acceptance of Christ. And what God has begun, He does not fail to carry on. A soul once saved is always saved. Yet that first act of faith was most imperfect in most instances. It had to do mainly with seeking relief from the felt burden of guilt, in regard to particular sins. It was the blessed a. b. c. of a new life. An infant was born. Must it always remain an infant? It will, except as the same power of God which wrought the new birth, nourishes daily the infant life that it may grow. That divine work in us is likewise conditioned by daily surrender, dedication, appropriation of Christ. There is no other way to grow spiritually.

II

THE fleshly body of the convert is still alive. It still has its old propensities. What will happen to them? What does happen to them in the case of the majority of professing Christians? Are they daily brought to Christ for crucifixion with Him? Do we do that in regard to hate and love, and jealousy, and ambition and self-sufficiency? The vast majority of Christians do not. Therefore they remain what Paul in 1 Cor. 3:1 calls carnal Christians, babes in Christ.

Winning the lost taken by itself and disassociated from nurturing the saved—nurturing them in Christ's inner-life way, not by our outward-deed efforts, worthy as they are when produced by the "faith which worketh by love"—makes a church largely composed of spiritual babes. It

makes a church fellowship of persons who do not know how to win the lost. And their lack of knowledge is usually more from shamed realization of their own failure and inconsistencies, than by lack of training in technique.

The teaching that the Christian is to be dead to sin—dead to-day, tomorrow and the next day—is not fanciful. Far from it. Nor is the teaching that he is to live spiritually through the daily entrance into his life of the supernatural life and power of the resurrected Christ. The great French preacher, Lacordaire, declared that Christ's churches were born crucified and that until, like the Lord, they now "fall into the ground and die," they must abide alone. The power of the Christ does not shine through them; life-giving streams of grace do not break forth from their witness. Nor can organization even begin to cure this lack. Another writer says truly the real life of a church is not a great stir in the realm of fleshly doing. It is rather in the realm of a divine dying. Only this will bring to a church again the flaming zeal that was shown in the New Testament churches and a fruitfulness comparable to theirs.

The Apostle taught: "We shall live with Christ, IF we be dead with Him." We shall be with Him in the likeness of His resurrection, IF we have been planted together in the likeness of His death." "We shall reign with Him, IF we suffer with Him." Does not this teaching searchingly go down into the heart of each one of us? How many of us with all earnestness of heart and purpose seek to live up to the implications of that IF?

III

WE CANNOT get away from an utterance Dr. Eaton once made before the Seminary students in Louisville. He said: "Yankee-doodle religion is no match for total depravity." To be sure, to magnify the Gospel of regeneration, while giving little or no attention to the equally emphasized Gospel of Christian growth, is not in itself a caricature of genuine faith. But it is only a partial and lop-sided preaching of the full-rounded faith of Christ presented the New Testament.

But one wonders if this unbalanced emphasis does not tend definitely to open the door toward what the distinguished minister had in mind when he spoke of yankee-doodle religion. When we go on from generation to generation, ignoring the plain and abundant teachings of Scriptures concerning Christian growth, concerning the possibility and spiritual reality of death to the things of the flesh on the part of those who have believed upon Christ, we are obviously failing to open ourselves up to that glorious teaching. Such failure makes the lives of Christians too weak for their witness to convince the world. It has in it the impotence exhibited by Paul in Romans 7, and it has not the power of the life lived and Gospel preached by the Apostle himself throughout his ministry. Such Christian living is "at a poor dying rate." It fails to exhibit to men any of the power of a conquering God. Such living on the part of churches makes it utterly impossible to expect that God will use them to stem the present overwhelming tide of worldliness that is sweeping mankind.

Power is with God. But in the Christian dispensation He has revealed His saving power to men through the lives and witness of His people. When they followed Him afar off they have amounted to little or nothing in bearing that saving witness before the world. When they daily gave themselves to Him, He has empowered and used them.

If these things be true, what ought we to do? In what direction ought we to seek? Every reader of these lines can answer that question if he will. Are we willing to be dead to sin and self-life? Or do we hope to hold on to quite a bit of the comfortable values "of the flesh"—not being extremists at all—but at the same time be acceptable witnesses before men of the faith of Him who won His victory over sin for ruined humanity only by dying? He died to destroy sin's mastery of us? Are willing to die to sin for Him who died for our sins?

Paragraphic Comment

WHO CAN WIN FOLK TO CHRIST?

Speaking recently for a pastor who announced that he would in the weekly prayer meeting begin teaching the fine book, "Winning to Christ," the writer ventured the assertion that he would not be able to get far in teaching without showing that one of the chiefest inhibitions is that Christians live too far from Christ to win others to Him.

PUTTING THE GREASE WHERE IT SQUEAKS

One of the writers in the Watchman-Examiner Open Forum uses the phrase of the heading in writing of the social gospel. He says, "We can do the greatest good in the social order by putting the grease where it squeaks, strengthening our own strongholds, just as a minister may often serve his community best by tending his own flock rather than running around fighting public dance halls to which some of his own unregenerate youngsters go as patrons. Are we not getting all heated up about the end-products of social action, while losing sight of the only thing that will produce basal social results, namely, the renovated motive of the individual?" It could scarcely be said better.

PASTOR ROBINSON ON SOCIAL SERVICE

We have received from Pastor J. L. Robinson, of Campbellsville, Ky., an instructive and timely article, which came just too late for this issue. We will share it with readers next week. It is a brief study of the Kingdom of God with definite application to the broad-spread "social gospel" trend among American Evangelicals. This he applies to the present Baptist situation in the South. Read it next week. We quote briefly: "For several years the writer has come in contact and had personal dealings with most of the larger and well known 'social service' agencies. A definite conviction has come to him that injuries which have happened to Baptists from all of the blunders together that they have committed in the past will pale into insignificance, if they should blunder into setting up as a department of work a 'Social Service Commission.' Organizations of this order have long ago asked and answered John the Baptist's question, 'Art thou He that cometh, or look we for another?' They have found another Christ. He is different in one notable respect—that He is NOT CRUCIFIED. He is a Christ of example and teaching, of MAN'S attained righteousness. . . They do not hesitate to say that modern Christendom is getting away from 'Christ crucified.' They declare that the gospel of Christ crucified may have served in the past, but that this modern age demands another Christ." This age does demand another Christ. How far do Baptists think they should tag after this preaching of another Gospel which is not another? Instead of complaisance, there is the most urgent need that they shall commit themselves to a whole-hearted crucified preaching of the crucified Christ!

PRINCESS OF THE PARSONAGE

From an exchange we reproduce a brief tribute to the pastor's wife under the same heading used here. The writer says that sense of victory and of being enshrined in the confidence of throngs who wait upon his ministry often strengthens the preacher. Sometimes he is thrilled with the sense that God has used him to mold and re-make the lives of many. He is a conspicuous community figure. If he gets a prominent church, his achievements may be heralded in the secular press. He is sought out to say the key-note word at this and that prominent function. How about his wife? She is unknown to the conspicuousness which follows her husband. Our exchange pictures her mainly as ministering out of sight to the needs of her conspicuous husband, that he may be at concert pitch in his before-the-public responsibilities. Yes, they do that, but far more than that and far better. The writer has known not a few ministers' wives whose personality and service within the church group had in them more to build fellowship and good will than resulted even from the

husband's more conspicuous service. Not seldom the faith of the princess of the parsonage, albeit voiced through her quiet tactful walk, rather than through pulpit utterances, works at least as much to build the faith of others as do her husband's sermons. So far as the spot-light side of the preacher's life goes, it becomes a spiritual asset rather than a liability only as he becomes able daily to crucify self. If the spot-light to him means self-esteem and self-glorification, whatever admiring throngs may say, vital spiritual helpfulness will be absent from his ministry. One of the most salutary services rendered by many a preacher's wife is just here. With tact and love she helps him to learn what a shabby fellow he is spiritually, if he is intoxicated by crowd-flattery, or dissolves in fear at any prospect of crowd-displeasure. All praise to the princess of the parsonage.

FOR PREVENTION OF LYNCHING

There is an association of Southern women for the prevention of lynching, and it is our understanding that there are also organizations in each State, heading up in this association. In Kentucky Mrs. A. T. Robertson, Mrs. John R. Sampey and Mrs. Robert Pryor are the Baptist members of the State Council. This council will hold a meeting on May 7 at the University of Kentucky in the auditorium of the Education College. The purpose of the organization is praiseworthy, and the objective of preventing lynching will undoubtedly be furthered now that the good women have taken hold. Of course there is no adequate justification of the mob taking the law into its own hands in America. The favorite "talking point" that would condone it is crimes of violence against women by Negroes, but statistics clearly show that relatively few of the lynchings have that crime as their excuse. It is said that there were fourteen lynchings in America last year, mostly in the South, and that sixty-five undertaken lynchings were prevented. That prevention tells the story of a good work.

SPRING FLOWERS

How beautiful the spring flowers! How entrancing, these April-May days, to ride by the Kentucky countryside and see them bedecking the greensward and brightening the forest ensemble on every side! But we would here signalize some beautiful figurative flowers—a big bouquet of them. Writes our long-time friend, Dr. E. E. Bomar, of South Carolina: "I want to express my thanks to you for making the Western Recorder such a strong spiritual paper—and my admiration. I all but envy your staunchness for truth and your energy, even when my own viewpoint may differ." From above the Ohio this from Dr. G. H. O'Donnell, pastor of the First Church at Aurora, Ind.: "You are surely making a splendid paper. I wish it could be placed in every Baptist home in the Central States, both North and South." From Dr. John D. Freeman, Secretary of Missions in Tennessee: "I congratulate you on the great doctrinal issue of the Western Recorder. Please let me know what price you could make on 500 copies. You have some of the finest articles on baptism I have seen for long." From Pastor Ben Starwalt, in West Union, Ill.: "I read the Western Recorder with great profit, and certify you of my appreciation for the paper. Your emphasis on the inner spiritual life is the thing most needed." From our beloved Dr. A. M. Parrish, pastor of Immanuel Church in Paducah: "You are the greatest Editor in the land. Your editorials are better now than they have ever been in your career." From Dr. G. P. Bush, the able pastor of Ft. Mitchell Church, Covington, "Your editorials and the articles are timely and strong. May God's blessings be upon you and your splendid paper." We are deeply grateful. It matters not whether the Editor as an individual deserves all of this. He feels he does not. Yet it humbles and strengthens him that so many brethren of known devotion and spiritual maturity write to say such things. Our bouquet of flowers! We prize it.

When B. H. Carroll Preached on the Resurrection of Jesus

J. B. CRANFILL, Dallas, Texas

B. H. CARROLL was the greatest man I ever knew and the greatest preacher I ever heard. You may think this estimate extravagant when I add that I have heard many of the great masters of pulpit oratory, among them John A. Broadus, J. B. Hawthorne, William E. Hatcher, D. L. Moody, Sam Jones, Warren A. Candler, J. M. Frost and George W. Truett.

I mention the name of my pastor last, but he is by no means least in this stately galaxy of monumental men. I could add here a loving estimate of each of the preachers I have named, but such an expression would be quite apart from the purpose of this recital.

I never heard Henry Ward Beecher preach, but fifty years ago when he toured Texas, I journeyed to Waco to hear him speak on "The Reign of the Common People." He was an old man then, but the hurrying years had not served to dim his eye, and I found that his natural force was not abated. There was something in his deliverance that was all his own. I will not even attempt to interpret the man or his message, for again that would be a departure from the discussion concerning B. H. Carroll and his great sermon on the resurrection to which now I lovingly address myself.

I

I N 1884 a strange thing happened in Waco, where B. H. Carroll was pastor of the First Baptist Church. J. D. Shaw, pastor of the leading Methodist Church of Waco, became quite a Modernist and preached the alien doctrines of that cult for some time. Then he went on in his skepticism until he became an outright atheist.

As he journeyed from orthodoxy to atheism, he, from time to time, declared himself an agnostic, a liberal, a skeptic, and so on, and when at last the Methodist brotherhood deposed him from the ministry, he established a new cult in Waco called the "Religious and Benevolent Association," and an auditorium was erected in which he for some months, or until the new house was destroyed by fire, proclaimed all his enmities and criticisms against the Christian religion. His special point of attack during a part of this time was on the resurrection of Jesus, and this led B. H. Carroll to announce that on a given Sunday he would preach a sermon in which he would prove by legal evidence that Jesus of Nazareth was raised from the dead.

At that time a citizen of Gatesville, fifty miles away, I journeyed to Waco to hear the great Carroll in this intimate and affectionate discussion of the keystone in the arch of our Christian love and faith.

