

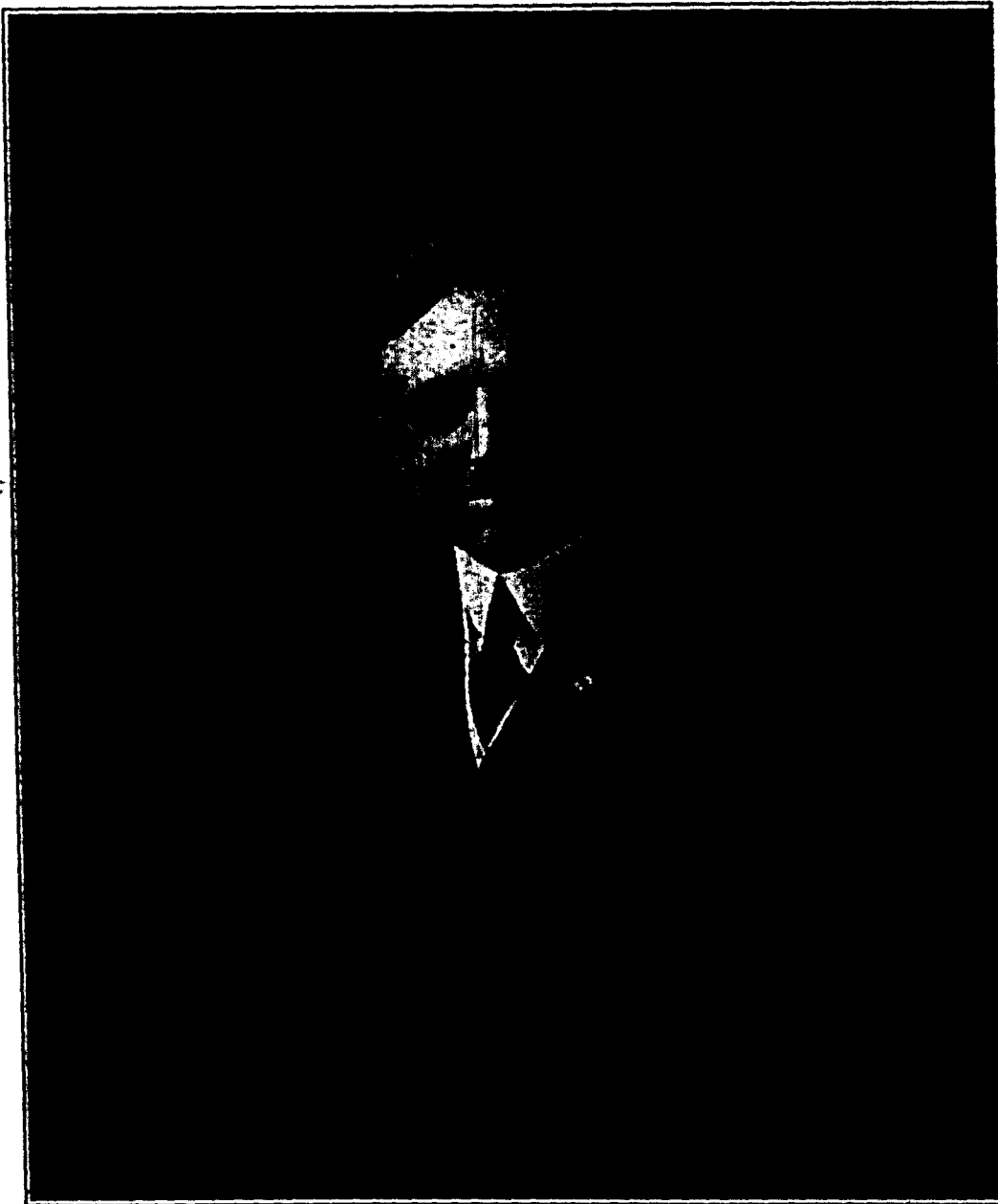
WESTERN RECORDER

Southern Baptist Seminary
Library
2325 Lexington Road
Free

VOL. 109

LOUISVILLE, KENTUCKY, JUNE 6, 1935

No. 23



GEORGE E. HAYS

Superintendent of the Kentucky Baptist Hospital, who has resigned that position, his resignation to take effect July 1.

Devotional and Religious Thought

PARABLE AT A FIRE

I was there with the rest of the town. I heard what many had to say. "Isn't it beautiful!" said the thoughtless. "Isn't it thrilling!" said the cheap. "How sad," said the friend. "I hope they have enough to build another house," said the thoughtful lover of the home. And so many spoke. The firemen were not saying much, for they were busy with their duty. The family hovered close together, half in tears as their loss mounted the sky in smoke, but half in smiles as they saw in that smoke a cloud of opportunity—opportunity to build again a better home.

I was there when a friend failed. I heard what many had to say. "He got what was coming to him," said the mean. "How exciting!" laughed the thoughtless. "What a pity!" mourned his friends. "I know he will come back," said his lovers. His associates were saying nothing, for duty called them to help a comrade. I saw him smile beneath his tears as he heard the words that told him one loss was not the finish. The victory of the vanquished was his challenge.—Arthur H. Stainback in *Christian Advocate*.

JESUS THE CRUCIFIED

"God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36.

We have spoken of Christ as King in more than one respect. But there is one word more that may not be lacking. This King is none other than the crucified Jesus. All that we have to say of Him, His divine power, His abiding presence, His wonderful love, does not teach us to know Him aright unless we maintain the deep consciousness: This our King is the crucified Jesus. God hath placed Him in the midst of His throne as a Lamb, as it had been slain, and it is thus that the hosts of heaven adore Him. It is thus that we worship Him as a King.

Christ's cross is His highest glory. It is through this that He has conquered every enemy and gained His place on the throne of God. And it is this that He will impart to us too if we are to know fully what the victory over sin is to mean. When Paul wrote: "I have been crucified with Christ, Christ liveth in me," he taught us that it was as the crucified One that Christ ruled on the throne of His heart, and that the spirit of the cross would triumph over us as it did in Him.

This was true of the disciples. This was their deepest preparation for receiving the Holy Spirit. They had with their Lord been crucified to the world.

The old man had been crucified: in Him they were dead to sin and their life was hid with Christ in God. Each one of us needs to experience this fellowship with Christ in His cross if the Spirit of Pentecost is really to take possession of us. It was through the Eternal Spirit that Christ gave Himself a sacrifice and became the King on the throne of God. It is as we become "conformable to His death," in the entire surrender of our will, in the entire self-denial of our old nature, in the entire separation from the spirit of this world, that we can become the worthy servants of a crucified King, and our hearts the worthy temples of His glory.

Andrew Murray.

FALLING BACK ON FAITH

The International Congress of Electro-Radio-Biology—[How modern are these names, unknown to Newton!—met at Venice on September 10 and Sir Guglielmo Marconi delivered the principal address. A distinguished audience heard him, including eight Noble prize winners, one of whom was Arthur H. Compton of Chicago University. What did this distinguished discoverer of wireless telegraphy and radio transmission, who is now flooding all our homes day and night with messages and turning the whole world into an auditorium, have to say to these men? He said this:

"The mystery of life is certainly the most persistent problem ever placed before the thought of man. There is no doubt that from the time humanity began to think it has occupied itself with the problem of its origin and its future, which undoubtedly is the problem of life. The inability of science to solve it is absolute. This would be frightening were it not for faith."

He proceeded to draw a picture of "the enormous machinery of the universe" and its impenetrable secret.

As we read such a statement we are impressed with several things. First, these scientists cannot keep within their own field but irresistibly drift into the field of religion. They know that whirling suns and systems are only so much dust in themselves and we want to know what they mean especially for our human life in its origin and destiny. Some of them may scoff at religion, yet they cannot keep away from it and know that it is the main thing. They may talk science at their meetings and not much attention will be paid to them, but let one of them mention religion and they all sit up and take notice and the telegraph nervous system of the world begins to tremble with the excitement of their words.

Next, they say that science cannot solve this main question about life and destiny. It is a sealed book more irrevocably closed than the stony lips of the Sphinx of Egypt. They are right about this, standing on their level and using their instruments of investigation. Electrons and cosmic waves take us not one hair's breadth nearer to the heart of this mystery.

What then do they do? They do what we all do from humblest peasant to profoundest philosopher, fall back upon faith. The prospect "would be frightening," says this Italian genius, "were it not for faith." So said Huxley, the scientific agnostic and inventor of the word: "I have profound faith in the rationality of the universe." Even a superficial look into the universe is the most frightful thing we can see. Only faith can "lighten the burden of this mystery, the heavy and the weary weight of all this intolerable world." Put the Light of the world at its center and all its suns and systems begin to glow with the glory of God and then we know the universe is friendly to us.

—Presbyterian Banner.

PHILANTHROPISTS

He who had not where to lay his head has made us all rich. His Apostles, without silver and gold, dowered men with health and salvation. The churches of Macedonia in affliction found abundance of joy, and in deep poverty abounded unto the riches of their liberality. The race has been helped most by benefactors who struggled with narrow means. The degree in which I bless the world is far more a question of what I am than of what I have. Power is determined chiefly by personality.

—W. L. Watkinson.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS

The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly

205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the Postoffice at Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.

BOARD OF MANAGERS

R. H. TANDY	T. J. BARKSDALE
C. L. BRELAND	C. W. ELSEY
BROWN B. SMITH	L. C. RAY
C. H. WARREN	
VICTOR I. MASTERS	Editor
W. A. FROST	Business Manager

TERMS OF SUBSCRIPTION

PRICE—Year in advance, \$2.00. Single copies 5c.
RECEIPTS and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.
POSTOFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact postoffice address to which we are directing paper at time of writing must always be given.
SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, JUNE 6, 1935

No. 23

The Morality of Christianity

J. B. WEATHERSPOON, D.D., Louisville, Ky.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10.

THIS text is a simple exhortation to moral action. Behind it is the apostle's conviction that all men live under the moral law of the harvest, that whatsoever a man soweth that shall he also reap. Behind it also is the conviction that Christianity is not only a fellowship of faith, but a brotherhood of moral obligation in which one man seeks another's good, and men bear one another's burdens. It is an exhortation to simple kindness and helpfulness toward the needy and downhearted.

It was written by Paul to the Galatian Christians in a time when both physical want and spiritual peril were poignant and critical. Wealth and economic security were the fortune of a comparatively few. The range of want was wide, and its threatening shadows were never absent. Especially was this true among the Christians, for the followers of Jesus were often despised as deserters of their traditional faiths; they were cut off from their means of livelihood, banished from their homes, and persecuted in all the ways that religious prejudice could devise. And in addition to such sufferings, and far more dangerous, were the spiritual perils of pagan environments which sought constantly to entice and ensnare and pull men back into their old pagan sins. Men needed one another. Many there were who were weak and uncertain and stumbling, needing the comfort of another's generosity, the re-enforcement of another's faith, the strength of another's moral triumph.

To-day the words of the text press for a new utterance and emphasis. If we will follow its sure counsel and make its application as broad and deep as the needs of our day demand, it will give to modern Christianity a new and strange power.

CHRISTIANITY is a moral religion. It comes to men with a doctrine to be believed; it announces a divine atonement by which men may find everlasting fellowship with the Eternal Father; it preaches a regeneration that changes the spirit of man. It also creates in man a moral motive, introducing him to moral purity and love, and to that goodness of heart which can find no rest except in doing good. And this moral motive is not an option, it is of the very essence of our religion.

WE publish here the Convention sermon delivered at the recent Memphis meeting of the body by Professor J. B. Weatherspoon, of the Louisville Seminary faculty. Space limitations have required us to reduce the sermon somewhat. We have sought to publish it in adequate fullness to develop the movement and objective of the discourse. Professor Weatherspoon, we have reason to believe, would not accept what is popularly called the Social Gospel. His sermon does more strongly in urging a larger emphasis on the social application of the redemptive Gospel in human society. That far all Baptist elements in the South go. But among many there is a good deal of cloudland. It is probable and most desirable that discussion, which appears certain to be had during the next twelve months, will clear up that cloudland and show where we actually stand, as between the Social Gospel and the social application of the Gospel of Redemption. Would that the denouement might reveal us all standing together. But that hardly seems possible at the present time.—Editorial Note

There are some in our day who magnify morality and minimize religion; there are others who magnify religion and display a low moral sensitivity. And they never tire of warping against one another. The moralist accuses the religionist of being a spiritual dope addict, and the religionist accuses the moralist of grasping at a straw. And both are right, if morality and religion are divorced. But in Christianity they are not two, but one, as vitally and essentially one as the vine and the branches.

The Christian doctrine of God awakens inevitably the moral sense. Other religions have their theologues that leave the worshiper morally cold and bankrupt. Not many weeks ago I walked through a temple in which there were seven hundred gilded gods. I saw men and women prostrate upon the floor. In another temple I saw scores of priests participating in a ceremonial setting apart other men to the priesthood of those gilded gods. They had their

theology. But what a vast difference there is between their faith and ours! Like us, they believe in the knowledge and the power of deity. That is why they prostrated themselves. But there was no light from heaven, no lifting up of the heart, no moral vision inspiring the soul to purity and love and good deeds. The gilded gods were as hard as the wood out of which they were made, and were looked to not to remake character, but only to reshape circumstance.

But our God has that in Him which banishes fear and lifts up our hearts and sets our hands to noble deeds. Hear the words of Jesus, "Holy Father." Such is our God. Jesus Christ gave him to us, or rather He gave us to Him, imparting to us the Spirit that cries "Father."

The morality of Christianity is more than a challenge through its view of God. What God requires He gives. That is the deep meaning of the Cross. Jesus was "the Lamb of God that taketh away the sin of the world." The purpose of the Cross was moral. "The blood of Jesus Christ cleanseth us from all sin." The Cross is more than legal satisfaction. The atonement is more than a contract of fellowship sealed with blood. The fiery passion of Calvary, like the living coal that touched Isaiah's lips, burns out fear and self-pity and despair, pride and selfishness, and subdues men's spirits to the will of God.

Salvation is cleansing; it is a new birth, a new creation. It is a new kind of life in a new realm—eternal life in the Kingdom of God. And that means a spiritual life of fellowship in that invisible and most real spiritual order which is over all,—that order which Isaiah saw in the temple, and

Stephen when they were stoning him, and John on the isle of Patmos. It means also a pure life in a moral order in which there is no place for anything that defiles. It means a socially dedicated life in a social order where no man can say "Am I my brother's keeper?"

Christian doctrine and experience awake in men the urge to work that which is good. I speak of reality, not of mere profession and pretense. Paul protested that there was nothing unique in his experience of grace, and he would protest that there was nothing unique in his urge to do good. Around the world to-day the essential morality of Christianity is manifest. In our mission work in China, for instance, we see the Christian spirit following human need further and further, and saying at an increasing number of points, "Such as I have give I unto thee."

American missionaries can no longer go to China and preach the Gospel without also living the Gospel in doing what a Christian ought to do in the presence of all kinds of human need. The Christian missionary cannot give to the Chinese the spirit of the abundant life and then refuse to teach and heal and counsel and plan with them for further freedom.

"Let us work that which is good" is the vibrant echo of the ministry of our Lord Himself. He went about doing good. At Nazareth He forecast His ministry as one of doing good and went forth to preach and teach and heal,—to deliver human spirits and unshackle human life, filling men with the life and light of God. That we must do also."

II

THE Christian life then, urges Paul, is an adventure in goodness. The "mercies" of Romans one to eleven call for the morals of Romans twelve to sixteen. "Let us do good" is the inescapable voice of Christian experience and of the holy example of Christ. But something more is to be added. The morality of Christianity is not to be thought of as exclusive or provincial. The universal note must be added: "Let us work that which is good toward all men."

That was not easily said and less easily acted upon in the first century. The religions of the world were still provincial in their outlook and morals. Jewish morality said, "Thou shalt love thy neighbor and hate thine enemy." His morality replied, "Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven: for He maketh His sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect." He astounded the religious leaders by his strong dual emphasis upon the reality and the universality of moral obligation. He surprised his disciples and the Samaritan woman by his lack of race prejudice. His goodness overlept all barriers of sex, race, religion, class and condition.

Paul reiterated again and again what he saw and heard and felt in Christ. He preached a moral reality and passion that must express itself in an overleaping desire to do good to all men. It meant in that day the returning of good for evil, the banishment of hatred on the part of Jew and Gentile alike; it meant the abandonment of trickery and deception in trade, and giving to the poor, pagan poor as well as Christian poor, out of scanty resources; it meant that the strong must bear the infirmities of the weak, and lift up those who stumble. In short it meant an attitude of helpfulness that was positive, open-eyed, and unhampered by any artificial barriers.

"Let us work that which is good toward all men." Can we measure the meaning of that principle in our day and in our streets? "Toward all men." There are the members of my family, the friends of my neighborhood, the people of my church and my clubs, my partners in business, and those upon whom I depend for a livelihood. To do good toward these may be a pleasure. But there are others. The Negro

servants, the Negro families living in the alleys of our cities and in the shacks on our farms, the noisy neighbors who do not fit in, the Jews, the other races of different color and customs, the competitors, the exploiters, the atheists and heretics, all of these are but the beginning of the roll call of the kinds of people that fill my world, my little world that I touch daily.