The great preacher began by showing from prophecy and genealogy that Jesus of Nazareth was the Messiah of the Old Testament. He showed that in order to the fulfillment of prophecy, Jesus must be of the lineage of David; must come when His advent would be a fulfillment of that prophecy in Daniel, which says, "in the days of these kings shall the God of Heaven set up a Kingdom;" that, in order to qualify as the Messiah, He must come before the destruction of the second temple and must appear on earth while there was yet in existence enough of the remnant of the tribe of Judah to fulfill the prophecy of Jacob, who said, "the sceptre shall not depart from Judah nor a law-giver from between his feet, until Shiloh comes."

Having thus step by step identified Jesus as the one and only Messiah who could have filled all these conditions, and then having advanced through the earthly history of Jesus to a word picture of His crucifixion and death, this outstanding master of pulpit oratory and Bible interpretation reached the vital point of his theme, which was the resurrection of the body of Jesus from the dead.

II

A GREAT throng had gathered to hear this discussed, among them several agnostics, skeptics and atheists. The great preacher proved beyond the shadow of a doubt that Jesus

actually died—that His passing was not a case of suspended animation but that He died—that the soldier's spear pierced His heart and that He was not only in fact dead, but that He was officially declared dead by the officers who made their report to the authorities under whom they served.

From this point to the close of this memorable sermon, I think it well to set down here as best I can the words of Dr. Carroll covering this monumental discussion, which subsequently appeared in one of his books of sermons.

"The evidence of the death of Jesus is abundant, official, and has never been denied. Therefore, let us look at the evidence that Jesus showed Himself alive after His death to His apostles and others. There are extant four independent histories of Jesus of Nazareth, written by contemporaries, and written while multitudes who also knew Him personally were yet alive. There are extant also twenty-three other books, written by contemporaries, and written while thousands were yet alive who personally knew Jesus Christ. I refer to the twenty-seven books of the New Testament.

"The most notable event in all of these records is that Jesus of Nazareth rose from the dead. To this fact, according to these records, hundreds and thousands of eye-witnesses bear testimony, and who counted it the chief business of their subsequent life to repeat that evidence.

"In other words, henceforth their life mission was to be witnesses of the resurrection. Fifteen distinct appearances of our Lord Jesus Christ, at least, are given in the New Testament, perhaps more, including the several appearances to Paul, to Stephen and to John on the Island of Patmos. But there are ten distinct appearances mentioned in these four histories. These appearances, many of them, are connected with the most minute details of identification of the body. Sometimes He appeared to just one, as to Mary Magdalene, to Peter, to James. Sometimes he appeared to two, then again to three, then again to seven, then to ten, then to eleven and finally to five hundred at one time.

"These appearances covered a period of forty days. Some of them were in the morning, some of them at brightest mid-day, some of them at night; some in the house, some out in the road, some in the suburbs and some in the city of Jerusalem; some by the sea and some on the mountains of Galilee.

"Speaking collectively of these witnesses, they saw him often. They ate with Him just as they had done before His death. They heard Him often in both brief and long-sustained conversation. They witnessed closely every familiar mannerism of speech and tone and gesture. They handled him critically, touching the prints of the well-known wounds received at his crucifixion, and feeling of His flesh and of His bones, to assure themselves that a material substance was before them.

III

"AND THIS, too, by those who knew Him most intimately in His lifetime, those who could least easily be mistaken as to the identity of His person, including their own skepticism as to His resurrection, well-nigh incorrigible, and their tremendous interests at stake, required upon their part the most patient and exhaustive examination, and demanded abundant and infallible proof, not only to the bodily senses of sight, of hearing and touch, and to the keener mental tests of memory, intuition and reason, but to that more subtle and more satisfactory proof, spiritual recognition.

"They must not only know positively, unmistakably and absolutely that this was the very body which had died and was buried and was now alive, but also that it was reanimated by the same spirit which warned it before death, so that in every respect, and beyond all possibility of doubt, this was the same person, the same Jesus who had been their teacher, and also that He possessed and made over to them power to do things that would make that resurrection a declaration that He was the Son of God with power.

been so abundant, so critical and so comprehensive, covering all departments of investigation, nor where the testimony was so unequivocal and so consistent. If the testimony of these witnesses could not establish the proof that Jesus was alive, then no evidence could possibly prove any man to be alive.

"There can be no question of the competency of these witnesses. There is nothing in their testimony that bears on its face suspicion. What, let me ask you, can create a suspicion against this evidence? It is consistent. What one says is consistent with what another says.

IV

“NOW, let us look at these people who gave this evidence, and see if in all the collateral circumstances what they say is affirmed. For these men to state that Jesus was alive meant they must take upon themselves the life-time obligation of the publication of the fact of His resurrection, that to do this they must go counter to the world, its pleasures, its habits, its business; that they must entail upon themselves the most grievous burdens in life and the greatest hazards of death.

"They joyfully assume all these responsibilities. When they speak of Jesus as risen they impress every man that hears it with their sincerity. They testify it before kings, and the kings tremble as they listen. They testify it when chained to the martyr's stake, and while the flames are burning their bodies, and with shouts and hosannas of triumph they declare in their own dying agonies that Jesus is risen. No amount of intimidation was ever able to shake their testimony.

"It was tried by imprisonment, tried by stripes, tried by poverty, tried by fire, tried by casting them to the ravenous wild beasts in the Roman Amphitheater, and in every way possible to human effort; many experiments were resorted to of the most excruciating kind to shake the testimony of these men and these women."

Fellowship and Spiritual Progress In Knoxville

DEAR DR. MASTERS: Enclosed herewith you will find money order for renewal of my subscription to the old reliable, the Western Recorder. You are giving us a great paper. I could not do without it.

It keeps me somewhat in touch with my friends and the work in my native state. Although the Lord and the folks have been exceedingly good to me here in Tennessee I often long for the fellowship of Kentucky Baptists.

We have a great Pastors' Conference in Knoxville which meets every Monday morning. It affords us delightful and helpful fellowship. We also have a great Association—the Knox County Association of Baptists with seventy churches. I have been clerk and treasurer of the Association for the last four years.

My work with the Lonsdale Church is going well. We have the most delightful fellowship in the church. There has been no semblance of strife or friction for more than five years.

Knoxville, Tenn.

H. L. THORNTON

ONE NECESSARY REQUIREMENT (Continued from Page 6.)

Would to God that over our theological halls and our training institutes, over the studies of our commentators and writers, our ministers and teachers, there were written those words of Paul: "The things of God none knoweth, save the Spirit of God: unto us God revealed them through the Spirit."

Would that our ministers could influence and train their congregations to see that not the amount, or the clearness, or the interest of the Bible knowledge received will decide the blessing and the power that it brings, but the measure of real dependence on the Holy Spirit.

"Them that honour Me, I will honour." Nowhere will this word be found more true than here. The crucifixion of self and all its wisdom, the coming in weakness, and in fear, and in much trembling, as Paul did, will most assuredly be met from above with the demonstration of the Spirit and of power."

But now must be mentioned the crushing fact that we cannot crucify "the flesh" and cannot in ourselves make this necessary surrender to the Spirit. In our natural strength we can do nothing. Did not Christ say "Apart from Me" (the sap-giving, life-giving vine) "ye can do nothing," nothing, NOTHING. How we need to study that word "NOTHING."

We can do absolutely nothing in understanding the spiritual Bible. Who of us can crucify our old Adam Nature, "the flesh?" Who of us can in ourselves put forth even any faith? It is "the gift of God, lest any man should boast." The ENTIRE work must be done by the indwelling Spirit. He must work in us this "crucifixion of the flesh" and also our surrender to Him in order to our understanding of His inspired Word.

If it is difficult for the sinner to believe that he can do NOTHING towards his regeneration, but that the Holy Spirit must do all the work, it seems even harder for Christians to believe that the Spirit must, after our conversion, KEEP US IN THAT SURRENDERED STATE.

Otherwise we are never surrendered. It must be all of Grace that the glory may be His, and we can only fall before Him, crying out to Him our confession of our absolute helplessness and spiritual inability and dependence upon Him.

There is another fact! A fact with heavenly light and victory in it! It is that when a Christian realizes deep down in his heart his absolute helplessness and dependence on God, then—at that moment—his eyes are beginning to open. He is standing on the threshold of the "Holy of Holies" of the Scriptures, with the doors opening before him.

Pastor John W. T. Givens has moved to Morgantown, Ky., where he has been pastor for some years.

We enjoyed a visit from Pastor Brooks L. Hargrove, who has been pastor at Stanford, Ky., while continuing his work at the Southern Baptist Theological Seminary. He has just now graduating at the institution. Brother Hargrove has wrought well and faithfully in his Stanford ministry. The church is prospering and they hold their pastor in warm regard.

Pastor J. D. B. Adams has resigned at the Janson Street Church, Jackson, Mich., on the advice of his physician. He feels that a period of rest and relaxation now will make possible his re-entering work later on, whereas, to continue his work now he might have to quit preaching altogether before many months. Pastor and Mrs. Adams plan to remain in Jackson, Mich., for the present. They reside at 701 West Grandon Street. He has been at Jackson for the last five years.

We appreciated a visit at the Western Recorder office of Rev. George E. Baker, now of Stanford, Ky., who came with his pastor, Rev. B. L. Hargrove. Brother Baker is well known throughout Southeastern Kentucky. He is under the handicap of having lost his eyesight many years ago, but his spirit has been indomitable and his passion for the Gospel of Christ unyielding. Even though deprived of his eyesight, the Lord has abundantly blessed his labors to bring men who are blind in sin to see spiritual truth and to be transformed by it. Years ago, while he was pastor at Coxton, Ky., Brother Baker decided it would help his people to have the Western Recorder in their homes. He went to work at it with the following astonishing result. He got a subscription to the Western Recorder in the home of every member of his church and in that of every Baptist living in Coxton not a member of his church. In addition he got seven Methodist subscribers, two Catholics, two Disciples, one Greek Catholic, and one Holy Holler. Five of these Methodists joined his church later and one Catholic. We have known of fine work for the Baptist paper in many places and at many times, but we have never known any work to excel this.

A Remembered Ex-Kentucky Preacher

DEAR DR. MASTERS: Enclosed please find my renewal subscription for the Western Recorder for another year. Even though I am in Florida, I do not feel that I can do without the paper that has meant so much to me. You are indeed a "witness" that needs to be heard and read, during these trying times. I thank my God upon every remembrance of you.

We are happy in Florida. It is a great state. The Baptists are forging ahead rapidly here, and I am trying to do my bit in the unceasing warfare.

My church is on high ground. On the first Sunday of this month, we had been here just one year. During that time there have been something less than two hundred additions to the church. There are additions at nearly every service. The Sunday-school and the B. T. U. are in splendid shape. Our young people remain for the preaching services. We have on B. Y. P. U. that averaged 100 percent for the last four months in preaching attendance, giving according to the plan of the church, and daily Bible reading. How's that for a record? Don't let anybody tell you that all of the young people are bad. It just isn't so. GLEN ERIC WILEY

Join Our Convention Party

MANY who go to the Southern Baptist Convention look forward to the fellowship while on the trains going and coming. This year the railroads are offering such reduced rates that it is out of the question to think of driving an automobile.

A number of brethren have asked about such a party for the trip to Memphis this year. We the undersigned have taken it upon ourselves to seek to arrange for a movement that will provide a pleasant trip for those who go from Louisville, or who will pass through the Louisville gateway. The Illinois Central Railroad promises to provide reclining chair coaches without extra expense. In addition, a free club car will be provided, if advance information as to size of the party indicates it is needed.

We will leave Louisville at 9:40 P. M. on Tuesday, May 14. The round trip clergy rate is \$7.62 on this train.

This is a feature that is attractive to us, and will doubtless be to many others who are going. By leaving on the 9:40 P. M. train we can save a Memphis hotel bill for the night, and at the same time have the good fellowship of a large croup of our brethren. If advance information to Mr. Spears indicates that the party is large enough.

If you are interested in this party, please write to Mr. S. M. Spears, City Passenger Agent, 106 Starks Arcade at once, so he will know what special facilities to provide for the comfort of the party. **IT IS IMPORTANT TO DO THIS. Not only your comfort but that of your friends will be imperilled if you join the party, but without the railway knowing ahead what facilities will be needed.**

Mr. Spears expects to accompany the party to Memphis that night and see that everything necessary for our comfort is provided.

I. FERD GRAVES,
Pres. Louisville Bap. Pastors Conference
LEWIS C. RAY

Wonderful Reception of the Special Issue

THE broadspread response of appreciation of the special issue of the Western Recorder devoted to peculiar Baptist doctrines has been beyond our fondest anticipation. We had orders for extra copies from nearly every State in the South, as well as from Kentucky, and these orders came in great numbers. At that we anticipated a large demand after the issue has been sent out, and printed a large number of extra copies to supply that demand. Almost before the

paper was off of the press all these copies were also exhausted, and the orders continue to pour in.

To meet this demand we are planning to issue as a Supplement to the Western Recorder a sixteen-page publication containing all these special articles. The publication will be similar in size and style to the Western Recorder, but will contain nothing but these able articles on peculiar Baptist doctrines, and certain announcements we purpose to make of another special doctrinal issue of the paper to be published within a few months, devoted to the great Doctrines of Grace, as held and taught by Baptists.

The sixteen-page Supplement containing all of the articles that appeared in our recent issue, will be published soon. We should be glad to receive from our subscribers advance orders for this Supplement. It will be furnished at the rate of five cents a copy, or fifty cents a dozen. Our plan is to publish a sufficient number to meet both the present demand and that which may develop within the next few months. However, those who want to use this special Doctrinal Supplement for distribution among churches and friends, will serve both themselves and us by writing us promptly as to how many copies they intend to order.

THE MINISTERS' COUNCIL AND BIBLE INSTITUTES

(Continued from Page 5.)

sionary graduates have been martyred during the past few years. John and Betty Stam, in China, were two of them. Have we anything to be ashamed of there?

The Bible institutes are evangelistic, as well as evangelical. They teach separation from the world as well as the other foundational things in the Word of God. While they do not minimize the intellectual they follow the New Testament in putting emphasis on the place and power of the Holy Spirit in Christian service.

A study of statistics would reveal that the growth of Baptist churches does not come through the polite little essays of Modernists, but through the fervent evangelistic appeals of ministers who believe. Many of them have had Bible institute encouragement somewhere along the line.

There is a war on, but plenty of enterprising committees have not discovered it. With Communism, Atheism, and Modernism, attacking the truths for which we are supposed to stand, the Committee will have us turn aside to discuss the color of the uniform or the shape of the hat we are to wear.

THE BIBLE IS THE SWORD OF THE SPIRIT AND THE WEAPON OF OUR WARFARE. THOUSANDS OF BAPTIST PASTORS AND CHURCH MEMBERS KNOW THIS AND THEY ARE IN THE FRONT OF THE BATTLE,—BUT WHERE ARE THE NINE?

Rev. Earl B. Edington has been called to the pastorate of the First Baptist Church at Attalla, Ala. After finishing his Th.M. course at the Southern Baptist Theological Seminary in 1932 he was called to the Baptist church at Goodwater, Ala., and has served there nearly three years. While a student he was pastor of the Little Flock Baptist Church in Long Run Association. Rev. and Mrs. Edington will be on the new field June 1.

We carried the announcement some weeks ago of the commencement exercises this week at the Southern Baptist Theological Seminary. On the front cover we are presenting a picture of President John R. Sampey, who has now been fifty years in the service of the famed institution. Also a notable feature of the present year's commencement is the participation in the exercises of all of the living members of the Seminary graduates of 1885 in which were both the lamented President E. Y. Mullins and the present President, Dr. John R. Sampey. We expect to publish a report next week of the interesting exercises in progress as we go to press—uniquely interesting in the participation of so many distinguished members of the graduating class of 1885.



Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

A Greater Than Solomon, by Robert G. Lee. Broadman Press, 160 pages, price \$1.00.

Here we have another one of Dr. Lee's volumes containing seven sermons. These are on vital themes of faith, and are developed in the vigorous prose-poetry style of this well-known minister.

The Sins of Saints, by Herbert Lockyer, published by Pickering and Inglis, Ltd., London, 124 pages.

These thirteen addresses have been used in the pastoral ministry of the author, and also in evangelistic service. The author has unusually deep knowledge of spiritual truth, and this he passes on to the reader. A work equally helpful to ministers and other Christians.

The Answers of Jesus to Job, by G. Campbell Morgan, Fleming H. Revell Co., 136 pages, price \$1.00.

Dr. G. Campbell Morgan is internationally known as a preacher and Bible commentator of marked ability and scholarly insight. He presents in this small book an incisive study of Job, and the problem of pain. Dr. Morgan himself declares, "We find the answer to every cry of Job in Jesus. There is no greater book in the Bible on the ultimate sovereignty of God than the book of Job."

The Certainty of the Gospel, William C. Robinson, Th.D., D.D., Zondervan Publishing House, Grand Rapids, Mich., 150 pages, price \$1.00.

Most of these six discourses were primarily delivered by Dr. Robinson to a large meeting of Presbyterian young people in Mississippi in 1934. The work is quite largely apologetic. But is also spiritually dynamic, well adapted to meet the needs of young people. As indicative of its scope, we give the subject of the first and the last discourses: "The Certainty that God is the Author of the Gospel," and "For the Gospel! And Unashamed!"

Other Little Ships, by T. T. Shields, D.D., published by The Hunter-Rose Company, Ltd., Toronto, 261 pages, price \$2.00.

Dr. Shields is broadly recognized as a preacher of exceptional ability. His work in the City of Toronto, Canada, has been such that he has been recognized there as a force of vital Chris-

tianity and righteousness in all of that section of Canada. This work consists of fourteen sermons which vary from the resurrection to the glory of God, eternal life, and faith and a good conscience. The sermons are freighted with comfort and encouragement for Christians.

The New Dilemma, by Roger W. Babson, published by the Fleming H. Revell Company, 224 pages, price \$2.00.

After having read much of the work, we believe that the book sheath does not overstate the facts when it says, "No adult American can afford to leave this book of Roger Babson unread. Out of wide experience and comprehensive knowledge Mr. Babson speaks his mind concerning elements in the program now to the fore in American statecraft." Mr. Babson deals with factors in the present governmental situation in America from the angle of their moral and spiritual implications. This is his chief thesis, though they also are dealt with on the basis of their economic tenability or lack of it.

The Church, by William Adams Brown, published by Charles Scribner's Sons, 441 pages, price \$2.75.

Dr. Brown has written a book about organized Christianity. The sub-title lets the reader know he treats the Catholics as well as other organizations of religion. He sets forth that his own point of approach is that the institutions of religion deserve a large place in the loyalty and affections of the Christians

than is given by many American evangelicals at the present time. He expresses the conviction that there is an increasing realization of the importance of institutional religion at the present time. Then he tells him (in the Preface) that his book is intended to build interest in church union in connection with the 1937 world conferences of faith and order and life and works. The reader will find a great deal of information as to current thought, but very few readers of the Western Recorder are likely to find themselves in agreement with either the pre-suppositions or major conclusions of Dr. Brown.

EPILEPSY — EPILEPTICS!

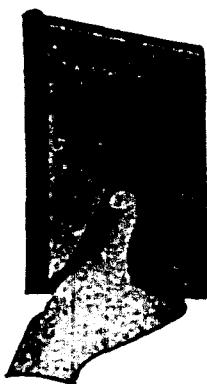
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MRS. GEO. DEMPSTER.

Apr. 12,

Mother's Day, MAY 12th

The BIBLE



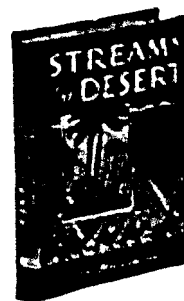
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Bible School Department

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

The report of Dr. E. P. Aldredge on our Southern Baptist Sunday School enrollment for 1934 has just come to us. It is good to see a gain of 34,927 for the South, but certainly alarming to see that several states had losses, and Kentucky gained only 681. With over 650,000 prospects for our Kentucky Baptist Sunday-schools we are made to wonder if our Baptist people are really missionary. If we do not have enough of the Spirit of Christ to obey His command to go after those right around our churches we should be alarmed over the prospect for our future.

Kentucky churches, we believe the Lord gave the Great Commission to His churches. The first word in the Commission is "Go." Are we going after "every creature?" We are not. We have turned our backs on the Master.

Under the leadership of the Holy Spirit every church should begin immediately to obey the first part of the Great Commission and follow this up by obeying the other three parts of our Lord's command.

Make definite plans to send officers, teachers and pupils after the lost and the indifferent church members for the Bible School. Every one of them needs the Bible teachings.

Let me suggest the following plan for visitation:

- I. Have a Monthly Day of Visitation.
 1. Make up lists of prospects and absentees ahead of time for the visitors.
 2. Get the visitors to understand the spiritual meaning of this visiting.
 3. Assign names of prospects to the visitors.
 4. Have visitors report at your next meeting of officers and teachers or at Prayer Meeting.
- II. Have classes visit absentees and prospects every week.
- III. Stir the entire church as to the needs of the people for Bible Study.

Let us arouse ourselves to Christ's command to go after people and keep at it permanently. Spasms, contests and such are not in keeping with the Bible plan of going constantly to people with the Gospel. Let us realize the absolute need of every individual, lost and saved, for a study of the Word of God.

Record of Gains and Losses in Sunday School Enrollment in 1934

Alabama	Loss—	2,425
Arizona	Loss—	144

Arkansas	Gain—	992
District of Columbia	Gain—	834
Florida	Gain—	398
Georgia	Loss—	1,969
Illinois	Loss—	112
Kentucky	Gain—	682
Louisiana	Gain—	5,165
Maryland	Gain—	134
Mississippi	Gain—	4,889
Missouri	Gain—	10,937
New Mexico	Gain—	617
North Carolina	Gain—	6,160
Oklahoma	Gain—	4,606
South Carolina	Gain—	3,915
Tennessee	Gain—	1,954
Texas	Gain—	15,665
Virginia	Loss—	3,684
Total Gain		34,927

Vacation Bible School

Are you making plans for a Vacation Bible School for this summer? Try one this year. The cost is small. It will give your church a fine opportunity to be a blessing to a number of boys and girls. It is not difficult to understand. Write us for an envelope of free literature.

Two Vital Things

There are two vital things—regeneration and Christian living. Some put all their emphasis on one and some put all their emphasis on the other. There is no conflict here and we make a mistake when we take the position that either is all important to the exclusion of the other.

Let us hold to the necessity of supernatural regeneration. The Bible is clear on this. "Ye must be born again." Should we ease up on this great necessity our teaching would become dangerous.

Let us also emphasize the obligation of those who are regenerated to live Christ-like lives. Keep in mind that we become Christians through regeneration by Divine power through the blood of Christ. But one's duty to live as Christ would have him live is both a privilege and an obligation, beginning at the time of one's regeneration.

We Baptists should stress both of these great doctrines in our teaching and in our preaching.

A Summer Training Class

It is encouraging to learn that a large number of country churches are planning for a Training Class for Sunday-school workers this summer. Has your superintendent and pastor planned for such a study course? Have a class and study one of the following books: "Building a Standard Sunday School," "Outlines of Bible History," "The Book We Teach," "When Do Teachers Teach" or one of the other books leading to the new diploma. Please send names of those who pass to the Sunday School Department, 205 East Chestnut Street, Louisville, Ky. Write us for a blank to use in reporting the names for awards.

SUNDAY SCHOOL ATTENDANCE

April 21, 1935

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

Louisville, Walnut St.	1,378
Newport, First	1,203
Owensboro, First	1,067
Louisville, Carlisle Ave.	958
Louisville, Ninth and O	854
Louisville, Parkland	817
Paducah, Immanuel	798
Bowling Green, First	787
Lexington, Calvary	737
Harlan	720
Madisonville	694
Louisville, West Broadway	684
Mayfield, First	676
Owensboro, Third	633
Louisville, 18th Street	633
Louisville, Clifton	630
Bellevue	625
Hopkinsville, First	602
Danville, Lexington Avenue	595
Lexington, Porter Memorial	595
Louisville, 23rd and Broadway	581
Louisville, Baptist Tabernacle	565
Somerset, First	554
Covington, Latonia	551
Jellico, Tenn., First	489
Louisville, Eastern Parkway	489
Louisville, West Side	466
Covington, Madison Avenue	454
Murray, First	445
Louisville, Virginia Avenue	433
Harrodsburg	429
Henderson, First	418
Henderson, Audubon	417
Corbin, First	410
Elizabethtown, Severn's Valley	403
Paducah, Baptist Tabernacle	389
London	384
Fulton, First	375
Louisville, Baptist Temple	373
Lynch	339
Richmond, First	333
Erlanger, Elsmere	322
Hazard, First	315
Louisville, Beechmont	305
Gatliff	300
Lexington, Grace	297
Louisville, Third Avenue	295
Versailles	280
South Jefferson (near Louisville)....	279
Greenville	279
Hopkinsville, Second	274
Kenvir, Black Mountain	267
Paducah, East	254
Irvine, First	241
Sturgis	225
Hazard, Second	208

Dr. Ralph A. Herring, of the First Church of Ashland, Ky., is now preaching in meetings with Dr. Owen F. Herring at the First Church of Winchester, Ky. The Winchester pastor writes of the Ashland visitor: "Dr. Herring is delighting the saints of Winchester with his strong sermons. He is one of the ablest preachers of the younger men in Kentucky. The revival began April 14 and will continue for two weeks."