We touch our world at a hundred points more quickly and more powerfully than a first century Christian touched his at once. We no longer live in our little personal world, but in the world of nations and races and vast inter-relationships. No longer are our attitudes concerned with persons alone and directly, but with institutions and movements and with men as they are related to them. Doing good to all men draws us to face the question of war, and to face it in the light of Jesus Christ and the Cross of Christ. It draws us to face our extreme nationalism in the light of Christian internationalism and the foreign mission enterprise. It draws us to face racialism and our duty as a favored race and as Southern Baptists toward another race whose millions share our particular faith, walk the same streets with us and work in our fields and factories. It draws us to face the inhumanities of an economic and industrial system whose chief principle is self-interest and whose chief passion is profits.

III

THE final emphasis, however, is not on the universal note. Paul adds, "And especially toward them that are of the household of faith." We are debtors to all men, but we are not debtors to all men equally; we owe a special moral obligation to our fellow Christians. Goodness owes its first duty at home.

Is that emphasis an anti-climax? I confess that I used to think so. That word "especially" seemed to surrender something, to retreat from the high position from which one could see the whole world at once. Men love the mountain tops. There is a thrill in the far distances and magnificent panoramas. We Christians are warmed by those all-inclusive words, "the world," "all the world," "all the nations," "all men," "all things," "always." "Let us work that which is good toward all men." In these words a universal religion calls for universal goodness. But then comes the narrowing word "especially" that brings us back home to do our first work there. Anti-climax? To the mere dreamer and romanticist, yes. But to the missionary who wanted to see Christ crowned King in all the world, no. There was no retreat, no provincialism out of hiding, no incipient ecclesiasticism, but the insight of a prophet and the wisdom of a statesman who knew that "the fundamental condition of successful war is the impregnability of the home front," that the evangelization of the world waits upon the moralization of the church.

Recall how the disciples went with Jesus to the upper room to observe the passover. There was the basin with the water, but not one of the twelve was in a mood to serve. They were thinking of place and power. They had the dust of the world not only on their feet, but on their hearts, and that in an hour when humility and brotherliness ought to have been at their best, Jesus saw, and himself arose from the table, girded himself with a servant's apron, and washed their feet, and said, "Ye also ought to wash one another's feet." And that call with its special emphasis comes home to us in a day when the air is full of dust. We are tempted to deny Him, to betray Him for silver, to fight among ourselves for position, to violate truth and honor, and bestow upon a secular world the loyalties that belong to the household of faith. We need one another desperately. We ought to wash one another's feet, to help one another keep clean.

Many people are saying that Christianity does not have the moral resources adequate to produce a peaceful and well-ordered society. They are challenging the power of Christ to destroy selfishness. Love, they say, fades as it passes beyond even the simplest primary relationships. Christianity may give to an individual a sense of security and create a

(Please turn to Page 21.)

What Happened in Church

THIS article appeared in the *Homiletical Review* in September, 1928. It was kindly sent us by Mrs. A. T. Robertson, who had it copied from the *Review* in the Seminary Library, primarily to use before her Sunday-school class. In sending it Mrs. Robertson writes: "On an impulse I duplicated it, thinking it might be worth reprinting. It might be effective—so Mr. Thomas A. Johnson of the Library said—as a good 'Blue Monday' tonic for preachers." And so it will be, we are sure.

APPARENTLY nothing happened. The minister was earnest and persuasive, the choir tuneful, the congregation reverent. But nobody came forward to join the church, and the pastor sighed over the carelessness of the young people, and the church letters that seemed glued in people's pockets.

Yet—in a pew at the side sat a man with a frozen heart. He rose for the opening hymn, "Hoy, holy, holy," and stared at the words with stony eyes. But in the second stanza, as the song rose, "All the saints adore thee, casting down their golden crowns," he cried out to himself, "They do, they do" and his heart leaped within him with the certainty of faith. He saw his mother, his quietly devout father, his lovely young wife, just passed over, praising God in heaven with rapture; and he was subdued, tender, and able to listen thankfully to the rest of the worship.

In a pew down in front, a deacon's wife asked her son, as he took his place beside her: "Where is your brother?" "In the park swimming-pool," he whispered back. A fire of grief and mortification swept through her, and it was all she could do to keep from writing on the church leaflet to her husband, "Dick is in the park swimming-pool. Please go get him out."

But her husband was clammy singing the opening hymn and she controlled her agitation, though her heart throbbed fast. Suddenly she heard a line of the hymn: "Cherubim and seraphim falling down before thee, which wert and art and evermore shalt be." She said to herself, "Surely I can for one hour put aside this vexation, and worship with the angels."

Across the aisle a professor's wife and her three children sat with attentive faces. One was a high school boy. It happened that the evening before his mother had started to call him for some help in her tasks, but he was reading the encyclopedia with such a look of keen interest that she forebore to interrupt him. As he went up to bed she asked what had pleased him so much. "I was reading about Nietzsche," the lad replied; "he's a much misunderstood man!"

The mother's heart sank. Her husband was away, and she felt that she was for the moment a poor ignorant female in the eyes of arrogant boyhood. So she prayed with all her heart as the minister gave out his text, "Except a grain of wheat fall into the ground and die, it abideth alone," and announces as his subject, "Self-sacrifice the first law of nature." Here was an antidote, and the boy listened thoughtfully while she prayed for him.

In the minister's own pew a child of eight looked eagerly at his father while he preached. A new word caught his ear in a passing reference to the writings of John "Gnostic." "Mother, do you know any Gnostics?" he whispered. She nodded. "Why?" "The Christian Scientists are like the Gnostics."

Presently another new word came along, "agnostic." "Do you know any agnostics?" came the urgent whisper again. Again she nodded. "Who?" "I know a doctor who says he would like to believe in religion but can't feel sure about it." "Oh," came a satisfied sigh. The minister was accustomed to these instantaneous demands for knowledge, so he was not disturbed.

A girl's class sat together near the front. A fierce struggle raged in one girl's heart. "Forgive her? How can I for-

give her? She doesn't even dream how cruel she's been! She can't imagine one-tenth of what I'm suffering!" A sentence of the sermon floated over to her: "The heart knoweth its own bitterness." A startled look drove out the anger from her brown eyes. Not one word of song or sermon had she heard till now.

Half-way through the Lord's Prayer, "Forgive us our debts as we forgive our debtors" had seized her and tormented her all this time. Now something came to her aid. The quoted proverb set her mind groping. "She doesn't understand—no, of course not." Then suddenly, "Father, forgive them, for they know not what they do." The storm ceased as she stood by the Saviour's cross, and tears of shame filled her eyes. The minister did not know on what far tangent her thoughts had flown at his brief quotation. The act of forgiveness is as deep and vital a thing as the act of repentance, and brings as deep a peace.

It chanced to be communion Sunday. A stranger sat alone in a pew. At first she had rather enjoyed the privacy of her own thoughts, the obscurity in which she shared the worship, and listened to a fresh voice in the pulpit. But as the deacons went forward to serve at the Lord's table, all strangers to her, a home-sickness for her own church and her family pew and her own pastor swept over her; and when the minister said, "Recently there was unveiled in Arlington a monument to a man of national fame," she felt distinctly irritated. But the speaker went on immediately, "We celebrate to-day a simple memorial which shall outlast all earthly honors. For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

As these familiar words fell on her ears and the table was uncovered, the stranger's loneliness fell away. As if in a trance, she lost sight of the strange faces and saw instead the Master and the group around the table and thought, "I believe to-day the Lord Himself will give me the bread and wine." Through all the quiet moments her exaltation lasted, and never had she so completely observed the ordinance "in remembrance of Him."

Few of these experiences ever came to the preacher's knowledge. Perhaps a hundred others occurred during that morning hour which seemed to him so unprofitable. "My word," saith Jehovah, "shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

Louisville, Ky. ELLA BROADUS ROBERTSON.

Superintendent George E. Hays Resigns

MY DEAR DR. MASTERS: You and your associates were again very kind and generous in the publicity given the Kentucky Baptist Hospital during the month of May.

We appreciate the co-operation which you gave us in the matter of our special offering, and we trust that when the returns are all in that the results will be more satisfactory.

At a meeting of the Full Board of Trustees last Tuesday, I tendered my resignation as Superintendent of the Hospital, effective July 1. I will have completed five and one-half years' service at that time. There are many features of this character of work that make a very strong appeal to me, but I gave the Trustees two reasons why I feel that the time has come when I should relinquish this work. In the first place, my health has not been good in recent months, and secondly, I want to be in a position to give more time to private business interests, and be more intimately associated with my son.

I could not have asked for more loyal support than has been given by you and the *Western Recorder* to the Hospital and myself during my term of service. For all your kindnesses, I am deeply grateful, and assure you of my best wishes for your success and happiness at all times.

Louisville, Ky. Cordially yours, GEO. E. HAYS

The Power of Prayer—T. O. REESE, D.D., Sarasota, Fla.

MODERNISTS speak of the "reflex influence of prayer," but I believe that prayer really accomplishes things. "Prayer changes things." Prayer links us with omnipotence! Prayer moves the arm that moves the world.

It puts at the disposal of the believer the resources of Deity! It has fought battles! It has won victories! It has carried burdens! It has healed wounds! It has assuaged griefs! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness! It is the oratory that gives power to the pulpit; it is the hand that smites Satan, and breaks the fetters of sin. It has arrested the wing of time, and turned aside the scythe of death. It has discharged heavy dark and frowning storm-cloud in a shower of blessings.

It is easy for an Almighty God to supply our greatest needs. Is it not just as easy for the Atlantic to carry the largest ship that ever rode her waves, as the sea-weeds and foam she flings upon the shore? Is it not just as easy for the moon to bathe and turn a mountain into silver as a mole hill? Is it not as easy for the sun to flood a whole continent with golden light as a field or a garden? Is it not just as easy for "Terra Firma" to remain steady under the tread of an elephant as an ant? Is it not just as easy for the air that envelops the earth to bear up the spreading eagle as the humming-bird? The same God who kindled the sun, lighted the fire-fly's lamp! This great God is just as ready to turn on His throne and listen to the simple prayer of a child as to hear the cry of the greatest Saint.

"What a friend we have in Jesus
All our sins and griefs to bear!
What a privilege to carry,
Everything to God in prayer!"

Jacob, we are told, "saw God face to face" but it was after he had wrestled all night with the angel.

Jonah sent God's message ringing through Ninevah until king and peasant sat in sackcloth and ashes, but only after he had prayed.

Daniel faced lions and more dangerous human foes, but it was after he had thrown his windows open toward Jerusalem and prayed to Jehovah his God.

Jonah sent God's message ringing through Ninevah until all through Wales, waves of Pentecostal power were felt—people shouted and testified and thirty or forty thousand souls were saved. But only after he had prayed during the dead hours of the night until his landlady had threatened to put him out of the hotel, because of his oft praying.

Martin Luther, almost alone, shook the Papal throne, the mightiest religio-political organization the world has ever known, but only after he had prayed until some spies who had taken lodging in an adjoining room to that of the reformer, had said, "You will never conquer Martin Luther—We heard him praying all night."

Dr. T. Dewitt Talmage preached to millions every week, through the press, and over a long period of time, but only after he had paced the grounds at Sharon Springs, New York, and pelted the heavens with the prayer, "O Lord, use me in a larger way."

Summerfield, like a blazing, dazzling meteor, passed through great sections of our country—preached to thousands. Many times practically all who heard him were in tears. On one occasion some visitors went to hear him in his own church. He was late entering the auditorium and some became restless and the janitor was sent to find out the cause of the delay. He returned and said, "I do not think he will come in for I heard him say, 'I cannot go without Thee' and I did not hear the other answer a word." On more than one occasion just his presence, without a word spoken, men fell on their faces and cried for mercy. Prayer explains his power as a preacher.

Moody went to London and a revival broke out in the North London church and hundreds were saved, but the Sunday before he went to that city he spent the day in Bible study and prayer.

Dr. Torrey and Mr. Alexander made a tour of the world and everywhere they went multitudes thronged to hear the Gospel in sermon and in song, and in China, in Japan, in Australia, in New Zealand, in Tasmania, in India, in England, Scotland, Ireland, Germany, France, and Switzerland there were hundreds of converts. But this all dates back to a prayer meeting one Saturday night in the Moody church.

John Knox, laid Scotland at the feet of Jesus, but only after he had prayed for hours, "Lord, give me Scotland or I die."

Charles Haddon Spurgeon for years filled Surry Gardens and Exter Hall with weeping thousands, but Spurgeon was a man of prayer.

George Muller established and maintained an orphanage at Bristol, England—maintained it absolutely on faith for more than a half century. It was through prayer that this was possible.

John Wesley made such an impression on England, as no man had ever made and as no man has since made—His dead hand rings tens of thousands of church bells. He was a man of prayer. His motto was: "From my knees to the pulpit."

Dr. B. H. Carroll launched and carried to completion a number of great enterprises—among them the establishment of the Southwestern Theological Seminary. And according to his own words, he first prayed the matter through and had the assurance that that victory would crown his efforts in these undertakings.

Economically, morally and spiritually things are in a bad way. Our hope is in God. We must resort to prayer. Nothing can take its place.

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes know!"

Dr. John A. Davison in Elizabethtown

A HIGH privilege came to the Severns Valley Church, the only Baptist church in Elizabethtown, and the first church of any denomination established west of the Alleghenies, when Dr. John A. Davison, the beloved pastor of the First Church of Clarksville, Tenn., preached in our church from April 28 to May 12. It was not only a privilege for the church but for the schools, civic clubs and the entire community.

This great preacher, scholar and Christian brought to all of us a fresh vision of Jesus and caused our church more deeply to consecrate our lives to his great cause.

The quality of Dr. Davidson's preaching was excellent in that he was led by the Spirit of God to preach sermons which were thoughtful, practical, inspirational and helpful in our every day affairs. He is not sensational but is deeply spiritual and the influence of his visit with us was not only for the time being but it will be of lasting good to the entire community. He spoke each morning on the general theme "The Life Worthwhile is the Life with Christ." Each evening he spoke about the great fundamentals of our faith; the cross, why Christ died, the atonement, consciousness of guilt, repentance, confession and justification.

During his stay with us there were two hundred and fifteen re-dedications and twenty-nine who accepted Christ as Saviour and Lord.

ARTHUR STOVALL, Pastor,
Severns Valley Baptist Church,
Elizabethtown, Kentucky.

EDITORIAL

"If We Hold Firm to the End."

THE words of the heading are from Hebrews 3:6 as rendered by Weymouth. The passage makes no effort to build a bridge between God's elective purpose and the disciple's personal responsibility in the matter of faithfulness in the life to which he was introduced through faith in Christ. Nor shall we here undertake to do so.

The verse reads, "Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the end the boldness and the hope which we boast of as ours." The passage does not admonish the Christian toward certain standards of morals or of religious activity. These are to be looked for in the Christian life. But the text looks to roots rather than forward to tangible fruits associated with a life that finds its motive and power in personal relationship to Christ. Good acts themselves may be simulated. They may even be substituted in one's thoughts for that personal faith in and appropriation of Christ which alone gives them legitimate meaning in Christian life.

Therefore we are pointed back to the sure foundation rather than forward to the superstructure. What means the hope and boldness? It is the confidence of the soul that has in the matter of sin and salvation placed itself wholly in the keeping of Christ as Saviour and Lord. This is to be renewed daily and always. It is the boldness that leads the

Christian to regulate his life, regardless of men's opinions, by the truth that Christ saves and teaches, and to bear witness before men by his life that its foundations are adequate to justify this boldness.

In the power of this hope we are to accomplish those results which too many seek to secure by the attainment of objective standards of performance.

"Work out your salvation with fear and trembling. For it is God who worketh in you both to will and to do of His good pleasure" (Phil. 2:12, 13), assumes man's free agency in carrying forward the work of his salvation. But Dr. A. T. Robertson in *Word Pictures* points out that it is God who works "both the willing and the working." Or, as Weymouth translates, "It is God Himself whose power creates within you both the desire and the power to execute His gracious will."

So, whether we look outward to tangible results in Christian service or inward to the attitude of heart and life by which results pleasing to God may be attained, the power is of God.

With Paul "holding fast" with "confidence" was holding fast to Christ. "Working out" on our part was to be of the kind that at each step took hold upon Him who wrought within. So it should be with us all.

The Present Need of Prayerful Study of Social Gospel

ON ANOTHER page appears a brief article by Pastor T. W. Callaway, of Chattanooga. It formed part of the report on the Memphis Convention made by Dr. Callaway to his church on the Sunday following his return.

Dr. Callaway is a member of the well-known Callaway family, of Georgia, which for some generations has been known for the number of dynamic Baptist ministers it has produced. Besides other branches of the family, there are in Pastor T. W. Callaway's immediate family at least two or three other ministers, one of them, his brother T. F. Callaway, Pastor at Thomasville, Ga., and the present President of the Georgia Baptist Convention. Every Callaway in the ministry of whom we ever heard was a virile, faithful, preacher of the Gospel of Christ, winsome and lovable personally, but not by the unworthy expedient of pleasing itching ears.

There is reason to expect among our Baptist people during the present Convention year a sustained study of the whole Social Gospel preaching and program. And it is most important that such study, which we regard overdue, shall be immersed in the spirit of prayer. There are ministers and others like Pastor T. W. Callaway who have studied the presuppositions and programs of the Social Gospel for many years. They have searched the Scriptures on this matter. Many are brilliantly able to speak on it with conviction and edification without further study.