The Co-operative Program for March, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Walnut Grove	4.22	1.88	West Van Lear		5.73
Bethel	2.20		White Sulphur	8.32		FRANKLIN—		
Scottsville	4.00	78.79	CAMPBELL COUNTY—			Buck Run	4.78	2.25
BAPTIST			Dayton, First	87.90		Frankfort, First	351.20	168.20
Lawrenceburg	68.09	50.45	First 12 Mile		1.00	Lebanon	9.25	7.15
Salvisa	2.50	10.90	Ft. Thomas	38.78	15.00	Mt. Carmel	4.75	1.00
Sand Spring	22.72	43.15	Grants Lick	8.46	7.40	North Benson	2.00	
BARREN RIVER—			Ludlow	3.85	4.35	North Fork	87.48	11.00
Fountain Run		6.00	Newport, First	130.41	42.84	Thorn Hill	60.05	20.37
BELL COUNTY—			Oak Island		8.65	Swallowfield	3.56	1.00
Balkan		8.00	Persimmon Grove		1.17	FREEDOM—		
Middlesboro, First	15.00	76.82	Silver Grove	5.04	16.09	Corinth		2.00
Middlesboro, Second	6.00		Wilnington		3.50	Ephesus	23.50	6.30
Old Yellow Creek	1.00		CENTRAL—			Winchester, First	23.47	59.00
Pineville, First		113.51	Bethlehem	31.62	9.27	GASPER RIVER—		
Riverside	7.53	3.77	Lebanon	18.08	22.00	Morgantown	44.75	5.25
BETHEL—			Rockbridge	1.20		Salem	15.50	7.10
Adairville		30.00	Mackville		50.52	GOOSE CREEK—		
Auburn	58.85		New Hope		2.50	GOSHEN—		
Dripping Springs	8.34	5.16	Springfield	43.12	94.72	Caneyville	4.50	10.87
Guthrie	14.60		CHRISTIAN COUNTY—			Liberty	2.50	4.36
Muddy River		2.00	Bethel		2.30	Little Clifty	3.14	
Mt. Gilead	2.00		Casky	2.48	1.00	GRAVES COUNTY—		
Mt. Zion	38.40		Hopkinsville, First	218.64	97.50	High Point		1.00
New Union	2.75	4.00	Hopkinsville, Second		20.00	Mayfield, First	68.65	71.15
Russellville	120.48	41.85	Little River	4.67	3.05	Wingo	23.42	
Spring Valley	1.55		Locust Grove	53.95		GREENUP—		
Trenton	12.80		Mt. Zoar	3.20		Ashland, First	337.48	39.00
Walnut Grove	19.30		Pembroke	5.00		Kirk Memorial	1.25	8.25
BLACKFORD—			Pleasant Hill	9.74		Louis, First	5.85	3.80
Hawesville		9.64	Salem	23.31	17.00	Mt. Olivet		1.00
Hopewell	.22		Sinking Fork		2.75	Pollard	20.00	
Lewisport		7.20	West Union		1.45	Russell		17.00
Mt. Eden		1.45	Bethel Woman's College		13.85	Unity	70.42	49.14
Mt. Pisgah	6.30		CRITTENDEN—			GREENVILLE—		
West Point	2.00		Crittenden		11.14	HENRY COUNTY—		
BLOOD RIVER—			Dry Ridge	131.29	12.00	Drennon's Ridge	15.82	3.43
Benton	5.30	4.35	Gardnersville	17.50	5.00	Campbellsburg	87.87	41.50
Bethel	30.00		Knoxville	18.20	5.00	Eminence		13.76
Birmingham	4.36		Pleasant Ridge		5.00	Lockport		5.85
Elm Grove	3.75		Riverview		1.95	Pleasureville	53.55	5.00
Flint	7.11		Sherman	17.20	3.00	Smithfield	8.00	
Gilbertsville	3.75		Turners Ridge	4.00		Turners	5.10	3.25
Murray	264.48	6.00	Williamstown	17.52	23.73	JACKSON COUNTY—		
New Harmony	9.73		DAVISS MCLEAN—			IRVINE—		
Sugar Creek	3.00		Bethabara	10.90		LAUREL RIVER—		
West Fork	12.00		Beuna Vista	5.00		Bond		1.00
BOONES CREEK—			Calhoun		11.15	East Bernstadt	2.70	5.30
Calvary	7.75	5.67	Dawson	5.50	1.00	Hawk Creek	10.00	
Cow Creek	1.73		Eaton Memorial	5.00		Liberty	1.25	1.25
Drowning Creek		5.00	First, Owensboro	320.00		London	13.50	17.75
Irvine, First	30.86	21.89	Friendship		5.75	New Salem		75
Kiddville	2.50	9.66	Hall Street, Owensboro		3.00	Salem	5.00	
Mt. Olive	20.00		Hopewell	7.35		LIBERTY—		
Providence		2.75	Newman	4.00	2.78	Canmer	22.62	
South Irvine	44.24	5.79	South Hampton		3.21	Cave City	8.85	12.85
Union City		20.15	Third, Owensboro	21.52		Edmonton	6.00	
Williams Memorial		27.62	Walnut St., Owensboro		36.05	Glasgow	344.98	430.23
Winchester, Central	30.00	29.48	EAST LYNN—			Hixeville	2.35	
BOONEVILLE—			Bethel	15.00		Horse Cave	13.85	31.25
BRACKEN—			Pleasant Hill	19.00	28.40	Rowleits	2.50	4.75
Aberdeen	1.90	10.95	EAST UNION—			Shady Grove		24.25
Augusta	4.95		Fagan	5.00		Walnut Hill		8.00
Carlisle	43.42	2.00	Galliff	7.00	5.30	LINCOLN—		
Ewing	1.00	2.85	Pleasant View		5.62	Crab Orchard		30.00
Flemingburg	1.25	11.00	Pruden		4.00	Ephesus	1.25	
Lewisburg		3.00	EDMONSON—			Fairview		5.00
May's Lick	16.68	38.07	Holly Spring		3.10	Hustonville	5.98	8.00
Maysville		15.00	Association	23.00		McKinney		5.00
Millersburg	10.26	19.75	ELKHORN—			Stanford	1.77	28.30
Morehead	6.00	57.02	Ashland Avenue	56.78	28.26	LITTLE BETHEL—		
Mt. Olivet	1.70	6.00	Bryan Station	1.50	4.00	Dalton		1.50
Mt. Pisgah		1.20	Calvary	172.05	13.05	Dawson Springs	2.00	9.94
Mt. Sterling	29.30	48.37	Cane Run	7.50	8.00	Dixon	8.38	
Tabernacle		6.00	Clear Creek	10.00	1.40	Earlington	69.16	4.00
Stone Lick	2.00		Corinth	20.00		Madisonville		25.15
Two Lick	12.51	36.64	Dauids Fork	7.28	14.71	Nebo	11.85	7.00
Vanceburg	5.58	4.00	Dry Run	2.00	4.79	Victory	2.50	3.85
BRECKENRIDGE—			East Hickman	6.25	12.00	White Plains		1.00
Bewleyville	12.60	.50	Felix Memorial	19.05	5.00	LITTLE RIVER—		
Cloverport	40.82		Georgetown	1.50	237.83	Cadiz	91.20	28.10
Dry Valley		1.00	Grace	10.00	4.00	Canton	4.00	
English	13.80	1.00	Great Crossing	34.91		Cerulean	8.20	1.85
Garfield	25.00	2.25	Hillsboro	51.80		Hurricane		
Goshen	11.20	2.50	Immanuel	197.21	26.00	Liberty Point	5.00	
Hardinsburg		8.00	Mt. Freedom	10.91	11.91	Oak Grove	12.58	
Hites Run	12.00		Mt. Pleasant		15.00	Wallonia	1.25	
Irington	30.71	5.50	Mt. Vernon	2.76		LOGAN COUNTY—		
CALDWELL COUNTY—			Nicholasville	80.50	60.50	LONG RUN—		
Chapel Hill	1.00		Paris, First	38.21	10.00	Baptist Temple	39.22	7.79
Crider	3.29		Providence	2.50	14.00	Bardstown Road	3.00	6.72
Donaldson	6.40		Sadleville		3.00	Beechland	39.00	9.00
Eddy Creek	4.64		Stamping Ground	7.96		Beechmont	87.00	114.78
Eddyville		4.00	South Elkhorn	9.94	11.40	Bethel	20.00	
Fredonia	8.50	8.00	Versailles	277.62	85.83	Buechel	19.60	12.95
Kultawa	2.50	5.00	ENTERPRISE—			Calvary	125.28	40.35
Liberty	4.21		Elkhorn	2.00	27.15	Carlisle Avenue	50.00	41.90
New Bethel		25.00	Inez		7.50	Cedar Creek	10.02	9.80
Otter Pond	6.65		Irene Cole Memorial		10.00	Clifton	220.56	9.00
Pleasant Grove	3.95		North Benson	12.30		Crescent Hill	265.13	22.35
Princeton, First	69.63	9.50	Paintsville	10.00		Crestwood	88.56	38.00
Princeton, Second	1.81		Stone	20.00		Deer Park	296.10	18.00
Princeton, Baptist	1.64		West Liberty		3.50			