But there is need on the part of many of us to give fresh and more study to this matter. And we are certain that this study should be pursued in the spirit of prayer to God, that the teachings of the Holy Spirit in the Bible may be opened up to the understanding. We hope that the newspaper discussion, which is both to be desired and expected, shall be shot through with evidences of Bible study and of prayer.

The writer asks permission to make a personal confession. The Rauschenbush books on the Social Gospel were about the first in America that took hold on the public imagination. We read those books. We were impressed with the zeal and skill and ability of Dr. Rauschenbush. But we then knew at least enough of the teachings of the Scriptures to be slow about adopting the major conclusions of that brilliant American sponsor of what Bishop W. A. Candler later named "salvation by derrick."

We proceeded to read other books on the same theme, until at length we became weary and realized that the increasing group of writers who promulgated the Social Gospel were for the most part tracking along after some of the abler and earlier writers, adding little or nothing of their own. This, by the way, is characteristic of the swarming book output that joins the loudly vocal chase these days on every fresh theme of religious investigation.

The result of our sustained self-exposure to the Social Gospel preaching was an increasing conviction that it is inherently antagonistic to the revealed faith of the Bible and is an idealism devoid of any power to get itself realized, but proposing to use for its ends the power produced by that very redemptive Gospel which it belittles or rejects.

On the face of it, however, and to the amiable qualities of the natural man, this Social Gospel is extremely attractive. A generation ago, before the Social Gospel permeated the public mind, the great evangelist, Sam Jones, was wont to intersperse his powerful sermons on sin and redemption with others on "Quit Your Meanness." But Sam Jones would never have followed where the Social Gospel of to-day is by every indication headed. Yet lesser gifts than those of Mr. Jones are able to make attractive and appealing to the natural man and to professing Christians of small mystical experience of Christ the "Gospel" of Reformation, when it is thrust out before the revealed Gospel of Regeneration.

Baptist papers will obviously and properly be used during the year in the needed study. The *Western Recorder* will be open to writers who have contributions to make that are adapted to help readers to find their own way to settled conclusions. The position of the paper itself is too well known to need stating.

We propose to deal with the question in such ways as are likely to be appropriate and helped. The paper's service will conserve proper dignity and restraint. But that does not mean that it will seek to hide from sight the great and crucial nature of the issue. Certain questions are properly placed to the front at certain times. The propriety is beyond question that major consideration is needed this year to the Social Gospel and the proposal that the Southern Baptist Convention set up and support a Board to foster its objectives.

The Defense of the Gospel

OUR TIMES are distinctly unfriendly to Christian apologetics. With great and sustained industry public opinion has been taught that revealed Christianity is on the defensive, but that it must be required to refrain from making its defence.

Systems of philosophy and tentative claims of science which, if accepted, undermine the revealed faith of the Bible, demand and exercise the right to expound their theories in the educational system of the nation. Their teachings percolate through the press down to the masses and by an increasing number are accepted, to the breakdown of respect for law, decency and authority.

What are Christians to do about it? Our main purpose now is to point to the answer of the New Testament in regard to defence of revealed truth. An important service is to be performed in this field by Christian scholarship rather than by the pulpit or the average Christian. We must appreciate and sustain this scholarship. It is at least as able in the field of intellect and investigation as are the most erudite exponents of anti-Biblical theories of life and origins. On the other hand, the scholarship which serves Christian faith needs quite as much to keep itself in heart-touch with and appreciative understanding of the life and aspirations of the rank and file of Christians. This lacking, its usefulness wanes.

I

THERE is in American public opinion at the present time a vast amount of maudlin sentimentalism in regard to religion. Outlooks on religion have been played down to the level of human nature. Scholarship obligingly builds a philosophy to give it standing.

In the name of human brotherhood, and an unscriptural theory of the Fatherhood of God, reverence and fear of God have been cast aside. God is portrayed as a benign and indulgent super-father far off in the heavens, who has no anger against sin, but is only too ready to fall on the neck of the prodigal even before the conceited sensualist has had his fill of riotous living or come to see that he is a hopeless failure and heartless offender against his father's love.

In practice this progressive paganizing of religion magnifies the brotherhood of man, and pulls God down from His throne. Not that it has in it power to realize human brotherhood. It has not. The First Commandment is to love and fear God. Love of fellowmen is the Second. Disassociated from the First, the Second disintegrates.

There is more talk about human brotherhood in the world to-day than ever before. But the more men turn from the God of the Bible to the man-pleasing god of modern rationalism, the more impotent nations become to prevent civilization from utterly destroying itself. For, aside from God, men and nations worship self-will and self-glorification.

Are Christians to permit the subtle teachings of modern paganism to do their work without bearing their testimony to the power of the truth of the revelation of God and to the spiritual hopelessness and bankruptcy of whatever would displace in human life the authority of that revelation? The world is in a dozen ways saying, Yes. But the Bible teaches to the contrary. On this Dr. Andrew Smellie says:

Men should be fully persuaded in their own minds, ready to give a sufficient reason for the faith which is in them. There is a poor and pitiful tolerance as well as a tolerance which is magnanimous and God-like: a pseudo-charity which is not careful to search out the truth that it may rejoice in it, a shallowness and a cowardice which are destitute of convictions of any sort, and too nerveless to say, "Stand thou on that side, for on this am I!"

It is not that the Bible needs human eloquence to defend it. Like a lion, if let loose, it will defend itself. But when so-called historical and scientific facts are hurled against the Bible to disprove its veracity, we who claim the Bible to be our infallible guide are justified in producing evidence from those same fields of history and science which clearly corroborate the testimony of Scriptures. Keep this distinction

in mind. Failure to do so has caused the hearts of some timid Christians to melt like wax, when they should have been stirred to a vertebrate defence.

II

THE Greek word *apologia*, from which our "apologetics" is derived, occurs as a noun eight times in the New Testament, and as a verb ten times. The noun means "defence" and the verb "to make a defence." While the English word "apology" comes from it, it does not carry the New Testament meaning. In the New Testament it means to make vertebrate defence, not a regretful acknowledgement of an offence committed.

In 1 Peter 3:15 Christians are taught to defend their belief in the divine revelation: "Be ready always to give an answer (apologia) to every man that asketh you a reason of the hope that is in you, with meekness and fear." The last clause needs to be remembered by controversialists. If this had been more generally done, enemies of revelation would have had less success in filling the public mind with the superficial notion that all defence of faith is narrow and intolerant. Martin Luther commented on this, probably from experience with himself: "Ye must not answer with strong words, and bring out the matter with defiance and with violence, as if you would tear up trees. But with such fear and lowliness as if you stood before God's tribunal."

Paul frequently defended the essence of the Christian revelation, of the Gospel itself. "In my bonds and in the defence and confirmation of the Gospel, ye all are partakers of my grace" (Phil. 1:7). A few verses further on he writes, "I am set for the defence of the Gospel." There are also passages that exhibit the Apostle defending his own personal conduct as it was actuated by the Gospel, as in Acts 22:1. In 1 Corinthians 9:3 he says: "My answer (apologia) to them that do examine me is this."

The great passage in Jude 3 implies all that is included in defending revealed truth against those teachings that would undermine it, and something more: "It was needful for me to write unto you and to exhort you that we should earnestly contend for the faith which was once delivered unto the saints." Jude explains the reason for the need. Certain false teachers had crept in stealthily, who sought to turn the grace of God in Christ into immortality, while they disowned Jesus Christ as Lord. So Jude addressed them, not on "the subject of our common salvation," as he had intended, but upon the necessity of defending the faith; yes, earnestly contending for it, against the apostate teachers.

III

SURELY never since our Lord ascended from Olivet to heaven was popular opinion so swayed as now by subtle attacks upon the revelation of God in the Bible as to the origin, life and destiny of mankind. Materialists, infidels, agnostics, Communists, atheists, higher critics, modern rationalists—all of these and more, with one mind and, though most of them do not know it, under the direction of one master-mind, even Satan—are moving heaven and earth to lead men to reject faith in Jesus Christ, the vicarious offering He made, and the reconciliation He wrought.

Whence life came, what life means, and what its destiny is—the Bible tells us. Not one of the other cults even pretends to do so. Evolution—in practice their most popular god—tries to tell how human life has developed. It does not even try to say whence it came, nor does it know anything about its destiny. It has made an extremely poor do in its effort to establish its theory of how life developed. But of life our Bible tells us whence. It alone offers a self-consistent and satisfying story as to the what and how of Life. It alone opens up to us knowledge as to the whither.

Why stand we who know the Bible's God idle and confused? The world needs Christ. We ought to preach and live His Gospel. If we really believe in and know the God it reveals, we shall with devotion proclaim it and defend it.

Paragraphic Comment

INTEREST WARMS IN THE "SOCIAL GOSPEL" PROPOSAL

Dr. M. F. Ham recently made a great address before Baptists in Chattanooga on the snare of the Social Gospel. We hope to publish it. Other able writers will be heard through the Western Recorder columns on this timely theme. In a single morning mail a highly honored college professor under whom the writer once studied down South, a dynamic and spiritually-minded pastor in another Southern State, and a saintly and able woman in Toronto, Canada, writes to bid us God-speed in dealing with the proposal to put the machinery of the Southern Baptist denomination behind a board or agency to propagate the Social Gospel. That such a proposal is before us in *prima facie* evidence of the need of thoughtful discussion and teaching, both in pulpit and through the printed page. Read our editorial on "The Defence of the Gospel."

DR. SAMPEY'S REQUEST

If there is any man living who knows better than all others the probable spiritual needs of the great rank and file of our preachers, it is Dr. John R. Sampey. And this knowledge extends as well to those of us who are not preachers. The first brief utterance of Dr. Sampey as President of the Southern Baptist Convention is in entire keeping with his known character. He is thinking of the need of revival in all the churches. To that end he has an admonition for every one of us, and he has an eye particularly on the preacher. He invites us to join him in reading the chapters in Isaiah from forty to sixty-six, ten times during the Convention year, and Paul's letter to the Ephesians forty times. He would have us saturate our minds and hearts with the great inspired teachings in those chapters. Our faith is not quite equal to imagining all of Dr. Sampey's former students in Hebrew reading the twenty-seven chapters of Isaiah in the original. We fear, if Dr. Sampey is to bring about, he will have to get most of his old students to come back and sit down before him while he drills them laboriously in Isaiah's chapters. But we may all read it in English, and those who cannot read it in the Hebrew, yet through former study of the Hebrew will profit much in more ability to understand the teaching.

LOUISVILLE RANKS HIGH IN EVANGELICAL LEADERS

Louisville holds a place of exceptional influence within the fellowship of evangelical religious bodies. For the Baptists North and South and East and West meet at Louisville, their chief vehicle of contact being the great Seminary here, the largest theological seminary in the world. Yet, organizationally speaking, Louisville belongs to the South among Baptists. Not so with Presbyterians and Methodists. Northern churches of those bodies organize amid Southern churches in Louisville. But see how evangelicals have turned to Louisville this year for presiding officers for their largest organizations. Dr. Sampey was no sooner elected president of the Southern Convention than it occurred to Northern Presbyterians—a large body of them—to make Dr. C. W. Welch of the Northern fellowship and resident of Louisville, their presiding officer. But the other nominee scored a somewhat larger number of votes. Then Southern Presbyterians, meeting at Montreat, N. C., elected Dr. Henry W. Sweets of Louisville their presiding officer. Dr. Sweets is the Secretary of the Presbyterians Board of Education and Ministerial Relief—has been for years. No doubt Southern Presbyterians will prosper, as Southern Baptists expect to prosper, under the choice of their presiding officer. Doctors Sampey and Sweets share not a few things in common. We mention one—an enthusiasm which centers around the health of inner spiritual life rather than the pressure efficiency which many in recent years have taken over into religion from the field of business and politics, and which looks to progress through centralized human authority and initiation rather than through the administration of the Holy Spirit.

SIN AND SINS

The essence of sin is a life lived apart from God. A life that leaves God out of its reckoning is a life lived for self. Self in man is that which became regnant in Eve and Adam when, on the appeal of Satan, they figured that there was more self-expression and self-improvement, provided they would leave God out of reckoning and proceed on their own will and initiation. In the parable the prodigal confessed, "I have sinned." Particular overt acts of sin were committed by him—gross sins of the flesh growing out of his self-conceit and spiritual blindness. But the root of each overt act of sin was the fact that he had taken his life into his own hands and shut out his father. He had adapted his life to his own will, and was living it for his own pleasure and satisfaction. The essence of being lost, in the Scripture sense, consists in a self-centered and self-sufficient heart rather than in overt acts through which that heart expresses itself. Fortunately for the prodigal, he had enough sense and heart to know that the "self-improvement" program for him was a humiliating and empty farce. In that knowledge he turned penitently to the father whose love he had in his blind folly treated as an unholy thing.

THE RESIGNATION OF SUPERINTENDENT HAYS

After five years of service as Superintendent of the Kentucky Baptist Hospital, Mr. George E. Hays resigns that position, to take effect July 1. Elsewhere is a brief communication from Brother Hays citing his resignation to the trustees. No layman in Kentucky is better known or more favorably known than is Mr. Hays among all our people for devotion to all that concerns our Baptist life and work. Also he is known and valued throughout South among those brethren who have had responsibility in the affairs of Baptist fellowship and service. If we remember correctly he served a term as Vice-President of the Convention. He was for some years Moderator of our Kentucky General Association. Deacon for many years in the Walnut Street Church at Louisville, he has taught for more than a quarter of a century a wonderful men's Bible class in that great church. Many will regret that the heavy strain of the work at the Hospital, which Mr. Hays has performed with devotion and unusual skill, has proven to be more than it would be wise for him to continue to bear. We regret that Baptists in Kentucky are to lose the service of Brother Hays at their Hospital, and join all our people in wishing him many years yet of fruitful service for the Lord.

SALEM ASSOCIATION SUNDAY SCHOOL REVIVAL

It was the pleasure of the writer to be present for a day last week in the associational Sunday-school revival or enlargement campaign at Ekron in Salem Association, conducted by Sunday School Secretary W. A. Gardner, and his associates. Mr. W. R. Kennedy, of the Salem Church, near Ekron, is the associational superintendent. We have attended other meetings of associational Sunday-school workers under the direction of our Secretary. Every such experience has deepened our understanding and appreciation of the work that is being accomplished for the building of churches and Sunday-schools through these associational Sunday-school revivals. The Salem Association meeting was admirable in spirit, suggestiveness and the inspirational impulse given. Ministers as well as Sunday-school workers contributed to the program and Dr. W. M. Wood and the writer as guest speakers were cordially integrated into the good fellowship of the occasion. The more we see of these associational Sunday-school revivals, especially where most of the churches are rural, the more we are impressed with their adaptability, under the guidance of our Sunday-School Secretary, to meet significant needs and opportunities among many of our churches that would not otherwise be reached at all.

Robert Lee Baker Taken By Death

DR. R. L. BAKER, pastor of First Baptist Church of Lake Charles, Louisiana, died suddenly from a ruptured heart in the office of his physician, Dr. Fisher, on Thursday afternoon, May 16. His funeral service was conducted by Brother Henry Young, pastor of the First Baptist Church of Many, La., on Sunday afternoon, May 19, at three o'clock from the church of which he was pastor.

Dr. Baker was born in Tennessee near Morristown. He was a graduate of the Theological College of Tazewell, Virginia, and the Southern Baptist Seminary, and received from the Carson-Newman College the degree of D.D. On the same day of his death, he finished his Commentary on the Book of Romans which he was to have presented to the Eastern Seminary as a Thesis for his Ph.D. degree.

For several years he was with the Home Mission Board doing Evangelistic work and organizing churches in Eastern Kentucky. He held important pastorates at Marshall, Texas, New Orleans, La., Ashland, Ky., Atlanta, Ga., Chattanooga, Tenn., and at the time of his death was pastor of First Church of Lake Charles, La.

Two years ago he organized a Bible Institute, a training course for the ministers of Southwest Louisiana. He was known as a Bible teacher of great ability. Many young preachers will rise up and call him blessed. Southern Baptists have lost an outstanding Bible scholar and teacher.

He is survived by his wife and one son, Dr. R. L. Baker, Jr., a graduate of Oxford and now connected with the New York Times and Current History.

G. G. LANTER,

Ashland, Kentucky.

[Personal acquaintance and friendship with Dr. Baker, which had its opening during his fine work as an enlistment and evangelistic worker with the Home Mission Board more than twenty years ago, led this editor to love and admire him—as a devout Christian, an unusually able Bible student and expositor and a winsome, lovable personality. We came to know the devoted wife and the gifted son—their only child. Our beloved brother's interest and concern centered on the inner values of the spiritual life and that knowledge of the Book which pointed the way to their realization, rather than upon the formal expression of interest through organization—which, however, he cordially fostered. His death removes from our fellowship a man of God, whose life and teachings brought nearer to men the fulness of the grace of God. Our heart-felt sympathy goes out to the sorrowing wife and son.]

A Second Blessing

PROFESSOR JEFF D. RAY, Fort Worth, Texas.

IT IS said that a holiness brother met Bishop Candler in the train and said, "Bishop, have you ever received the second blessing?"

The Bishop replied, "No, brother I received the first and the third one and the twentieth and the hundredth and on and on, but seeing that the second one always makes a fool of a man I decided I would not take it."

There is a good deal of foolish twaddle in the talk of these second blessing brethren. I do not agree with them. But I do believe in sanctification and growth in grace. I have seen saved men develop more Christian character in a single night of mental and spiritual anguish than they had achieved in ten years of nominal Christian experience. For a single illustration, I cite you the case of a preacher known to me.

At eighteen he was clearly converted and unquestionably called to preach. But, notwithstanding the clearness of his conversion and call to preach, he was worldly in his spirit. He joined the lodges—Odd Fellows, Knights of Pythias and

Maccabees—considering that this would give him "influence" (He had never learned to distinguish between influence and spiritual power.).

He was fond of current literature and also of the classics. He reveled in Shakespeare and knew Hamlet better than he did the Sermon on the Mount or the Letter to the Romans. He spent years in this kind of disappointing and practically unfruitful ministry. Rarely invited to hold a revival meeting, he was a frequent speaker on Odd Fellowship and Pythianism. He was never without a pastorate and was regarded as a rather interesting pulpiteer. But his ministry bore no outstanding spiritual fruit.

At thirty-five, realizing that there was some lack in his ministry, he decided to try a seminary course. Almost immediately after reaching Louisville, his baby girl, the apple of his eye, fell desperately ill. Telegrams were coming from his distant home telling that his mother was at the point of death. Another calamity not to be named here, but worse than both of these threatened hourly to break over his head. Here he was, a stranger in a great city, almost without money and with three unspeakable tragedies pressing hard upon him.

In a secret rendezvous in a vacant old barn he sought refuge in God. He confessed his sins, renounced his pride, repudiated his carnal ambitions, came to the place where he was willing in God's service to beat a tambourine in the rear rank of the Salvation Army. He promised to do anything or be anything if God would only allow him a place to work in his vineyard and give him power in service.

The crucial hour passed. The mother went on to heaven, the baby got well, and the other thing that threatened lifted and blew away like a Gulf cloud.

From that day forward that preacher was a changed man. It was by no means an experience of sinless perfection, but it was an unusual and extraordinary growth in Christian character—a growth brought about, under God, by this convergence of triple tragedies.

Nearly forty years have passed since that decisive experience. They have been years sadly marred by human frailty, but ever since that day life to that preacher has had a new meaning and new purpose. Most of you brethren, through processes of heart experience, understand what I mean and experimentally respond to the doctrine I am trying to expound.

—o—
"Mary . . ."

MARY ELIZABETH GOLLING, Anniston, Ala.

O faithless One, who, in grief's shadows wrought
Your fragrant work of love for a dead Christ,
Hearing only the clank of Roman steel;
Seeing a stone too great for human strength;
Deaf to immortal words, "after three days—"
Blind to the Power that brought Lazarus back to
His home in Bethany; seeing, through tears,
Gentle hands that healed leprous bodies and gave
Sight to blind eyes; conscious of sins forgiven
Yet failing to sound love's depth; weeping One,
He knows and cares, and listens for your step.
Haste then, through the triumphant, dew-sweet dawn
And bring your offering to the radiant Christ,
Who waits by an empty tomb to call your name.

—o—
The ambassador of Christ is a spokesman for Christ. Will you please notice that we are not to give our own message, he gives it to us. Do you not remember how he said, "The words I speak unto you are not mine; the words I speak unto you I receive from the Father. As the Father hath commanded me, even so I speak. As the Father sent me, even so send I you." He has given us the message; we cannot change it. It is there in the Book.—Selected.

Dr. John R. Sampey

CHARLES T. ALEXANDER, Dallas, Texas.

These lines were inspired by that historic event that celebrated the fiftieth anniversary of the first sermon preached by Dr. Sampey. Since then he has been elected President of the Seminary, to the great joy of the Alumni. And now he becomes President of the Southern Baptist Convention. How we rejoice in all these honors. He deserves them all. My first and my last lesson as a student in the Seminary were recited to him as my teacher. He was thus my alpha and omega of Seminary experience. As a humble expression of love and esteem, these lines are submitted.

I

AND FIFTY YEARS!

And fifty years a herald for the King!
What blessed years! And may he linger long.
O'er all the world there wakes a happy song
Of praise, and in the Glory Angels sing.

O comrade throngs who've loved him through the years—
You who have gone to every land and clime
As heralds of the Word that sweeps all time
In martyr zeal that knows no doubt or fears!

How blest and thrilled were you who daily heard
Our Lord through him who saw the holy gleam
And glow beyond earth's night of restless dream!
'Twas thus God made you heralds of His word.

And oh what joy! A needy, starving world now hears
Thy word of life that's rung the same through fifty years!

II

O GALAXY OF STARS!

And well we pause, who love him well, to gaze
O'er years eventful and so filled like these
What songs come wafting on immortal breeze
From yonder Clime! What lives awake God's praise!

O galaxy of Stars! What heritage
Has fallen to our years, O blessed land
We call our own, they who heard command
And wrote immortal dreams on Glory's page

Call now, and linger there for our reply,
O Brotherhood, they plead our Lord's appeal:
"Ye sons of worthy Sires, what holy weal
Rests on you now! Behold how martyrs die!"

One voice responds from earth: "Ye'll do thy blessed will,
Great hearts like thine, a-blaze with zeal, are with us still!"

III

OUR ALMA MATER TRUE!

Our Alma Mater true, how far hast thou
Sent forth thy fervor over this dark world!
Thy sons have gone, and thy great message hurled
Amidst earth's dying throngs; and still they vow,

Before the Throne that bids them go world-wide,
To yield their all to Calvary's call, and die
In sacrifice for Him who reigns on high
And cries: "Behold a world for which I died!"

What joy and confidence that one now leads
Thy prophet sons in zeal of kingdom glow
That spreads the light a-far! How blest we know
His heart—unchanged—abides and serves and pleads!

O Holy Faith that sees beyond-earth's shadows dim,
That's glowed for Thee through fifty years,—that faith in
Him!

Centennial Week Held at First Church, Owensboro

J. MAXWELL CHAMBERS, Asst. Pastor, Owensboro, Ky.

The First Baptist Church of Owensboro, Ky., celebrated its one hundredth anniversary with a series of programs which began May 3, and continued through May 12. During this celebration, four of the six living former pastors returned to have part on the program and to rejoice with us over the achievements of the past and join with us as we endeavored to look unto the future. The former pastors who returned were Dr. E. P. Jones, Nanawadox, Va.; Dr. Millard A. Jenkins, Abilene, Texas; Dr. E. E. Hornat, Landrum, S. C. and Dr. W. C. Boone, Jackson, Tenn. The two who could not attend are Dr. T. N. Compton, Providence, Ky., and Dr. L. B. Warren, Crescent, Ga.

Our church, during the one hundred years since its organization, has had twenty-eight pastors, only one of whom has served a second time as pastor of the church. Elder Reuben Cottrell was the first pastor and led in the organization with eight white and sixteen colored charter members. The same Bible which was used by Brother Cottrell was used during the entire centennial program.

The opening message Sunday morning, May 3, was an address by our pastor, Dr. Robert E. Humphreys, on "The Challenge of a Century." The message following was by Dr. W. C. Boone at the evening service. On Monday evening, we had the Davyess-McLean associational service at which a number of the pastors of the association spoke. On Tuesday evening, the churches of other denominations of our city were invited and a number of the pastors of these churches spoke. The program on Wednesday evening was outstanding and received favorable comment. It was a pageant, "A Century of Service," written and arranged by members of our church, giving a glimpse of the history and accomplishments of the church from its very beginning until the present. About seventy-five characters took part in the pageant.

At the Thursday evening service, three of the former pastors gave messages of remembrance following which a fellowship period was had and refreshments served. Dr. J. Pendleton Jones preached on Friday evening. Saturday evening, May 11, which was the exact date of the organization of our church was given to the ordination of baptism. There were fifteen who were baptized.

On Sunday morning, May 12, Dr. E. E. Hornat delivered the sermon and Sunday evening, Dr. Millard A. Jenkins preached. Following Dr. Jenkins' sermon, our pastor and the visiting former pastors made concluding remarks. At six of the services during the week, brief topics of interest concerning our church were discussed by members. The music, in charge of Miss Chesie Compton, our choir director, was an attractive feature for the entire observance.

Since its beginning May 11, 1835, the First Baptist Church, which was organized with twenty-six members, has grown to a membership of 1,985 and is co-operating in all the work that Baptists foster. The little one-room building has been replaced by a beautiful buff brick building with sixty-three class rooms and seven auditoriums, well equipped, all under one roof, compact and arranged for Sunday-school and training work. The debt on this building has been reduced to \$29,350. For the past eight years, the church has not had a deficit but has closed each year with a balance. The total gifts for all purposes, at home and abroad, for the year 1934 was \$27,211.22.

The year 1935 has been outstanding in a number of respects. It was our high privilege to have with us for ten days in January the prince of preachers, Dr. George W. Truett, who led in a wonderful revival and in the spiritual uplift of our entire community. Then came the celebration of our centennial.

In February, the church voted our pastor a four months leave of absence to allow him time to visit the Holy Land.

(Please turn to Page 13.)

Christ's Church vs. Social Gospel

T. W. CALLAWAY, D.D., Chattanooga, Tenn.

THERE was a Resolution brought before our great Convention that should be fought with all the earnestness possible. It proposes the formation of a new Board known as the "Social Service Commission" with a paid Secretary, etc. We believe that this resolution, if pressed, will bring on a most strenuous division in the ranks of the Convention, causing funds to be designated as never before.

No one disputes the fact that all social service is praiseworthy. As citizens we have a civic responsibility, and every Christian should use his influence for good laws and elections. Such powers are "ordered of God" and we should "pray for kings and for all that are in authority."

However, it is not the function of the Convention to correct labor conditions, settle moral problems of distributive justice, birth control, economic questions, etc., etc. Such should be left for our civic and women's clubs.

Also, social service has no germ of life to quicken, bud, and bring forth a sound social order. This has been proven in our proud civilization of the past. Furthermore, society with its social service should not look to church affiliation for its dynamic power, because of conflict in basic principles.

The church stands for salvation and spiritual uplift.

Social-service stands for sanitation, proper immigration and labor conditions.

The church strives for regeneration of the individual.

Social service for the reformation of society.

The church is of Divine origin.

Social service is a human product.

The church depends upon the Divine power.

Social service depends upon the arm of flesh.

The church appeals to the Word of God.

Social service appeals to public opinion.

The church stands for separation from the world.

Social service stands for amalgamation with the world.

The church looks for a changed nature and personal holiness.

Social service looks to a social and cultural salvation

The church has a creed for Spiritual salvation.

Social service has a plan for social reformation.

The church has for its basis permanent regeneration.

Social service can expect only evanescent reformation.

The church contends for a Christian religion.

Social service stops with an ethical religion.

The church pleads her cardinal doctrines.

Social service pleads her educated humanity.

The church sends forth her "witnesses."

Social service sends forth her "reformers."

The church upholds her doctrines, even if unpopular with the masses.

Social service often compromises to please the masses.

The church looks for God's revelation in His Book.

Social service leans on human education from its books.

The church looks for "fire" in the pulpit and piety in the pew.

Social service thrives on fire in the kitchen and pie in the pantry.

The church receives its dynamic by the "filling of the Holy Ghost."

Social service receives satisfaction with the filling of pork roast.

The church would hold its young on praying knees.

Social service would hold its young with dancing toes.

The church makes its supplication in the "upper-room."
Social service is content with supper in the lower room.

Surely the church must preserve its character as a Divine institution and not be menaced with non-essential social alliances. Spiritual declension and division will result. **Ethical religion can never take the place of mystic Christianity. Without the mystic Christ there is no spiritual enablement for righteous living.**

The vital mission of the Southern Baptist Convention is not primarily to make this old sinful world a better place in which to live, but to get people saved for the world to come. Social Service is purely secondary and has no place along with the Great Commission to give the Gospel to the world. None of these things are nominated in the church's high commission, and its franchise does not necessitate a modern Moses of social service to lead children of God out of the so-called narrow confines of ecclesiastical bondage.

Dr. B. W. Spilman, of Kinston, N. C., long a Field Secretary and writer for the Baptist Sunday School Board, has been ill for some days in a hospital, but has now returned to his home.

A Request and a Challenge

PRESIDENT JOHN R. SAMPEY, S. B. Convention

I HAVE found the frequent reading of the same book of Scripture very helpful. For the past fifteen years I have chosen one or more books of the New Testament as the basis of my sermons in evangelistic meetings. I request the people to read with me from day to day the chapters that I wish to expound, and I usually read the entire book through every day. It is a refreshing experience to let the stream of God's Word flow into our minds and hearts until they are filled to overflowing with the divine message. Then we can preach with both compassion and courage.

My mind turns to two great books of Scripture as I think of our need of revival in all our churches. The first is the Book of Comfort in the roll of Isaiah, beginning with the fortieth chapter and ending with the sixty-sixth. These twenty-seven chapters have been aptly called the Gospel in the Old Testament. The second book to which my mind turns is the Epistle to the Ephesians, which exalts Christ's Church and reveals the Plan of the Ages.

What, then, is my request? I invite Baptists, our Baptist people to read with me Isaiah 40-66 ten times before the meeting of the Convention in St. Louis on May 20, 1936. I invite them to read with me the Letter to the Ephesians forty times before May 20, 1936. Let us saturate our minds and hearts with the thoughts about God and the Suffering Servant in Isaiah and the thoughts of Christ and the Church in Ephesians.

What is my challenge? I dare my former students in Hebrew to read with me in the original at least one time, the last twenty-seven chapters of Isaiah prior to the next meeting of the Convention, and I challenge the former pupils of Dr. A. T. Robertson to read with me in Greek at least four times Paul's Epistle to the Ephesians.

Do not let my request interfere with any other plan of Bible reading you may be using. As we say about the Baptist Hundred Thousand Club, this is to be "over and above."

May the Spirit of God warm our hearts and refresh our spirits as we read together.

SOCIAL SERVICE REPORTS

Arthur J. Barton, Wilmington, N. C.

In his address at Memphis in connection with the report of the committee, of which he was chairman, which report recommended the creation of a Social Service Research Agency separate from the Social Service Commission, Dr. Edwin M. Poteat, Jr., asked for a show of hands indicating how many messengers present had read the report of the Social Service Commission of last year.

I believe that was the exact proposition on which a show of hands was requested. Afterwards someone said that the proposition was how many pastors had read it to their churches. No matter what the exact proposition. When no hands or not more than a few were lifted Dr. Poteat turned to me as chairman of the Commission and said, "So you see the people are not reading the reports." If this be true one would be somewhat at a loss to know whether they would read the reports of a Research Agency, which would necessarily be made up almost wholly of figures.

The above incident is recited only to say that it indicated that Dr. Poteat overlooked the use made of the Social Service Report from year to year and the service it renders, and to say also that the incident may have made a wrong impression on members of the Convention there present.

The report of the Social Service Commission is printed in the Convention Annual, but is not by any means "buried in the minutes." In addition to its being printed in the Annual, the report has been printed in pamphlet form from year to year for a good many years and has had comparatively wide distribution and has rendered great service. Some individuals deeply interested in the work of social service and civic righteousness, write for copies of the report, which are freely sent.

Every State Secretary is supplied with an adequate number of copies so that a copy may be secured by the chairmen of the committees on temperance in each District Association. In this way the report has been used as source material and has rendered fine service.

Every Baptist who reads his Baptist paper will recall that from year to year portions of the report have been given place in the columns of the paper. Nearly every year the formal resolutions are published by many of the papers. It may be doubted whether any other single report submitted to the Convention has received as much publicity or been as widely circulated as has the Social Service Report in recent years.

I am now requesting Dr. Austin Crouch, Executive Secretary of the Executive Committee, to send a supply to each State Secretary. Any brother or sister interested may secure copies by writing to the State Secretary or by writing directly to the chairman of the Social Service Commission, A. J. Barton, Wilmington, N. C. Every one who is to

SELECTED VOLUMES

The Mystery of the Apostles
\$1.00

Edwin Richardson Frost

Grandson of Dr. J. M. Frost, first Executive Secretary of the Baptist Sunday School Board

A series of character sketches that illuminate and radiate the Scripture narrative. The author gives an interesting, scholarly and critical, and yet eminently practical series of studies of the life, times, and work of each of the Apostles of our Lord.



A Greater Than Solomon \$1.00

Robert G. Lee

Pastor of the Bellevue Baptist Church, Memphis, Tennessee

Sermons by our own gifted leader, about which even superlatives seem inadequate. A sincere study of these messages will "awaken our souls to stretch every nerve" in sacrificial service.

God's Heart-Touch \$1.00

Elias Dodson Poe

Pastor of the Belmont Baptist Church, Roanoke, Virginia.

Another volume of Broadmen Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

BAPTIST BOOK STORE

323 Guthrie Street - - Louisville, Kentucky

serve as the chairman of the committee on temperance or social service in a District Association should at once secure a copy of this report, which many of the brethren have been kind enough to say is the best report ever submitted by the Commission.

If the committees are not yet appointed in the Association moderators or clerks should write to the State Secretary and secure a copy to be passed on to the committee on temperance when appointed. *Southern Baptists do not believe in social service as a substitute for the Gospel, but they believe mightily in social service as the proper and legitimate fruit of the Gospel.*

This report should be widely circulated, and, it is believed, will render great service as heretofore. If the demand should be such as to require it additional copies will be printed.