	Budget	Desig.		Budget	Desig.		Budget	Desig.
East	38.19	23.18	NORTH CONCORD—			Harrodsburg	197.10	98.22
East Audubon	27.08	9.59	Apple Grove	1.00		Junction City	8.00	7.50
Eastern Parkway	32.06	16.58	Barbourville	13.00		Lancaster	4.51	16.65
Eastwood	3.00	3.00	Flat Lick	3.44		Mt. Hebron		10.39
Eighteenth Street	144.73	27.41	Fellowship	.75		North Rolling Fork	10.00	5.00
Elk Creek	6.04	13.49	River Baptist	1.00		Parkville	7.82	
Fairdale	2.00	14.80	Salt Gum	.50		Perryville	4.65	21.00
Fisherville	.35	6.25	Swan Pond	1.01		Pleasant Hill	2.50	
Fourth Avenue	176.98	100.43	OHIO COUNTY—			Shawnee Run	10.00	9.00
Franklin Street	16.02	9.32	Beaver Dam	258.46	76.67	Salt River	15.75	
Grace	5.80	4.52	Concord		2.00	SOUTH KENTUCKY—		
Hazelwood	61.13	2.00	OHIO RIVER—			Liberty	7.59	14.86
Highland	399.70	255.93	Association	56.70		Middleburg	7.00	12.85
Highland Park, First	44.67	8.34	Caldwell Springs		2.58	SOUTH UNION—		
Highland Park, Second	16.08		Dycusburg	2.35	3.00	Jellico Creek		2.00
Immanuel	464.47	18.36	Mexico	17.33		SULPHUR FORK—		
Jeffersonton	38.22	16.30	Union	3.00	2.00	Antioch	1.20	1.20
Lee's Lane	3.26	.60	OHIO VALLEY—			Ballardsville	2.75	2.65
Little Flock	39.15	17.80	Advance	2.00		Bedford		2.60
Lyndon	2.78	6.15	Audubon	71.06		Corn Creek	5.50	1.00
Manly Memorial	3.00	.46	Bellfield	3.50		Harrods Creek	7.30	5.35
Meadow Home		5.27	Blackford		2.00	LaGrange	91.54	9.00
Ninth and O	117.25	70.00	Calvary	30.95	8.00	Milton	4.35	2.05
Parkland	359.59	16.00	Cash Creek	10.00	20.03	Providence		16.00
Pleasant Grove (J. C.)	7.70	4.70	Corydon	8.50	19.85	Sulphur	15.50	12.90
Plum Creek	7.11	8.35	Henderson, First	125.16	5.00	Westport	8.55	
Portland Avenue	5.00	3.25	Morganfield	17.50	4.75	TATES CREEK—		
St. Matthews	12.85	10.02	Mt. Pleasant	29.84	2.00	Berea	5.50	23.20
Shawnee	19.75	26.35	Sebree	5.30	7.92	Buffalo	4.00	3.06
Shively	40.72	5.25	Shady Grove		3.70	Kirksville	11.30	9.87
South Jefferson	8.86	11.27	Sturgis		13.00	Liberty	6.29	5.94
South Side		1.00	Sullivan	12.00		Maple Grove		2.00
Sunny Side		17.00	Uniontown	3.81	8.54	Mt. Tabor	14.81	10.00
Taylorsville	98.94	52.24	Walnut Street	19.18	14.47	Richmond, First		57.97
Third Avenue	150.00	81.40	Zion (Henderson Co.)	6.30	10.65	Viney Fork	6.70	2.60
23rd and Broadway		12.00	Ohio Valley W. M. U.		200.00	White Lick		1.15
Van Buren	125.87	23.00	OLD BETHEL—			TEN MILE—		
Virginia Avenue	1,533.61	398.39	Providence		12.15	Clarks Creek	15.90	
Walnut Street	59.93	10.00	OWEN COUNTY—			Concord	3.12	9.19
Weaver Memorial	151.30	18.50	Dallasburg	11.99	73.42	Elliston		2.00
West Broadway	15.50	10.36	Monterey		21.39	Glenmore	18.34	8.25
West Side		30.80	Mt. Hebron	.88	1.50	Macedonia	5.04	5.00
S. B. T. Seminary		100.00	Mt. Pleasant	9.63		Mt. Zion	9.46	15.09
W. M. U. Training School			Mussell Shoals		2.00	Paint Lick	2.00	2.00
LYNN—			New Liberty	39.87	4.25	Pleasant View		1.00
Buffalo	27.90	15.36	Pleasant Ridge	5.00	3.25	Ten Mile	3.14	
Leitchfield Crossing		1.25	PULASKI—			THREE FORKS—		
Mumfordsville	6.50	1.67	Association	158.22	182.96	Blackey	1.00	
Upton	5.10	18.16	Cedar Point	1.00		Fleming	1.10	
LYNN CAMP—			ROCKCASTLE—			Hazard, Broadway	2.14	
McCreeary County		3.50	Brodhead	4.96	33.54	Hazard, First	45.62	10.00
Stearns			Conway		2.00	Hazard, Second	1.00	3.87
Whitley City	1.00		Mt. Pleasant		2.77	Jenkins	47.31	16.68
MOUNTAIN—			Mt. Vernon		7.25	Lothar	2.75	
MT. ZION—			RUSSELL COUNTY—			McRoberts	13.38	
Corbin, First	77.62	66.65	Clear Fork	9.00	1.91	Whitesburg		245.50
Corbin, Central	48.52	19.29	Clear Springs		3.88	UNION—		
Fundamental	1.50	4.36	Poplar Grove	3.60	21.10	Association		2.28
Oak Grove	2.94		Providence	3.00	1.00	Beaver	7.70	16.45
Rockhold	1.50	2.25	Russel Springs	5.40	3.00	Berry	2.00	
West Corbin	1.50	1.30	RUSSELL CREEK—			Brooksville		10.00
Williamsburg, First	150.00	74.00	Beech Grove	3.00	3.00	Butler	7.17	5.45
Main Street	3.00	5.40	Campbellsville	276.02	8.50	Cynthiana	50.00	47.60
Wofford	3.18	1.00	Columbia	73.88	17.00	Falmouth		8.25
Woodbine	3.00	.47	Elkhorn	10.00		Union	125.07	
MUHLENBERG—			Greensburg	26.23	18.30	Willow	8.00	33.00
Beech Creek	66.35	20.91	Harrods Fork	6.00		UPPER CUMBERLAND—		
Bellview	7.83		Macedonia	6.83	2.50	Ages		4.00
Central City	111.62	24.30	Palestine	3.00		Balkan		2.47
Drakesboro	19.23	6.31	SALEM—			Coxton	11.38	
Dunmor	3.00	1.65	Beech Grove	7.00	8.55	Cumberland	24.93	8.98
Greenville	6.62	58.21	Ekron	14.55	4.13	Four Mile	1.00	
Mt. Pisgah		3.02	Guston		7.00	Harlan	100.00	71.00
Oak Grove	1.50		New Highland	9.70	11.80	Kentucky King		1.80
Powderly	6.00		Otter Creek	6.00	17.55	Kenvir	16.00	
Woodland	10.00		Phillips Memorial	1.20		Liggett	18.10	
NELSON—			Rock Haven	16.25	16.40	Locust Grove	8.42	
Association		6.15	SEVERNS VALLEY—			Loyall	13.75	1.00
Bardstown	56.40		Cecelia	17.30	7.00	Lynch	4.75	4.81
Bardstown Junction	35.00		Colesburg	5.00		Three Point	3.50	
Belmont	6.25	11.08	Franklin Cross Roads	1.00		Twila		5.00
Bloomfield	13.25	19.51	Gilead	21.71		Verda	9.00	4.75
Bullitts Lick		2.60	Hodgenville	32.13	57.64	WARREN COUNTY—		
Chaplin	3.00	11.00	Middle Creek	1.00	1.25	Bowling Green, First	374.39	202.70
Chaplin Fork		5.00	Rineyville	3.10	5.60	Bowling Green, Second		3.02
Cox's Creek	3.00		Severns Valley	149.27	54.70	Friendship	12.50	
Lebanon Junction	51.29	25.66	Sonora	44.66	10.40	Greenwood	18.84	14.34
Little Union	3.05	2.20	Vine Grove	37.60	16.00	Oak Forest	3.61	6.76
Mill Creek	8.10	1.30	White Mills		1.00	Oakland	3.00	4.90
Mt. Moriah	2.08		SHELBY COUNTY—			Piano	6.25	3.60
Mt. Washington	11.60	15.16	Bagdad	42.67	7.35	Rocky Hill	6.41	6.00
New Salem	22.00	11.00	Buffalo Lick	11.20	27.45	Rocky Spring	2.50	
Riverview	9.58	6.52	Christiansburg	5.05	7.80	Smith's Grove	32.29	12.00
Shepherdsville	34.69	12.00	Clay Village		18.45	Woodburn		6.00
Vine Hill	1.00		Cropper	4.25		WAYNE COUNTY—		
NORTH BEND—			Dover	45.00	10.00	Monticello	5.00	20.10
Beaver Lick		12.00	Finchville	35.75	46.45	Oak Grove	1.50	
Big Bone	8.75		Graefenburg	9.50	10.25	New Salem		40.51
Bullittsburg	50.00	24.00	Mt. Moriah	16.00	20.00	Steubenville	8.87	5.50
Burlington	8.85	5.18	Pigeon Fork	8.00	10.00	WEST KENTUCKY—		
Covington, First	54.00	8.00	Salem	17.11	3.00	Arlington		14.20
Crecent Springs	14.18		Simpsonville	4.13	5.52	Clinton	39.45	10.25
Erlanger	52.42	32.75	Waddy	17.50	48.42	Daids Chapel	2.00	
Florence		10.38	SIMPSON—			Hickman	5.50	14.05
Ft. Mitchell	14.00		Franklin	80.87	45.66	Liberty	12.85	8.95
Hickory Grove	33.00	5.51	Middleton	2.00	4.43	Poplar Grove		10.00
Immanuel	81.72	63.97	Providence	3.45	4.43	West Hickman	3.70	4.50
Independence	2.50		Shady Grove	4.15	2.00	WEST UNION—		
Latonla	96.34	19.66	Sulphur Spring	4.58	6.19	Antioch	5.85	8.00
Madison Avenue	105.00	3.00	Whippoorwill		13.20	Bandana	17.17	36.96
New Bethel	19.85	.60	SOUTH CONCORD—			Barlow	33.25	25.00
Oak Ridge	15.35		SOUTH DISTRICT—			Blandville	2.11	4.75
Petersburg	7.18	3.50	Bruners Chapel	15.00	7.00	East Paducah		7.23
Sand Run		7.00	Burgin	53.54	8.83	Harmony		30.00
South Side	40.69	25.00	Cornishville	13.89	3.00	Immanuel	11.25	2.00
Visalla	3.22		Doctor's Fork		3.00	Lone Oak	100.55	24.15
			Walton	2.35	30.50	Mt. Pleasant	1.00	2.50
						Olivet	6.00	4.15

	Budget	Desig.
Paducah, First	86.00	25.00
Shady Grove		10.00
Spring Bayou	3.80	
Trinity, Paducah		5.50
Twelfth Street, Paducah	50.07	8.00
Wickliffe	9.75	21.54
WHITES RUN—		
Cove Hill	2.50	
English	1.00	1.00
Ghent	1.00	4.28
Mt. Herman		5.00
Sanders	12.45	
Warsaw		6.35
Worthville	12.00	6.00
MISCELLANEOUS—		
New Hope Church,		5.00
Moorman, Ky.		
W. M. U.		4.00

REVIVAL FIRES AT FIRST CHURCH, JELICO, TENN.

We have just experienced the most far-reaching and stimulating revival meeting in the history of our church.



Harry McCormick Lintz

Our next step by way of preparation was the organization of a Junior Choir of sixty voices. This Choir together with our Senior Choir of forty voices, gave us a rich musical foundation. This united choir was ably assisted by our pipe organ with the chimes and two pianos.

Our evangelist, Dr. Harry McCormick Lintz, came to us Sunday morning, April 7, and continued with us until Sunday, April 21. We had three services daily; the morning service at 7:00 o'clock, the service for young people at 4:00, and the night service at 7:00. Some of you may be wondering if people who love the Lord and are in earnest would come out at 7:00 A. M. to a church service. Let me remove your doubt at once by saying that our morning service crowded the main auditorium every morning. The blessing and power of God in those early morning services will be a fragrant memory as long as life shall last.

First of all; we in the church made painstaking, thorough, and adequate preparation for the coming of our Evangelist, Dr. Harry McCormick Lintz, the former pastor of the First Baptist Church of Greeneville, Tenn. We had the Senior B. Y. P. U. take a religious census of our city. A religious census does several things in general, but two things in particular. First of all, the census reveals the possibilities; and second, advertises the meeting with a personal touch. Our next step by way of preparation was the organization of the Fisherman's Club. Or in plain phraseology, a personal worker's band. In this way, we gathered about us fifty Sunday-school teachers and officers and church workers, who committed themselves to the glorious task of soul-winning. The Pastor met with this group prior to the revival meeting for prayer and instruction. We gave this group who had volunteered for definite service. Scripture references on how to deal with the different classes of unsaved people. For example: (1) the indifferent or careless class, (2) those anxious to be saved, but do not know how, (3) those with difficulties: (a) "I can't hold out," (b) "I am too weak," (c) "It will hurt my business," (d) "It is too late," etc.

Dr. Harry McCormick Lintz is a dynamic preacher of the glorious gospel of Christ. He has ministered in forty-four states and has studied and traveled throughout Europe and the Holy Land. One high feature of Dr. Lintz's ministry here was his fifteen-minute travelogue each night, when he took us for a brief visit to holy ground. With his beautifully worded pictures we were enabled to see those sacred spots that are so dear to every child of God.

Dr. Lintz is blessed with a voice that is full of pathos and earnestness. All of his Scriptures are given from memory. I have never heard so much Scripture quoted in a series of sermons in my life. Needless to say, Dr. Lintz held up Christ as the only hope for a dying world.

From the first service, the power of the Gospel to save was in evidence. Six came on profession of faith following the initial sermon. The visible results of the meeting were: Sixty professions of faith, twelve other additions by transfer of letter, and 110 registered decisions for restoration and re-dedication. I expect that there will yet be a tremendous additional in-gathering.

FRED T. MOFFATT, Pastor,
First Baptist Church,
Jellico, Tenn.

Distribution of Receipts—March, 1935

Foreign Missions—		
Budget	2,920.71	
Designated	1,178.51	
Total		4,099.22
Home Missions—		
Budget	1,363.00	
Designated	4,412.94	
Total		5,775.94
Southwide Education—		
Budget	1,002.78	
Designated	5.38	
Total		1,008.16
Ministerial Relief—		
Budget	408.90	
Designated	6.46	
Total		415.36
New Orleans Hospital—		
Budget	146.03	
Designated	1.36	
Total		147.39
S. B. C. Bonds—		
Budget	243.39	
Total		243.39
State Missions—		
Budget	2,433.93	
Designated	809.55	
Total		3,243.48
Education in Kentucky—		
Budget	1,825.45	
Designated	11.29	
Total		1,836.74
Ky. Bapt. Children's Home—		
Budget	608.48	
Designated	61.76	
Total		670.24
Lou. Bapt. Orphans' Home—		
Budget	182.54	
Designated	67.13	
Total		249.67
Ky. Baptist Hospital—		
Budget	1,004.00	
Designated	6.50	
Total		1,010.50
Church Building—		
Budget	30.42	
Designated	246.34	
Total		276.76
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	78.88	
Total		78.88
100,000 Thousand Club		2,151.48
Miscellaneous		3,354.00
TOTAL RECEIPTS		25,186.21
Distribution of Education in Kentucky		
Georgetown College	726.36	
(Held in reserve)		
Bethel Woman's College	308.71	
Campbellsville College	308.71	
Cumberland College	263.31	
Hazard Institute	66.58	
Southeast Kentucky School	66.58	
Magoffin Institute	66.58	
Oneida Institute	9.08	
Expense	20.83	
Total		1,836.74

Study the Ministry of Healing

during May. Special articles on the subject and suggestive programs are to be found in the *Sunday School Builder*, the *Teacher*, *Royal Service*, *World Comrades*, *Windows of Y.W.A.*, the *Intermediate Counsellor* and other such periodicals; or you may get literature by addressing the

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS, LA.