A SUBSCRIBER FOR FORTY YEARS WRITES

God has bestowed many blessing upon me. I consider it one of the greatest blessings when, more than forty years ago, Dr. W. P. Harvey solicited my husband the Rev. D. F. Head, to take the Western Recorder. Since then I have been a constant reader of the Recorder. It has helped me more to grow in grace than any other one publication, the Bible expected.

It has never had a sorry editor. From Eaton down to Masters they have been men of strong conviction who courageously stood for a "thus sayeth the Lord." We all need the guidance of the Spirit. Oh, I do thank almighty God that He has said, "I will never leave thee nor forsake thee." Continue to trust Him, my brother and He will continue to make you a blessing to the world.

ANNA HEAD,
Calhoun, La.

Pastor Eph Whisenhunt, of the First Church of Elkin, N. C., has just returned from Cramerton, N. C., where he assisted Dr. E. V. Hudson in a great revival. Dr. Hudson has been at Cramerton for ten years. There were fifty-five new members added to the church during the meetings.

Phone Highland 8144

Herbert C. Cralle

FUNERAL HOME

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.

Bible School Department

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

Louisville, Ormsby Avenue, Standard
Ormsby Avenue Sunday-school of Louisville has attained the Standard of Excellence. Brother Robert Davis is pastor and C. J. Unseld is superintendent.

DeMossville, Unity, Standard

Unity Sunday-school, DeMossville has attained the Standard of Excellence. Brother George F. Kelly is pastor and Earl Flynn is superintendent.

Eighteenth Street Church, Louisville

The Eighteenth Street Baptist Church of Louisville is adding to their building. This school has an enrollment much larger than the church membership. Mr. George Summerfield is superintendent and Dr. M. P. Hunt is pastor.

Mackville Building

The Mackville Church is planning for additional rooms for Sunday-school purposes. Brother J. B. Smith is pastor and George H. Christerson is superintendent.

New Barren Springs

New Barren Springs Church, near Hopkinsville, is going forward in a great way. This church has just completed the erection of Sunday-school rooms. Brother J. T. Spurlin is pastor and T. C. Ladd, superintendent. Brother H. L. Brantley has been helping this situation and has been a great blessing to the church.

Warren County

Many good things have come to us as to the progress of the work in Warren County since our simultaneous Sunday-school revivals some months ago. The most recent word is from Greenwood where Brother John W. T. Givens is pastor and Milton D. Roe is superintendent. This church has put in curtains and the attendance has gone from forty-two to sixty-four. Brother H. L. Green helped this church during our work in that county.

Christian County

The Sunday-school workers of Christian County had a good meeting at Fairview on a recent evening. They met at five o'clock and had a program and then all spread their suppers and enjoyed good fellowship after which there was another hour of program. This plan impressed me very favorably. It may be that this is one of the best plans for some of our rural associations to conduct their monthly meetings. Brother Olen West, Associational Super-

intendent, is genuinely interested and deeply consecrated.

Training List Coming In

A large list of people who have studied one of the books in the Training Course are coming to us. This is very encouraging as it indicates that many of our officers and teachers will know better how to do their work. Tremendously important is it that those who teach the Bible be taught. Let the good work continue until it reaches every church.

SUNDAY SCHOOL ATTENDANCE

May 26, 1935

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

Louisville, Walnut St.	1,293
Newport, First	1,018
Owensboro, First	897
Louisville, Parkland	764
Louisville, Ninth and O	749
Bowling Green, First	721
Louisville, Carlisle Avenue	711
Lexington, Calvary	702
Owensboro, Third	643
Paducah, Immanuel	624
Louisville, West Broadway	616
Frankfort, First	593
Mayfield, First	582
Harrodsburg	575
Louisville, Baptist Tabernacle	570
Louisville, Eighteenth St.	561
Hopkinsville, First	547
Middlesboro, First	545
Louisville, 23rd and Broadway	535
Danville, Lexington Avenue	524
Louisville, Franklin St.	521

June Standard Month

Let us make June a special month in which to bring our Sunday-schools to the Standard. Brother Superintendent, will you help us? I believe the doing of the things in the Standard will be a great spiritual blessing to your school.

Please remember that the churches with Standard Schools baptize more, reach more for Bible study and contribute more per capita than the average of all churches in the State and in the entire South.

Study each point in the Standard and try to see the spiritual value of it. Then in a spiritual way get your officers and teachers to help you do all of these.

As soon as your school has met all the requirements be sure to send your application to W. A. Gardiner, 205 East Chestnut St., Louisville. If you do not have an application blank just drop a card to the address above and one will be sent you.

Harlan	520
Lexington, Porter Memorial	502
Louisville, Clifton	494
Somerset, First	467
Louisville, E. Parkway	429
Covington, Latonia	403
Jellico, Tenn., First	401
Louisville, West Side	387
Bellevue, First	380
Louisville, Virginia Avenue	374
Elizabethtown, Severn's Valley	372
Louisville, Baptist Temple	370
Covington, Madison Avenue	366
Greenville, First	364
Louisville, Fourth Avenue	360
Madisonville, First	342
Henderson, Audubon	309
Louisville, Hazelwood	288
Versailles	286
Hazard, First	279
Fulton, First	258
Morganfield	245
Erlanger, Elsmere	243
Taylorsville	237
Shepherdsville	234
Beech Grove (near Perryville)	229
Paducah, East	210
Louisville, Manly Memorial	207

FOLK SONGS ON MAYO TRAIL

The fifth annual American Folk Song Festival will be held this year on June 9, at 2:00 P. M., E. S. T., at the Traipsin' Woman Cabin on the Mayo Trail, sixteen miles south of Ashland, Ky., in the foothills of the mountains. This is the production of the American Folk Song Society, founded by Jean Thomas, to perpetuate the folklore of the Kentucky mountains, which is Anglo-Saxon in origin and remarkably unchanged since the Elizabethan era. The native mountain singers sing these age-old ballads to the accompaniment of only such instruments as the mountains have known—the fiddle, dulcimer, "banjer" guitar, mouth organ and flute.

Seventy-four-year-old Jilson Setters, the Singin' Fiddler of Lost Hope Hollow, and styled the last of the old Kentucky minstrels, will star the cast again this year. His fame is international.

Also, this year there will be an exhibit of Kentucky art and handicraft, included in which are Mrs. Reba Mayo's portraits of Kentucky wild flowers and scenes and the loom handicraft of Mrs. Mary Pigmon, who wove the lindsey-woolsey used in some of the costumes, a replica of the material of 200 years ago.—Submitted.

Pastor M. C. Whitten, of the Fisher-ville and Elk Creek Churches, near Louisville, is rejoicing over the recovery of his wife and two of their children, Shirley Ann and Edward Lee. Several days ago he took one child to school, and on returning to his new residence, at 2715 Hillside, in Crescent Hill, Louisville, he found the three overcome with gas on account of defective piping. The emergency squad of the Fire Department was called and they were revived.

SUMMER STUDY AT MOODY BIBLE INSTITUTE

Enrollments already recorded and inquiries made indicate that many pastors and full-time Christian workers are going to the Moody Bible Institute, Chicago, for the Ministerial Institute, continuing from June 17 to 29. Here will be available two weeks of free instruction and inspiration in classrooms with notable instructors presenting vital themes, and with room and board at mere cost. The intellectual and spiritual bill of fare includes: Missions, Go-forth; Pastors' Clinic, Houghton; English Bible, Ironside; Expository Preaching, Gray; Newspaper Publicity, McDermott; Modern Apologetics, Fitzwater; Religious Broadcasting, Loveless. Every theme will help the pastor and Christian worker to meet present-day needs and problems.

A six-week Summer Course, from June 17 to July 27, places before Sunday-school and day school teachers, college, seminary and advanced high school students the opportunity for a highly profitable summer vacation in which credits may be earned under the instruction of regular Faculty members of the Moody Bible Institute. There will also be special electives and lectures by distinguished Christian leaders.

Reduced railroad fares covering wide areas of the Central West are available for students entering Chicago for summer school study. Inquiry should be made of local passenger agents.

W. M. RYNYAN,

Chicago Ill.

CENTENNIAL WEEK HELD AT FIRST, OWENSBORO

(Continued from Page 11.)

Brother and Mrs. Humphreys and one of our deacons, Mr. W. P. Simpson, will sail from New York June 19, to tour eleven countries abroad and will return in September.

Brother Humphreys will begin his ninth year as pastor of this church in October. Under the leadership of all the former pastors and our present pastor and by Divine direction, our church has been wonderfully blessed. We are not writing to boast but rather that others may rejoice with us because of the gracious outpouring of the Lord's spirit and the bountiful supplies He has showered upon this humble people. This celebration has been altogether helpful and has caused us to realize more fully our responsibility to the future generations.

During our pastor's absence this summer, Dr. F. W. Eberhardt of Paris, Ky., will preach for us in June and July and Dr. A. U. Boone of Memphis, Tenn., will preach in August and a part of September. We are indeed grateful that these able ministers were available at this time and have accepted our invitation to supply for us.

BETTER THAN WE "THOUGHT"

Just a little correction of item in last week's issue of your very fine paper, not that it makes so much difference, but its better to be correct.

You stated "twenty-four members have been added to the membership of the Hyde Park Baptist Church, Cincinnati, Ohio during the present year."

Twenty-four members were added to the church in a week's meeting, recently conducted by the pastor. There have been fifty-three additions during the present pastorate of nine months. Thank you for the correction.

The report of the Convention was most interesting and I congratulate you on the fine write-up. For those who were not privileged to attend, it served handsomely to give us a taste of the fine things that were said and done.

ZECH FORD BOND.

WEST-CENTRAL NEWS NOTES

We greatly enjoyed speaking on the Baptist Hundred Thousand Club for our West-Central W. M. U., at Hodgenville. It was an unusually fine program and Dr. Robert H. Tandy and the Hodgenville Church proved themselves to be up to their usual high mark as hosts.

Since sending you our last news from this section we have spoken on the Hundred Thousand Club for Oak Forest, Barton Memorial, Glen Lily and Greenwood Churches in Warren Association, for New Union in Bethel Association and for Salem and Morgantown in Gasper River Association.

April first we were with Pastor Foster E. Howard and the Auburn Baptist Church in their Annual Bible Institute. Pastor and Mrs. Howard are doing a splendid work with this good church, which is in evidence everywhere one looks.

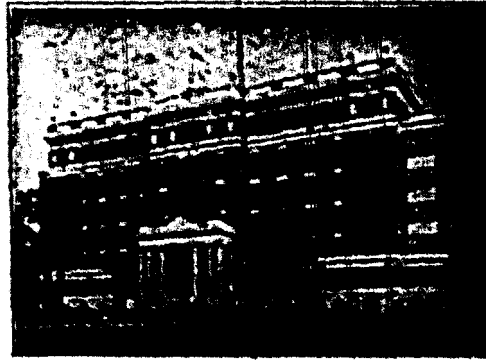
On May 12 we delivered the Baccalaureate Sermon for the Olmstead High School, Olmstead, Ky. Prof. Robert B. Piper, Jr. is the popular superintendent of this splendid school. Pastor Reed Rushing of the Dripping Springs Church shepherds the Baptists of this town and he is doing it well.

We journeyed over to Hartford to speak for Pastor Ford Deusner and the Hartford Church in their Annual Inspirational Meeting. On May 22 we found a large and enthusiastic congregation waiting on these meetings. Pastors George D. Park, B. F. Walte, Edwin E. Deusner, H. S. Summers and E. H. McElroy were also on the program.

This section is feeling a deep sense of loss at the going of Pastor C. B. Jackson from Russellville, Ky., to Greenville, Texas. His nine years in our midst will long be remembered. Beside an unusually large ingathering on his local field we witnessed more than 600 additions in the thirty revival meetings he held with us in our churches.

JOHN W. T. GIVENS,

Morgantown, Ky.



KENTUCKY BAPTIST HOSPITAL

EAST 2646 LOUISVILLE, KY.

Owned and Operated by Kentucky Baptists

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

The same services may be had in a two-bed ward at \$2.50 or a four-bed ward at \$2.00 per day.

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

GEO. E. HAYK, Supt.

FROM A DETROIT PASTOR

Just a few lines from the Hazel Park Baptist Tabernacle, Detroit, Mich. Though just a little over five years old, our Sunday School is averaging over seven hundred each Sunday and had an attendance record of 1,029 recently.

Last year our Daily Vacation Bible School had an average attendance of more than three hundred. All plans are made for a vacation school of four hundred this summer.

What do you think of a Northern Church sending its pastor to the Southern Baptist Convention? The pastor of course is a Southerner and too, this is a great church with a generous spirit.

HARVEY F. MORRISON, Pastor.

Pastor Eugene Hill, has moved from the Seminary to Home Cave, Ky., where he has been pastor for some time.

The Caneyville Church, in Goshen Association, has called Rev. R. C. Miller, Jr., graduate student in the Seminary, to be their pastor. The Caneyville Church meets every Sunday, and he will preach one Saturday and Sunday afternoon in each month to Liberty and Shrewsbury Churches. Brother Miller is a son of Rev. R. C. Miller, Sr., who is pastor of the First Baptist Church of Durant, Okla.

Protect YOUR EYES



By using Dickey's Old Reliable Eye Wash; cleanses, soothes, heals. Good for 60 years. Contains in red box, 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va.

EVANGELIST THEODORE N. COMPTON, D.D., GONE TO HIS REWARD

Theodore N. Compton was born in Hopkins County, Ky., May 23, 1866, he departed this life May 25, 1935, age sixty-nine years and two days. He was a son of Samuel D. and Ellen Townsend Compton. He professed faith in Christ at the early age of ten years and united with the Corinth Baptist Church, he was ordained to the gospel ministry by that church at the age of seventeen years and was so blest of God that he was called into the pastorate of churches very soon. His first pastorate was at Clay, Webster County, Ky., and surrounding churches. He was also pastor at Marion, Ky., and Madisonville, Ky., during his college days. He graduated from Bethel College at Russellville, Ky., in 1892. After his graduation from college he went as pastor to Cadiz and Gracey, Ky. Then to Baton Rouge, La., as pastor. During the time of his pastorate there he toured Europe with Dr. T. T. Eaton and Dr. D. G. Whittinghill. It was during that tour that Dr. Whittinghill saw the needs in Italy and responded to the call to go as a foreign missionary.

Dr. Compton went next to Baltimore, Md., as pastor. Then to Lebanon, Tenn., and from there to the pastorate of the First Baptist Church of Owensboro, Ky., where he did a splendid work, and all of this was done before he reached the age of forty years.

When he resigned the pastorate of the First Baptist Church of Owensboro he entered the evangelistic field and was blest and used of God for twenty years or more. He held many successful meetings in our Baptist churches both North and South. The writer remembers the first sermon he ever heard him preach in Walnut Street Baptist Church of Louisville when Dr. T. T. Eaton was pastor, and I think it was the first meeting held in the new church building at Third and St. Catherine Streets. Though he held meetings in many of our larger churches I never knew him to decline an invitation to hold a meeting in any fourth-time country or village church if he could possibly get to it.

Dr. Compton was never married, he was as modest and tender as a woman. He was of a family of eight children, all of his brothers and sisters having preceded him to the life beyond. He leaves the following named loved ones to whom he was devoted and faithful, often speaking of his nieces and nephews as his children: two nephews, R. L. Compton, M.D., of Chicago, Ill.; S. D. Browder, of San Antonio, Texas; six nieces, Mrs. P. B. Austin of Providence, Ky., at whose home he died and where he spent the last four years of his life and during which time he was sick; Mrs. S. D. Baldwin, Mrs. Jose Eanes, Miss Nina Cox, Mrs. Sammie Lee Cox, Mrs. Claude Williams; two sisters-in-law, Mrs. W. H. Compton, Nebo, Ky.; Mrs. James R.

Rash, Madisonville, Ky.; two brothers-in-law, C. L. Browder, and A. E. Cox. He also left seven great nieces and nephews.

Dr. Compton was a member of the First Baptist Church of Madisonville, Ky., during the last few years of his life, and he loved his church and his pastor, Dr. H. S. Summers, of whom he spoke about an hour before he died as being one of his best friends.

The funeral was conducted at the country home of Mr. and Mrs. P. B. Austin, near Providence, Ky. Dr. H. S. Summers read the Scripture and led in a beautiful, tender prayer. The music was beautifully rendered by a quartet from the First Baptist Church of Madisonville and a quartet from the First Baptist Church of Clay. The writer spoke from the text: "Know ye not that there is a prince and a great man fallen this day in Israel" (2 Sam. 3:38). 1. He was great in simplicity, from beginning to end, as manifested in life and in death; requesting "a simple, short service" at his funeral. 2. He was great in love; having manifested the love, of which Jesus and Paul and John and others spoke, all through his life. 3. He was great in loyalty; to his Lord, to the truth, to his loved ones and his friends. 4. He was great in service; following the teaching of his Master who said: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

The writer had known Dr. Compton intimately for more than twenty-eight years and knows from association with him that these characteristics were exemplified in his life. He was for many years one of the leading evangelists of Southern Baptists, yet as simple and as humble as a little child.

I failed to mention that he constituted the First Baptist Church of Morganfield, Ky., and, I think, was the first pastor.

Clay, Ky. E. B. ENGLISH,

DR. CRUME IN BLOOMFIELD, IND.

I am in a good meeting here in Bloomfield, Ind. We had eighteen conversions in response to my first appeal, and we are expecting a great meeting. Dr. J. R. Shuman is pastor here and is doing a splendid piece of work. The Baptists have a new brick plant here, and Dr. and Mrs. Shuman are going to fill it—if the people respond to their splendid leadership.

Florence, Ky. T. C. CRUME,

Dr. Robert E. Speer was quoted at the Southern Baptist Convention by Dr. R. S. Jones to the effect that the Foreign Mission Board of the Southern Baptist Convention is the only Board of seventy religious bodies receiving more money in 1934 than in 1933.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.
Called

C. B. Jackson, First, Greenville, Tex. Accepted.

R. W. Prevost, Smithwood, Knoxville, Tenn. Accepted.

L. P. Bowser, Olive, Okla. Accepted.

T. S. Shelton, Bethel, near Harrodsburg, Ky. Accepted.

Floyd Looney, Parum, Okla. Accepted.

J. A. Russell, First, Watonga, Okla. Accepted.

Oren C. Reil, First, Lawton, Okla. Accepted.

T. T. Newton, Parsons, Tenn.

L. O. McCracken, Baring Cross, Little Rock, Ark. Accepted.

C. H. Parish, Garland, Tex. Accepted.

A. A. Brady, Second, Okmulgee, Okla. Accepted.

A. Frank Deaver, Temple, Oklahoma City, Okla. Accepted.

R. M. Inlow, Centenary, Oklahoma City, Okla. Accepted.

Fred J. Cox, Trinity, Paul's Valley, Okla. Accepted.

A. C. Cowan, First, Donna, Tex. Accepted.

Douglas Carver, Harlingen, Tex. Accepted.

M. A. Treadwell, Farmersville, La. Accepted.

C. C. Bennis, Marion, La. Accepted.

Taylor Stanfield, First, DeQueen, Ark. Accepted.

W. E. Farr, Goodman, Miss.

Resigned

T. L. Holcomb, First, Oklahoma City, Okla.

C. B. Jackson, First, Russellville, Ky.

T. S. Shelton, West End, Paducah, Ky.

J. T. Early, Temple, Tulsa, Okla.

Oren C. Reid, Riverside, Fort Worth, Tex.

L. O. McCracken, Cabot, Ark.

A. A. Brady, Warner, Okla.

Fred J. Cox, Fletcher, Okla.

Taylor Stanfield, Mena, Ark.

R. W. Prevost, Andrews, N. C.

Fred Varner, Pocahontas, Ark.

M. A. Treadwell, North Little Rock, Ark.

Ordained

L. P. Bowser, First, Dumright, Okla.

J. E. Veals, Arlington, Knoxville, Tenn.

B. L. Millard, Park Street, Greenville, Tex.

C. S. Welborn, Haymore Memorial, Mt. Airy, N. C.

Died

R. L. Baker, Lake Charles, La.

E. J. Weller, Georgetown, Ky.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

THE HAVEN OF REST

State-Wide Baptist Encampment
August 5 to 15, Inclusive

Clear Creek Spring, near Pineville, Ky., offers you an ideal spot to spent your summer vacation. From the standpoint of beautiful and uplifting scenery, Clear Creek is second to none. God's majestic out-of-doors—the towering hills and mountains, the ever-flowing brooks and springs, the bracing and health-giving air, the variety of mineral springs, the inviting campus, the hiking trails, the croquet and tennis courts, the swimming pool of clear springing mountain water, the Middlesboro eighteen-hole golf course, the best in the State, and only twelve miles from Clear Creek.

The Fellowship—At our State Baptist Summer Assembly you will meet earnest Christian workers from all over the State. Congenial companionship and the spiritual glow coming from the pleasant associations, give Clear Creek a Heavenly atmosphere. It is a rare privilege to be associated for ten days with such a helpful group.

The Food—In an encampment, good wholesome food is a very necessary essential. It goes without saying, that food at Clear Creek, from the standpoint of quality, preparation, and quantity, is all that can be desired. You are served cafeteria-style, and then all sit around large family tables. The different family tables challenge each other to contests in song, "tall-story" telling, and a great many other stunts too numerous to mention. The teaching and hilarious good time at every meal is one of the "high spots" of the encampment.

The Program—The program is of the highest order. For the last several years, Brother and Mrs. W. Earl Robinson, of the Third Baptist Church, Owensboro, Kentucky, have been our delightful song leaders. I say without hesitation, that the Robinsons have a spiritual interpretation of sacred song that is captivating and stimulating. To me, the Robinsons are the sweetest singers of the Blessed Gospel in all of the Southland. Yes, the Robinsons will be with us this year, and they will lead the chorus, choir, and the congregation at all of the services to the glory of God.

Dr. John C. Slemp, Associate Editor of the Sunday School Board, will have the early morning devotional services every morning. Dr. Slemp is a master in this sphere of service.

Dr. S. D. Gordon, the author of "The Quiet Talks," will have the Bible Hour each day. Enough said!

Dr. Walter P. Bims, of Virginia, and Dr. Skinner, of Bowling Green will have services.

Our W. M. U., Sunday-school, and B. T. U., under the leadership of the State Secretaries of these various depart-

ments, will have classes each morning during the Encampment.

Be on the look-out for the complete program. It will be published in the Western Recorder at an early date. If you desire additional information concerning our Summer Assembly, write to Miss Helen Royalty, Clear Creek Springs, Kentucky. Miss Royalty is Business Manager, and she will be delighted to make reservations for you and give you all the information you may desire.

FRED T. MOFFATT, President,
Kentucky Baptist Summer Encampment,
Jellico, Tennessee.

THE FRANKLIN STREET REVIVAL.

The Franklin Street Church in Louisville, Ky., has recently closed a very great revival. Since January the pastor had been preaching on some phase of sin every Sunday night. No meeting had been planned, no meeting was planned. It just broke out. Without saying a word to the deacons or anyone else, the pastor announced that a revival would begin on April 28. How long it would run, no one knew. The meeting continued for fifteen days, and the last day was the peak of spiritual demonstration. Some fifty-three added to the membership, thirty-seven on profession of faith, many of them fathers and mothers. Some twelve of our choice young people dedicated themselves for definite service.

Rev. A. L. Gillespie, one of our student workers in the Seminary, conducted the song service. No pastor will ever have a more devoted yoke-fellow. One of the most sincerely spiritual young men to be found anywhere. He has been leading our young people all the year and has brought them to a deeper sense of their Christian obligation. We praise God that He is laying His hands on such noble young men and using them in such a great way.

It was good to see a church located in a large city coming back to a religion of experience. I have never been in a meeting when there were so many faces moistened with tears. Christians weeping in joy of their salvation, and sinners stooped in their sin, seeking the salvation of His Redeeming Grace. Yes, there was old-time handshaking too.

I should like to say a word about the spirit of our people. No pastor has a more loyal group. After almost eleven years of ministry in this pulpit and in the community, they sat patiently as the pastor preached in plain terms the Gospel that transforms. There was no flowery language, just plain pleading as the Holy Spirit gave utterance. The preacher that is not willing to give his very life in serving such a loyal people is not worthy of the ministry.

I am convinced of one thing: if we are to get back to the day of spiritual

for
Biliousness
Sour Stomach
Gas and Headache
due to
Constipation

10¢ — 25¢

churches, we will have to allow a large place in our church life for the Holy Spirit's leadership. I am for organization only when that organization can become a spiritual force in advancing the Lord's cause. If organization is to be a means in itself, then we become a machine, and materialism can be the only final result.

If our organizations can be shot through and through with spiritual power, all the better. But I am ready to discard any unit of our work that does not give place for the Holy Spirit to demonstrate. We are in great danger of depending upon man-power, when we should be willing to wait for the "Power from on high." The Spirit of God will warm human hearts and move them to consecrated service, while spiritless organization will lead many to reformation instead of transformation. Our motto is: "Back to spiritual religion."

To say that this pastor is happy is putting it mild. Who could not be happy to see the fruits of the years of hard labor springing up in the lives of his people, bringing them to salvation and to consecrated service? We praise God and take courage to stand firmer than ever for the revealed faith of the Son of God.

LEWIS C. RAY,

Louisville, Ky.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
GURDE & WESS MFG. CO.
JACKSON, TENNESSEE

KILL ALL FLIES

Placed anywhere, Daisy Fly Killer attracts and kills flies, mosquitoes, gnats, and other annoying insects. It is safe for all household pets and birds. It is the only fly killer that kills the fly at the source. It is the only fly killer that is safe for all household pets and birds. It is the only fly killer that kills the fly at the source.

DAISY FLY KILLER

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.

New Members of Intercessory League

We are glad to welcome the following as new members of the Intercessory League: Mrs. Warren W. Payne, Franklin; Mrs. John Davis, Harrodsburg; Mrs. Addie Garrett, Mrs. Kitty King, Mrs. G. P. Tracey, of Winchester.

Kentucky's Margaret Fund Trustee

Recently someone asked W. M. U. office to whom the societies should send the love gifts for the Margaret Fund students in Kentucky. Such gifts should be sent to Mrs. W. B. Jones, Georgetown, Ky., who is our State Margaret Fund Chairman.

Poster Awards

Mrs. V. I. Masters, Walnut Street Baptist Church, Louisville, had the honor of a blue ribbon award, for her poster on "Foreign Mission Week of Prayer," also a red ribbon on the Mission Study poster, "At the Gate of Asia," at the W. M. U. Convention, in Memphis. Mrs. Masters, you see, does many things well.

From Mrs. Whiteker

A letter from Mrs. Whiteker tells us she arrived home before her Mother lapsed into unconsciousness. We are so glad her Mother knew her when she reached her bedside. Mrs. Sayers had been stricken at 5:30 P. M., Thursday and Mrs. Whiteker, getting the message in Memphis, left on the night train, arriving in Louisville at 7:10 on Friday. Mrs. Sayers died Saturday at 3:00 P. M., and was buried in Covington the following Monday.

Messages from friends, who love Mrs. Whiteker so dearly, have mounted into the hundreds and while she cannot answer them all personally, we know they have brought her comfort in this bereavement.

Her loss was double, in that her Uncle died, in Covington, the same day her Mother died in Cynthiana and both were buried the same hour in Covington.

Point Seven on Standard

A simple way of obtaining record for this point: "Record the enrollment of the first class for the year. Then add to this record the names of all women in succeeding classes who were not in preceding classes. If at the end of the year you have on this list fifty percent of your active enrollment, you have reached this point on the Standard."

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

Y. W. A. Installation At Bethel

The Y. W. A. installation service, at Bethel Woman's College, Hopkinsville, was more effective than ever this year, not only because of the spiritual note which always characterizes such a service, but also because of the beauty of the setting. Before a gathering of attentive girls, seated on the spacious steps leading up to the main entrance of the college, and against a background of tall trees and the smooth greenness of Bethel's campus, the two councils came forward dressed in white, the old officers wearing Nile green streamers. The soft dusk of late evening added to the charm and impressiveness of the occasion.

Following a violin prelude, "O Zion Haste" was sung. Joyce Drake, Mission Study chairman, brought an encouraging message in her devotional, based on Joshua 1:6-9. Miriam Rose Lackey, retiring president, then summoned the Ideals of Y. W. A. as exemplified in the eleven other officers: Sharing-with-all, Choice-of-happiness, Prayer-and-Bible-Study, Making-a-good-record, Stewardship, Personal Service, Letting-Others-Know, Harmony-of-Things, and Knowledge-of-Kingdom Service. One by one each officer came forward to meet her successor, and with words of challenge and some token of her office, handed over the insignia she wore. In response to the words of the retiring president, Maybeth Morton, incoming president, expressed for the new council its purpose to uphold the lofty ideals of Y. W. A. Miss Ruth Provence, Counselor, then said a few gracious words of appreciation for the co-operation of the members throughout the year and Dr. Gaines closed the service with prayer.

Grace Hatler.

Focus Week in Davies-McLean Association

Focus weeks in our Associational W. M. U. are being used to enlist and train leaders for our W. M. U. work. We have realized that we need to focus on leadership before we can progress in organization work. Our efficient Associational Young People's Leader, Mrs. John Dawson, Philpot, has arranged for a quarterly leaders' conference, featuring the W. M. U. Leaders' Correspondence Course, under the leadership of Miss Nina Jett, who is living in this Association at present. During the first Focus Week, the Sunbeam work was discussed during the conference period and about twenty leaders began the course of study for the organization in which they work. Much of the work on

the course must be done outside of the conference periods and we heartily recommend this work for any Association where leaders need help. Help your leaders and they will not be so hard to enlist.

Box lunch was spread at the noon hour and a beautiful cake, iced with the Sunbeam emblem graced the center of the table. Tiny sunbonnet babies were given as favors.

At each quarterly conference the work of one of the organizations will be discussed, and time for questions on the home work will be given. We hope to have every leader in the Association at work with us by the end of the year.

Nina Jett.

PREACHING ON THE STREETS OF SHEPHERDSVILLE

Here is a bit of news we are proud of out here in Bullitt County today. Yesterday, May 26, we had the largest Sunday-school attendance in the history of the Baptist Church of Shepherdsville, as far as any records show or any of the oldest members can recall, 234. This was 112 more than one year ago. It's to be remembered that our town only has a population of 600 including the colored, if I am correctly informed, and there are two other Sunday-schools. The Methodist Sunday-school was the largest yesterday that it has been in years.

I borrow a large cattle truck, put members of my orchestra on it then park on main street and with the help of the Methodist pastor, we hold an evangelistic service giving the gospel in word and song to the crowds that come to this county seat town every Saturday afternoon. Last Saturday here 200 people by actual count that heard our service. My fellow pastor had never preached on the street before, and now since he has gotten a taste of it he can hardly hold himself. Last Saturday we used a visiting Methodist preacher, from Indiana, who is in our town conducting a revival, and this was his first experience to preach on the street. He claimed it gave him the greatest thrill he had ever experienced since his conversion. He pledged himself to go back to his town and put on just such services every Saturday with the help of his fellow pastors. May I suggest that many of our pastors try this plan of giving the Gospel and see how God will honor it.

As a pastor I am preaching against every sin of this modern age I know anything about, the liquor traffic included, and by His grace we have drawn a line between sin and righteousness here wider than the main street of our town. Have been here just nine months and the Lord has given us well over 100 additions to our church.

H. EVAN MCKINLEY.



THE FIRESIDE



MY HEART'S TREASURES

Mrs. C. W. Mitchell, Indianapolis, Ind.

Playthings lying on the floor,
Papers on the chair,
Finger prints on window panes,
Sure, but I don't care!
By and by they'll all grow up,
Not be around at all;
Some folks like to have them grow,
But I like them small.

Like to see their toys around
Autos, dolls and boats,
Little dresses, shoes and sox,
Soiled old caps and coats,
Writing made by childish hands
Almost brings the tears,
Thinking how I'll miss them so,
In the after years.

You may have your perfect homes,
Nothing out of line;
Costly rugs and furniture,
Draperies so fine,
Give me little chairs and beds,
Playthings everywhere,
Fingerprints and scratches, too,
I am glad they're there.

I will treasure finger-prints
In the after years;
I will treasure broken toys
Of my little dears;
I will wish them back again
Noises, muss and all
Just to kiss the hurt away
When they get a fall.

I don't need a symphony
To delight my ear;
"Mamma," called by baby lips,
All I crave to hear,
Sweetest music ever heard,
Keenest pleasure given,
Don't expect a sweeter sound
On this side of Heaven.

"TELLING TIME" ON THE SEA

"Eight bells, and all is well," has long been a phrase of mystery, covering up some dark secret unintelligible to anyone except sailors and pilots and sea captains. It is shrouded with an understanding air by those who are "in the know," but outsiders cannot penetrate.

Boys and girls in reading stories of life on the sea, often have difficulty in determining how to tell what time of the day or night it is by these references to "eight bells," "four bells," or "six bells." On the surface it is quite confusing when compared with our clock system of twenty-four hours a day, running from Midnight to Noon, and from Noon to Midnight. It is hard to make it "jibe" with what we have learned about our watches and clocks.

The bells' system has been used on the sea for hundreds of years. These bells ring every half hour, beginning at the first half-hour after Midnight and

Noon with one bell; then at 1:00 two bells; at 1:30 three bells, etc., until the eight bells strike at 4:00 o'clock, when the ring goes back to one bell and goes up to eight bells at 8:00 o'clock, and then one bell up to eight bells from 8:30 to 12:00. It will be noticed that the bells of an even number always indicate hours of the day and night, and the bells of an odd number indicate half-hours.

1 Bell	12:30	4:30	8:30
2 Bells	1:00	5:00	9:00
3 Bells	1:30	5:30	9:30
4 Bells	2:00	6:00	10:00
5 Bells	2:30	6:30	10:30
6 Bells	3:00	7:00	11:00
7 Bells	3:30	7:30	11:30
8 Bells	4:00	8:00	12:00

It will be seen by the reader that this code of bells is repeated three times every half-day in its rotation, or six times every twenty-four hours.

GEORGE R. JEWELL

GETTING EVEN

"I haven't time to get even with the men who injured me," said one of America's biggest business men. And he proved that he was a big man by saying so and living up to it.