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.

Four—and More—Welcomes to Memphis

Seldom, if ever, do Baptist people of the City of Memphis feel as exhilarated—really, as important, as they do when making preparations to entertain the guests and delegates who come to attend the Southern Baptist Convention and the annual meeting of Woman's Missionary Union which is auxiliary to the Convention.

On Tuesday afternoon, May 14, the W. M. U. delegates and visitors will go in a body from the Municipal Auditorium at 3:30 so that the closing hour of that afternoon session may be held in the First Presbyterian Church, where we assembled forty-seven years ago.

Again we say to you that you are to receive a cordial welcome and to share bountifully in the wealth of enthusiasm and knowledge to be gained from a deeply spiritual meeting such as is hoped for in Memphis, beginning May 13.

Mrs. M. L. Martin,
 Memphis W. M. U. Publicity Chm.

Western District Meeting

The Western District W. M. U. met in regular session April 2, in the First Baptist Church, Princeton, with a fine delegation in attendance. On the evening of April 1, the Superintendents' Conference, presided over by Mrs. W. S. Coakley, Vice-president of the District, was held with a representative number in attendance and a fine and profitable meeting was had. The following morning the meeting was called to order by Mrs. Coakley, with the hymn for the year, led by Mrs. H. W. Blades, Jr., and repeating in unison the watchwords, followed with prayer by Dr. Joseph A. Gaines.

The very splendid devotional was brought by Miss Rosa Lee Bennett of Owensboro. Mrs. R. D. Leech, president of the Princeton First W. M. S., delivered the very impressive welcome address.

Mrs. R. G. McClelland, Princeton, acted as Secretary pro tem and recorded very gratifying reports from the various Associations.

The body was indeed pleased to have Mr. Cushing of the Southern Baptist Theological Seminary, Louisville, who spoke very fluently and interestingly on Palestine. A quartet, composed of Mesdames J. L. Vinson, Rumsey B. Taylor, Frank Pickens and Miss Virginia McCaslin, sang, "There's No Crown With-

out the Cross," accompanied by Mrs. S. M. DeMeyer.

Mrs. K. R. Patterson, Mayfield, Young People's Leader, led her listeners in a beautiful and appealing message on "Which Road Shall They Trail."

Our own Miss Betty Miller, whom we all love and appreciate, spoke fervently on our "Margaret Fund Students."

A song entitled "The Old Basket Dinner" composed by the writer, to be used as announcement for lunch, was sung by Mrs. C. L. Bromley, accompanied by Mrs. Bernice McCaslin Davis.

The church basement had been made more inviting by the capable hands of a fine committee under the able supervision of Mrs. Duke Pettit.

On the platform on a well laden table of cakes, the center piece was a miniature church, of former day type, made by Harold Hallowell, one of the fine young men of Princeton First Church.

At 1:15 the body re-assembled and sang, "All Hail the Power of Jesus' Name" accompanied by Mrs. Frank Givanni, the church pianist. The splendid afternoon's devotional was given by Miss Ruth Provence, Religious Director of Bethel Woman's College, Hopkinsville.

Miss Nina J. Jett, of Newman, representative of the Baptist Book Store, with a nicely arranged display of books, presented Miss Clover Brown in costume, one of Princeton's fine Y. W. A. girls, who was introduced as the "Catalogue of Books" which was indeed a very clever feature on the program. Miss Mary Nelle Lyne, our beloved and efficient State Corresponding Secretary, of Louisville, talked enthusiastically concerning our work. Another guest speaker, Dr. Joseph A. Gaines, of Glasgow, brought an inspirational message on the "Hundred Thousand Club."

At this time Miss Virginia McCaslin delighted her listeners with a beautiful vocal solo.

Rev. Jacob Gartenhaus, of Atlanta, Home Board Missionary to the Jews, brought a soul-stirring, gripping missionary address, reading from John 4:22.

Following some closing and very fitting remarks by the Vice-president, the afternoon's session closed with prayer by Mr. Gartenhaus.

The evening service was under the supervision of Mrs. K. R. Patterson, District Young People's Leader. After hymn and devotional, led by Miss Betty Miller, a message in song was again brought by Miss McCaslin. A pageant, "Christ in America" was presented by the Dawson Springs Young People, under the direction of Miss May Chappel.

The program closed with prayer by Miss Lyne. The next place of meeting will be with First Church, Paducah, in 1936.

Mrs. R. G. McClelland,
 Princeton, Ky.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Baptist Boys' Camp

The dates of the Kentucky R. A. Baptist Boys' Camp are: June 20-28. The cost is \$3.50.

At the close of Camp, last year, the boys were asked to write essays on "What I learned at Camp." The following was written by Frank James Mickle, Sanders, Ky.:

"I have learned to love the missionaries. I have heard about the 'Soldiers of the Cross.' I have seen how one boy can win another to Christ quicker than a man can win a boy. Have learned about the missionaries of Japan and about the 'Big Horse Chief of the Red Men' leading the Indians to the Jesus-way. I have heard how much the people of other Nations and other tribes need Christ. I also have learned how to keep my physical body in good condition; how to swim more accurately. I have seen a better system of getting boys not to 'smoke their lives away' and not to steal. I have learned how to help my mother, so I can help her to live longer. My Mother is a big help to me. I have learned to love the orphans, to obey the corporals, not to use bad language and I have learned that there is no place like home. I have learned how easy some people are to win to Christ and how hard some are to win. I love to hear Brother Beagle and Brother Rogers tell their experiences among the Nations and tribes. I have seen how some of the boys can lead in prayer. I have learned the two salutes to the flags, some new religious songs. I have heard how the Indians throw away their pipes and wine, when they are won to Christ—and how they love the white man for sending missionaries to win them to Christ."

Rev. B. P. Stout, for many years State Evangelist of the Rhode Island Convention, died on March 7 at his home in Pasadena, Calif., at the age of seventy-five. Dr. John A. Hainer says of him in the Watchman-Examiner: "For more than fifty years he preached his sermons in song, and hosts of redeemed ones in heaven and on earth today are rejoicing because of his ministry. Aside from his rich, sympathetic voice of almost phenomenal range, his singing was unique in that he gesticulated as if speaking, a feature perfectly natural, and probably peculiar to himself alone." At different times he was associated with William A. (Billy) Sunday and Gypsy Rodney Smith, both as soloist and conductor of their choirs.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive-Secretary-Treasurer, Home Mission Board.

God never intended that there should be any antagonism between the material and the spiritual. This has been brought about by sin. One task of the spiritual forces is to permeate and glorify the material so that spiritual potencies shall scintillate through all material things; that is, make all material things useable for righteous ends. Money given to missions is so glorified.

When God wanted to restore and rebuild shattered and prostrate Israel, he dealt with that remnant which alone had a heart for God. And he discovered those who had a heart for God by issuing a call to all Israel to return to Jerusalem and rebuild the temple. Only the willing and devoted responded to this call. These were the ones God wanted; they were the only ones He could use. The rallying point in gathering this group of devoted ones was the temple and its restoration. The rallying cry in this day of Grace is the building of the Kingdom of God through the service of the churches of Christ. Those who do not attend the services of the churches nor contribute to the work of the churches can hardly be depended upon to build the Kingdom of God among men. The mission of the church is Missions, and God wants willing-hearted workers and givers.

A New Day for Christian Schools in Cuba

It is believed now by Dr. M. N. McCall, Superintendent of our mission work in Cuba, that denominational schools will be able to enlarge and develop their opportunities in Cuba. This new opportunity comes because the government schools, which have been centers of seditious and communistic propaganda, have been closed. "The text of the proposed law," says Dr. McCall, "has not yet been published, but there is a movement to put all college and university instruction into the hands of private parties without government competition. The Jesuits will not fail to take advantage of this opportunity and we cannot afford to be left behind in this important phase of evangelical work in Cuba."

The C. C. Burns Mission, Tampa, Fla.

The C. C. Burns Baptist Mission, or West Side Mission of Tampa, Fla., has been in operation a month and the results are encouraging. "The month has been spent," says Dr. Plainfield, our missionary, "mostly in repairing and getting it in shape, but the average Sunday-school attendance for the month has been thirty, and twenty-five at preaching service." Two other missions are maintained in Tampa, the North Boulevard Baptist Church and the Armenia Avenue Baptist Italian Mission. A kindergarten is maintained by the

local forces. The fact that Brother Plainfield can pay running expenses of the new mission, send \$10.00 monthly to the Home Mission Board, and \$15.00 monthly to the Hundred Thousand Club, besides contributing to the Co-operative Program, proves that there must be some responsive and appreciative Italians in his field.

Repeal and the Indian Mission Work

At a recent meeting of Cherokee Indians near the border of Arkansas, Rev. G. Lee Phelps preached to about one hundred and fifty of them, with Rev. Jim Pickup interpreting. At the close of the night service when the invitation was given, two young men and two women came forward. "While these were being questioned," says Brother Phelps, "I noticed that Brother Pickup was giving one of the men an extra earnest lecture. Directly the man grew so nervous under the words of the preacher that he ran out of the room. I found later that Jim had discovered that the Indian was drinking and had proceeded then and there to preach him a sermon on temperance. In the early days, drunken Indians at church was very common, but during all the years of prohibition I have not seen one drunk Indian at church; since the return of the saloons, I have seen some at church and many elsewhere."

The Chinese Mission at San Antonio

The strongest feature of the Chinese work of Miss Lewellyn is the Sunday-school with a regular attendance of about forty-five. Only one family in the Sunday-school has Christian parents and there are nine children in that home. As the children receive no encouragement to attend Sunday-school, it is much more difficult to get them to come in the summer than winter, because the fathers take their children fishing, picnicking or somewhere on Sunday. Most of the Chinese fathers work in grocery stores and for that reason church services are held in the evening. For ten years this mission has been without a preacher. English-speaking preachers come now and then, but the members of the mission, about thirty, conduct their own services. A recent Sunday night service was conducted by boys from thirteen to fifteen years of age. A Chinese girl who was converted when she was ten years old, is now twenty, is now ready for His service when the way is open. Miss Lewellyn teaches English to a class of young men who pay a small tuition, and with this she pays rent on the room where the services are held. When visiting in the homes, she has to talk with the Chinese women through an interpreter and this makes her work very difficult, because the old-

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er children who can interpret for her have to go to school, often leaving her with no interpreter. She finds the mothers more receptive than the fathers. Miss Lewellyn has paved the way for a much needed Chinese pastor.

Catholics Oppose. The Work Grows

Rev. C. W. Stumph and Miss Pauline Cammack, missionaries to the Indians in New Mexico, both write that their work has grown even in the face of the opposition of the Sisters and Priests. An Indian Catholic woman wanted a Bible of her own. The Catholic priest would not let her have a Catholic Bible. Brother Stumph became interested in obtaining a Catholic New Testament for this woman and for several weeks he tried through inquiry, correspondence from Catholic priests, book stores, and publishing houses in New Mexico, but none were found for sale. This shows how the Catholics banish the Bible when they can. This woman became a member of the Indian Baptist Church.

It has taken six years to get the work started at Isleta, but now there is reason to be encouraged. Recently Seferino Jojola said: "I have been just like one lone finger, but now I have this large crowd to go with me."

The Baptist Indian group at the Government school at Santa Fe, represents twenty-five different tribes, or tribe combinations. They come from Alaska to the Mexican line, and from California to North Carolina.

Working Through The Children

Besides the work already established, Brother Delgado, our missionary at Corpus Christi, visits the schools where he talks to the children and distributes religious literature in English and Spanish, urging the boys and girls to take the tracts home with them so that their parents and other members of the family may read them. In this way he is using the children as a medium to reach the men and women on his field.

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THE FIRESIDE

MEMORIES OF MOTHER

H. W. Ellis, Humboldt, Tenn.

A pantomime or dramatized devotion for Mothers' Day.

Music: Tune of the chorus of "The Old Spinning Wheel" adapted to words.

I

There's an old fashioned home of my
childhood
With the warmth of its fireside
aglow;
I can see in my visions of mem'ry
As it was in the long, long ago,
Mother's chair in the quiet of the
evening,
Where she sat when the toil of day
was o'er;
On her lap is the old "Family Bible"
With its pages all tear-stained and
worn.

II

All the children are there at the fireside,
And their faces are happy and bright,
For she's reading the stories of Jesus
And of heaven, the city so white.
Happy tear down her wrinkled face are
streaming
As we kneel at the fireside in prayer,
And she asks God to bless her dear
children:
Guide and keep them each day in His
care.

Singing ceases. A hidden reader reads
Rev. 21:19-27 as violin or other soft
music plays.

III

Mother went long ago up to heaven;
From her sorrow and heartache to
rest;
But she's with me each day in my
mem'ry,
With her smile and her presence to
bless.
Praise the Lord for a dear old fashioned
mother,
As she lives in my memory today;
Lives to pray for and counsel her
children
As they follow her on in the way.

Singing ceases. Hidden reader reads
Rev. 7:9-17 accompanied by soft music
as above.

After the last Scripture reading let
the entire company which is on the
stage, including the echo choir and hid-
den reader, repeat the following lines:

Praise the Lord for a dear old-fashioned
mother,
As she lives in my memory today;
Lives to pray for and counsel her
children
As they follow her on in the way.

Close: Close with prayer for the home
and mother.

Suggestions for using: The story as
suggested below should be given in
pantomime either by a young man or
young woman, and care should be used
so as not to hide the scene of home
and mother from the audience.

The Scene: The scene represents an
old-fashioned home with big log fire-
place (made from cardboard and lighted
with electric light globes, colored or
covered with red paper), old-fashioned
pictures on the walls, etc. Seated before
the fire in a big arm chair, wearing cap,
glasses, a light shawl thrown around
her shoulders, etc., is an old-fashioned
mother reading from a large "Family
Bible" open on her lap. Seated in a
half circle before the fire listening as
mother reads the Bible are six children
—boys and girls of various sizes. (Do
not represent mother as too old. But
as a mother of the olden day, rather.)

Music: An echo, or hidden choir, ac-
companied by soft music from violin,
organ, etc., should sing or play during
the entire pantomime. If the story is
to be dramatized, the children, during
the second verse, should kneel about
mother's chair, and mother should
assume a posture of prayer—remaining
seated.

Reading: Following the second verse
the singing should cease and a hidden
reader reads slowly and distinctly Rev.
21:19-27 accompanied by softly-playing
violin or other instrument. In like man-
ner following the third verse singing
ceases while the hidden reader reads
Rev. 7:9-17 accompanied by very soft
music.

Repetition by Full Chorus: Follow-
ing the last reading just referred to the
last half of the last verse should be re-
peated somewhat louder than before—
as a song of praise—by all who have
had part in the pantomime.

Close: The period should be closed
with a prayer for home and mother.

Chair Empty: During third verse the
chair is empty; the "Family Bible" is
closed and lies on near-by table.

A CAT AND BIRD FRIENDSHIP

One chilly day in May last year Miss
Kate, returning home from work, found
two little boys with a young robin
which was barely feathered. The nest
which had sheltered it had been blown
down. Miss Kate bought the little
shivering bird for a dime and carried it
home. There were already two pets in
the home—"June," a sedate old mother
cat, and "Bud," a prancing young fel-
low. The little bird was given a supper
of bread and milk and put to bed in a
warm box. Within a few days the tiny

feathered bit was hopping about the
floor and the two furred creatures, with
full stomachs which called for no food,
observed its antics with round-eyed
placidity.

"Come, Robbie, Robbie!" the new
friends would call, and "Chirp, Chirp!"
here would come robbin hopping along.
At night he slept in a corner of the
woodshed and in the morning hopped
joyously in to share breakfast with the
family. He perched on the edge of a
dish of cereal and raspberries and
helped himself daintily. He flew to the
shoulders of members of the family and
chirped loudly. But Robbie seemed to
prefer the society of cats to any human
companionship. He seemed to know
that old June, being a mother cat, could
be cajoled into adopting almost any
young animal thing. He would sit on
her back by the hour and peck curiously
at her ears. June would only flick an
ear or turn her head.

Water would be poured into the cats'
basin. One pussy would stroll down for
a drink, followed hopefully by Robbie,
hopping fast, who would reach the basin
at the same time the cats did and de-
cide immediately to take a bath, splat-
ting water joyously right and left. The
cats did not like this very well, for
Robbie would necessarily splatter much
water and everybody knows that a cat
has little use for water externally ap-
plied. Worse yet, when Robbie had
completed his ablutions he would seek
a vantage point where he could dry his
feathers. Where could he find a better
place than old June's back, with his tiny
claws firmly imbedded in her fur? Once
nicely dried, Robbie would continue to
sit there and chirp. June might arise
slowly, stretch her feline length and
pad softly across the room to a spot of
sunshine, and he would merely ride
along. But he never tried to ride on
Bud's back. Neighbors used to come in
to see the performance. When any one
played the piano, the robin would hop
up and down the keyboard, singing
loudly, nimbly avoiding the player's
fingers.

The attachment between Robbie and
the cats grew. The bird was seldom
out of their sight. He might fly to a
tree and sing for a few minutes, but
he was sure to return to the lawn seat
where June lay basking in the sun and
hop upon her back. If the cats were
given some dainty Robbie had never
seen before, he was apt to hop down
and inspect the food critically, but if he
decided against it, he resumed his perch
without more ado.

As summer neared its end June, who
was eight years old, fell ill. She
no longer approached her dish with

a hearty appetite, but sat instead with closed eyes and had to be coaxed to drink her milk. Robbie never deserted her. One day she died, and was interred under the snapdragons and petunias in the garden. Robbie hopped disconsolately about. He missed old June, that was evident. He hopped from one room to another and then across the porch into the flower garden, looking—looking. He made no attempt

to sit on Bud's back, as he had sat on June's, although he followed the cat about.

One day, late in the fall, Robbie, who had taken to sleeping in a tree near the house, failed to come at the customary call. His friends inquired about the neighborhood for him. No one had seen him. Perhaps he joined a flock of his brothers, southward bound.

—Grace Franklin, in *Our Dumb Animals*.

Arizona Pastor On Baptist Organization Situation There

Pastor J. N. Campbell of the First (Southern) Church at Tucson, Arizona, has sent us for publication copy of a letter he has addressed to Rev. Millard A. Jenkins, George W. Graham and J. T. Jarman, appointed by our Nashville Sunday School Board to investigate the policy of our Board in Arizona. As the letter contains matters of interest to all our Baptist people, we give it place.

—Editor.

DEAR BRETHREN: Speaking as a Southern Baptist pastor in Arizona, let me express my hearty appreciation of the promotional work of the Sunday School Board in our State. I can only hope that the Board will see its way clear to increase, if possible, its co-operation with our Convention here in Arizona.

I have worked with both Conventions in Arizona,—a native of Louisiana, a 1908 Graduate of William Jewell, a 1916 post-graduate of the Ft. Worth Seminary, and with some years of experience as a pastor. In 1923-'24 I was pastor of the Northern Church at Douglas, Ariz.

At that time there had just been organized a Southern Baptist Church in Phoenix (by Dr. Rock). I was told that the Douglas Church did not practice alien immersion and open communion, and that there were two or three other churches in the State also taking such a stand. I tried to keep my own church straight. I certainly co-operated heartily in raising denominational money.

The State Convention met with my church, and I was shocked when a leading pastor objected to a certain resolution, saying: "If it means Christ's bodily resurrection, I cannot vote for it because I do not believe that." I continued to be shocked by such things, as they multiplied.

At the State Convention the following year I was elected Clerk. The annual report and church letter from a certain organization would have been accepted despite the fact that the church had merged itself in a Community Church organization, if it had not been for the opposition of Brother Ed Butler who had just come from Oklahoma to be pastor at Glendale. At this Convention the Superintendent of the largest Sunday School in the State read a paper which sounded just like Ingersoll. A leading pastor of the Convention privately said that he did not know whether Jesus Christ was the Son of God or not.

My investigations piled up the evidence from denominational literature,

journals, books, interviews, and the catalogs of the eight or ten Northern Baptist Theological Seminaries that the leadership in the Northern Baptist Convention was radically liberal. I found that I could not even keep my own church in Douglas straight because we were connected up with irresistible influences. So I resigned and returned to Texas to be pastor several years at DeLeon and Pharr.

A year ago I returned to Arizona to be pastor of the First Southern Baptist Church of Tucson. It made me sad to find that there was no fellowship between the two Baptist churches of this city of 45,000 people. But it shocked me to meet the pastor of the First (N. B. C.) Church and have him refuse even to speak to me, despite the fact that he and I had been friends in hearty fellowship.

Following is a copy of a letter I wrote to Dr. L. R. Scarborough on October 13, 1934:

"Dear Dr. Scarborough: At the Convention at Chandler you asked me if I thought that the Northern and Southern Baptist work in Arizona could be united, and I told you: 'no'.

"I know Baptist doctrine and practice both historically and Scripturally. I also know Arizona Baptists both Northern and Southern, having been identified with both. While I was pastor of the Northern Church at Douglas, eleven years ago the Secretary of the Northern Convention in Arizona, frankly stated the doctrines and practices of Northern Baptists in Arizona which are obnoxious to the Southern Baptists coming into the state, namely: 'Alien immersion, open communion, and unionism.' These three things mean that 'one church is as good as another,' to use a popular phrase. I do not believe that. Therefore because of our Scriptural convictions we Southern Baptists have organized our own churches.

"While I was pastor of the Douglas Church I investigated the charge of Modernism in the leadership of North-

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ern Baptists in this State and found that it was true. I have the proof. I concluded that co-operation by us under such conditions would result in compromise, and even nullification, of the Gospel of the Cross. I have thought the matter through and prayed it through, and for me it is a closed issue until matters are radically changed.

"Of course there are those among Northern Baptists in Arizona who are as truly converted as I and who desire to be utterly loyal to Jesus Christ and to His truth. But I refuse to be identified with them as long as the above reasons remain valid.

"Our anxiety is that to continue to differ only in a sweet Christian spirit. At present, if I know my heart, my attitude toward those brethren both in Tucson and elsewhere is free from any personalities and bitterness and un-Christian feeling. May the Lord keep it so."

The First Southern Baptist Church of Phoenix sets an inspiring example which is nobly followed by the other Southern churches in Arizona. In giving to our denominational work. Our own church here in Tucson last month sent in a larger offering than any other month in our history. I believe that the spirituality and fellowship of our church would bear favorable comparison with our best Southern Baptist churches.

We are happy in having a man of the type of Brother S. S. Bussell as our State Secretary. His piety and wisdom have been tested. And our prayer is that the Holy Spirit may lead you in your investigation and report to the Board.

J. N. CAMPBELL,

Tucson, Arizona,

April 11, 1935

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**Baptist Training Union
Department**

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

May

Theme: His Church the Ally of the Home.

Scripture: Honor thy Father and thy Mother (Ex. 20:12).

What To Do: Make this B. A. U. and Parents' Month in the Baptist Training Union. Have a special parents' night and invite all parents to the B. Y. P. U's and B. A. U's. Enlarge the membership of the B. A. U. Plan to send representatives to your State Assembly.

Important Dates

- May 15-19 Southern Baptist Convention, Memphis, Tenn.
- July 28-August 3 Southwide Baptist Training Union Assembly, Ridgecrest, North Carolina.
- August 5-15 Clear Creek Baptist Encampment, near Pineville.
- September (Last Friday and Saturday) and October (Each Friday and Saturday). Five Regional Conventions.
- November 11-14 General Association of Kentucky Baptists, First Church, Ashland.
- December 31-January 2 Southwide Baptist Training Union Conference, Birmingham, Alabama.

Program

(Suggested in the May number of the Baptist Training Union Magazine for the quarterly meeting of the Associational Training Union.)

Theme—His Church the Ally of the Home.

(Junior and Intermediate Leaders see page 21 of the Magazine.)

1. Songs and Prayer.
2. Devotional—Exodus 20:12; Deut. 6:5-7.
3. Roll Call, Announcements, Business.
4. Song.
5. Talk—"Enlisting Adults in the Baptist Training Union," by pastor or members of B. A. U. (15 minutes.)

(Note—The Juniors and Intermediates may be separated from others if desired.)

6. Talk—"Why Plan To Attend the State Convention and Assembly." (See pages 10, 16, 17—fifteen minutes.)
7. Discussion—"Planning Summer Training Schools and Campaigns"—led by associational director (15 minutes).
8. Talk—"His Church the Greatest Ally of the Home"—(See pages 2, 3, 4 and 5).

"Magnifying His Church By Paying Our Debts"

Dr. Brown B. Smith at State Convention in Corbin:

"Our debt is not alarmingly large provided we are alarmed about it; but it is, if we are not."

"With its festering sore of debt, hardly could the church now be presented to the Master a glorious church, without spot or wrinkle, or any such thing."