Nobody has time to "get even" with the fellow who injured him.

Two wrongs never make a right in conduct, even if the minus signs do make a plus in algebra.

You cannot balance accounts by adding injury to injury. You are only making a bad matter worse. The only way you can straighten the account is to return good for evil.

One of the best stories of how it worked in school athletics comes from Scotland.

A cricket match was on between two schools in Stirling. Two men were batting, as it is the custom in cricket, one at each wicket. One batter was a slugger, powerful and heavy. The other slight, nimble and graceful. The slugger forced the running and outran his lighter partner. A howl of protest went up from the team and its rooters.

"It was all right and you fellows are not to cry shame! Buchanan is playing A-1, and his hit should have been a four; I missed the running," said the boy who was put out.

The slugger won the match with three runs to spare. As he was carrying his bat out, the little player was the first to greet him, the one he had forced out.

"Well played, old chap!" the clear joyous note rang out on the evening air; "finest thing you've ever done."

The thick-set, heavy batter stood still and looked at him in admiration and made amends. "I say, Drummond, it was my blame you were run."

Such was John Watson's introduction to Henry Drummond, and forty years after he gave it as one of the finest tributes to a man whom the entire English-speaking world had learned to love and honor.

The men who knew Henry Drummond best called him "The Prince." The world knew him as a Christian gentleman of the finest character.—The Wellspring.

HOW DID NELLIE KNOW?

I once owned a horse named "Nellie" and it was a pleasure to drive her. She was such a willing animal! She was used on a milk delivery wagon and faithfully performed her task.

Each morning after going a short distance from home Nellie had to make a turn to the right to go to town to deliver milk. On Sunday when I went to church a turn had to be made at the same place, to the left hand, and Nellie soon came to understand when Sunday came and would easily make the turn in that direction.

To satisfy myself that the mare did this of her own accord I purposely let the lines lay loosely and she took the left hand turn on Sunday as easily and naturally as she did the right hand turn the other six days of the week.

Now, how did Nellie know when Sunday came and take the opposite road from what she did the rest of the week? In some way she seemed to have transcribed it out and surely she set a good example to those who seem to forget when the Lord's Day comes and take the road they have been traveling all the week.

—J. L. Perham, in Our Dumb Animals.

IT'S ALWAYS MORNING SOMEWHERE

When days are dark and body weary
When sadness o'er your home may
creep,

And all around seems dark and dreary
And night brings no refreshing sleep—
Remember God has promised succor
From sorrows deep, and heartache's
care

A joy will come while yet you're
grieving

It's always morning sometime, some-
where.

Fear not the dark, the pain or sadness,
Fear not the days without their peace,
There comes a time that's filled with
gladness

And from all care we'll find release.

For God has promised to be with us,

And help us all our burdens bear.

Though rough the road and dark before
us—

It's always morning sometime, some-
where. —Sarah H. Terry

Fellowship Tidings.

Rev. T. E. Waldrup, of the DeLaney Street Church, Orlando, Fla., has been called to the Stetson Baptist Church, of DeLand, Fla.

Dr. James S. Day, pastor of the Key West Baptist Church, Key West, Fla., is in Washington where he is recuperating at the Marine Hospital.

Pastor S. Y. Craig, formerly connected with the West Side Church, Louisville, has just resigned as pastor of the Fairfax Baptist Church, in Virginia.

Pastor C. H. Sloan, formerly a member of the Twenty-third and Broadway Church, Louisville, has been pastor of the church in Las Vegas, Nevada, now for more than eight years.

A Spring Revival is to be held at the Pleasant Grove Church, Avoca, Ky., Rev. David E. Weaver, Pastor, during June 9-16. Pastor W. Stuart Rule, of the Eastern Parkway Baptist Church, Louisville, and Rev. W. C. Younce, Song Leader, also of Louisville, are in charge of the services.

The Executive Board of South District Association met with the Salt River Church on June 2, with J. O. Carter and Glave Vivion presiding. Dr. C. C. Warren, pastor of the Lexington Avenue Church, Danville, gave a report of the meeting of the Baptist Brotherhood of the South recently held in Memphis.

President F. W. Boatwright completes his fortieth year as President of the University of Richmond this year. Commencement exercises are being held June 7-11. Dr. John William Decker, Secretary of the Foreign Mission Board of the Northern Baptist Convention, and Dr. Carl W. Askerman, Dean of the School of Journalism, Columbia University, are the principal speakers.

A postal card written on May 31 in Richmond, Va., conveys the information that our old friend, Dr. John Lowe, Baptist missionary in China, had arrived in America on May 17 for his Sabbatical visit home. The youngest daughter of Dr. and Mrs. Lowe is graduating this year from a college in Richmond. Their many friends will rejoice to see them again in America.

Evangelist A. D. Muse, whose address is General Delivery at Memphis, Tenn., has proven to be one of the most faithful and effective soul-winners in Baptists' evangelistic service. He has just closed a meeting at Shidler, Okla., from which there were 150 accessions, and nearly all of them mature men. He is in a meeting of Laverne, Okla., with great throngs attending, and is soon to be at the First Church in Monroe, La., for a month. He has, as his gospel singer Mr. Sam Raburn, whom he regards a man of exceptional power in song, and also in prayer. We cannot have too many evangelists of that kind.

Pray for the evangelists, and do not encourage an unenlightened criticism of them.

The St. Matthews Baptist Church will lay the cornerstone at 2:30 o'clock on June 16. The new building is being located at Breckenridge Lane and Willis Avenue. Pastor John J. PreVol reports that an excellent program is being arranged. The St. Matthews Church is at present meeting in the Greathouse School, and will continue to hold their worship there for about three months, or until the new building is completed.

Dr. John Ferguson Conn, professor of Chemistry at Stetson University, in Florida, recently made the principal address at a banquet at the University of Florida, honoring Dr. Townes R. Leigh, a distinguished scholar of that institution. Dr. Conn hails from Adairville, Ky., and is a graduate of Georgetown College, in which latter institution he was a student under Dr. Leigh for three years. Mrs. Conn before marriage Miss Morton Welborn, daughter of Professor W. G. Welborn, Russellville, Ky.

We enjoyed a visit from Rev. E. D. Morgan, native of Owen County, Ky., but now pastor at Las Vegas, N. Mex. In connection with his attendance upon the annual meeting of the Sunday School Board at Nashville, of which he is a State Member, Brother Morgan visited his old home section, bringing back with him his venerable mother, Mrs. Sarah Morgan, who has been with the son in New Mexico for a year and a half. He has a brother, Rev. Edgar Morgan, who was for years in service of the Foreign Board at Tsingtau, China, who it is thought will return to that service.

The meeting held last week at the Manly Memorial Church, Eighteenth and Main Streets, Louisville, resulted in twelve additions to the church, nine of them by baptism, six of whom were adults. Pastor W. M. Averett reports that Pastor John J. PreVol of St. Matthews, Ky., preached some excellent sermons, and the Manly Memorial people crowded into the house almost every night. He is well pleased with the results. On Saturday night, May 25, Pastor Averett united in marriage his youngest deacon, John C. Bohanning and Miss Freda Hendricks. Both are active members and the groom was ordained just a few months ago.

TIDINGS FROM EVANGELIST ANDERSON OF SOUTHERN CALIFORNIA CONVENTION

Dear Dr. Masters: The coming of the Western Recorder each week brings a blessing and benediction. Thank you, for all the hard work and good represented in your paper. Far out in the West it brings an inspiration and how I

Quickest Way To Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

rejoice in the Baptist truth and position you always emphasize. These are the days for our churches to enter and occupy the land.

I have just finished my third year as Convention Evangelist. For ten years we have had a steady growth, net increase of 20,000 members, bringing our present membership to 55,000 in 180 churches.

At Van Nuys, California we had a gracious meeting, some 10,000 people attended and eighty-one confessed Christ and united with our church.

Many of our churches in California have a large percentage of Southern Baptists. They always give a good testimony to our Baptist faith and are easy to work with, for they understand evangelism.

Greet the brethren and with kind personal regards and high esteem for the great ministry you are performing.

HARRY O. ANDERSON.

Los Angeles, Calif.

201 Columbia Bldg., May 29.

FROM BENTON BOULEVARD CHURCH, KANSAS CITY

We are enjoying our work here very much, have added more than a hundred to our church membership since we came July a year ago, and those came through our regular services, no revival service held. We have averaged for the past quarter 400 plus in our Bible School.

Our church has adopted the Southern Baptist Program and inspired with the good work did by following it. Our Bible School lacks only one point being A-1 Standard. Kansas City certainly offers a tremendous opportunity for church work. Out of the thirty-seven Baptist churches in the city we only have six that are Southern Baptists, our church was strictly Northern until they called me. Now they are strictly

DIABETICS:
Read how I had Sugar Relief in 48 hours after years of suffering. Now I can eat, work, and enjoy life. No costly or painful treatments. Sugar removed in easy natural way. Pleasant. Results amazing. Write for Specialist's Free Book.
Artiee Remedy Co., Dept. 26, Box 1314, Chicago

Southern Baptist and like the program fine. We look forward to our vacation, which will begin July 15 and run through till August 15.

We are to begin a revival meeting here with one of our sister churches. Monday night, we shall be happy to know that you will remember us in your prayers to God.

I am enclosing a check to cover my subscription to the Western Recorder for another year. You are sure giving us a good paper, the best I have enjoyed for many years. Keep up the good work.

A. C. CHISM,

3244 E 28th St.,
Kansas City, Mo.

BAPTIST NEWS FROM THE ASHLAND REGION

The First Baptist Church of Ashland has made great improvement on their building by rearrangement, added balcony and redecoration. They had fourteen additions to their church the first day of service after their improvements.

Bro. Sam Branham has recently conducted a very successful meeting at the Fullerton Baptist Church.

Rev. Clarence Walker of Lexington, Ky., is conducting a revival with the Second Baptist Church of Ashland where Rev. T. P. Simmons is pastor.

The Fairview Baptist Church of Ashland has voted to go to full time preaching with Rev. Sam Branham as pastor.

The Tri-State Baptist Ministers Meeting was held at the Fifth Avenue Baptist Church of Huntington, W. Va., recently with twenty-one Baptist ministers present. Pastor Norman Cox was a very congenial host.

The Baptist message is being sent out over the new radio station (WCM1) of Ashland, Ky., every Sunday night by Pastor W. K. Wood of Pollard Baptist Church and every other Sunday morning by Dr. R. A. Herring of First Baptist Church. (10:45 A. M. and 8 P. M. Eastern Time.)

Several Baptist churches of Ashland and nearby are planning Vacation Bible Schools this summer. They are proving great value to the church program.

Rev. A. L. Outland of Olive Hill has been called to the Grayson Baptist Church for half-time. He will remain at Olive Hill for the other half-time.
Ashland, Ky. E. L. EDENS

WILLIAM L. ASPY ORDAINED

Council for the purpose of examining and ordaining Brother William L. Aspy, having been duly authorized by Pleasant Grove Baptist Church, Jefferson County, met at 7:30 P. M., May 31, 1935. Rev. David E. Weaver was elected chairman and Rev. L. H. Dawson, Clerk; while Dr. F. M. Powell was chosen to lead the examination. In a wonderful way

he led the candidate through his Christian experience, call to the ministry and the great doctrines of grace. The candidate answered well at all points of the examination.

The Council was composed of the following ministers: Dr. F. M. Powell of the Southern Baptist Theological Seminary; Rev. David E. Weaver, pastor of Pleasant Grove Baptist Church; Rev. L. H. Dawson, pastor of Lyndon Baptist Church; Rev. Homer Aspy of Indiana and brother of the candidate; and Rev. William E. Waterhouse, pastor of Middletown Baptist Church.

In the absence of Dr. S. F. Dowis, due to illness of his wife, Rev. W. E. Waterhouse delivered the charge and presented the Bible. Notwithstanding the short notice he did this in a masterful way.

Dr. F. M. Powell preached the ordination sermon, using as a basis for his message the request of James and John for the chief places in the Kingdom. He impressed that there are not many "give" places in the Kingdom but many "get" places, and the individual has much to do with it by his service. "The secret of greatness is service, the motive of service is love, and the essence of love is sacrifice."

Rev. L. H. Dawson led the ordaining prayer, which was followed by the laying on of hands.

The service was brought to a close by singing "Have Thine Own Way, Lord," while the congregation came forward to greet the candidate. Rev. Wm. L. Aspy, the candidate, dismissed the congregation.

D. E. WEAVER, Moderator,
L. H. DAWSON, Clerk.

THE MORALITY OF CHRISTIANITY

(Continued from Page 1.)

certain inward peace and hope of peace in another world, but as between man and man and groups of men they deny that it has power to conquer. That is our challenge, and it cannot be dismissed. We must take it up and in all earnestness dedicate our generation to making Christianity Christian.

That is not done by taking the name, but by establishing a fellowship of unselfishness, unalloyed and positive, free

checks
666 MALARIA
in 3 days
COLDS
first day
LIQUID - TABLETS
SALVE - NOSE DROPS
Tonic and Laxative

from self-seeking, dishonor, jealousy and strife. We, all of us, in a fresh dedication of ourselves to the moral idealism of Jesus must find and prove his power. For until Christianity can point to churches and Christian communities, as the rule rather than the exception, and say, "Behold, here and here and here the power of Christ to make a society after the pattern of his principles of purity and love and service," we have no acceptable answer to the unbelieving world. In the churches Christianity has its earliest opportunity of social success. If the church is the home of disharmony that defies adjustment, of self-seeking that tramples upon another's welfare, of jealousy that has no praise for another's worth, of dishonor that shames and destroys,—if Christian morality cannot succeed in a professedly Christian group, then it cannot be made operative in a work-a-day world and from the social point of view to Christianize the world would not be to save the world.

Much of the failure of morality in our churches is due to a combination of three things: a too easy acceptance of candidates for membership, an indifferent program of instruction in Christian moral principles, and the failure to establish by constant emphasis a strong tradition of unity and mutuality. And these things are not adamant. They can be overcome. I speak not as an unbeliever, not as a pessimist. I believe in the power of Christ. I believe also in the timeliness of the apostle's exhortation, for the power of Christ is not magical or automatic. It is for men who claim it. It is mediated through consecrated personalities, who are willing to leave all and follow him in self-denial and sacrificial brotherhood.

WANTED In spare time salesmen to sell
Genuine Georgia Marble and
Granite Monuments. Reasonable prices. Good com-
missions. Write immediately.
INTERSTATE MARBLE & GRANITE WORKS, Inc.
St. 24. Decatur, Georgia

The KENTUCKY HOTEL

FIFTH AND WALNUT STREETS

LOUISVILLE, KENTUCKY

FIVE POINTS TO REMEMBER

- (1) Located near the central shopping district
- (2) Comfortable, clean rooms and beds
- (3) Wholesome, pure food
- (4) Courteous service always
- (5) Prices to suit your pocket book

It will be a pleasure to serve you in

"YOUR HOME IN LOUISVILLE"

**Baptist Training Union
Department**

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

Coming Meetings

June 14 and 15—West Central Regional Leadership Conference, Fourth Avenue Church, Louisville.

July 28 to August 2—Southwide Baptist Training Union Leadership Assembly, Ridgecrest, North Carolina.

August 5 to 15—Kentucky Baptist Assembly, Clear Creek Mountain Springs, Pineville.

September (Last Friday and Saturday) and October (each Friday and Saturday) five Regional Conventions.

December 31 to January 2—Southwide Baptist Training Union Conference, Birmingham, Alabama.

West Central Regional Conference

As stated above the first West Central Regional Training Union Leadership Conference will be held with the Fourth Avenue Church, at Fourth and Oak Streets, Louisville, Friday and Saturday June 14 and 15. The first session will be held at 2:30 P. M., Friday. The last session will be Saturday afternoon. Plans are being made by C. C. Borders, Director of West Central Region, and George W. Cummins, Director of Long Run Association. They have been very fortunate in securing five competent, out-of-the-state, conference leaders.

Mrs. J. E. Lambdin, Nashville, Tennessee, will lead the conference for all Junior Leaders, and Junior Sponsors.

Mrs. Henry C. Rogers, Nashville, Tennessee, will lead the conference for all Intermediate Leaders and Sponsors.

Mr. Mark Anthony, Jackson, Tenn., will lead the conference for all Senior Presidents.

Dr. George W. Graham, St. Louis, Missouri, will lead the conference for all Adult Presidents.

Mr. Jesse Daniels, Jackson, Tenn., will lead the conference for all General and Associational Officers.

You are invited and urged to be present and to do all you can to make it possible for many others to come. An effort is being made to make this a very practical and inspiring meeting for everyone.

Ridgecrest

The Southwide Training Union Leadership Assembly will begin July 28, Sunday morning and will close on Friday night August 2.

Again Dr. J. O. Williams will be the Assembly Pastor, one of the preachers on Sunday, and will be the devotional leader at the closing service each night, by the lake.

Dr. T. L. Holcomb will preach on Sunday.

Dr. W. F. Powell will be the inspirational speaker each night during the week.

Dr. I. J. Van Ness, Mr. E. E. Lee, Mrs. J. O. Williams, Dr. J. B. Lawrence, Mr. Frank H. Leavell, and Dr. Walter P. Binns will speak.