"Our debts are back-breaking burdens upon our beloved institutions and agencies and obstruct the very thing we are trying to do."

"We are not magnifying the church if we let its credit be impaired, and if we clog up its channels of service with debt."

"An honest man is the noblest work of God, declared Pope. We must be honest—honest with our creditors and honest with God."

"Honesty is the best policy in business: it's the only policy in Christianity."

"One set of debts is just as important as the other— just as honestly owed; just as pressing. Our Convention debts can't wait. Our State debts can't wait. We must carry on this work of liquidation and relief simultaneously and co-operatively."

"In embracing the 100,000 Club as a mutually participating and sharing plan as between State and Convention debts, there will be a flow of new life into the whole movement."

"This sharing plan for paying all of our debts preserves and strengthens the Co-operative Program which, not for a year or ten years, but indefinitely should become the organic method by which Southern Baptists may unite in an equitable and worthy support of all our Christly enterprises."

"Kentucky gladly assumes her full share of responsibility for all Southwide debts. She does not ask Georgia, nor Texas, to pay her part. She wants that privilege."

"It is manifest that it is going to be a long, hard and painful pull. All who can should join this Club for 'the duration of the war.' Let all who can sign 'until the debts are paid' or 'until Jesus comes again.'"

"The big task for these immediate months and years before us is to wipe out all our Baptist debts. I raise the question of fairness, if not of honesty, of passing on to our children debts which we have created and which we could pay. To say the least, it is borrowing from them against their consent. And who can say but that they in their day will have equally great burdens as we in ours?"

"I rejoice to present this matter to our Baptist youth. It is the mood of Christian youth, and doubly so being young and Christian, to do the utterly impossible. They respond to the Garibaldian challenge—not of comforts and of ease, but of forced marches and Gethsemanes and Calvarys."

"Let the spirit of glorious adventure possess us now! Let the impossible challenge us now! Let every young

man who can, let every young woman who can, and let every B. T. U. in the State take membership in this inner circle club. With our Baptist youth lined up behind this movement, I would be willing to pledge to the Denomination that the mountainous stone of debt would be rolled back for a resurrected life in all Baptist work."

**Standard Unions for First Quarter, 1935
Associational Training Union**

Sulphur Fork

Baptist Training Unions

Dawson Springs
Sand Spring

B. A. U's

Akron, Ohio, Calvary
Sand Spring

Seniors

Buffalo Lick
Dawson Springs
Pleasant Grove (Bullitt County)
Sand Spring

Intermediates

Dawson Springs
Guston
Hardinsburg
Hopkinsville, Second
Paducah, East "Schnuck Volunteers"
Sand Spring

Juniors

Akron, Ohio, Calvary
Bellevue, First
Bowling Green, First "Jolly Ayers"
Campbellsville
Dallasburg
Dawson Springs
English
Evansville, Indiana, Walnut Street
Frankfort, First "Lively"
Fulton, First
Irvine, First
Liberty "Jester"
Louisville, Ninth and O
Louisville, Shawnee
Louisville, Third Avenue "Grace"
Owensboro, First "Bailey"
Owensboro, Walnut Street
Paducah, East "Best Yet"
Sand Spring

RECORD OF ATTENDANCE

**Baptist Training Unions reporting
enrollment of 100 or over**

April 21, 1935

	Att.	Vis.	En.
Bowling Green, First	220	37	312
Louisville, Grace	154	3	182
Louisville, Ninth and O.	145	24	201
Paducah, Immanuel	139	16	186
Louisville, 18th St.	129	19	164
Lexington, Porter Memo.	127	37	172
Louisville, E. Parkway	126	22	183
Louisville, Temple	115	5	162

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Madisonville, First	140	31	134
Louisville, Crescent Hill..	104	16	149
Harrodsburg	99	11	136
Owensboro, First	95	19	137
Louisville, 23rd & Bdwy..	88	12	117
Newport, First	88	7	182
Lexington, Felix Memo..	88	6	120
Irvine, First	86	25	101
Elsmere	84	3	106
Louisville, Immanuel	83	6	133
Taylorsville	83	1	110
Lexington, Grace	82	135
Danville, Lexington Av...	67	6	105

REVIVAL AT BEECHMONT CHURCH, LOUISVILLE

The Beechmont Church, Louisville, and Pastor C. B. Althoff had with them during the week of April 7-14 a number of preachers who assisted in their meetings. These men included Dr. Harold W. Tribble, Professor of Theology in the Southern Baptist Theological Seminary; Louis C. Ray, Franklin Street; R. F. Doll, Immanuel; James A. McCaleb, East Audubon; W. Stuart Rule, Eastern Parkway; M. P. Hunt, Eighteenth Street; and Milford Riggs.

Dr. Althoff says that the services conducted by these men tended to deepen the spiritual life of the Beechmont members. Mr. Oscar Potmont was the soloist. Through the influences of the meetings thirteen have been received into the church.

The Rev. William McLean Grogan, Associate Pastor of the Broadway Baptist Church, Knoxville, Tenn., was the guest preacher Sunday night, April 21, at Beechmont. In response to his appeal two came forward asking baptism.

DR. CHARLES T. BALL RENDERS SPIRITUAL SERVICE IN OKLAHOMA

Dr. Charles T. Ball, president of Eastern University of Philadelphia, has been with us for two weeks in a revival. He has done the best preaching this church and pastor has ever had. He is one of the best preachers this church ever heard. We heard him gladly. Many Baptist pastors and their people came from the regions about us. Together we say "There was a man sent from God whose name is Charles T. Ball." He taught us the Word of God. And now our Bible is a new Book.

Into this blessed Book he led us and gave to us a spiritual interpretation. He led us quietly and gently and with the tender care of an earnest shepherd he caused us to follow in paths that lead upward and onward in service. As he spoke we saw Jesus high and lifted-up, as the one and only sin-bearer of the world; we saw ourselves helpless and hopeless in both this world and the world to come without the grace of this sin-bearer; and we saw the world undone except that this sin-bearer be carried unto the uttermost parts in the lives

of his followers. Many unsaved found Jesus. Many saved were built up and strengthened in the faith of our fathers.

Dr. Ball's many friends throughout the Southwest will rejoice in his continued and useful ministry. His friends are legion. He has been used of God to do so much for our Baptist cause. He was for seven years head of the department of Bible in Simmons University, Abilene, Texas, and was afterwards on the faculty of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, for seven years. It was he who originated and established our Southern Baptist Student work: our own Dr. and Mrs. A. L. Aulick and our own Mrs. Berta K. Spooner having worked with him as traveling secretaries in those pioneer days. He was the founder and first president of Eastern Baptist Theological Seminary, Philadelphia, of which our own Dr. John W. Raley is an honored graduate. He is now the president of Eastern University of Philadelphia of which he is also the founder.

"There was a man sent from God" whose name is Charles T. Ball. His ministry is a benediction to all who sit at his feet.

BARNEY THOMAS,
Tonkawa, Okla.

W. O. VAUGHT, JR. BECOMES MISSOURI STUDENT SECRETARY

Rev. W. O. Vaught, Jr., pastor of the Salvisa and Cornishville Baptist Churches during his Seminary training, will leave immediately upon graduation to take up on May 1 his new duties as State Secretary of the Baptist Student Union of Missouri. His headquarters will be Kansas City, Mo.

During the first two years of his work in the Seminary, Mr. Vaught served as State B. S. U. President of Kentucky. Under his leadership the work in this state made remarkable strides. At the Third Southwide Quadrennial Student Conference, held in Memphis last October, he was one of the three students chosen to serve as presiding officers.

Mr. Vaught was graduated from Caledonia, Miss., High School in 1928 as Valedictorian of his class. He entered Mississippi College and in 1932 received the B.A. degree from that institution. During college days he served

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There will also be a Summer Institute conducted by the Moody Bible Institute at Memphis, Tenn., July 15 to 25. For information contact Dr. J. A. Simmons, Memphis, Tenn.

as pastor of Topisaw Baptist Church, Brookhaven. He was also president of the Mississippi State Baptist Student Union, a member of college band, president of the local B. S. U. and a member of the Honor Council.

Rev. I. B. Cobb, pastor of Seventh Street Baptist Church, Memphis, Tenn., supplied the pulpit at the First Baptist Church, Murray, Ky., on April 28.

A fine upstanding pastor in Oklahoma sends us a personal letter from which we take the following valued witness to the service of the Western Recorder: "I am a regular subscriber to your paper, and I say to you that I regard it the outstanding paper in all our Baptist channels. It is different, unafraid, alive, free from the distasteful odor of aver ritualism, and brings to its readers a progressive revelation of God in Christ in terms of forward-looking human relation" Our valued friend commends the idea of the special doctrinal issue of the Recorder, and has ordered a hundred copies for distribution among his folk.

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BURIAL OF A BAPTIST PREACHER

George W. Owen, Dallas, Tex.

Early one cold December morning a Baptist deacon, living several miles out in the country from a little town, heard a knock on his front door. When he opened the door there stood a member of the church in which he was a deacon. The deacon exclaimed, "What in the world are you doing here before daylight?" With a sob in his voice, the member answered, "Our pastor is dead and the family needs our help."

The deacon hurried to the home of the pastor, and there lay the body of his faithful preacher, cold in death, with the grief stricken family standing around it sobbing. Not one thing had the family done or could do. They had no money to get an undertaker, casket, clothes, or even a burial place for the body. What a tragedy for God's Ambassador to be buried in a pauper's field!

The deacon went out all over the community and asked members of the church and others, not members, to contribute to the burial expenses of this faithful preacher. This had to be done because the church and the preacher had not taken advantage of the benefits of the Service Annuity of the Relief and Annuity Board. They did not know this service annuity carried a burial benefit, as well as leaving a monthly income for the children and bereft wife.

This true story accurately describes what would occur in thousands of Baptist preacher's homes today, if the preachers should die. It ought not to be that way, and will not be that way when churches and preachers understand the real work of the Relief and Annuity Board. How can they know unless they are informed? Therefore, deacons, write the Board at Dallas, Texas, and get all facts concerning how your pastor and family can be protected. Do that right now.

Fellowship Tidings.

Dr. William Fraser, for ten years associated with Dr. T. T. Shields at the Jarvis Street Church, Toronto, and for the last five years pastor of the Ambassador Baptist Church in Windsor, Ontario, passed through Louisville recently. He and his family were driving in their motor, en route to Houston, Texas, where he has been called to be pastor of the Grace Fundamental Baptist Church in that city, succeeding Dr. Louis Entzminger, now at Temple Baptist Church, Detroit.

The Crittenden Baptist Association has changed its place of meeting this year from the Demossville Church to the Marcus Church. This change was necessitated because the Demossville Church was recently destroyed by fire, and N. H.

Ellis, Moderator of, the Association, deems it best to relieve those brethren of the additional burden of entertaining the association this year. Marcus is a thriving little country church about seven miles Southeast of Williamstown. Brother Forest Taylor is the pastor.

Some weeks ago the Board of Directors of the Baptist Courier, in Greenville, S. C., following the lamented death of Dr. Cody, who had filled the position of Editor for many years, elected Dr. W. C. Allen, of South Carolina as Editor. Dr. Allen is of a well-known South Carolina Baptist family, and has spent his life serving in that State. For many years he was in pastoral work, and for the last year was Professor of Journalism in Furman University, of which he is an alumnus. He has had other experience as a writer, and for quite a long period has been Recording Secretary of the South Carolina Convention. He is a man of sterling character and in the full vigor of mid-life. The writer has known him from his early young manhood, and we venture to predict for him an unusually helpful service as Editor of the Baptist Courier.

Mrs. Mary Caldwell Johnston, widow of the late Dr. Rufus Perry Johnston, died in New York City last Tuesday, April 23, at 1:00 P. M. Her remains were brought to Louisville for burial in Cave Hill Cemetery. She was born in

Louisville August 5, 1866, and was a daughter of the late William D. Caldwell and Mrs. Ann Augustus Caldwell, of this city, and a grand daughter of the late James Guthrie, former Secretary of the Treasury and U. S. Senator from Kentucky. Her husband was for some years the brilliant pastor of the Third Church of St. Louis and the Fifth Avenue Church, New York City. He died some years ago. Mrs. Johnston is survived by four nephews: William B. Caldwell, Chicago, and James G. Caldwell, John P. Caldwell, and George D. Caldwell, of Louisville; and one great nephew, James S. Morton, Lakeland, Fla.; two nieces: Mrs. Charles W. Jefferson, Louisville, and Mrs. C. Edwin Davis, Seattle, Wash.; two great nieces, Mrs. John L. Duggan, Louisville, Miss Nancy Caldwell Gilner, of Bakersfield, Calif.

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