Alwyn Howell and Alton Howell, both of Richmond, Virginia, and Miss Louise Hoe will have charge of the music.

There will be discussion and demonstration periods in charge of very competent leaders such as Mrs. J. E. Lambdin, Miss Winnie Rickett, Mrs. Edwin S. Preston, Dr. H. L. Grice, Mrs. Adam Sloan, Mrs. Agnes Kennedy Holmes, Miss Florrie Lee Lawton, Mrs. Henry C. Rogers, Miss Roxie Jacobs, Mr. W. A. Harrell, Mr. Chester Quarles, Mr. Auber J. Wilds, Mr. Aubrey Hearn, Mr. Henry C. Rogers, Mrs. Herman F. Burns, Mr. Edwin S. Preston, and J. E. Lambdin.

Recreation, fellowship, information, and inspiration will be realized at Ridgecrest.

Rates are reasonable. Reservations should be made early by writing to Mr. R. F. Staples, Ridgecrest, North Carolina. Write Mr. Staples at once for rates. They are \$1.50 per day and up. This will include meals and room.

All pastors and Training Union members and any others who can should come.

Clear Creek

The only Kentucky Baptist Assembly will be held at Clear Creek Mountain Springs on the Encampment grounds near Pineville. The session will begin on Monday night, August 5, and will close on Thursday night August 15.

You should write to Dr. L. C. Kelly, Chairman of Board of Control, Pineville or to Miss Helen Royalty, Business Manager, Clear Creek Springs, Pineville for information, rates, reservations, etc.

Mr. and Mrs. W. Earl Robinson, Owensboro will have charge of the

music again. Dr. John C. Slemp, Nashville, Tenn., will lead the early morning sunrise devotional period. Dr. S. D. Gordon, Author of "Quiet Talks" series, will have charge of the "Quiet Hour" each day before noon. Dr. R. T. Skinner, Bowling Green, will be the night speaker the first week. Dr. Walter P. Binns will be the night speaker the second week. Miss Velma Scheible, Louisville, will have charge of the recreational features.

Classes and Conferences will be conducted for the Student Union, the Training Union, the Sunday-school, and the W. M. U.

Dr. I. J. Van Ness

Since I have been Secretary it has been my privilege to make a few small requests of Dr. Van Ness for Southwide assistance in our Kentucky Training work. Every request has been granted. It has been a great joy to know Dr. Van Ness and to be associated with him even in a very small way. It is a real inspiration to study the life and work of this great Baptist leader who has served so faithfully through so many years. We are going to miss him and his wise council. May his last years be richly blessed and be the happiest.

Dr. T. L. Holcomb

In our Field Workers Conference held at Memphis, Dr. Van Ness, the retiring Executive Secretary of the Sunday School Board, delivered a brief but never-to-be-forgotten message, in which he gave us a challenging charge. He was followed by Dr. T. L. Holcomb, the new Executive Secretary of the Sunday School Board, who takes his place June 1. Dr. Holcomb spoke fitting words, set our thinking on high planes, and made us to know anew that we are laborers together with God. We liked the tone, substance, and spirit of his message. We wish to pledge him our prayers and co-operation in all of the work.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

May 26, 1935

	Att.	Vis.	En.
Bowling Green, First	171	20	320
Louisville, Ninth and O	119	27	180
Louisville, E. Parkway	107	8	185
Louisville, Temple	96	6	164
Lexington, Porter Memo.	92	12	170
Louisville, Parkland	89	18	159
Louisville, 23rd & Bdwy	88	20	114
Louisville, Crescent Hill	87	7	128
Lexington, Felix Memo.	81	4	118
Newport, First	74	12	176
Elsmere	74	7	110
Severns Valley	74		133
Owensboro, First	73	21	128
Taylorville	67	4	121
Madisonville, First	67	2	128
Lexington, Grace	61	8	139
Danville, Lexington Ave.	52	2	105

ATTENTION!

Training Union Members of West Central Region

Your Leadership Conference will be held Friday and Saturday, June 14 and 15, 1935, Fourth Avenue Baptist Church, Louisville, Ky. Be there!

Associations composing West Central Region: Allen, Barren River, Blackford, Breckenridge, East Lynn, Edmonson, Green River, Freedom, Gasper River, Goshen, Liberty, Long Run, Lynn, Nelson, Ohio County, Salem, Severns Valley, Simpson, Warren.

(Associational and Local Officers and Leaders: Honest effort will make this conference a success.)

News and Truths About Our Home Mission Work

J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board, Atlanta

The story of the Good Samaritan is a missionary story if we have the spiritual discernment to grasp its full meaning. In our missionary efforts we are to keep in mind local and national brotherhoods. Relationship determines responsibility. We must not, like the priest and Levite, pass by on the other side and leave the foreigners, Indians and Negroes without the healing help of the Gospel.

A Baptist Special in Cuba

It may seem a little strange to think of a Baptist Special in Cuba, and yet the messengers attending the Baptist State Convention at Cruces, had a special. It sounds good to hear Brother Caudill, our missionary at Regla, tell about this special. He says: "Last Monday morning about sixty Baptists from the twenty churches of the provinces of Havana and Pinar del Rio, met in the station in Havana to take the Baptist special for Cruces where the thirty-first annual session of the Baptist Convention was to be held. At other points on the way messengers from Aguacate, Matanzas and Cardenas joined us, so by the time we reached Cruces there were over eighty messengers to the Convention on the special train. They were a happy group, for this was the one opportunity of the year to meet with messengers from all of our churches for fellowship, business, and inspiration." Southern Baptists should be happy over the growth of the work in Cuba. It is not an easy field, but in the face of all difficulties Brother McCall, our superintendent, has carried on. We are now beginning to reap in earnest the fruit of his thirty years of faithful service.

Home and State Mission Week at Ridgecrest—August 4-10

In our Home and State Mission Week at Ridgecrest this summer, August 4-10, we are planning a program that will bring our mission work in the homeland to the attention of our people in an arresting way. The missionaries themselves will tell us about the work they are doing—Indians from the mission fields; Mexicans from the border; Frenchmen from the French-speaking sections; Spanish-Americans from New Mexico; Cubans from Cuba—they will all be there to tell us about their work and to show us that the Gospel of Christ is really saving their people and that there is a vast mission opportunity in home mission fields.

The program is being prepared with a view to giving a realistic presentation of our mission work. The topics to be discussed are vital to the progress of the Kingdom. The conference hours are to be real conference periods when there will be a general discussion of the theme for the hour. These discussions will be

directed by the leader so as to give ample opportunity for questions from any one on any mission problems or task, answers to these questions by the missionaries themselves who are fresh from the fields of service where these problems are.

Our people as a whole have not given the attention to missions in the homeland that the importance of the work demands. Missions is making Christ known to men. In the homeland there are all the incentives of missions to any land, plus patriotism. Home Missions have five aims: (1) to make Christ supreme in the homeland; (2) to save from sin the people of the homeland; (3) to so improve environment that men may find it easy to do right and hard to do wrong here in the homeland; (4) to build strong, functioning, New Testament churches in the homeland; and (5) to enlarge the Kingdom of Christ and to mobilize the forces of the Kingdom in the homeland for world-conquest for Christ. To plan for these things is the purpose of our conference in Ridgecrest. Daniel Delgado, Corpus Christi, Texas

Brother Daniel Delgado, missionary to the Mexicans at Corpus Christi, Texas, is rejoicing over the blessings of the Lord upon his work. The membership of the Sunday-school has been growing rapidly. Recently he put on a program with the children, young men and adults and there were more than a hundred who attended the service. While the people were there, good missionary that he is, he preached on the fundamental doctrine of Christianity, the resurrection of Christ, and from the good attention given is hopeful that some of them will soon accept Christ as Saviour.

Mission work among the Mexicans on this side the Rio Grande is no easier than it is on the other side, or as for that matter, in any Catholic country. These missionaries of ours are, however, faithfully preaching Christ and the Gospel, like leaven is permeating the Border. We can win Old Mexico by winning the Mexicans this side the Rio Grande.

The Indians in South Florida

In South Florida we have in the Everglades and the territory contiguous thereto two tribes of Indians—the Mekukey and the Seminoles. These tribes speak different languages and have different tribal governments.

For a number of years no mission work was done among these Indians. In fact, several attempts to send missionaries to them had failed because they would not receive the missionaries. Several years ago the Creek Indians in Oklahoma became interested in these Indians and Rev. William King, one of their number, was sent as a missionary to them.

It is indeed interesting to read the reports that come from Missionary William King. In a recent letter he says, "I am very busy trying to break the bread of life to those who are looking to me for their spiritual food. I am traveling day after day. I found that the Florida Indians are scattered over a territory of some 250 miles, and in order to cover this district I have to keep on the go.

The Seminoles here were recently in an uproar over a newspaper story that the Secretary of the Interior and Commission of Indian Affairs was going to force them to sign a war-peace treaty with the Government. It seems that they thought that I was connected with the story and it looked for a while as if I was going to lose their confidence, but with much prayer and faith I have regained their confidence and now they believe what I am telling them."

Brother King thinks the white man is trying to commercialize the Indians in Southern Florida. "They want to keep him," says he, "in a state of uncivilization, penning him up in pens and charging a fee to tourists to see him wrestle with alligators, play with snakes and dance his war dances."

The Mekukey sent for him to come to their Council meeting recently and he found their chief medicine man very sick and went thirty-five miles out into the Everglades to get him. He says, "I risked my life to reach him, but the old man, who is over ninety, is better now and happy. I not only have him and other old folks who need help to look after, but I am constantly visiting in the homes of these neglected people and doing what I can for them in the name of our Lord. Old Billy Stewart, one of their leading men, said to me the other day, 'Don't go back to Oklahoma. Stay with us. Let us make little farm. Raise corn, potatoes, pumpkins and eat heap. No one to love us like you!'"

Missionary Willie King is having wonderful success with these two practically lost tribes of Indians. Pray for him.

Dr. J. E. Gwatkin, professor in the Baptist Bible Institute, is seriously ill in the Southern Baptist Hospital in New Orleans.

Pastor B. G. Arterburn, of Hickory, Route 1, Ky., and who is pastor at Liberty Church in Graves County, recently conducted a revival at Lone Oak, Ky., with Pastor L. R. Riley. The meetings resulted in twelve additions to the church. Also he was at the Antioch Baptist Church, in Detroit, Mich., with the result of forty additions. He next went to the High Point Baptist Church, a newly organized church, in Mayfield, Ky., resulting in ten additions during the first week. He is now at Hickman, Ky., where he is engaging in a month's revival with Pastor H. W. Hargrove in both Baptist churches in Hickman.

Our Dead

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

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

MRS. RUBQ INEZ (KEENER) SPIVEY CHARLES WILLIAM SPIVEY

Mrs. Ruby Inez Keener Spivey, seventeen years of age, and a member of the Manly Memorial Church, Louisville, died at the Jewish Hospital on Sunday with pneumonia. She leaves a husband, Harry Spivey, Jr., a little one-year-old daughter, a mother, Mrs. Cecil Ezell, and one sister, Mrs. Madeline King. Also, just the day before her death her husband's brother, Charles William Spivey, age nine, better known as Jackie, was drowned in the Ohio River. Jackie attended the West Side Church. The sympathy of friends of the two families goes out to them.

MRS. HENRY GRAY

Whereas our Heavenly Father in His infinite wisdom, on April 20, called to His celestial home our beloved sister, Mrs. Henry Gray; and

Whereas she was a member of our church and our W. M. U., faithful in service and constant in Christianity; and

Whereas we, the members of the Cecilian Woman's Missionary Society, feel keenly the loss of our beloved sister, and shall miss her counsel and words of cheer;

Therefore be it resolved:

First, That we thank God for the life and Christian example of this noble woman and that we will ever hold her memory in reverence and love.

Second, That we extend our deepest sympathy to the bereaved family in their loss, and commend them to Him who can sustain and comfort.

MRS. CHARLIE HAYDEN,
MRS. JOHN WOOLDRIDGE,
MRS. C. W. PATTERSON,
Cecilian, Ky.

MRS. ELIZABETH VICKERS SAYERS

On May 18, when God said to Mrs. Elizabeth Vickers Sayers, "Come up higher" and she left earth for the home prepared for her in Heaven, the Cynthia W. M. S. sustained an irreparable loss. Immediately upon coming to Cynthia from Covington nine years ago she became identified with this organization and was one of its most faithful members to the day of her death.

A former president of the State W. M. S., Mrs. Sayers' wide familiarity with church affairs naturally made her a woman of strong convictions.

She possessed a character of singular merit, with a patience and calmness of spirit seldom seen in these days of disquietude and unrest.

As a Sunday-school teacher she was unusually qualified rightly to divide the Word of Truth; as a Christian she was always found in the paths of righteousness; as a worker she was always ready to lend help and counsel. Every branch of the church work keenly feels her loss.

We, who loved her, knew the beauty of her life and conduct. But she has

left us. While we shall miss the benediction of her genial presence and in our selfishness would fain call her back to her accustomed place in the sanctuary, we truly believe that her words, her meditations, her very self were acceptable to Him and that she was called from this sinful world to receive the crown of righteousness, which the Father has prepared for those who love Him.

May God bless her sacred memory. Therefore be it resolved:

That this memorial be spread upon the minutes of the W. M. S.

MRS. W. H. JENKINS,
GLADYS W. RANKIN, Com.

MRS. E. B. SAYERS

Whereas, on May 18, 1935, God in His infinite wisdom, called from our midst Mrs. E. B. Sayers, a woman of staunch, Christian character, a faithful Baptist and member of the Baptist Woman's Missionary Union. Be it therefore resolved:

First, That she will be deeply missed in the church which had, at all times, her interest and her prayers; and in the Women's Missionary Union to which she gave many years of loyal service; at one time, filling with efficiency and devotion, the office of State President.

Second, That to her son, Warner Sayers and to her daughter, Mrs. Eureka Whiteker (who is following gloriously in her Mother's footsteps, serving now in her turn, as State President of the Women's Missionary Union), we extend our deepest sympathy, and pray that our Heavenly Father may sustain and comfort them in their sorrow.

Done by order of the Women's Missionary Society of the First Baptist Church of Covington, Kentucky, where Mrs. Sayers was once president of this organization and a regular worshipper, and where she is held in tender remembrance.

MRS. C. B. EDWARDS,
BEULAH PERRYMAN,
MRS. IRENE PICTON,

Covington, Ky.

MRS. RALPH ROWLAND COUEY

One of the most beautiful Christian testimonies any of us have ever witnessed was the life of Mrs. Ralph Rowland Couey, wife of the beloved pastor at Carlisle, Kentucky, who "entered into following a lingering illness of several life" Tuesday morning, May 21, 1935, months.

Mrs. Couey's maiden name was Miss Lalla Larue Johnson. She was reared in Atlanta and graduated with honors from Bessie Tift College. Throughout her life, she was a devoted child, a radiant personality, a trusting Christian. Accepting Christ early in her life, she became an enthusiastic worker in His church, rendering notable service in the B. Y. P. U. and Sunday School organizations, and during their ministry at Carlisle Mrs. Couey had become a leader in W. M. U. work.

One cannot easily remember any young Christian woman more effectively serving our blessed Lord than did Mrs. Couey. Why one so good and so consecrated should be taken in the very dawn of womanhood is not for us to question. Perhaps we shall later read the meaning of our tears.

Before her death she set down three statements, based on the thirty-seventh Psalm. Mr. Couey handed me the memo just before the funeral. The three statements were:

REMOVAL NOTICE

DR. N. DOUGLAS ABELL

Eye, Ear, Nose and Throat Specialist

has removed his office to

SUITE 310 THIRD FLOOR

Will Sales Office Building

405 S. Fourth St., Louisville, Ky.

Take Elevator

Jackson 2727

"Material desires—He gave me everything I needed.

"Spiritual desires—He satisfied my heart.

"The desire to know and do His will whatever it is. I believed, and I know that He doeth all things well."

During the long illness Mr. Couey was ever by her side. For some weeks they remained in Carlisle, but early in the year they came to the Georgia Baptist Hospital where everything was done that skilled hands and loving hearts could render. The noble people of Carlisle were beautiful in their attention and sympathy, as were her many, many friends in Atlanta.

LOUIE D. NEWTON.

Atlanta, Ga.

PASTOR E. J. WELLER

He was one of God's noble men. His life was clean and full of faith and hope. He was always found in line with the teaching of God's Word on all subjects.

He was a close Bible student and knew how to rightly divide the word of Truth. He loved the Scriptures and gave himself to a constant study of its pages. He knew the great doctrines and how to relate them to practical Christianity. It was truly refreshing to hear him unfold the teachings of God's word.

He was a Baptist of the T. T. Eaton type, and was not afraid nor ashamed to preach the doctrines of his church. You always knew where to locate him on the fundamentals of the Baptist faith. He was true to Jude's exhortation, "earnestly contend for the faith which was once delivered to the saints."

He was brother and friend to his fellow pastors and preachers. He loved them in Christ Jesus, and was willing to aid them when in his power. How we shall miss him in our counsel and public meetings.

May our Heavenly Father bless and care for his wife and children in this time of sorrow and grief. Remember God's grace is sufficient.

I have written these words in appreciation of Brother Weller, whom I have known and loved for many years.

W. E. HUNTER.

LEE E. GRALLE CO.

INCORPORATED

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAgnolla 0771.